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Postmodernist philosophy of psychology and pedagogy: practical aspects of implementation within the framework of a teacher's professional development

Filosofia pós-modernista da psicologia e da pedagogia: aspectos práticos da implementação no âmbito do desenvolvimento profissional do professor

Filosofía posmodernista de la psicología y la pedagogía: aspectos prácticos de su implementación en el marco del desarrollo profesional docente

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ABSTRACT

The relevance of postmodernism and postmodernity to adult education research and practice has sparked intense debate in recent years, coinciding with the global rise of lifelong learning as a transformative policy agenda. This study explores how postmodern philosophical paradigms reshape the aims and methods of education, emphasizing critical thinking, identity formation, and the co-construction of knowledge. Education is redefined as a dynamic, decentralized social space, rooted in metaphysical pluralism and guided by rhizomatic learning (an approach in which learning proceeds through multiple, non-linear paths). Methodologically, the study draws on principles of historicism, socio-cultural embeddedness, and systemic interconnectivity, employing dialectical reasoning, comparative analysis, theoretical modeling, and literature-based inquiry. Inspired by Deleuze and Guattari's rhizome concept, the research situates education as a networked, adaptive process responsive to a fluid, globalized context. Teachers in postmodern settings act as facilitators, enabling learners to explore divergent viewpoints and generate original insights. The findings reveal that teacher professionalism and continuous development are contingent upon navigating this rhizomatic educational landscape. Ultimately, the paper contributes to understanding how postmodernism transforms pedagogy into a collaborative, self-reflexive, and networked practice aligned with the epistemic demands of the 21st century.

Keywords: postmodernism, rhizome education, teacher professionalism, networked learning, lifelong learning, collaborative learning.

RESUMO

A relevância do pós-modernismo e da pós-modernidade na pesquisa e prática da educação de adultos tem sido amplamente debatida nos últimos anos, paralelamente à ascensão da aprendizagem ao longo da vida como uma agenda política global transformadora. Este estudo investiga como os paradigmas filosóficos pós-modernistas reconfiguram os objetivos e métodos educacionais, enfatizando o pensamento crítico, a formação identitária e a coconstrução do conhecimento. A educação é redefinida como um espaço social dinâmico e descentralizado, baseado no pluralismo metafísico e orientado pela aprendizagem rizomática — um processo não linear, com múltiplos caminhos. Metodologicamente, o estudo fundamenta-se nos princípios do historicismo, da herança sociocultural e da interconectividade sistêmica, utilizando raciocínio dialético, análise comparativa, modelagem teórica e revisão de literatura. Inspirada no conceito de rizoma de Deleuze e Guattari, a pesquisa situa a educação como um processo em rede, adaptativo e sensível a contextos globais em constante mudança. Nesse cenário, os professores atuam como facilitadores, promovendo a exploração de diferentes perspectivas e a produção de ideias originais. Os resultados indicam que o profissionalismo e o desenvolvimento contínuo dos docentes estão condicionados à sua atuação nesse ambiente educativo rizomático. O artigo contribui para uma compreensão contemporânea da pedagogia como prática colaborativa, reflexiva e em rede.

Palavras-chave: pós-modernismo, educação rizomática, profissionalismo docente, aprendizagem em rede, aprendizagem ao longo da vida, aprendizagem colaborativa.

RESUMEN

La relevancia del posmodernismo y la posmodernidad en la investigación y práctica de la educación de adultos ha generado un debate intenso en los últimos años, coincidiendo con la creciente adopción del aprendizaje permanente como eje transformador de las políticas educativas globales. Este estudio examina cómo los paradigmas filosóficos posmodernos reconfiguran los objetivos y métodos de la educación, destacando el pensamiento crítico, la formación identitaria y la coconstrucción del conocimiento. La educación se redefine como un espacio social dinámico y descentralizado, fundamentado en el pluralismo metafísico y orientado por el aprendizaje rizomático, entendido como un proceso no lineal y con múltiples trayectorias. Metodológicamente, el estudio se sustenta en los principios del historicismo, la herencia sociocultural y la interconectividad sistémica, utilizando razonamiento dialéctico, análisis comparativo, modelización teórica y revisión bibliográfica. Inspirado en el concepto de rizoma de Deleuze y Guattari, la investigación concibe la educación como un proceso en red, adaptativo y sensible a un contexto globalizado y fluido. En este entorno, los docentes actúan como facilitadores que promueven la exploración crítica y la generación de ideas originales. Los hallazgos evidencian que la profesionalización y el desarrollo docente dependen de su capacidad para actuar en este paisaje educativo rizomático. El artículo aporta así una comprensión actualizada de la pedagogía como práctica colaborativa, reflexiva y en red.

Palabras clave: posmodernismo, educación rizomática, profesionalismo docente, aprendizaje en red, aprendizaje permanente, aprendizaje colaborativo.

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INTRODUCTION

The fact of the influence of time, era, on society, culture and education as part of society is indisputable. The speed and direction of changes in the modern world are increasingly considered in the categories of postmodernism. Most researchers believe that namely postmodernism, on the one hand, reflects the spirit of the new era, and on the other hand, adequately comprehending the current era gives a new vision of modernity. In the context of globalization and global risks that pose a threat to social development, including the development of education, the influence of time (the postmodern era) on education and the educational space should be studied and considered by pedagogical and psychological science.

The differences between the two main philosophical eras—modernist and postmodernist—are frequently the focus of contemporary epistemological investigations, particularly about the contributions of the social sciences, particularly psychology and pedagogy. Modernists frequently use the Parsonian construction while constructing a role in society, which holds that social factors enable people to interact with one another and accept the expectations placed upon them. In contrast to the modernists' "centered subject", postmodernists introduced the idea of a "decentered subject". Within the confines of different discourses and their structural features, the subject is said to be less unified than a desired subject and more determined than determining (Slattery, 2012).

Lacan (1977) developed a theory known as Schema L that described the decentered subject to shed further light on this idea. He suggested two traversing axes for this schema: the imaginary axis, which places the subject at each of the schema's four corners, and the unconscious or symbolic axis. Operationally, the topic is torn between the imagined and symbolic axes. The "I" is dominated by the symbolic axis (unconscious), while structured systems like language are dominated by the unconscious sphere. The entity through which the "self" develops itself as a coherent (although illusory) entity dominates the entire being, and the imaginary axis dominates imaginary creations of the self (Khine, 2023). In contrast to modernists who proposed the idea that desire is a negative and reactive force to lack, postmodernists proposed the idea that desire can be viewed as an "onward movement". This idea established the principle of force synthesis, according to which the conservative force is linked to constructive processes like career advancement and lifelong learning.

Specifically, situating social practices, such as lifelong learning, inside a postmodern theoretical framework might yield various and varied interpretations of pedagogical and psychological practices in the educational landscape (Usher, 2001). Life-long learning became "a postmodern condition of education" (Fallah & Dadokolai, 2023). According to experts, lifelong learning is complicated by some of the changes brought about by the postmodern era, particularly the rise in performativity and a certain "unruliness" of knowledge (Borgnakke et al., 2017). Lifelong learning is said to signify that postmodern ideas of ambivalence and incredulity are linked to the loss of mastery. This is particularly pertinent to the professional growth of teachers.

Literature overview

The problems of education require changes in the fundamental bases, which include three spheres: philosophy of education, sciences of man and society, theory of practice. It is in these spheres that the conceptual basis of educational policy is created, historical and cultural experience is comprehended, discoveries are made, and innovations are practiced. However, theoretical and methodological experience in all these spheres requires socio-philosophical comprehension of the entire theoretical and methodological experience of social sciences and pedagogy.

Traditional modernist perspectives hold that, just as we think of a mechanical machine, we too think of the world as a particular system, the mechanism of which needs to be understood. According to the postmodernist perspective, the world is something new, dynamic, chaotic, open, and participatory. The world is always being formed. As a result, education's substance is a dynamic idea that is impossible to describe precisely (Beckford & Hutton, 2022).

The foundation of traditional teaching was the replication of prior knowledge, and it is unclear where new knowledge might originate. The creation of one's own knowledge occurs within the context of postmodern schooling. This leads to new possibilities and fosters intuitive and creative processes as well as self-realization of one's potential (Campbell, 2018).

The techniques of Critical Discourse Analysis (CDA) (Wodak & Meyer, 2009) and Discourse Analysis (DA) (Gee, 2014) are commonly used in educational research to demonstrate postmodernism. Zeeman et al. (2002) provides a clear description of the widely recognized definition of postmodernism, stating that postmodern philosophy aims to dismantle most of our conventional perspectives on how reality and interpretation operate. Education and educational research also exhibit this deconstruction process. They go on to say that linguistics, literary studies, and anthropology are some of the other social disciplines that served as the foundation for discourse analysis. Furthermore, to help educators better understand educational contexts, Rogers, Malanchurvil-Berkes, and Mosley (2005) extrapolated how ten years of educational research manifested in CDA (p. 366). Additionally, because schools were founded on modernist ideals, Edwards & Usher (2002) explore the challenge of situating education within a postmodernist framework. The focus of educational research is on postmodernism rather than

poststructuralism because the theory behind DA and CDA has been influenced by postmodernists like Foucault (1975), Fairclough (2013), Lacan (1977), Lyotard (1978), and Derrida (1976), whose works sprang from a reaction to modernism and rational empiricism, the philosophy that underpins traditional education.

In more practical terms, the essay by Rostoka et al. (2022) provides a philosophical explanation and real interpretation of the presence and progress of pedagogical (educational) discourse in the postmodern environment. The authors discuss the postmodern meaning of speech considering the pandemic COVID-19's worldwide alteration of the educational environment, which valued humanity over the reality of distant communication and educational service delivery. The article explores fresh approaches to the use of discourse-supporting technology and methods. The importance of an open educational and informational environment in higher education institutions is highlighted in the postmodern space, where the new interpretation establishes the function of discourse as a constructive instrument of postmodernism, and the teacher becomes an inventor in this setting.

Parker (2015) examines the characteristics of postmodernity by concentrating on the wide topic of teacher professionalism. The purpose of this paper is to suggest some tactics that educators could use to deal with postmodern issues.

Ethnic, cultural, linguistic, social, and epistemological variety are now characteristics of educational environments, according to Ximena et al. (2020). The importance of epistemic variety in developing teacher education programs is examined in this article. This entailed investigating the ways in which student-teachers and teacher-educators align or negotiate postmodern and modern perspectives on education. The study used a qualitative methodology based on narrative analysis to examine the impacts of postmodern and contemporary perspectives on educational action and knowledge formation.

Mosquera et al. (2015) conducted qualitative research using depth interviews to examine the training, personal influences, and professional interactions of 15 teachers from public and private universities in Porto Alegre, Brazil, and public universities in Madrid, Spain. Discourse analysis was then applied to their accounts of their personal, professional, and cultural experiences. The findings demonstrated that although globalization-focused cultural influences lead to commonalities in life and possibilities for the future, it is essential to provide settings for the cultural vision of social and democratic processes since every institution has its own philosophy and dynamics. There are more parallels than contrasts in these teachers' academic histories, and their narratives demonstrate how closely their professional and personal development pathways aligned. Additionally, their experiences had a profound cultural impact on their growth as educators. The findings also show that these educators are conscious of how their personal histories impact their performance at work, as seen by their shared beliefs and sentiments.

Meanwhile, although there is a relatively huge array of studies devoted to pedagogy and psychology science aspects of postmodernism within the landscape of teachers' professional development, all of them consider some narrow-focus topics, which necessitates the need to systematize existing knowledge and outlining prospects in this field.

METHODOLOGICAL CONSIDERATIONS

This study is grounded in the theoretical and methodological principles of historicism and the socio-historical continuity of institutional forms of social organization (Schwartz, 1955; Ermakoff, 2019), the socio-cultural embeddedness of the educational institution (Grenier, 2010), and the systemic interrelations among social institutions, including the non-linear dynamics of social development. Methodologically, the study employs a combination of dialectical analysis, comparative analysis (Glynos & Howarth, 2007) formal logical abductive approach (including moments of both inductive and deductive reasoning), theoretical modeling, and prognostic approaches.

The research is situated within the philosophical framework of contemporary pedagogy and adopts a literature-based methodology. The conceptual foundation is informed by Deleuze and Guattari's notion of the *rhizome*, which supports the research paradigm (Drumm, 2024). This framework challenges traditional, hierarchical models of knowledge transmission, positioning learning as a dynamic, non-linear, and interconnected process. As Mougin et al. (2015) argue, knowledge transmission is no longer a static endeavor. In line with rhizomatic learning theory (Kairiené, 2020), learning is understood as an ongoing, decentralized process characterized by multiplicity, non-linearity, and nomadic trajectories. This study critically examines the implications of these principles for global education, situating the discussion within current and future socio-educational contexts.

Extending beyond philosophical inquiry, the research investigates the application of rhizomatic learning in practical educational settings. It traces the evolution of the field from poststructuralist theory to the development of nomadic pedagogy (Fendler, 2013). The analysis suggests that, particularly in mobile and transitory contexts, rhizomatic pedagogy promotes flexible and adaptive learning. In such environments, knowledge emerges through dynamic interactions and

connections, rather than through rigid structures. This pedagogical approach aligns with the evolving needs of learners who are continuously in flux—seeking new knowledge, navigating multiple trajectories, and engaging with diverse experiences.

RESULTS AND DISCUSSION

Modern civilization has entered a fundamentally new - information - stage of its development, when the leading world trend has become the globalization of economic, social, and cultural processes. Globalization and informatization make it the most urgent task for any society to find its own place in the planetary global world while maintaining socio-cultural identity. However, equal inclusion in the global economy of the world can only be achieved if there are qualified personnel in all areas of science, culture, and production, while, in turn, this is impossible without an education system adequate to the requirements of the time. At the same time, the education system is not a summative system, it is not a set of didactic techniques and methods, management organization and requirements for teachers and students. It is an integral system, the basis of which is the cultural and historical heritage, and the factor capable of changing the system is a powerful ideological impact in the form of a holistic socio-philosophical concept, which comprehends the requirements of social time, the directions and tasks of educational reform, in which the key role belongs to professional training, professionalism of the teacher, his compliance with the postmodern patterns of the global digital society.

The modern information space, which is in a "state of postmodernity" (in the terminology of postmodern theorists - representatives of postmodernist philosophy), is distinguished by the dynamic production of contradictory meanings, blurred values and symbolic concepts-images that actively influence social life. The dissemination of meanings is carried out by introducing complex polemical concepts into public consciousness, acting as a kind of semantic "nodes", determining the hypertrophied variability of understanding things familiar to an individual, the multi-layeredness, multi-vector nature of the entire information space. Postmodernist philosophy played a special role in the production of such concepts and the dissemination of contradictory meanings in their field, whose representatives outlined the flexible conceptual contours of being in postmodernity and formulated an ideological "creed" about the identity of being and understanding of being. The development of information technologies, particularly the rapid improvement of AI tools, has further complicated this landscape, which is reflected, of course, in the education system – increasing its heterogeneity, flexibility and dynamism, as well as changing the philosophy of education. In particular, the paradigm of life-long learning has become the new "literacy" of the 21st century.

Undoubtedly, today in the world the teacher is becoming an object of rapidly growing interest and attention. Society is in dire need of a teacher who thinks flexibly and can find non-standard solutions to the problems of modern education. The training of such a teacher at the beginning of the third millennium is a long and holistic process aimed at developing knowledge, skills, and abilities that correspond to new professional standards. Competitions of pedagogical excellence are becoming increasingly widespread, helping to identify and support talented teachers and increase the prestige of the profession. As social values are transformed, changes occur in the personality of the teacher, his professional focus and, accordingly, his status. The formation of personal qualities and professional abilities of the teacher and his mastery of new technologies are also considered (Campbell, 2018). At the same time, it is necessary to emphasize that there is still no single optimal model of the personality of a professional teacher of the 21st century as a value criterion for his professionalism, which would be used by teachers around the world, since for its successful implementation it is necessary to take into account socio-economic, cultural, and psychological factors, among which an important place is occupied by the national aspect of the teaching profession, expressed not only in the status of the teacher, but also in the dominant conceptual idea of pedagogical education.

A teacher of the postmodern era must understand and use patterns of global education in the design of his professional activities both in philosophical and methodological terms. However, at the same time, he must be able to refract these patterns through the prism of national characteristics of social processes and education. Postmodernism has a pronounced tendency to spread in educational systems, is a fragmentary background of all innovative activities of educational entities, presents an emerging consumer attitude in the minds of students, adjusts the motivational basis of cognitive activity. Education unfolds as a "consumer practice" and represents the value criterion of quality. Researchers rightly note that the identified trends of postmodernization of education indicate their connection with information and communicative rationality, characterized by metaphysical standards of pluralism, fascinibilism, and liberalism, which is difficult to adapt to a collectivist type of society, where the imperative of perfection is in demand in the field of socialization of information reality (Wheatley, 2021). Adaptation of Western models of education requires taking into account the differences between collectivist and individualistic mentalities.

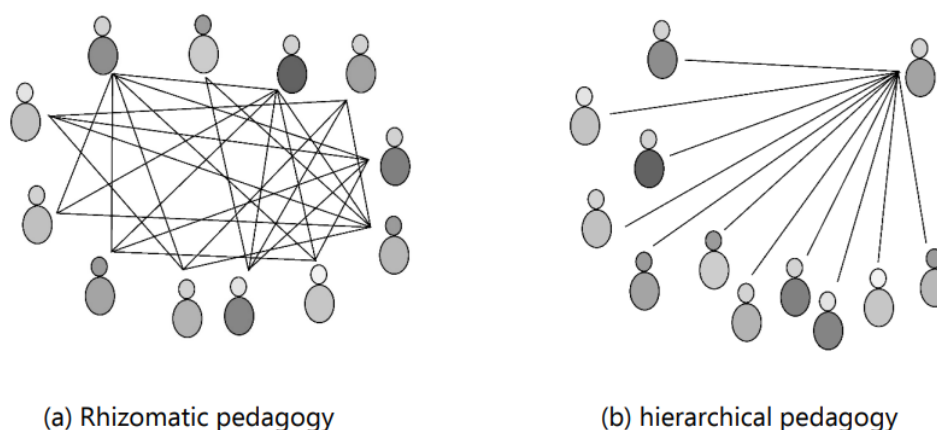
In addition, rhizomatic learning should be especially noted as a feature of postmodern education. Rhizome is the

main concept of postmodernism, introduced by Deleuze and Guattari. Rhizomatic learning creates an educational environment built on the principle of networked learning. This principle involves constant construction, a plurality of subjects of interaction, an astructural and non-linear way of organizing the educational space, leaving room for immanent mobility (Khine, 2023). Rhizome is directly opposed to the concept of structure as a systematized and hierarchically ordered organization. Considering this principle of interaction allows seeing education as a complex dynamic process, the purpose of which is to show the student the path of knowledge, to form an interdisciplinary vision of the world, and not to fill his consciousness with specific knowledge and skills. This concept is synonymous with the concept of "rhizome-like learning" (Pena-Ayala, 2020), but, in our opinion, is more accurate, since it emphasizes not only the similarity with the rhizome, but also shows full compliance with the principles of its organization.

In the words of Deleuze and Guattari (1987), a rhizome "has no beginning or end; it is always in the middle, between things, interbeing, intermezzo ... Proceeding from the middle, through the middle, coming and going rather than starting and finishing" (p. 25). According to this perspective, learning is a non-linear dynamic process that involves a learning rhizome's creative ability to build on its current resources and continue to grow by forming new connections, gaining additional nodes, and branching out even further in many directions (Brailas, 2020).

"Just like a botanical rhizome such as ginger or crabgrass extends its horizontal stems and shoots from nodes", Lu & Chang (2022, p. 12-13) note knowledge is a dynamic network of interconnections without a beginning, an end, or a predetermined pattern. Dynamic networks of transformational potential, learning rhizomes are patterns that are always changing, reorganizing, growing, and evolving. They do, however, always retain an autopoietic structure. According to a networking conception of learning, students are independent but interdependent nomads who build and navigate their own learning networks in their own unique ways within the framework of a community of other students as well as the chaotic external environment of learning resources and possible routes. Fig. 1 shows paradigmatic difference between rhizomatic pedagogy and hierarchical pedagogy.

Figure 1. Rhizomatic vs Hierarchical Pedagogy



Note. Based on Brailas (2023)

Postmodern education as a rhizomatic process of creativity, reflexivity, and human complexity

To establish alternative connections, new (sub)networks of thought, and new patterns of relating to one another, other available human or non-human nodes, and learning resources in an empowering confluence, a coevolutionary dance, the educator's role in a rhizomatic ecology of learning is to disturb rather than to guide participants (Brailas, 2023). However, the students are not "taught" by the teacher. Since "the rhizome creates the background, the contextual validity, and the situated meaning for individual actions", the entire rhizome functions as an autopoietic learning process, teaching tool, multiplier of viewpoints, and amplifier of synergies. We can "participate in anotropic performative dances which help us unfold our full living potential" by cultivating learning rhizomes, self-organizing confluences of human and non-human in the becoming (Brailas, 2020, p. 313). This idea characterizes lifelong learning as an ongoing process of self-construction as well as the postmodern pedagogy-psychological paradigm of teaching and learning.

In the postmodern period, a teacher must be able to respond to the following important questions to be considered professional: How can we equip pupils to handle the extraordinary challenges of today? How can we get students ready to tackle terrible problems? How can sustainability and wellbeing education be implemented? Without the students, nothing can be done for them (Hoskins, 2020). Resilience, sustainability, and innovation are not personal attributes in a rhizomatic learning approach; rather, they are the result of their interactions and become characteristics of a whole learning community.

Furthermore, according to social constructionism, knowledge cannot exist outside of a network of relationships; as a result, knowledge production in a classroom is a collective accomplishment. Learning no longer occurs in the individual learner's head but rather is the outcome of relationships between the classroom and its community, teachers, and students (Dragonas, 2020, p. 314). Therefore, fostering the growth of learning communities where students may participate in meaningful relational activities with their peers and the outside world should be the main objective of education (Brailas, 2023). The process of establishing networks, rhizomes, and opportunity webs is called education.

In such a setting, educators evolve with their pupils, which is another important aspect of teacher professional development. Teachers and students in postmodernism curriculum go on a discovery trip to examine many topics. Network-based collaborative work between teachers and students creates a helpful learning environment, as demonstrated by Lakkala et al. (2021) in cases from Austria, Finland, Lithuania, and Poland. New digital technologies significantly improve the operation of such collaborative networks. The conceptual benefits of collaborative educational networks are summarized in Fig. 2.

Figure 2. The power of educational networking



Note. Based on Khine (2023)

Postmodern pedagogy, as demonstrated by Cosgrove (2004) and Khalili (2011), reorients educational practice toward critical thinking, self-creation, and multiplicity. Cosgrove emphasizes the significance of reflexivity and social justice in postmodern classroom settings, particularly in psychology, proposing that students actively construct knowledge through dialogic and critical processes. Similarly, Khalili links postmodern education with creativity, stressing that the absence of fixed frameworks fosters the emergence of innovative, culturally sensitive, and dialogical learning environments. In both cases, postmodernism resists traditional authoritative paradigms and embraces ambiguity, plurality, and participatory learning. This aligns closely with rhizomatic pedagogical approaches where the educator's role is to provoke thought, encourage divergent perspectives, and support collaborative and nomadic learning trajectories rather than deliver pre-established content.

In a broader philosophical landscape, the integration of posthumanist and transhumanist views—particularly in Porter's (2023) exploration—further disrupts the anthropocentric structure of education, emphasizing technologization and political consciousness in learning. Porter suggests that critical posthumanism introduces a vital lens to rethink educational ethics, identity, and embodiment. Meanwhile, Bourke et al. (2025) call for a more authentic integration of well-being in curricula that accounts for human vulnerability and ill-being, arguing for a shift from narrow happiness-focused models to one rooted in existential and psychological depth. Finally, Ermakoff's (2019) typology of causal modes in historical social science supports a morphogenetic understanding of educational evolution, revealing how rhizomatic, postmodern, and posthumanist practices emerge not by linear progression, but through patterned processes of socio-cultural reconfiguration. Together, these insights affirm that postmodern pedagogy is not merely a theory of learning, but a framework for engaging with complexity, contradiction, and creative human becoming.

Teachers, schools, and systems are transitioning from a state where education is a black-and-white issue to one where education is about being genuinely at ease with individual differences, the elusive nature of truth and, consequently, what is and is not worthy of education, and the idea of lifelong learning; that learning happens at every stage of a person's life, and that, implicitly, the teacher engages in the process as much as the learned. Teachers must set a perfect example for students in terms of lifetime learning, teamwork, and self-mastery. Teachers who use comfortable uncertainty in the classroom engage with students to help them create their own learning objectives and procedures, progress at their own speed along the learning continuum, and meet all of the outcomes at the best level possible. In this classroom, just-in-time, student-centered, and directed learning experiences have replaced teacher-guided curriculum and just-in-case learning, among other elements of the lock step. When it comes to their own education, the students in this classroom are the experts. The optimal use of technology and students' talents is made possible by metacognition, which is essential for giving each

learning experience a structure. This type of learning is one in which the teacher does not impose any constraints, plans, or gives. Educational leaders apply postmodern thought in this way.

FINAL REMARKS

Nomadic pedagogy should be an embodied pedagogy of moving and relating, an experiential learning process that places students and their teachers in a web of enabling relationships with each other in the context of a networked reality. This is especially important in an era of increased screen time, virtual reality immersion, and a sedentary way of living and being. In the postmodern age, life in all its forms is a continuous rhizomatic conversation, and learning is constantly rhizomatic. Nonetheless, if to view it as a rhizome, one can observe, comprehend, and benefit from it. Teachers should take advantage of this, since it is one of the components of their ongoing professional development.

The main conditions for ensuring an effective educational environment in the social landscape of postmodernism are ensuring creative interaction and cooperation between students and teachers; introducing special educational modules with a pronounced research focus; using project technologies; creating a creative and research educational environment; providing methodological support to future teachers during their teaching practice, strengthening the facilitating role of tutors and mentors; providing opportunities for continuous self-development and self-education of the teacher.

Limitations and future research

This study is primarily theoretical and interpretive in nature, which limits empirical generalization. While it draws on diverse philosophical and pedagogical sources, it does not include direct classroom observations or student perspectives, which could provide additional depth and validation. Future research should explore the practical implementation of rhizomatic and postmodern pedagogies across different educational contexts, particularly through qualitative case studies or mixed-method approaches. Investigating how educators and learners experience postmodern frameworks in real-time settings would enhance understanding of their impact on well-being, creativity, and critical engagement.

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Contribution of each author to the manuscript:

Task	% of contribution of each author					
	A1	A2	A3	A4	A5	A6*
A. theoretical and conceptual foundations and problematization:	25%	20%	20%	15%	10%	10%
B. data research and statistical analysis:	25%	20%	15%	10%	10%	20%
C. elaboration of figures and tables:	20%	20%	20%	15%	15%	10%
D. drafting, reviewing and writing of the text:	20%	25%	15%	15%	15%	10%
E. selection of bibliographical references	20%	20%	20%	15%	15%	10%
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