

Quo Vadis Educatio? Emergence of a New Educational Paradigm

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ABSTRACT¹

Why should education change? In the literature, there are ongoing debates about what education is, what it is not, and what it should be. Therefore, the question *Quo vadis educatio?* is not new. Nonetheless, new solutions are needed to face new challenges. In the creative and mind economy, pressures from the environment call for a new educational paradigm.

I seek to answer the question: *What is a new emerging educational paradigm that can answer the challenges of the 21st century?* After exploring a selected range of literature about schools, universities as institutions, education, learning, and teaching, I propose a new educational paradigm. I argue that educational institutions should become more innovative organizations, learning opportunities should be available anytime and anyplace, and learning needs to be made fun and enjoyable. Moreover, I express the needs for an extended epistemology, a synthesis of working and learning, focusing on practitioners as learners, applying a variety of pedagogical approaches, and the need for focusing on values and ethics in educational praxes.

Keywords: Education, Educational Institutions, Educational Practitioners, Learning, Teaching, Pedagogy.

1. WHY SHOULD EDUCATION CHANGE?

Education has been an ongoing concern of human society. In Greek civilization, even before Socrates, Plato and Aristotle, educating the younger generation was considered important. Proposing questions, experimenting, theorizing, reasoning, logical and dialectical thinking, argumentation, and having meaningful dialogues and discussions about life and our environment have long been seen as critical areas of learning. Socrates, who thought that the utmost important thing was to search for knowledge, was put to death for asking questions of those in power and encouraging young people to question all aspects of life. The motivation of human beings to understand and influence their environment is driven by their hunger for knowledge.

In the creative and mind economy, education is currently facing several challenges. Rapid changes in the areas of technology, digitalization, artificial intelligence, robotization, virtual learning, the concept of introducing fees in education, environmental, social, and psychological challenges, burnout, stress, cultural challenges, immigration, and globalization offer new opportunities for education, but at the same time are also challenges that need to be dealt with. Foley [1: 7] argues that “for too long, too many practitioners and scholars have failed to grasp the complex, contextual and often contested nature of adult education and learning”. These pressures from the environment call for a new educational paradigm. *Quo vadis educatio?* is the focus of this essay.

The traditional paradigm of education should change. According to Birch [2], a new educational paradigm should move toward utilizing more flexible time and place, where learning happens anytime and anyplace. His argument is that effective learning happens when it changes in nature from work to leisure and from obligation to enjoyment. He also raises important question about the main purpose of a university. Birch admits that because universities are diversified it would be a mistake to generalize as to what a university is or what its purpose should be. However, they should be more flexible, agile, creative, and innovative institutions. Universities “can, and should be the thought leaders of future generations, but this can be achieved by thinking differently, looking ahead and focusing outwards” [2: 60].

Education is a complex phenomenon, it can be formal, informal, or incidental. Formal education is assumed to take place in schools and universities. Informal and incidental education happens in work and in other social practices, for example networking, friends, communities, travelling, cultural experiences, and so on. I concur with Foley [1: vii] that “formal education is a minor part of the learning dimension. Informal and incidental learning and non-formal education are far more significant”.

The challenge is how to create an educational paradigm that is broad and combines different forms of education. My personal motivation in the future of education is based on a more than two decades’ experience in tertiary education in Finland. I also feel that exploring the

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phenomenon of the future of education is an obligation for me personally. I strongly believe that formal education in particular has enormous challenges. Gardner [3] argues that “current formal education still prepares students primarily for the worlds of the past, rather than for the possible worlds of the future”. He ponders “how to prepare youngsters so that they can survive and thrive in a world different from one ever known or even imagined before” [3: 17].

Concurring with Gardner [3], I contemplate similar questions: How could we prepare learners for the unknowable? How could university education answer this question? How should the university as an organization change? How could we cultivate the minds of the new generation? What skills, knowledge and capabilities will they need in the future? Therefore, I seek to answer the question: *What is a new emerging educational paradigm that can answer the challenges of the 21st century?* Indeed, one can argue that the question addressed here is not new, but that answers to it might help readers to better understand how education is going to evolve in the future, in the digital economy.

This essay builds on a literature review that is the main input for the ultimate model building. The main contribution is a new emerging educational paradigm. The novelty of this essay is in calling for the building of a broader, more positive, new intellectual agenda in education, which in turn has further implications for the changing roles and practices of educational practitioners and institutions. The following is divided into four sections. In section two, I briefly clarify what education is and what it is not. Next, I discuss the four building parts of the proposed model. In section four, I present an emerging new educational paradigm. In the final section, I offer a short conclusion and suggest further research opportunities.

2. WHAT EDUCATION IS AND WHAT IT IS NOT

There are views in the literature I concur with, i.e., thinking about education in a broader sense and thinking about it as continuous becoming of identities, and not only as developing skills, knowledge and competences. For example, Wenger [4] expressed clearly the idea that education “concerns the opening of identities – exploring new ways of being that lie beyond the current state ... education is understood in terms of identity ... Identity formation is a lifelong process” [4: 263]. For Gardner [3: 9-11] however, to my understanding, education means cultivating minds. He focuses on the development of different minds for the future, such as disciplined, synthesizing, creating, respectful, and ethical minds. I think that this contradicts Wenger’s view, because Wenger thinks about education primarily as identity formation and modes of belonging, and only secondarily in terms of skills development [4: 263]. Ackoff & Greenberg [5: 17], in

accordance with Wenger, Gardner, and others, express the idea that education should be a lifelong enterprise.

If we accept the broader view of education, then training could only be partially considered education. Training focuses only on developing specific, work-related skills, in order to increase work performance. It is a shorter-term process compared with education. Education is more than training. “Training is thought as the *transmission* of explicit, abstract knowledge from the head of someone who knows to the head of someone who does not in surroundings that specifically exclude the complexities of practice and the communities of practitioners” [6: 47, emphasis in original]. Modern education requires a broader view of the very concept of education.

The emerging new paradigm of education does not exclude the complexities of the environment and practice. It includes both tacit and explicit knowledge, i.e., the overall work experience of learners. Education of the future should deal with all forms of knowledge and knowing, including useful, applicable, and theoretical knowledge, as well as deep understanding. In that sense, education should be based on extended epistemology. The different types of knowledge that were recognized by Bloom in the mid-1950’s in his cognitive taxonomy are factual, conceptual, and procedural. These types of knowledge were extended by Krathwohl [7] with the addition of metacognitive knowledge. He argues that metacognitive knowledge includes (1) strategic knowledge, (2) knowledge about cognitive tasks, including appropriate contextual and conditional knowledge, and (3) self-knowledge [7: 214].

There are different views of knowledge in the literature. Jakubik [8] presents four views of knowledge: epistemological (explicit and tacit knowledge), ontological (individual and social knowledge), commodity (embodied and non-embodied knowledge), and community (embedded and non-embedded knowledge). Similarly, Heron & Reason [9: 144] talk about the need for a *radical epistemology* that incorporates different types of knowing such as experiential, presentational, propositional, and practical. Many others (e.g., [10]-[14]) expressed the need for an “*epistemological turn*”. For example, Schön [12: 3-21] calls for a new epistemology of practice and a rethinking of education for reflective practice. He worries about the “gap between the schools’ prevailing conception of professional knowledge and the actual competencies required of practitioners in the field” [12: 10]. In this new emerging educational paradigm, there is a need for an extended epistemology of knowledge where relational, representational, rational, and reflective knowledge form a unity. There is need for acknowledging the multiple ways of knowing.

In this section I have outlined what education is, what it is not, and what it should be. Next, I’ll explore the building blocks of the proposed model.

3. FOUR ELEMENTS OF AN EMERGING EDUCATIONAL PARADIGM

Here, I discuss contexts, practices, practitioners, and praxes as the main elements of an emerging educational paradigm.

Contexts

Education does not happen in vacuum; it is always contextual. Its contexts are time, place (i.e., society, communities of practices (CoPs), culture, values, ethics, etc.), and space. As technology is quickly moving toward digitalization, education should be reconsidered. Tapscott [15] argues that “the digital economy requires a far-reaching rethinking of education and, more broadly, learning and the relationship between working, learning and daily life as a consumer” [15: 197]. He identified six emerging themes [15: 198-207] of learning in the digital economy:

- 1) Increasingly, work and learning are becoming the same thing.
- 2) Learning is becoming a lifelong challenge.
- 3) Learning is shifting away from formal schools and universities.
- 4) Some educational institutions are working hard to reinvent themselves for relevance, but progress is slow.
- 5) Organizational consciousness is required to create learning organizations.
- 6) The new media can transform education, creating a working-learning infrastructure for the digital economy.

Education is also the enhancement of human identity, skills, knowledge, and competences. Concurring with Tapscott [15] that learning is moving away from formal educational institutions, Jakubik [16] argues that human capital development happens not only in schools and universities, but increasingly in work practices and in learning organizations. Work-based learning (WBL), i.e., learning beyond university boundaries, is already a common practice at universities of applied sciences in Finland. This trend forces universities to think about their future and raise questions such as the following: What is the future of traditional universities? How should the mission and principles of university education be changed?

Universities as professional organizations need to change. Mintzberg [17: 209-226] identified the six plus one basic parts of an organization: ideology, operating core, middle line, strategic apex, technostructure, support staff, and politics. Based on the interplay of these parts, coordinating mechanisms, design parameters, and situational factors, he identified seven typical configurations of organizations: entrepreneurial, machine, professional, diversified, innovative, missionary, and political organizations. According to Mintzberg’s organization configurations, universities belong to professional organizations as a

bureaucratic configuration. The main characteristics of this type of organizations are professionalized (e.g., universities of sciences, natural sciences, social sciences, polytechnics, etc.) and professionals who work independently and with high autonomy (e.g., professors, teachers). They employ people with highly specialized knowledge, are horizontally decentralized, and operate in a stable but complex environment.

The question is how universities can survive in the future as professional bureaucratic organizations in an environment that is unstable and complex. I strongly believe that traditional universities should fundamentally change. Universities as professional organizations need to become more organic, open, natural and innovative organizations. They need to change to become more innovative organizations. These organization are both horizontally and vertically decentralized, employing highly skilled, highly trained, specialized professionals, experts working in creative project teams.

Traditional universities should become more proactive and innovative [2]. Daft & Weick [18: 288] call this type of organization an *enacting organization*. These organizations take risks, are ready to experiment, do simulations and tests, and tend to ignore traditional norms and rules. Enacting organizations, at the same time, are created by their environment, and they create their own realities. They are involved in becoming and interpretive sense making, because they continuously discover and interpret the environment by acting with it, reacting to it, and enacting it. Illich [19], who criticized schooling in the UK, argues that the “school is about much more than learning. School has many roles; creche, socialization, keeping young people out of the workforce, training in the acceptance of the values of consumerism and obedience and so on”. A new educational paradigm requires serious rethinking of the educational institutions’ role, mission, policies, and practices as the sole place of education.

Nowadays, education is moving from place to space. Technology is of course an opportunity and a threat at the same time for education. However, using technology in education is inevitable. On-line courses (MOOC), on-line learning, virtual universities (e.g., Coursera), and virtual learning platforms (e.g., BlackBoard, Moodle, etc.), virtual tools (e.g., Kahoot, Mentimeter, Padlet), and the gamification of education are all positive developments. They make education available anyplace and anytime. Moreover, using digital tools and games in education make it fun and enjoyable for learners. However, I worry that moving education entirely to virtual spaces would diminish and harm social, person-to-person interactions. Consequently, the transfer of tacit, social, and community-based knowledge could suffer.

Practices

Practices in education can be identified as learning, working, and innovating [6]. There have been a number of

approaches to learning developed throughout history. Merriam et al. [20: 295-6] present five approaches to learning: behaviourist, humanist, cognitivist, social cognitive, and constructivist. The constructivist approach to learning assumes the social construction of knowledge and meaning based on practices and experience (e.g., experiential learning, transformational learning, situational learning, reflective practices, and communities of practices). One representative of this approach is Kolb [21] who developed the experiential learning theory. His model of the experiential learning cycle has four phases: concrete experience, reflective observation, abstract conceptualisation, and active experimentation. In his view this theory is “a framework for examining and strengthening the critical linkages among education, work, and personal development” [21: 4]. However, Fleming & Haigh [22] argue that Kolb’s model has been criticized because “empirical support for the model is weak; it overlooks the social, historical and cultural aspects of learning; it pays insufficient attention to the process of reflection; and it emphasises individual rather than group and dialogue-based learning” [22: 397].

This essay focuses on the constructivist approach because in the knowledge and mind economy constructing meaning and understanding through individual and social construction of knowledge is pivotal. Among other representatives of this approach (e.g., Candy, Dewey, Piaget, Rogoff, von Glasersfeld, Vygotsky) Lave & Wenger [23] probably expressed most clearly that learning is a process of practices and participation of persons in a social world, in communities where new meaning is negotiated and created. As they conclude, they “moved away from the conventional notion of learning” toward a broader conception of what it means to learn. Their concept of legitimate peripheral participation is based on the “multiple, theoretically generative interconnections with persons, activities, knowing, and world” [23: 121]. “Learning is an integral part of generative social practice in the lived-in world” [23: 35].

The social theory of learning, developed by Wenger [4: 3-15], has the following elements: Community – learning as belonging; Identity – learning as becoming; Meaning – learning as experience; and Practice – learning as doing. I concur with the view that “learning is complex and multifaceted and should not be equated with formal education. ... Most learning episodes combine learning and non-learning, education and miseducation” [1: 4 and 6]. Similarly, for Wenger [4: 8] learning is a continuous activity, “it is not a separate activity ... it is not something we do when we do nothing else or stop doing when we do something else”. We can distinguish formal and informal learning. Formal learning is assumed to take place in educational institutions (schools, universities, etc.), while informal learning takes place outside of educational institutions, in communities, in societies, and during the experiences of everyday living. The challenge is to have

education that combines both formal and informal learning.

Already in the 1970’s, according to Smith [24: 247], Illich [19] talked about the damaging effects of schooling: “Illich distinguished ‘education’ (involving the process of learning and understanding) from ‘schooling’ which (through the practice of memorization and by instilling obedience) destroys human creativity”. Indeed, education should encourage plurality in thinking, creativity, free-thinking, critical questioning and practical applications of the learning involved. According to Tapscott [15: 204], knowledge-age learning in the knowledge economy will be achieved by learning efficiency, course redesign, curriculum redesign, and by recasting external relationships. The outcomes will be effective individual learning, high-performance learning teams, integrated schools, and open schools. Technology will play an enabling role in this transformation; education should reinvent itself.

Learning, as one main practice in education, needs to become an active learning that enhances critical thinking skills. According to Bloom’s taxonomy of thinking from the mid-1950’s, knowledge retention is the foundation for higher order thinking. After recalling knowledge, the steps in thinking are understanding (comprehension), using knowledge (application), critical thinking of the parts (analysis), creative thinking regarding the whole (synthesis), and finally judgement (evaluation). Anderson & Krathwohl [25] and Krathwohl [7] developed a new version of Bloom’s cognitive taxonomy for the 21st century. The steps in Anderson & Krathwohl’s taxonomy are expressed in the form of verbs such remembering, understanding, applying, analysing, evaluating, and creating. In their taxonomy it is also new that they replaced the order of evaluating and creating. The novelty of this revised taxonomy is that it combines the different types of knowledge with the various steps in the cognitive process. Learning as practice is thinking, rethinking, forgetting, and constructing something new. Learning, however, happens not only in schools, universities, and other educational institutions, but also at work.

Working as practice leads to identity development and learning as well (e.g., [4], [6], [16], [19], [23], [26], [27]). Weick [27], in reviewing the book of Lawrence and Phillips [28], points out that they identified three sites of work: “*Self-work* is specified as a socially constructing emotion, identity, and career work; *organization work* is specified as strategy, boundary, and technology work; and *institution work* is described as practice and category work” [27: 1, emphases added]. Lawrence & Phillips [28], based on their vast literature review, identified twenty forms of work with common characteristics, including being purposeful, social, and assuming a social construction epistemology. They also identified four practices of work: enactment, abstraction, translation, and inversion [27: 308-311]. Additionally, people want to do

purposeful, worthwhile work, and they want to make a difference. Studer [29: 110] argues that “employees want to come to a place to work where they feel that they have purpose, are doing worthwhile work, and can make the difference. They want to feel a part of things. And they want to be recognized and appreciated”. Making a difference means challenging old ways of doing, questioning, criticising, and thinking, as well as experimenting and acting differently. In short, it means innovating.

Innovating is a social, cognitive, emotional, and behavioural practice (cf., [6], [18]) that is based on exploration, discovering, and interpreting social reality, which results in acting in a new, innovative way. Brown & Duguid [6: 51] argue that “the process of innovating involves actively constructing a conceptual framework, imposing it on the environment, and reflecting on their interaction”. Innovating as practice has an impact on the environment and at the same time it shapes the actor’s identity as well. New, innovative ideas are formed during a close interaction between the environment and practitioners.

Practitioners

In formal education the practitioners are teachers and students. However, a new educational paradigm needs a broader view of what practitioners are. Therefore, in the new model practitioners are “learners” who are both knowledge providers and knowledge seekers at the same time. The role of teachers is changing from the traditional one of being the only source of knowledge. Berger & Luckmann [30: 162] argue that “the social interaction between teachers and learners can be formalized. The teachers need not be significant others in any sense of the word. They are institutional functionaries with the formal assignment of transmitting specific knowledge”. They distinguish between primary and secondary socialization processes. In their view, teaching belongs to secondary socialization. However, they point out that most learning happens in primary socialization, with significant others. Similarly, Illich [19] sees the changing roles of teachers and claims that “it is patently false to claim that most learning is the result of teaching. On the contrary the teacher in a modern school is in fact acting in three roles; as custodian of societies’ rituals, as therapist and as preacher”.

Traditional education is criticized by Ackoff & Greenberg [5: 2] because it focuses more on teaching than on learning. They write, “Being taught is, to a very large extent, boring, and much of its content is seen as irrelevant. It is the teacher, not the student, who learns most in the traditional classroom”. Therefore, a more student-focused and problem-focused, not discipline-focused, approach is needed in education. Teachers should enable the learner’s ability to make value judgments, to know the consequences of their actions, and to learn from their mistakes [5: 7]. Learning should be enjoyable, playful, and

motivating; it should increase curiosity, confidence, determination, critical thinking, and satisfaction.

How can teachers make learning enjoyable? Järvillehto [31: 51-53] argues that for learning we need engagement and substance. Engagement with substance comes from intrinsic motivation and the passion of the learner. He also argues that in education we should focus more on learning and not on teaching. Social learning, active learning, experiential learning, learning by playing, and gamification are important in education. Järvillehto [31: 140-143] provides guidelines for teachers in a new educational paradigm. Teachers should act as coaches, facilitators, and guides for learners; they should engage them in learning, create an inspiring, exciting, interesting, safe, and challenging learning environment, and provide support and help when it is needed. Similarly, Tapscott [15] writes, “Technology is now redefining the role of teachers as it assists them to become motivators and facilitators, not fact-repeaters ... Teachers can become navigators providing meta-learning – crucial guidelines and support regarding how to go about learning” [15: 204-205]. Teachers should make learning fun and enjoyable by collaborating with students and experts. The role of teachers will be mentoring, advising, tutoring, and coaching students, rather than “preaching” the truth to them.

Furthermore, to have quality education in schools we need quality teachers. A good teacher is “deeply interested in the students and in the material being taught, ... frequently conducts class discussions and does not lecture very much, ... relates to the students on their level, the teacher does not place herself (*sic.*) above them, ... a good teacher does not threaten or punish, ... good teachers try to inject humour, and drama into the lessons” [32: 66-67]. The teacher’s own experience and passion towards the subject have a significant impact on learners.

In brief, all practitioners in education are learners. They are both knowledge seekers and knowledge providers. In a new educational paradigm, the role of teachers should change, they should facilitate the learning process instead of only transferring their knowledge. I argue that teachers should not manage people, but rather coach, guide, and lead them.

Praxes

Pedagogy as praxis is a value-based and ethics-based approach to learning and learners. Pedagogy is the link between theory and practice, is a catalyst in education, and is a process of negotiating meaning together. Therefore, pedagogy should focus on the learner, his/her needs, problems, and learning styles. There are several approaches exist to help learners learn: problem-based learning, distance assignments, on-line discussions (BlackBoard, Moodle), article readings and summaries, personal feedback on assignments, based on mutually agreed-upon criteria, peer feedback, debates, a learning

café, discussions based on questions proposed by the learners, presentations, project work, group and individual work, work-based learning, lectures, and presentations by experts. A mixture of pedagogical approaches provides the platform and environment for learning, making it possible for learners to learn based on their different needs and learning styles.

Teachers should enable learners to learn by providing them the tools and the environment for learning. Wenger [4] is right in saying that teachers cannot plan “learning”; they can only plan *for* learning. According to him, the real challenge of pedagogy is the interaction of the planned (i.e., authority, instructions, lecturing) and the emergent (i.e., freedom, discovery, collaboration, work-based experience). Teachers should not solely transfer their knowledge, but rather should be learning-process facilitators (cf., [5], [15], [19], [31]). Similar to Berger & Luckmann [30], Wenger [4] too points out that “learning and teaching are not inherently linked. Much learning takes place without teaching, and indeed much teaching takes place without learning. ... In other words, teaching does not cause learning” [4: 266-267]. He raises also important questions about pedagogy (Ibid.):

- 1) How can we honour the emergent character of learning?
- 2) How can we minimize teaching, so as to maximize learning?
- 3) What kind of rhythm and shifts of focus will allow learning and teaching to inform each other?
- 4) How can we maximize the processes of negotiation of meaning enabled by this interaction?

Work-based learning pedagogies as praxes should be an important part of a new emerging educational paradigm as learning and work are increasingly becoming the same thing [15]. Feedback from 1,580 master’s graduates from ten Finnish universities of sciences (USC) in 2017 showed an increased demand for more practical and less theoretical techniques in teaching, more practical business projects, more digital methods, more feedback and more interaction between students and staff [33]. This calls for a work-based pedagogy where teachers inspire and motivate, and where both technical and soft skills are developed. Work-based learning (WBL) pedagogy is explored by Nottingham [34]. She writes that “WBL pedagogies and discourses have been prominent in worldwide educational debates about how to facilitate professional learning” [34: 129]. She discovered three perspectives in WBL pedagogic discourses: disciplined-centred, learner-centred, and employer-centred [34: 137].

Furthermore, WBL pedagogy aims to develop students’ self-efficacy, as well as technical and creative knowledge, all of which are qualities required by the labour market [35: 620]. Okolie et al. [35: 623 and 626] argue that teaching pedagogy should be improved, there is a need for innovation in teaching pedagogy, by applying problem-based learning, work-based learning, self-directed

learning, practice-based learning, student-centred learning, and collaborative learning. There is a need for a good student-to-teacher ratio.

Pedagogy as praxis is not imaginable without values and ethics. Ghoshal [36: 79] raises the need for moral responsibility in management education, and for more ethical and positive thinking. He argues that in management theories there “has been the explicit denial of any role of moral or ethical considerations in the practice of management”. According to The Finnish Association of Teachers [37] ethical principles of educators are dignity, truthfulness, and fairness. Teachers should not discriminate against their students based on gender, sexual orientation, gender diversity, appearance, age, religion, social standing, origin, opinions, abilities or achievements. They should be honest and respectful in their work and communication. Teachers should promote fairness, equality, and non-discrimination in their practices, and they should avoid favouritism. Because of globalization and the free movement of labour in the EU, learners’ background will become more heterogeneous. Therefore, I believe that values and ethics will play an increasingly important role in a future educational paradigm.

In this section, based on the emerging discussions in the literature, I discussed the four elements of a new educational paradigm: contexts, practices, practitioners, and praxes. Next, I will propose and describe an educational paradigm.

4. A NEW EDUCATIONAL PARADIGM

My aim is to answer the question: *What is a new emerging educational paradigm that can answer the challenges of the 21st century?* In the digital economy there is a need for rethinking education. Formal education is especially in need of fundamental changes (cf., [1], [2], [3], [15]). My goal is to answer this call and to present the emerging new educational model. Figure 1 below shows the four building blocks of this paradigm.

Education is a complex social phenomenon that happens in specific contexts (time, place, space). Education reflects its context, and at the same time it actively influences and creates its context. Time, place, and space are the contexts that provide both opportunities and challenges for education. We live in the knowledge and creative economy. Education in the 21st century faces different problems than it did in the past, and it needs different approaches and solutions. Several authors (cf., [9]-[14]) call for an extended epistemology, and a broader view of education (cf., [4], [6]). Traditional universities should rethink their mission, policies, and practices (cf., [2], [15]-[19]). Virtual platforms, artificial intelligence, robotization, and gamification are all moving part of education into cyberspace. Technological developments enable access to education anytime and anyplace.

However, I argue that this has its dangers too, because the transfer of tacit, social, and community-based knowledge could suffer from this.

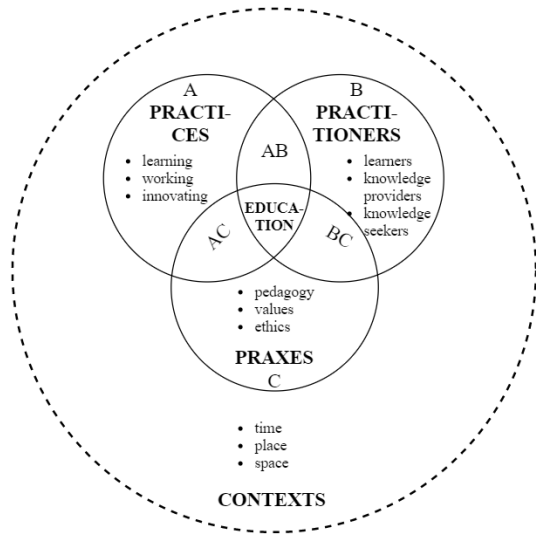


Figure 1. A New Educational Paradigm
(source: created by the author)

Figure 1 shows education as an interplay of practices (A), practitioners (B), and praxes (C). The main practices (A) in education are learning, working, and innovating [6]. It is true that teaching is an educational practice too. However, because teaching does not necessarily lead to learning (cf., [4], [5], [15], [19], [30], [31]), in a new educational paradigm the focus should be on learning, and not on teaching. Working and learning will converge in the future, with work-based and project-based learning gaining ground in education, especially in adult learning. Innovating is another educational practice that needs further attention. Putting theory into practice and practice into theory, as well as connecting theory and practice, would lead to new practices and new theories. Practitioners (B) in education are learners, knowledge providers (not only teachers), and knowledge seekers (not only students). In a new educational paradigm, I suggest avoiding the terms “teacher” and “student”. There is a need to think about education in a broader sense. Indeed, the new paradigm of education assumes that all practitioners learn. Praxes (C) are pedagogy, values, and ethics.

The interplay between practices, practitioners, and praxes is an important element of the new paradigm. Practices and practitioners interact with each other (AB in Figure 1) with debates, criticism, questioning, experimenting, working, trial and error, meaning negotiating, sense making, role-playing, communicating, playing, and so on. In the ethics and values of these interactions, concepts such as dignity, truthfulness, and fairness play an important role. The interaction between practices and praxes (AC in Figure 1) occurs through different approaches, such as problem-based, project-based, and work-based learning, as well as

gaming, face-to-face learning, virtual learning, etc. The goal here is to facilitate learning with a variety of tools and methods. The interaction between practitioners and praxes (BC in Figure 1) focuses on collaborating, engaging, motivating, personalizing, coaching, enabling, leading, lifelong learning, etc. This praxis should focus on the learner, finding the appropriate way to enhance the learner’s identity formation, skills, knowledge, and competencies.

In this section, I presented and described a new educational paradigm (Figure 1). Next, I conclude by answering the question *Quo vadis educatio?* and by suggesting implications for educators and educational institutions. The essay opens up several further research opportunities for practitioners.

5. CONCLUSIONS

In this essay, I used the term “paradigm” as a model, a perspective, or an emerging school of thought about the future of education (i.e., paradigm 3 applying Kuhn’s theory to social sciences). The concept of “paradigm” was developed by Kuhn [38]. He argued that scientific knowledge always reflects the activities of scientific communities, i.e., knowledge is a social product and it changes as the context and society itself changes. Paradigms should provide models and solutions to a community of practitioners.

In the new model presented in this essay, the practitioners are learners, knowledge providers and knowledge seekers, teachers, tutors, coaches, students, managers, and entrepreneurs. Change in education could be understood as a scientific revolution, where practitioners of education must go through a “gestalt shift”, i.e. a paradigm shift, to move from an old to a new paradigm. This shift, however, takes a long time because “older and more experienced scientists tend to hold out indefinitely, and a paradigm shift does not occur until these last adherents die” [39: 275].

Similarly, Durant [40: 184] writes, when he analyses Spinoza’s work *Ethics*, “by imagination and reason we turn experiences into foresight; we become the creators of our future and cease to be the slaves of our past”. What the future of education will be depends on how we make sense of our past and present experiences, as well as knowledge related to education and how we imagine its future.

Furthermore, in future education it will be necessary to have a positive agenda. Ghoshal [36] raises the role of business schools and academics in changing the focus from problem solving and negative assumptions about human beings to a more positive approach. He argues that “if we are to have an influence in building a better world for the future, adapting the pessimistic, deterministic theories will not get us there” [36: 87]. Concurring with Ghoshal, I call for a change in education. However, it is

important to note that there have already been several positive changes, experiments, and transformations in this field. However, a paradigm shift will come when these positive efforts start to dominate.

Quo vadis educatio? is not a new question; it has always been a focus of human societies. It has always been a focus of human societies. Education at the same time has been influenced by societies, and it has in turn influenced them. I concur with Dewey [41], [42], that education is about developing a better generation. Dewey [41] argued that schools should operate like communities, focusing on practice, and allowing learners to learn through trial and error. He also added that real education starts when we leave schools and traditional educational institutions, and when education is seen as a lifelong process.

Quo vadis educatio? is a fascinating question because education has been and continues to be in a constant state of change and becoming. It does not happen in a vacuum; it is rather context (time, place, space) dependent. It is therefore good to stop and reflect and think about its future.

In short, education is more than just formal education; it happens anytime and anywhere nowadays. Traditional universities should rethink their mission and policies if they want to survive. Teachers should rethink their practices if they want to lead effective learning processes.

Because education is in a constant state of flux, it is necessary to continue researching it. Further research can focus on the impact of technology, robotization, and artificial intelligence on learning and education. For example, it needs more understanding as to how tacit knowledge could better be transferred, as person-to-person interactions diminish in cyberspace. The relationship of machine vs. human intelligence and how machine-to-human interactions influence learning will need more exploration. Future research can explore the secrets of the most successful countries (e.g., Switzerland, Canada, Japan, Germany, Australia) in education [43]. Another area for investigation could be the changing role of teachers in education, what the emotional, cognitive, and intellectual consequences are of giving up traditional teaching practices, and how to become learning process facilitators.

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