58

FUTUROLOGY OF EDUCATION: ANTHROPOLOGICAL AND EDUCATIONAL STRATEGIES IN A POST-GLOBAL WORLD

FUTUROLOGÍA DE LA EDUCACIÓN: ESTRATEGIAS ANTROPOLÓGICAS Y EDUCATIVAS EN UN MUNDO POSTGLOBALIZADO

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ABSTRACT

In the first quarter of the 21st century many countries including Russia are redefining their place in the world community in the political, economic, information and educational space. The processes of reforming various social spheres that have unfolded in all spheres of socio-political and economic life have extremely acutely actualized the importance and need for training teaching staff who will be able to create their own, unique, national educational system that meets the requirements of the time and based on the deep meanings of national spiritual life. In this article, the authors will touch upon important problems of confrontation between ideological and value constants of Eurocentric and Russian civilizations, the peculiarities of the historical path of Russia, the differences in the ways of identifying different generations and the possibility of their dialogue, the essence of the concepts of "post-humanism", "post-anthropocentrism" and "post-dualism", which are widespread in publications. The focus will also be on the analysis of educational trends of the future: readiness for life in conditions of uncertainty, the ability to construct one's life from the number of opportunities that today provides us ("leap into the unknown future").

Keywords:

Futurology of Education, Post-Anthropologism, Post-Dualism, Post-Humanism, New Educational Strategies.

RESUMEN

En el primer cuarto del siglo XXI muchos países, entre ellos Rusia, están redefiniendo su lugar en la comunidad mundial en el espacio político, económico, informativo y educativo. Los procesos de reforma de diversas esferas sociales que se han desarrollado en todos los ámbitos de la vida sociopolítica y económica han actualizado de forma extremadamente aguda la importancia y la necesidad de formar personal docente que sea capaz de crear un sistema educativo nacional propio, único, que cumpla los requisitos de la época y se base en los profundos significados de la vida espiritual nacional. En este artículo, los autores abordarán importantes problemas de confrontación entre las constantes ideológicas y de valores de las civilizaciones eurocéntrica y rusa, las peculiaridades de la trayectoria histórica de Rusia, las diferencias en las formas de identificar a las distintas generaciones y la posibilidad de su diálogo, la esencia de los conceptos de "posthumanismo", "posantropocentrismo" y "posdualismo", muy extendidos en las publicaciones. También se hará hincapié en el análisis de las tendencias educativas del futuro: la preparación para la vida en condiciones de incertidumbre, la capacidad de construir la propia vida a partir de la cantidad de oportunidades que hoy nos brinda ("salto al futuro desconocido").

Palabras clave:

Futurología de la Educación, Post-Antropologismo, Post-Dualismo, Post-Humanismo, Nuevas Estrategias Educativas.

INTRODUCTION

Education at the beginning of the new millennium is recognized and defined by the state as the most important, priority area of state policy, since it is here that the conditions for sustainable, continuous development of the country are provided, its intellectual resource is realized and the conditions for economic, cultural growth and influence are laid. Modern Eurocentric civilization, the crisis of which many futurologists have long foreshadowed, exists solely thanks to the inhumane exploitation of resources - both natural (oil, coal, timber) and human, which leads to the phenomenon of man's alienation from his own essence described by K. Marx. The knowledge reproduction is the most important task of education, the main resource that ensures the civilizational development of the country. It determines its place in the world community. However, the complex and contradictory, sometimes tragic experience of the 20th century has convincingly shown that knowledge, science, and information technology can threaten the very existence of humanity and the values of humanity.

Scientific and technological progress and the trend towards endless progressivism sometimes give rise to global humanitarian problems. The first quarter of the 21st century was marked by the phenomena of terrorism, economic crises, military conflicts, in which real military operations are a reflection of a much more significant, heated confrontation in the knowsphere - the sphere of consciousness, the mind, captured by various ideologies, symbols and sometimes false values. Money, power, national interests, military conflicts and trade wars - these are the "monsters of the mind" that control the lives of billions of people on our planet. This fact with unprecedented force and severity problematizes the tasks of education, its humanitarian, worldview and value dominants. The formation of a meaningful, conscious and responsible attitude towards oneself, one's life, activities, profession, and other people is achieved through the development of a worldview. It can be holistic, systemic, critically constructed in relation to intellectual speculation, thanks to the study of philosophy and the humanities. Historically, philosophy has served as the most important source of the development of science.

Currently it is the very field of knowledge that can provide an understanding of the anthropological, social, and value meanings of the leading directions of development of modern science, including in the field of theory and practice of education (Bogatyrev & Romanenko, 2016). In this regard, it should be noted that Russian philosophy, like Russian culture, has unique abilities for synthesis preserving the diversity of spiritual guidelines and life-creativity paradigms characteristic of different cultures. A feature of Russian culture is its "worldwide responsiveness" (F.M. Dostoevsky), fundamental openness, readiness for a fruitful and mutually beneficial dialogue with other cultures.

MATERIALS AND METHODS

It is important to see and understand that the very problem of ideological integrity in the activities of a modern specialist in the field of education and its formulation in connection with the formation of a national philosophical system is by no means new. It can also be clearly seen in the corpus of philosophical texts of the 19th-20th centuries, when the anticipation of change and the search for Russia's own historical path determined the sense of time and was no less acute than at the present time.

One of the most important, meaningfully deep and precisely expressed ideas of that time was the discovery of the interdependence of philosophy and education (Shipunova et al., 2016). A special type of national culture and philosophy reveals itself in appropriate ways of encoding, storing, transmitting and reproducing the experience of generations in the form of knowledge and spiritual values. As . Hessen (1995), wrote: *"To understand the education system of a given society means to understand the structure of its life"*. (p. 23)

An inverse relationship is also obvious here: the state of the economy and culture of society determines the structural and content features of the education system. In other words, every nation has an educational system that corresponds to the level and state of its philosophy, culture, the needs of self-preservation and the development of its own spiritual and value identity. When we try to systematically study a person, we cannot remove him from the cultural, social and temporal landscape. A person always reflects the time in which he lives, even if a person chooses to rebel against the conditions of the outside world, this rebellion will be determined by the context of the events taking place around him. Therefore, speaking about man as our contemporary, it is important for us to consider the scenery within which (like in a theater) "human-intelligent" existence unfolds. We must understand what challenges and what choices a modern person faces while building his individual life today, and why the 21st century has presented a person's life with so many previously unimaginable choices.

Before the advent of the Internet, only those who had access to information and media, that is, the "elite," spoke. Society as a whole consisted of "will-taking" people, and any free-thinking and dissent threatened owners with loss of social status. Therefore the values of previous generations were obedience, modesty and silence. It is not

surprising that modern society in this regard is so often reproached for narcissism and self-centeredness. The constant flow of "I-statements" literally "demolishes" the hierarchy through which knowledge was previously transmitted and, as such, the hierarchy of knowledge ceases to exist. We still don't know how to live in the world without managing it with the help of information, and this naturally puts us in a state of anxiety (Romanenko et al., 2022a).

Someone else's "freedom to be" seems pathological to us, not because it is such, but because we do not know what to offer this world when it comes to our creative potential. "I am a statement" becomes a necessary social component, gradually reducing the authority of experts and social institutions. In addition, more and more people are abandoning any ideological structure in principle.

If earlier our belonging to any national, state, professional or religious groups was important, defining us and our future, now we have the right to call ourselves a "person of peace". Now we may honor the ideals that we choose ourselves from the entire diversity of cultural wealth accumulated by humanity over many millennia and recently made public on the global network with a "light hand". We easily "play" and imagine ourselves being Buddhists, go to meditate in Bali, celebrate Orthodox Christmas and order forecasts for the future from astrologers, and this does not cause any contradictions in our perception of the world.

We recognize everything at the same time and we are able to derive pleasure from everything, having reached a point in our perception of the world in which meanings and ideologies become the same "products" on the shelf as breakfast cereals. Today I take the book of Bardo Thodol from the shelf and think about how I will finally leave this vicious circle of Samsara, and tomorrow I will take the Gospel and imbued with the role model of Jesus Christ, saddened by the sins of humanity, but as they say: "Forgive them, for they do not know what they are doing".

In many ways, this was the main achievement of the liberal political system, no matter how global history moves forward, over the past 30 years several generations have grown up, the boundaries of whose identifications are very blurred. We don't quite understand "who we are." But we have learned perfectly well that we can be who we want to be, the most important thing is to take responsibility for our choices and be able to adapt. Man of the 21st century is absolutely free to create himself, destroy and create again with something completely different from previous versions.

Our search for ourselves has begun to acquire not only a spiritual and intimate character characteristic of people before, we are very clearly looking for ourselves, literally changing areas of activity, receiving new education, and then changing countries and cultures. Today we have the opportunity to treat ourselves not as a project, planning which we have no right to make a mistake, we can treat ourselves as a "sand castle" that will exist in a certain form until it is washed away by a wave of new social upheavals. When everything calms down, we will build ourselves up again (López Narbona, 2018). The most important thing in this process is only the absence of fear of the emptiness that we will inevitably have to face every time that what we have constructed as our "I" is no longer able to withstand the pressure of a rapidly changing world.

Before our eyes, the 2020s are going down in history as a time of colossal geopolitical tension and we have no choice but to watch how the world economy controls our destinies, destroying the dreams we have created about a happy and peaceful future. The information field was captured by all the "horses of the apocalypse," daily feeding public neurosis with news about epidemics, global food, economic and environmental crises. Global political processes have never captured our attention the way they did with the emergence of information in the online space. The external reality in which we have all been forced to live in recent years is similar to a continuous flight through a zone of turbulence (Skinner, 2018). We know how the lack of control over our own lives returns us to the vulnerable position of a child before the almighty God, who has the power to save us when the airliner begins to shake during the flight.

The problem and at the same time the privilege of our position is that we do not know where and when this plane will land and our task in these circumstances is to preserve ourselves as much as possible in principle, so that when we get back on solid ground, we can choose the best way for ourselves to live without becoming emotionally impoverished, without severing dear connections and without losing your mind against the backdrop of loud statements inspired by Hollywood blockbusters about the rise of the machines. Technologies, of course, will be introduced into our lives, but if they are capable of changing the basic strategies by which human society was formed, it will not be very soon. We are forced to be witnesses and participants in changes over which we have no control. Many of us were born in a world that had not yet "cooled down" from the fire of totalitarian regimes, were formed in the ideas of freedom and equality and now we are witnessing a completely new transition, in many ways understanding and feeling responsibility for future trends, values and meanings of the coming world (Romanenko et al., 2019).

A person in a post-global world is doomed to choice and responsibility, because if he doesn't choose, then they

choose for him, and unfortunately not even political regimes, but still soulless algorithms programmed to devour our time and attention. But at that time we are chained our views on the smartphones that have "grown" into our hands instead of using our freedom to "be" and the opportunity to choose our being, creating a creative product out of ourselves and our lives. It is free choice that will design a person's life. The time in which we live calls us to abandon immaturity and obedience. Circumstances "push" us to a way of interacting with the environment in which there will be no fear of freedom and responsibility in us, because the knowledge about freedom that we have acquired thanks to the 20th century, allow us to be those who create our own destiny, just as a writer creates his best work, and a producer creates his film. Letting go of the cynicism inherent in calm, non-turbulent times and trying to be open to the beauty of what was created for us to live better is an opportunity to show gratitude to all the people who fought for the future man to live much better.

The question of what education will be like in the future is of particular relevance today. An excess of information results in the inability to hold the attention of a modern person. The phenomenon of "information at your fingertips" (N. Boltz) is becoming a metaphor for education — this is an unprecedented speed of information transmission (Mureyko et al., 2018; Shipunova et al., 2022). Today in Russia one can note the fairly wide spread of a new philosophical movement - posthumanism, the goal of which is to rethink the figure of "man", hierarchical, "vertical" ontology, as well as to overcome the existing hegemony of the influence of Western culture.

It is precisely this circumstance that is associated with the growing tendency in the humanities to change the paradigm from anthropocentric to post-anthropocentric. It becomes the basis for a more general "post-anthropological turn" in connection with the anthropological crisis. In the academic environment, the concept of "post-humanities" is increasingly being heard, which makes it possible to expand the study of man, but also of "post-human" and "post-humanity" as a possible option for the development of the human future. The main movement of the post-anthropological turn is post-humanism, which is built on three basic foundations: post-anthropocentrism, post-humanism, post-dualism.

Dualism, as posthumanists understand it, is used to rigidly define identity based on a closed concept of the self, as manifested in symbolic dichotomies: "culture" and "nature," "human" and "other." For post-dualism, it becomes important to understand that the non-human (that is, the "other", the non-cultural) has always been implicitly built into humans. Particular attention is paid to the development of post-anthropocentric thinking, which should help not to isolate a person in himself and not to oppose him to a non-human (in the broadest sense). Thus, by taking the non-human into account, the subject refuses to see it as an undifferentiated plurality and at the same time resists understanding the essence as a representative of a biological species that has granted itself the exclusive right of access and control over the bodies of "others."

Thus, *post-anthropocentrism* points to the "decentration" of the human in relation to the non-human, since humanity as a species had an ontological privilege in the hierarchical scale. The main task of post-anthropocentrism is to criticize the dominance of the human species; it also opens up a critique of the parameters that define man himself.

Posthumanism is understood as a critique of classical humanism. It addresses two important aspects of it: the dialectic of self and other, and the pejorative notion of difference as such. Difference is understood as a negative opposition to the dominant position of the subject. This dialectic of difference means dire consequences for people who fall into positions of "others" whose social and symbolic meanings are vulnerable and therefore subject to risks. Posthumanism denies that the source of all change is culture and rejects the division between culture and nature, but proposes to consider how fluid the boundary between the natural and the cultural is, taking into account the "agency" (ability to act) and the historicity of nature. At the same time, the subject is not explained through structuralism and humanism, which view the human as cause or effect, and the body as the dividing line between the external and the internal.

The "post-anthropological turn" means accepting and taking into account the existence of others, their habits and needs, and co-evolution in relation to the human species and everyone else. Thus, the described trends raise the relevance of the ethical side of the issue: humanity must take full responsibility for the science and technology that it has collectively invented in order to come to sanity and realism, and form a morally significant position (Romanenko et al., 2021). In this regard, in recent years, many researchers have predicted various catastrophic future scenarios, including the crisis of the Eurocentric world. These forecasts are based on an analysis of a wide variety of factors, including:

1. Changes in the employment of university graduates around the world: AI (artificial intelligence) systems have a tremendous impact on the global labor market, the emergence of new professions and the disappearance of old professions.

2. Technological revolution, which includes the widespread use of online education, neural networks, data analysis tools and artificial intelligence, which are radically restructuring both the formats and content of education.

3. Problems caused by the massization of higher professional education, geopolitical and intercivilizational turbulence (constant changes in the parameters of the process), increased global competition between states and universities.

Education in the modern world is a "running start"; it is aimed at preparing young people for independent adult life in special educational institutions. Subsequently, a person will continue to gain knowledge through short-term advanced training courses, but the effectiveness of this education is not high and will be replaced by other forms of educational activity.

The *futurological approach* defines education as a socially designed process of supporting a person throughout his entire life way. Education becomes a lifelong process of self-development, professional and personal growth of a specialist, going far beyond the boundaries of childhood and adolescence. In the modern world, thanks to digital technologies, knowledge as cognitive units is losing its value; the ability to quickly find and adequately process information, flexibility of thinking and the ability to quickly change and adapt to new living conditions come to the fore.

Industrial revolutions (one after another) freed people from hard manual labor, and by the beginning of the new millennium we began to talk about the freedom and rights of people to each other and, ultimately, to state and social institutions much more boldly than our predecessors in the 20th century. People have time to think about who they are and what they want. The capitalist model of the world in turn has given people the opportunity to endlessly buy role models, social positions and even modify their bodies. We are no longer doomed to be hostages of bodies, that we don't like, there are enough ways to mold our body into something that will satisfy us. Freedom of choice has penetrated in every area of our lives, confronting us with a huge creative void. In the 20th century, people identified themselves with their basket of goods, and a person's importance was largely tied to what he conveyed about himself as a "consumer." The last century demanded that people "have" as much as possible, largely neglecting idealistic values, which, however, at all times people have naturally strived for no less than comfort and social dominance.

The advent of the Internet, and to a greater extent the popularity of social networks, has brought about a social revolution that few people are talking about yet. Having a personal account calls a person to life and the establishment of his "I", because now the process of our being has observers. This is a rather interesting phenomenon, which we can consider using the example of the classic mental task with the "trolley"; any social event requires a person to make a personal statement, or at least it seems so to people. Today a person is condemned to have a personal position; otherwise, he is no longer an absolutely socialized unit and he feels it.

In the future, students need to develop learning skills rather than impart knowledge. To develop 21st century skills in people the educational environment must create conditions for creativity and communication. The task of the teacher of the future will be to systematically support the educational process, motivate students, create an environment in which students can independently search and find facts, make the right decisions and learn to communicate correctly with each other. The priorities of training will be the development of creative abilities and project activities of students (Romanenko et al., 2022b). Trends in the education of the future are associated with the formation of individual programs, flexibility of learning and an emphasis on the practical application of knowledge. The content of such training will be focused not on transmitting publicly available information and practicing routine exercises, but on developing complex meta-subject competencies associated with creative thinking. Futurologists identify the following educational trends:

- • Knowledge, skills and abilities that ensure a person's independence in his personal and professional life.

- • Successful interpersonal communication skills that can compensate for the virtualization of communication.

- • Experience of creative and sports life, skills of what the ancient Greek philosopher Plato in the dialogue "Alcibiades" called "self-care", the ability to manage one's own resource states over a long period of life. "Care for oneself" is understood by Plato as a necessary condition for "care for others," in particular for teachers and people involved in public administration.

- • Self-skills, experience of self-organization. A principle whose origin can also be seen in ancient philosophy. The consequence of Plato's teaching of "self-care" is the imperative (demand) to practice managing oneself, one's emotions and desires. In modern language this is called "self-leadership". To manage and teach others, a teacher must be able to "rule over himself." Power over oneself is described in the texts of Plato, Xenophon, Aristotle in very similar concepts: σύνεση

(prudence, judicious self-control) and σοφρόνα (confrontation with an enemy who is in oneself).

- Experience in moral and ethical assessment of events and facts from the point of view of values and world-view inherent in a particular culture.

- Digital skills - skills in working with digital technologies, the ability to extract meaning from electronic information, the use of critical and systematic thinking in order to understand where the information is true and where it is false (fake).

- Personal qualities, abilities and skills that ensure the ability to quickly learn and relearn, quickly adapt to the conditions of a rapidly changing world and quickly develop new skills and competencies.

CONCLUSIONS

The transformation processes taking place in modern education turn out to be fully consonant with and identical to those changes and transformations that are characteristic of society as a whole, including the economic and value spheres. Approaches formulated within the framework of the concept of the "knowledge society" argue that education in the 21st century is preparation before a "leap into the unknown": since we live in an era of innovation, education is designed to prepare a person for work that does not yet exist and cannot exist clearly defined.

The "digital universe", "algorithmization of thinking", artificial intelligence systems and cognitive technologies, being increasingly integrated into the educational process, often lead a person into a state of frustration. The total and fundamental uncertainty of the present forces us to look for certain semantic constants that can be relied upon when creating education aimed at the future, solving eternal and pressing issues and problems. In this sense, a successful and fruitful educational breakthrough, that same "leap into the unknown," requires a good springboard, a fundamental, stable support.

Technology allows us to fit the globe in our pocket, not to mention the fact that the Internet of things has made our lives incomparably easier in our daily routine. We no longer need to own anything, because we can rent everything, we no longer need to go somewhere special, because everything will be brought to our home. We no longer need to rebel against the world in order to be free, we already have everything for this. In fact, with the right amount of curiosity and imagination, we will realize that we already live in the best world that has ever existed. All that remains for us is the ability to construct our life from the number of opportunities that today presents to us.

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