Postmodern Openings
ISSN: 2068-0236 | e-ISSN: 2069-9387
Covered in: Web of Science (WOS); EBSCO; ERIH+; Google Scholar; Index Copernicus; Ideas RePeC; Econpapers; Socionet; CEEOL; Ulrich ProQuest; Cabell, Journalseek; Scipio; Philpapers; SHERPA/RoMEO repositories; KVK; WorldCat; CrossRef; CrossCheck

2020, Volume 11, Issue 2, pages: 99-104 | https://doi.org/10.18662/po/11.2/162

Practices of Informal Education as a Resource for Self-Realization of Self-Referential Identities in a Pandemic and Post-Pandemic Period

Larysa MARCHUK[1],
Olena YATSYNA[2]

[1] Candidate of Psychology, Associate Professor of Pedagogy and Psychology Department, Faculty of Social Sciences, Uzhgorod State National University, Uzhgorod, Ukraine, lmmar4uk@gmail.com, orcid.org/0000–0002–1905–3132

[2] Doctor of Psychology, Assistant Professor of the Department of Psychology, Faculty of Social Sciences, Uzhgorod State National University, Uzhgorod, Ukraine, yacunaolenafed2017@gmail.com, orcid.org/0000-0003-0053-4814

Abstract: The article presents the authors' view of informal education, which, being free from mandatory regulations and standardizations, implemented on the principles of voluntariness and initiative, in this context, is the place most likely to respond to societal demands in a pandemic.
On the basis of the scientific literature analysis the essential features of informal education (attribution to human life, natural and necessary character, self-organization, continuity) have been revealed. It is noted that in the practice of informal education, discursive self-referential identity acts as a system that distinguishes and describes itself in practice, and in this self-description reveals their meaning.
The informal education is seen as a form of social practice that plays a key role in self-development of the individual, in preserving individuality and internal independence from one's culture; as an element of a coherent continuous education system with an intrinsically complex structure.
The conclusion is made about the resourcefulness of information education as a practice that triggers educational motivation, the growth of human potential. In the context of a pandemic and post-pandemic, informal education practices act as a means of mobile satisfaction of educational needs, allowing for the modernization of the education system to self-referential identity.

Keywords: *information education; practice; self-reference; resource.*

How to cite: Marchuk , L., & Yatsyna, O. (2020). Practices of Informal Education as a Resource for Self-Realization of Self-Referential Identities in a Pandemic and Post-Pandemic Period. *Postmodern Openings, 11*(2), 99-104. https://doi.org/10.18662/po/11.2/162

Introduction. Topicality

The situation that we are observing and experiencing today has divided everything that happens to each of us into life before, during the pandemic, and what happens after it. The collected factual material allows us to agree that the pandemic has a powerful impact on all aspects of life in the whole world. The already familiar construct "coronavirus changes the world" incorporates the forecasts of experts and futurologists, analytics and speculation, fears and hopes that after it everything will be different. Does this indicate that humanity is on the verge of large-scale changes? Postmodern philosophy, based on an understanding of the variability and multiplicity of social life, makes impossible both unambiguous interpretations and unambiguous predictions regarding this rhetorical question. However, the instability and unpredictability of the challenges of modern sociality uniquely aggravate the need for changes in the theory and practice of medicine and economics, as well as science and education.

In the era of global informatization and a high pace of life, education is a priority value of modern society, but its presence, unfortunately, is not a criterion of professionalism, it is ineffective due to the inconsistency of the rapidly changing and dynamic conditions of the external environment - the demands on the person in terms of professional mobility, development necessary skills, relevant areas of activity, innovative technologies. The traditional education system, which is most often represented by formal and non-formal types of education, does not meet the needs and challenges of our time and inhibits the development of human potential. The evolutionary vector of the modern educational system should be directed from the traditional model of education, the essence of which is to use education for the purposeful formation of personality, to the humanistic model of education, the purpose of which is the formation of a person, his self-improvement. Today's trends are that one of the main elements of the new model of organization of the education system is the model of continuous learning with the setting "Long life learning" (Gavrilova, 2016). That is why, recently enough attention has been paid to informal education, the need for which is gaining great leverage for the development of personality. Today, any human opportunity is becoming its priority, so investing in your own professional growth increases its competitiveness and allows you to maximize your potential. Taking into account the fact that it is informal education that contributes to the formation of human attitudes, makes up

for the lack of professional competence, there is a need to comprehend its socio-psychological aspects.

The purpose of the article is to show the practice of informal education as a resource for self-determination and self-realization of discursive self-referential identities in a pandemic and post-pandemic period.

1. The informal education in a conceptual context

The concept of "informal education" is currently being actively studied by the scientific community and is considered from different points of view - philosophical, psychological, pedagogical, linguistic and even economic, in which informal education is also considered as a tool for improving human capital.

According to the points of view of the majority of domestic and foreign scientists on determining the essence of informal education, the latter is a combination of knowledge, abilities and skills (general and professional educational competencies) that an individual receives in the process of daily activities throughout his life, and therefore this type of education can be defined as self-development of a person, motivated by vital interest, as well as personal qualities, such as the desire to learn new things, broadening one's horizons, finding answers to problematic questions and ways out of crisis situations, curiosity and attentiveness. From the point of view of psychology, to some extent, informal education is capable of balancing, balancing, adjusting the general need for cognition and its own individual resource for preserving oneself, the basic life values associated with the development of human cognition, the construction of "preserved reactions of a healthy psyche" for a full biosocial life, dialogue with oneself and wildlife (Ryabov, 2016).

We consider the relevance of developing the problem of informal education in the context of the results of formal and non-formal education as directions for the modernization of global education standards, where the subject is interpreted in all the complexity of modern ideas about it. In the discourse of education, we share the conclusion of N. Lyashevskaya about the available advantages of informal education, which are manifested in an orientation toward self-realization, focus on the personal growth of the subject of education and further management of the educational space, taking into account personal interests, desires, needs, interpersonal interaction, which fills the sociocultural environment, and in general it enriches formal and non-formal education (Lyashevskaya, 2018).

2. Discursive self-referential identity in information education practices

It should be noted, that we consider informal education as a kind of social practice. The concept of practices initiated in M. Weber's (1985) writings on social actions was creatively supplemented by Y. Habermas (1993). The semantic field concept contains important positions for us, due to the interdependence of the transformative activity of the subject and the "frame" of the social environment. Understanding the concept of "practice" as a traditional by the different authors, is distinguished as a routine type of behavior (Giddens, 1990), a way to ensure public order, the ability to change the social world recreated by an agent (Bourdieau, 2005), reaction to the organization of the structure of social reality, imperative, manner of behavior directed his theoretical coordinates to the interpretation of discourse as social practice, participates in the formation of the social world and reflects an understanding of communication as a social process. The modern idea of social practices is based on their understanding as components of any social institutions where important types of joint activities related to knowledge, skills and abilities are organized.

Thus, in conditions of insecurity before changes and a situation of uncertainty in the conditions of postmodern sociality, the subject activates the search for his identity in social practices. The mechanism of identity change in a changing of postmodern society, in our opinion, is in the process of identity self-reference in practice. Accordingly, considering the information of education practices, we focus on self-referential identity as a system of operations of self-determination, self-discovery, self-creation, self-reproduction and self-realization (Yatsina, 2015). Therefore, in the practice of informal education, a discursive self-referential identity acts as a system, distinguishes and describes itself in practices, and in this self-description reveals their meaning. The aforementioned logically complements the existing theory of H. Koypp that identity is constantly changing and is formed throughout the life. This process as a result of comparing and evaluating the contents of various education discourses, which serve as a platform for self-construction. In connection with the above, self-reference is also a way of self-expression of one's personality, the basis of which is the subject's interest in the activity.

According to this, informal education plays a key role in personal self-development, in preserving individuality as "authorship of one's own life" and internal independence from one's culture, while being in a creative dialogue with it (Gorshkova, 2012). The personality creates this sphere of

education for itself, that is to say, it turns the educational potentials of society into effective factors of its development. As C. Salceanu notes, the success of a modern person as a whole depends on his or her ability to make decisions based on existing knowledge and personal experience in the face of uncertainty (Salceanu, 2014).

Conclusions

We deem that in a pandemic and post-pandemic period, the practice of informal education is manifested as a resource for self-reference of discursive identity, as it is able to satisfy personal and professional interests, to form the competencies necessary for professional self-realization. The practice of informal education creates the conditions for everyone to reveal their individuality. It is important to note that the practice of informal education is characterized as a way of mobile satisfaction of educational needs and as a resource in the search for qualitative changes in the subject in the process of professional activity. Undoubtedly, this allows modernizing the education system to self-referential identity, to reveal their individuality, and satisfying professional needs, self-fulfilling at different stages of his life.

References

Bourdieau, P. (2005). *Sotsyolohyia sotsyalnoho prostranstva* [Sociology of Social Space], pp. 49-64. https://socioline.ru/files/5/39/sociologiyasocialnogoprostranstva.pdf .

Gavrilova, I. (2016). Formalna, neformalna ta informalna modeli osviti [Formal, non-formal and informal models of education]. *Young Scientist*, *10*(114), 1197–2000. https://moluch.ru/archive/114/29876/

Giddens, A. (1990). *The consequences of modernity*, p. 34. https://voidnetwork.gr/.../The-%20Consequences-of-%20Modernity-by-Ant.

Gorshkova, V. (2012). Filosofsko-teoreticheskie orientaczii sovremennogo pedagoga [Philosophical-theoretical orientations of the modern teacher]. *Pedagogic*, *8*, 71-79.

Habermas, Y. (1993). Otnoshenyia mezhdu systemoi y zhyznennыm myrom v uslovyiakh pozdneho kapytalyzma [The relationship between the system and the world of life in late capitalism]. *THESIS*, *1*(2), 123-136.

Lyashevskaya, N. (2018). Aktualnost informalnogo obrazovaniya v kontekste nepreryvnogo obrazovaniya [The relevance of information education in the context of continuing education]. *Herald of the Siberian Institute of Business and Information Technology*, 4, 124-130.

Ryabov, O., & Sibgatullina, I. (2016). *Integraczionnoe obrazovanie formata „Evropa", ilichto takoe intellektualnye integraczii?* [Integration education of the "Europe" format, or what is intellectual integration?], 128-141. http://ozon-st.cdn.ngenix.net/multimedia/1016987711.pdf.

Salceanu, C. (2014). Thinking Styles and Moral Values in Adulthood. *Postmodern Openings*, 5(4), 91-99.

Weber, M. (1985). Wissenschaft als Beruf. Gesammelte Aufsätze zur Wissenschaftslehre. *Zeno.org*. http://www.zeno.org/Soziologie/M/Weber,+Max/Schrifte+zur+Wissenschafts lehre/Wissenschaft+als+Beruf

Yatsina, O. (2015). *Samoreferentnist diskursivnoyi identichnosti* [Self-referentiality of discursive identity]. Kam'yanets-PodIlskiy, Ukraine: Aksioma.