

UDC 37.01

DOI: 10.23951/2782-2575-2024-2-5-21

## **ON THE STRATEGIC PRIORITIES OF MODERN EDUCATION IN THE FACE OF GLOBAL CHALLENGES**

***Evgeny V. Ivanov***

*Yaroslav-the-Wise Novgorod State University,  
Velikiy Novgorod, Russian Federation,  
ivanov\_evgeniy@mail.ru*

### **Abstract**

Humanity faces global challenges caused by geopolitical, economic, environmental, and other circumstances. This situation is exacerbated by the crisis pursued by the West for decades, the policy of globalization and multiculturalism. Since education is an inert system that cannot set strategic priorities for its development, it is always forced to focus on solving current problems of the past and present. As a result, education's role in shaping humanity's future is indirect rather than purposeful, often leading to local and large-scale undesirable disasters. The historical and cultural analysis of the situation in Russia and the countries of Western civilization made it possible to identify serious challenges that cannot be solved without the active participation of education. The first is related to the fact that in the conditions of current globalization, a new crusade of Western civilization is taking place to spread its traditions and values in the world, which are presented as universal. Modern research, historical examples, and the negative experiences of our times show that what is acceptable for some nations often becomes destructive and disastrous for others. Therefore, the first strategic priority of modern education should be to help adolescents and specific peoples understand their cultural identity, develop a respectful attitude towards other peoples' cultures, and, on this basis, engage in productive intercultural dialogue. Another global challenge is the energy and environmental situation and the consumer psychology imposed on people from childhood, typical of Western countries, post-Soviet states, and today's Russia. All this threatens the preservation of life on Earth in the future. In the history of humankind, two periods can be distinguished in which humans were on the brink of extinction. Each time, they were saved by finding the strength to consciously change their way of life and themselves based on commonly accepted and shared values and taboos, i.e., they showed themselves to be rational and equal spiritual beings. This aspect is insufficiently reflected in the regulation documents on education adopted in Russia and the world in recent years. Therefore, the second strategic priority of modern education should be the development of people's environmental consciousness and the recognition of the priority of spiritual needs over material needs.

**Keywords:** *strategic priorities of modern education, global challenges of our time, cultural identity, freedom, consumer psychology, crisis of modern education, competency-based approach*

**For citation:** Ivanov E.V. On the strategic priorities of modern education in the face of global challenges. *Education & Pedagogy Journal*. 2024;2(10):5-21. doi: 10.23951/2782-2575-2024-2-5-21

## **Introduction**

The problem addressed in this article is interdisciplinary, which is not surprising since education is reflected in all areas of life on the one hand and affects them all on the other. Basically, it is inert and often does not keep pace with the changes in a particular state or the world as a whole. Therefore, it is necessary to understand it in time and set strategic priorities for its development, not only in a theoretical and applied sense but also in a global sense in the context of the challenges and threats facing humanity today. All this requires a polyscientific dialectical view of these processes in their interrelation.

The problem to be investigated is complex and multi-layered, fully confirming the postulate arising from the philosophical and anthropological principle of the “open question.” According to this principle, man and everything connected with him, including education, are open, completely incomprehensible questions to which there can be no uniform, generally accepted answers. Therefore, the materials presented in this article reflect only the subjective position of the author, based on a well-founded interdisciplinary historical and theoretical analysis of various sources and facts.

The high value of education is recognized worldwide today. In Russia, this is enshrined at the legislative level in the National Security Strategy and in the basic principles of public policy in the Federal Law “On Education in the Russian Federation.”

For a long time, scholars have been dealing with issues related to the goals and priorities of educational development, which have become particularly important in the transitional phases of the development of countries or entire civilizations. Historically, one can recall prominent educators and thinkers such as Io. A. Comenius, who proposed creating a pansophic school to help different peoples understand each other better and thus eliminate the causes of conflicts and wars; Jean-J. Rousseau and John Locke, with their theories of natural education and the gentleman’s education, respectively. The gentleman’s education aims to educate a new breed of man for bourgeois society; K. Ushinsky, with his idea of nationality, which presupposes the unity of the universal and the national in education based on this; G. Kerschensteiner, with his theory of civic education, which aims to balance out class differences in society; J. Dewey and the pragmatist pedagogy he developed, which can help adolescents solve individual and social problems and realize the American dream and therefore occupied a dominant position in American school practice until the early 1960s; G.R. Steiner and his idea of building a tripartite social organism, which is partly reflected in the concept of the Waldorf school.

If we turn to modern research, we can refer to the scientific studies of scholars such as A. Subetto, who set out the noospheric foundations for the development of education, science, and culture in the 21st century [1]; A. Averin, who deals with issues of achieving national goals to ensure the global competitiveness of the Russian educational landscape [2]; A. Pisarchik, who considers the national and foreign policy priorities of the state in the context of global challenges [3]; M. Pevzner, who outlines various aspects of

the nature and ways of dealing with diversity in modern society and educational systems [4]; A. Osipov, who justifies the need to develop a social partnership in the field of education [5].

This article aims to theoretically understand and define the strategic priorities of education in the context of the current problems in the modern world.

### **Materials and methods**

The materials presented are based on a thorough study of the works of foreign and Russian scholars, as well as individual documents and facts directly and indirectly related to the article's topic. The research methodology is based on the general scientific principles of completeness and unity of history and logic. The first principle involves an integrated approach to the study of education, considering the external influences of cultural, social, political, and economic conditions. The principle of historical and logical unity allows us to consider any pedagogical problem in its genesis, recognize historical patterns, and determine possible perspectives for further development. An important prerequisite for applying these principles is using appropriate research methods in various combinations. Within the framework of this scientific investigation, the comparative and partly dichotomous method was mainly applied, as well as the theoretical and historical analysis, synthesis, and pedagogical interpretation of the contents carried out in the logic of the investigation.

### **Research results**

The study of various aspects of modern Russia and the countries of Western civilization has made it possible to identify serious problems that cannot be solved without the active participation of education, for which it is first necessary to define the main priorities of its development clearly.

One of these problems is related to the policy of globalization and multiculturalism pursued by the West, with its inherent processes of acculturation and deculturation, which are taking place against the backdrop of an intensifying geopolitical confrontation that is increasingly taking on a civilizational character.

Recently, much attention has been paid at various levels to issues of European cultural identity, which is also important for Russia, as it is geographically located in Europe and Asia. At the same time, Russians living beyond the Urals largely consider themselves European, as their ancestors historically came from there, and Russia itself has been largely oriented towards integration into European culture for many centuries. Suffice it to say that the last Russian Tsar, Nicholas II, had only 1/64th Russian blood, as dynastic marriages of representatives of the Russian Tsar's family with the royal courts of Germany, Denmark, and other states took place in the 18th century. At the same time, we must not forget that Russia had previously been under the Mongol-Tatar yoke for almost two hundred and fifty years in the XIII to XV centuries. There is even a well-known joke and proverb about this: "If you rub a Russian well, you will see a Tartar in him."

Be that as it may, only the Urals, Siberia, the North, and the Far East indigenous peoples still regard themselves as Asians in Russia today. In other words, Russia is, by and large, a European country, but with its own distinctive face, determined by the peculiarities of its historical and cultural development and geographical location. An important distinguishing feature is its multi-ethnicity, with around two hundred different nationalities and ethnic groups. At the same time, the Russian people fulfill the historical task of uniting Russians into a single nation and civilization. It is not surprising that a number of Russian and foreign thinkers have identified and considered the Slavic (N.Ya. Danilevsky), the emerging Russian-Siberian (O. Spengler), and the Christian Orthodox civilization in Russia (A. Toynbee) [6].

In this context, we can quote another characteristic proverb from the 18th century: “What is good for a Russian is death for a German,” which is sometimes pronounced the other way round: “What is good for a German is death for a Russian,” because ‘German’ at that time referred to all Europeans who spoke a foreign language and lived in Russia. It should be noted that the migrants from Europe who came to Russia at that time were mainly qualified professionals: Officers, engineers, scientists, and teachers. Although they were cultural foreigners, they made an important contribution to the development of the country’s army and navy, the economy, science, and education. Thus, in the first years of its existence, the Russian Academy of Sciences members were exclusively foreigners, most of them scientists from Germany and Switzerland, including such famous ones as the historian G. Miller, the mathematician L. Euler, and the brothers D. and N. Bernoulli. The first secular comprehensive school in Russia, which operated according to the Jan A. Komenský classroom system, was opened by the German Lutheran pastor, theologian, and pedagogue E. Gluck, and a native German, a member of the Masonic lodge, the theologian, pedagogue, and teacher I. Schwartz, founded the first teachers’ seminary. In addition, foreigners opened Latin and German schools in Russia, where Russian boys and girls, usually from clergy families and local civil servants and factory administration, studied with their children. In this context, it should be noted that foreigners who settled permanently in Russia gradually adopted the local way of life but at the same time tried not to forget their own language and traditions.

Nowadays, many people notice an active convergence of Eastern and Western ways of thinking and living in the context of globalization. This is partly true. However, this process cannot be seen as balanced and equal. In recent decades, we have witnessed a new crusade of Western civilization to promote its traditions and values (democratic, humanistic, cultural) throughout the world, including Russia. They are presented as universal, although they often contradict centuries-old ideas and the way of life of many other peoples. This also applies to freedom, which is proclaimed in Western democracies as one of the greatest achievements in human history.

In science, a distinction is generally made between three main components of freedom: freedom of will, freedom of choice, and freedom of action. At the same time, both in the socio-political sphere and in the framework of

educational activities, freedom of choice and action are usually referred to practically without mentioning free will, without which neither the first nor the second component can exist. This characteristic situation was described figuratively and clearly by the Dutch philosopher B. Spinoza: "Imagine," he writes, "a stone that is moving through the air (say, because someone has thrown it or it has been dislodged and is falling over a cliff) and says that if that stone were self-conscious, it would be convinced that it was moving of its own accord." [7, p. 592].

We all understand that the flying stone experiences only the illusion of freedom, while the real freedom lies with the one who threw it, or, in other words, with the source of the will. It is not surprising that in real life, a person's free will is constantly and in various ways actively manipulated for one or another political or other purpose. In the framework of the aspect of the problem under study, it can be argued that the countries of Western civilization that impose their democratic values and even their will on other peoples under the banner of freedom are disempowering them for the benefit of foreign interests.

In a given cultural context, it is also useful to consider two sides of freedom, the external and the internal, which reveal the peculiarities of Western and Russian perceptions of this category.

For the Western mentality, the external side of freedom is evident and understandable; it is referred to by philosophers as 'freedom from' and focuses on answering the question: "What is a man free from, and what are the limits within which he can do what he wants?" The general understanding of freedom here refers to justifying the absence of external interference and restrictions imposed on a person in all spheres of life, including education.

As for the Russian mentality, the inner side of freedom, 'freedom for', is closer to it, with its characteristic search for an answer to the question: "Why do I have freedom, and how can I use it?" At the same time, it is recognized that man's will is not determined by anything, that it emerges from himself, and that he has the right to choose and act as he wishes. However, this raises a legitimate question: "What is this activity aimed at creation or destruction?" Proponents of this interpretation of freedom "believe in the good principles of human nature and in his goodwill, which not only helps him to make the right choice between good and evil, but also to do good. This means that the use of 'freedom for' must begin with the answer to another important question: "Who am I?", i.e., with man's self-determination in relation to his own cultural identity" [8, pp. 35–36].

A unique value base that characterizes the Russian mentality is the word 'Правда' (Pravda – truth), which goes back to an ancient tradition. In his "Sermon on Law and Grace," Metropolitan Hilarion called on people to live truthfully. The first Russian law book by Yaroslav the Wise was entitled "Russian Truth." Vladimir Monomakh wrote in his "Teachings for Children" that the law must be in accordance with the truth. Nowadays, one sometimes hears in different variations the famous saying of Alexander Nevsky that God is not in power but in the truth.

If you translate the word ‘Pravda’ into another language, it can have the meaning of a real and existing fact, but this term gives only a superficial idea of the essence of this word in Russian. For a Russian person, truth is first and foremost, “the unity of truth, goodness, beauty, and justice” [9, p. 13]. For many centuries, the pursuit of truth has become a driving force of the country’s spiritual development and an important feature of people’s individual and social consciousness.

The above remarks and the vivid examples of recent years in the form of failed attempts at forced democratization along Western lines in individual countries clearly show that what is suitable for some people is not always acceptable and sometimes even destructive for others.

A vivid example is the famous European fable of the elephant and the giraffe, which the Russian academics M. Pevzner and P. Petryakov retell in one of their articles. The core message is as follows: The giraffe built itself a comfortable and cozy house with high ceilings and doors, which corresponded to its characteristics, needs, and ideas, and invited the elephant to visit it. The elephant gladly accepted this proposal, but when he approached the neighbor’s seemingly lovely house, he could not go further than the doorstep as he could barely put his head through the doorway. When the owner noticed this, he advised the guest to lose weight and suggested he take up fitness and ballet to do so. The disgruntled elephant reluctantly agreed and also went on a strict diet, but no matter how hard he tried, he could not enter the giraffe’s house. After several unsuccessful attempts, he finally realized that a house designed by the architects for a giraffe would never be suitable for an elephant [10].

As we can see, the fable, using pictorial symbols in the context of the problem under consideration, leads us to the conclusion that we cannot consider people, cultures, socio-economic and political structures as something invented by someone who is standard and who is different. We live in a world of diversity in which both the normal and the other form a single whole.

In this context, when we talk about the constantly evolving dialog of cultures between different countries and peoples, we must remember that this dialog should take place without imposition and conditional acceptance of the experiences and values of others but through equal communication and mutual enrichment. It must be remembered that every nation will always strive for self-preservation, even under strong external pressure or radically distancing itself from its historical and cultural origins in favor of a different ideology and way of life due to the will of its newly emerged leaders. This self-preservation is achieved by self-regulating the emerging changes through deculturation and acculturation of artificially and naturally introduced ideas and experiences. However, this process may fail, which is why deformed, distorted cultural strata emerge, creating a situation of instability and insecurity in society and ultimately preventing progressive movement in a historically predetermined direction” [11, p. 348].

All this becomes clear when one looks into the depths of history, especially in the colonial period, but also in recent times after the collapse of the USSR and the entire socialist camp. In other words, the globalization

processes driven by the West will not be able to lead the peoples of Europe to a common cultural identity in the near future either.

At this point, cultural identity as a complex interdisciplinary concept takes on an important practical meaning for teacher training. If we consider cultural identity as the identity of a cultural type in the context of the historical process and as the identity of a person who identifies himself or herself with a particular cultural type, we can see that in the first case, it is an object of study for historians, philosophers, cultural scientists, and sociologists. In the second case, it has an essential specific meaning for humanities scholars regarding theoretical research and practical activities in the context of educational work in schools, universities, and other educational institutions.

It is education that should become one of the main driving forces of the modern evolutionary process because, without its active participation, it is impossible to ensure the awareness and understanding of a person and a particular people of their cultural identity and the further implementation of a productive intercultural dialog on this basis. This is considered one of the most important priorities of modern education, which requires serious theoretical understanding and applied development through pedagogical science and practice. Otherwise, it is unrealistic to ensure the peaceful coexistence and unification of peoples to solve problems of planetary scale that threaten the health and lives of local people today.

In the meantime, the concepts of global citizenship and global spirituality proposed by R. Muller (who worked at the UN for forty years and rose to become an Assistant Secretary-General) reflected in the Global Education Movement, which received international support and specific educational content at the World Forums of the Global Education Movement in Jomtien (Thailand, 1990) and Dakar (Senegal, 2000), continue to be developed today, promoting Western educational models and universal (i.e. Western) values, which are considered more important than national interests and cultural traditions [12].

But let us return to the global problems of our time. In this century, our planet's population faces not only the crisis of multiculturalism and periodic economic crises but also ever-greater long-term and simultaneous challenges. The coronavirus pandemic has been the undisputed leader of the world's negative news for two years and seems to have temporarily diverted people's attention from other global problems. However, these have not disappeared; on the contrary, they have had an unexpected synergy effect for many. This situation applies to manufactured disasters and increasingly frequent large-scale and destructive natural disasters such as fires, floods, and hurricanes. First and foremost, it is about the rapidly increasing civilizational and geopolitical conflicts that are leading to tensions in interstate relations, sanctions, unfair competition in the economic sphere, and unprincipled and irresponsible information warfare that may well lead to a real war, even on a larger scale, as is currently happening in Ukraine. In any case, many are beginning to compare the current situation with the situation that developed sixty years ago during the

so-called Cuban Missile Crisis, when humanity was only one step away from the outbreak of the Third World War.

Nevertheless, people still believe that reasonable people lead nuclear powers, and the nuclear weapons themselves, strange as it may sound, which threaten the existence of life on earth, are at the same time an instrument of deterrence for hotheads and thus a guarantee that there will not be another global armed conflict in the foreseeable future. I certainly hope so.

In the meantime, there is a real threat to human life even without weapons of mass destruction. This is not new but is becoming increasingly evident in the 21st century. Let us name two of them. The first threat is the recurring energy crisis, particularly affecting Europe. It appears to be purely economic in nature, but it has a very explosive, destabilizing potential. On the one hand, the desire to solve it stimulates scientists in various countries to actively search for alternative energy sources, which is certainly positive, as it contributes to the development of science not in a destructive but in a progressive-creative direction. On the other hand, the limited amount of exhaustible natural resources necessary for modern life in the world is decreasing from year to year and is concentrated in the depths of individual states that are rich in this respect, which may provoke another struggle for the redistribution of the world, not only by political-economic but also by military means.

The second threat is even more global and is linked to a rapidly growing environmental crisis that is taking on planetary proportions. This is not only the depletion of natural resources, including forests – the lungs of the planet – and phytoplankton in the seas and oceans, and the scarcity of drinking water supplies, but also the widespread pollution of the atmosphere and water bodies, especially by industrialized countries, the destruction of the ozone layer through space exploration, military flights into the stratosphere, Freon emissions and the nitrogen fertilizers decomposition, and as a result a gradual change in the climate due to human activity, the greenhouse effect. There is probably also a direct link with the uncontrolled mass migration of populations in search of food and clean water. And all of this threatens humanity's continued existence on this planet. The study was commissioned by the UN and carried out in the first decade of the 21st century by leading scientists and experts from forty-eight countries worldwide. According to their conclusions, humanity today is on the brink of survival because "each inhabitant of the Earth requires one-third more resources than the planet's ecosystem can provide" [13, p. 33].

Having identified global threats, it should be noted that individual countries are occasionally confronted with local problems determined by a specific economic, political, and socio-cultural situation. At the same time, what they all have in common is that people's way of life is gradually changing in connection with the rapid development of science and technology, the introduction of information and other new technologies, and the transformation of the labor market. The World Development Report 2013, therefore, emphasizes the need to find forms of employment that consider a given country's specific characteristics as a government priority. At the same time,



one can highlight here, in an integrated form, the guidelines presented by the McKinsey Global Institute, a list of twelve technologies that can radically change our lives in the near future. These include: “mobile Internet; knowledge work automation; Internet of Things; cloud technology; advanced robotics; autonomous and near-autonomous vehicles; next-generation genomics; energy storage; 3-D printing; advanced materials; advanced oil and gas exploration and production; renewable energy” [14, p. 48].

Consciously or unconsciously, we are reminded in this context of the literary prophecies of science fiction writers, particularly concerning the creation of robots and artificial intelligence capable of replacing humans in various fields of activity (which is already happening) and even subjugating them. Not so long ago, the vast majority of people received their education in general, vocational and technical schools and then in universities, and this was sufficient for the rest of their lives in today’s conditions of accelerated scientific and technological progress, in which some professions are disappearing, and new ones are emerging en masse, this education is no longer sufficient. It is no coincidence that great attention is now being paid to pedagogy science to develop andragogy to help adults better exploit their potential and, if necessary, change the direction of their professional activity.

As an interim conclusion, it can be said that the global challenges facing people today, in addition to the local crisis phenomena in individual countries, are forcing modern people to deal with the comprehensive problem of ‘How do we continue to live in order to survive?’ and to rethink some of their previous life priorities and values.

Suppose you look back at the entire history of mankind and think about why humans have not yet become extinct, like the dinosaurs and mammoths. In that case, the answer might be: The phylogenesis homo sapiens has such a long history primarily because humans as a species collectively made a conscious, fundamental change in the course of their evolutionary process during difficult times when they were threatened with extinction, which ultimately helped them to survive and continue their earthly existence and development.

Looking back into the distant past, we can identify at least two such changes. Both are connected with crises in the external conditions of existence, which at that time threatened the complete disappearance of the ancestors of modern man.

The first change occurred in the Paleolithic period when the ancients could formulate and follow specific rules for living together and were thus saved.

The second change occurred in the Neolithic period, when people radically changed their way of life and the conditions of their existence to survive, moving from gathering to farming and beginning to shape their own cultural environment actively.

The first and second changes were only possible because people consciously changed their way of life and themselves based on shared principles, values, and taboos, i.e., they evolved as ethical, spiritual beings.

Today, there is a growing opinion among scientists and some politicians that humanity is on the eve of the next transition in its evolutionary history.

This is because the problem of the extinction of humanity, if only because of the global threats mentioned above, has once again become highly topical. Like the first two, this third transition will take several millennia or, at best, hundreds or even dozens of years [15].

An analysis of the issue from a historical perspective shows that global problems affected peoples and nations regardless of their affiliation to a particular country, as they were not dependent on specific economic and political differences. These differences were evident in this context, but the movement was generally in one direction and contributed to the general negative trends in world development. An example is the Cold War years between the so-called camps of socialism and capitalism. As you know, they were perceived as irreconcilable antipodes at that time. However, if you take off the ideological cloak, it is easy to see that there is no difference between them in a global sense. The poster child of socialism, the Soviet Union and its followers, for example, aspired to a society in which everyone lived according to their abilities and everyone according to their needs on the way to a “communist bright future.” At the same time, the developed capitalist countries that had transitioned to a post-industrial society were essentially creating a consumer society. In other words, both were striving for the same goal through different political and socio-economic mechanisms: to enable people to satisfy their ever-growing material needs to the highest degree.

In other words, it can be said that seemingly incompatible political ideologies pursue a similar goal, which still determines the prevailing values in both the West and Russia today [16]. However, this raises a legitimate question: Is this goal realistic? Are we being led down this path, and where will we end up at the end of it?”

By ‘we’ here, we do not mean today’s generation so much, but the future generation, which will probably be confronted with more complex global problems than we are now.

To be able to look to the future with hope and bring about a new, life-saving change that can quickly correct the evolutionary process of human development, it is therefore necessary to prepare and start today. The essence of such a restructuring can be outlined as follows. Faced with the challenges in the form of the above-mentioned global problems that threaten to destroy life on Earth, people must recognize the objective need for change and a new consciousness: “They must change themselves by freeing themselves from the consensus psychology that has been ingrained over many years. It is time to recognize the primacy of spiritual values over material values and to pay attention to the equal aspects of one’s own being. The most active participant in this process should be education, whose social and, one might even say, civilizational educational role will inevitably increase in the emerging modern world under global conditions. This is the task and, accordingly, one of the most important priorities of modern education.

And what happens in real life? What tasks does education in the 21st century set itself and try to solve?

As far as Russia is concerned, the first thing to point out is the long-term goals that the President of the Russian Federation has set for the government for 2018. It is about “ensuring the global competitiveness of Russian education and making the Russian Federation one of the ten leading countries in the world in terms of the quality of general education; to educate a harmoniously developed and socially responsible personality based on the spiritual and moral values of the peoples of the Russian Federation, as well as on historical and national-cultural traditions” [2, p. 128]. To achieve these goals, a national educational project called “Education” was developed, which includes eight federal projects, including “Modern School,” “Success for Every Child,” “Young Professionals,” “Digital Educational Environment,” “Social Activity,” “Social Elevators for All,” “Patriotic Education” and “Youth of Russia” [17]. All this has become a goal for the organization of specific management and educational activities at the federal and local levels.

The European Economic Development Strategy Europe 2020 points to the following challenges for the education systems of the EU countries: a significant increase in the average age of the population, a shortage of specialists in demand in a changing labor market, and increased professional competition in the conditions of open borders with relatively high unemployment. This situation, which is characteristic of Russia in many respects, is now becoming even more acute, especially with regard to the aging of the population and the increase in the retirement age, which, against the background of the disappearance of some professions and the emergence of new ones, requires the creation of full-fledged conditions for lifelong learning. At the same time, Russian scientists emphasize the main challenges for the Russian educational reality, such as Information technology, intellectual, socio-cultural, administrative, management, and innovative challenges [18].

Moreover, most educators in Russia and abroad admit that the usual knowledge-based educational paradigm is increasingly showing inconsistency in the current conditions. The educational model of the world developed over a long period of time, and the panosophical schools inherent in it are gradually becoming obsolete, i.e., they no longer correspond to the new realities. Under the accelerated development of science and technology and the general availability of information, the “teach everything” thesis developed by J.A. Komenský in the 19th century has become one of the main questions of modern pedagogy: “What should be taught?” This is also confirmed by a different understanding of the nature of human activity, which is characteristic of modern times and is gradually becoming the main path of human self-realization in the process of personally motivated creative work. In a generalized form, the essence of the modern education crisis can be expressed by the critical observation that today’s mass schools and the education system as a whole still fall short of the requirements of reality in many respects. The changes that have occurred in the lives of people in Russia and abroad in recent decades have led to the realization that it is necessary to create a strategy for the renewal and development of the education system by abandoning the previous orientations and moving from knowledge-centeredness to person-

centeredness, i.e., to such a goal that focuses on the priority development of each student, taking into account their interests, inclinations, personal and social needs.

Looking back at the 20th century, subject-specific, interdisciplinary, comprehensive scientific knowledge and practical skills were the goal and desired outcome of school education for many years. With the start of the new millennium, it became clear that this was not enough. However, hardly any visible changes are taking place in the mass school. Instead, schools are increasingly evolving from knowledge- and skills-oriented schools to pure knowledge schools, as the amount of information a person needs to master during their studies increases and the time spent in school on practical skills training decreases. This fact, of course, does not help to improve the situation in modern education, but on the contrary, hinders its progressive development. In other words, life is changing fast, but school continues to move with the inertia of acceleration given to it in the distant past.

At the turn of the 20th and 21st centuries, a competency-based approach was introduced in education, which involves a transition from memorizing a large amount of information to developing new types of activities – creativity, creation, and research – which, according to a number of education regulations in Russia and a number of other countries, should contribute to the formation of core competencies of a modern person. The eighth President of the European Commission, J. Delors, formulated the general goals of 21st-century education: learning to know, learning to do, learning to live together, and learning to be. It was stated that competencies should be a unique response to Europe's challenges (maintaining an open democratic society, multilingualism, multiculturalism, new labor market demands, development of complex organizations, and economic changes). Mainly on this basis, core competencies were formulated there (intercultural, socio-political, pedagogical, oral and written communication, information literacy) [19], which school and university graduates should master during their studies. In Russia, the core competencies proposed by A. Khutorskoy are best known: value-semantic, general cultural, pedagogical-cognitive, informational, communicative, social work, and personal competencies for self-improvement [20].

At the same time, school and vocational education, including the training of future teachers, have recently been expected to provide ICT skills that solve professional problems using information and communication technologies. In addition, since the beginning of the 21st century, Massive Online Courses have become increasingly widespread both in Russia and around the world, “providing everyone with free access to the development of distance learning programs without limiting the number of participants and giving millions of people from around the world the opportunity to get the education they need by organizing the educational process themselves” [21, p. 18].

It cannot be overlooked that in this form of education, the teacher's image as an educator and mentor-educator who loves the children and embodies all the positive qualities they try to impart to them fades into the background over many years. The teacher becomes a facilitator, moderator, curator, or advisor.

Following this trend, scientists are creating models of the digital image of a teacher or professor [21]. Nowadays, this is probably a current issue, but the question arises as to why, in the rapidly changing conditions of modern life, in which soulless gadgets and artificial intelligence have become an integral part, so little attention is paid to the requirements for the personal qualities of a teacher.

### Conclusion

To summarize, we can conclude that everything seems to be done right in modern education, following a certain vector of development aimed at solving the current socio-economic problems of states and achieving people's material prosperity and well-being in the foreseeable future. However, let us assume that we are referring to what was said in the course of identifying the global challenges and justifying the strategic priorities of modern education. In this case, we can conclude that society has not yet fully recognized the extent of the threats that increasingly threaten humanity and that education is still oriented towards solving primarily applied (economic, material) and not global problems, the solution of which is only possible with the help of a radical restructuring of consciousness and the revival of the spiritual and moral foundations that are now fading into the background.

Let's take a look into the future in terms of the competence-based approach and consider the defined strategic priorities of education. The basic competencies that an adolescent acquires should focus primarily on the acceptance of one's own culture and a tolerant attitude towards the cultures of other peoples, as well as on the formation of environmental awareness and the recognition of the primacy of spiritual needs over material needs. Therefore, one of the professional and personal qualities of a modern teacher should be his cultural identity, which helps, on the one hand, to understand and accept the traditional spiritual and moral values of their people and to set appropriate priorities for personal development, and on the other hand, to better understand the characteristics of different cultures and to better cope with problems at work that sometimes arise on an intercultural basis.

### References

1. Subetto A.I. Nauchno-obrazovatel'noye obshchestvo – strategiya razvitiya nauki, obrazovaniya i kultury v Rossii XXI veka i osnova perekhoda k upravlyayemomu noosfernomu razvitiyu [Scientific-educational society – strategy of science, education and culture development in Russia of the XXI century and the basis for transition to controlled noospheric development]. *Teoreticheskaya ekonomika*. 2017;(1(37)):18-32 (in Russian).
2. Averin A.N., Revyagina N.G., Kondratenko E.N., Golubeva M.O. Natsionalnyy proekt po obrazovaniyu o dostizhenii natsionalnykh tseley – obespecheniye globalnoy konkurentnosposobnosti rossiyskogo obrazovaniya i vospitaniye lichnosti [The National Project on Education on Achieving National Goals – Ensuring Global Competitiveness of Russian Education and Personal Upbringing]. *Nauka i obrazovaniye: khozyaystvo i ekonomika; predprinimatelstvo; pravo i upravleniye*. 2019;(3(106)):128-131 (in Russian).

3. Pisarchik A.S. Opredelenie natsionalnykh i vneshnepoliticheskikh prioritetov gosudarstva v usloviyakh rasprostraneniya globalnykh vyzovov [Defining the national and foreign policy priorities of the state in the context of the spread of global challenges]. In: Nauchnye trudy respublikanskogo instituta vysshey shkoly. Filosofsko-gumanitarnye nauki [Scientific works of the Republican Institute of Higher School. Philosophical and humanities]. 2018;(17):15-158 (in Russian).
4. Pevzner M.N., Petryakov P.A., Donina I.A., Ushanova I.A. Metodologicheskiye osnovaniya proektirovaniya modeley upravleniya mnogoobraziem v obrazovatel'nykh sistemakh [Methodological bases for designing models of diversity management in educational systems]. *Problemy sovremennogo pedagogicheskogo obrazovaniya*. 2019;(63-1):231-335 (in Russian).
5. Osipov A.M., Karstanye P., Tumalev V.V., Zarubin V.G. O sotsial'nom partnyorstve v sfere obrazovaniya [On social partnership in the field of education]. *Sotsiolodicheskiye issledovaniya – Sociological Research*. 2008;(11(295)):108-115.
6. Aslanov I.K. Teoriya kul'turno istoricheskikh tipov N.Ya. Danilevskogo [Theory of cultural and historical types N.Ya. Danilevsky]. *Filosofiya i obshchvo – Philosophy and Society*. 2002;(1(26)):164-180 (in Russian).
7. Spinoza B. Pis'mo G.G. Schulleru [Letter to G.G. Schuller]. In: Izbrannyye proizvedeniya: v 2 t. [Selected works: in 2 volumes]. Vol. 2. Moscow, Politizdat Publ., 1957:592 (in Russian).
8. Ivanov E.V. O nekotorykh sotsial'no-filosofskikh i pedagogicheskikh aspektakh svobody [On some socio-philosophical and pedagogical aspects of freedom]. *Vestnik novgorodskogo gosudarstvennogo universiteta – Bulletin of the Novgorod State University*. 2011;(64):35-36 (in Russian).
9. Subetto A.I. “My – russkiye, kakoy vostorg!”: nauchno-filosofskoye esse [“We are Russians, what a delight!”: scientific and philosophical essay]. St. Petersburg, Asterion Publ., 2022:56 p. (in Russian).
10. Pevzner M.N., Petryakov P.A. Ot mnogoobraziya pedagogicheskikh kontseptov k pedagogike i menedzhmentu mnogoobraziya: stanovleniye metateorii mnogoobraziya v rossiyskoy pedagogicheskoy nauke [From Diversity of Pedagogical Concepts to Diversity Pedagogy and Management: Formation of Diversity Metatheory in Russian Pedagogical Science]. *Nepreryvnoye obrazovaniye: XXI vek*, 2016, no. 3 (15), pp. 2–11 (in Russian).
11. Ivanov E.V. *Fenomen svobody v pedagogike Zapadnoy Evropy i Rossii* [The Phenomenon of Freedom in Pedagogy of Western Europe and Russia]. Veliky Novgorod, NovGU Publ., 2013. 380 p. (in Russian).
12. Stepanov S.S. Vyzovy i ugrozy Rossii v global'nom mire so storony sistemy obrazovaniya v aspekte natsionalnoy bezopasnosti [Challenges and Threats to Russia in the Global World from the Education System in the Aspect of National Security]. *Vestnik MNEPU*. 2015;7:293-317 (in Russian).
13. Startsev A.A. Globa'nye vyzovy, ugrozy i priority natsional'noy ekologicheskoy politiki [Global challenges, threats and priorities of the national environmental policy]. *Chistaya voda: problemy i resheniya*. 2009;(1):33-36 (in Russian).
14. Maksyutina E.V. Izmenyayushchiysya mir truda: vyzovy global'noy ekonomiki [The Changing World of Work: Challenges of the Global Economy]. *Regional'nyy ekonomicheskyy zhurnal*. 2014;(3-4(7-8)):47-53 (in Russian).
15. Maksakov A.D., Maksakova V.I. *Pedagogicheskaya antropologiya: uchebnoye posobiye dlya vuzov* [Pedagogical anthropology: textbook for universities]. Moscow, Yurayt Publ., 2023:293 p. (in Russian).

16. Kuznetsov I.M. Tsennostnye orientiry i sotsial'no-politicheskiye ustanovki rossiyan [Value orientations and socio-political attitudes of Russians]. *Sotsiologicheskiye issledovaniya – Sociological Studies*. 2017;(1):47-55.
17. Natsional'nyy proyekt "Obrazovaniye" [National project "Education"]. In: Website of the Ministry of Education of the Russian Federation. URL:<https://edu.gov.ru/national-project> (access date: 02/01/2024) (in Russian).
18. Solov'eva T.S. Globalnye vyzovy rossiyskoy sistemy obrazovaniya [Global Challenges of the Russian Education System]. *Vestnik Chelyabinskogo gosudarstvennogo universiteta*. 2019;(9(431)):201-209 (in Russian).
19. Zimnyaya I.A. Klyuchevye kompetentsii – novaya paradigma rezultata obrazovaniya [Key competencies – a new paradigm of educational outcome]. *Ekspiriment i innovatsii v shkole*. 2009;(2):7-14 (in Russian).
20. Khutorskoy A.V. *Kompetentnostnyy podkhod v obuchenii: nauchno-metodicheskoye posobiye* [Competency-based approach in teaching: scientific and methodological manual]. Moscow, Eydos Publ., 2013. 73 p. (in Russian).
21. Ivanov E. V. Ob istokakh sushchnosti idei otkrytosti v obrazovanii [On the origins and essence of the idea of openness in education]. In: Otkrytoye v obrazovanii: ot otkrytiya professii k mezhdunarodnomu sotrudnichestvu [Open education: from opening a profession to international cooperation]. Vitebsk, VSU named after. P.M. Masherova Publ., 2023:14-18 (in Russian).
22. Timokhina G.S., Popova O.I., Izakova N.B. Modelirovaniye tsifrovogo imidzha prepodavatelya vuza [Modeling the digital image of a university teacher]. *Integratsiya obrazovaniya – Integration of Education*. 2022;26(4):613-636 (in Russian).

**About the author**

**Evgeniy V. Ivanov**

Doctor of Pedagogical Sciences, Professor

Yaroslav-the-Wise Novgorod State University

41 Bolshaya St. Petersburgskaya St., Veliky Novgorod, Russian Federation, 173003

E-mail: [ivanov\\_evgeniy@mail.ru](mailto:ivanov_evgeniy@mail.ru)

## **О СТРАТЕГИЧЕСКИХ ПРИОРИТЕТАХ СОВРЕМЕННОГО ОБРАЗОВАНИЯ В УСЛОВИЯХ ГЛОБАЛЬНЫХ ВЫЗОВОВ**

***Евгений Вячеславович Иванов***

*Новгородский государственный университет имени Ярослава Мудрого,  
Великий Новгород, Россия, ivanov\_evgeniy@mail.ru*

**Аннотация.** В настоящее время человечество сталкивается с глобальными вызовами, обусловленными геополитическими, экономическими, экологическими и другими обстоятельствами. Подобная ситуация усугубляется кризисом, проводимой Западом в течение десятков лет, политики глобализации и мультикультурализма. Образование, будучи инерционной системой, без определения стратегических приоритетов своего развития, всегда вынуждено быть заикленным на решении текущих проблем прошлого и настоящего. Следовательно, роль образования в построении будущего человечества становится не целенаправленным, а опосредованным, что зачастую и приводит как к локальным, так и к масштабным нежелательным катаклизмам. Исторический и культурологический анализ ситуации в России и странах Западной цивилизации позволил выявить серьезные вызовы, которые невозможно решить без активного участия образования. Первый из них связан с тем, что в условиях нынешней глобализации происходит новый «крестовый поход» Западной цивилизации по продвижению в мире своих традиций и ценностей, которые подаются как «общечеловеческие». Современные исследования, а также примеры из истории и негативный опыт наших дней показывают, что приемлемое для одних народов, часто становится разрушительным и губительным для других. Потому первым стратегическим приоритетом современного образования должна стать целенаправленная помощь в осознании растущим человеком и конкретным народом своей культурной идентичности, формирование у них уважительного отношения к культурам других народов и дальнейшее осуществление на данной основе продуктивного межкультурного диалога. Еще один глобальный вызов связан с ситуацией в энергетике и экологии, а также с навязываемой людям с детских лет потребительской психологии, которая характерна и для стран Запада, и для СССР, и для нынешней России. Все это в перспективе угрожает сохранению жизни на Земле. В истории человечества можно выделить два периода, когда люди оказывались на грани исчезновения. Каждый раз их спасало то, что они находили силы сознательно поменять свой образ жизни и самих себя на основе совместно принятых и общепризнанных ценностей и табу, то есть проявляли себя не только как существа разумные, но и как нравственные, духовные. Данный аспект слабо отражен в программных документах об образовании последних лет, принимаемых в России и мире. А потому вторым стратегическим приоритетом современного образования должно стать развитие у людей экологического сознания и признания приоритета духовных потребностей, над потребностями материальными.

**Ключевые слова:** *стратегические приоритеты современного образования, глобальные вызовы современности, культурная идентичность,*



*свобода, потребительская психология, кризис современного образования, компетентностный подход*

**Для цитирования:** Ivanov E.V. On the strategic priorities of modern education in the face of global challenges // Education & Pedagogy Journal. 2024. Вып. 2 (10). Р. 5–21. doi: 10.23951/2782-2575-2024-2-5-21

***Информация об авторе:***

**Иванов Евгений Вячеславович**, доктор педагогических наук, профессор,  
Новгородский государственный университет имени Ярослава Мудрого (ул. Большая  
Санкт-Петербургская, 41, Великий Новгород, Россия, 173003).  
E-mail: ivanov\_evgeniy@mail.ru

*Submitted February 12, 2024*