

# Conditions for the realization of the idea of future teachers` lifelong learning

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**Abstract.** Introduction: This article discusses the problem of the realization of the idea of future teachers` lifelong education in modern sociocultural space. Methods: The research methodology includes hermeneutic, systemic, comparative methods. Results: The idea of lifelong education will be successfully realized subject to a number of conditions: orientation to the philosophical training of future teachers, the quest for a dialogue of cultures, a harmonious coexistence of confessions, the formation of information culture and successful informational socialization of the younger generation. Conclusion: The formation of a lifelong education system is an adequate response to a society of changes. The mission of modern education is to train teachers capable of realizing this idea. Compliance with the conditions analyzed in this article will allow the harmonious introduction of lifelong learning into the people`s everyday life.

## 1 A problem statement

The dynamics of social and technological progress, changes in the content and nature of work and people`s social activities dictate a modern person the need for lifelong learning. Many researchers (T.A. Babakova, I.A. Kolesnikova, A.M. Novikov, G.K. Selevko) say that future specialists should be instilled with the ambition for ongoing development, constant critical revision of their knowledge, skills and abilities. Education today is a space for the personal development of each person, therefore education should be understood and mastered as a special philosophical and anthropological category that fixes the formation of the human in a person [1]. The realization of the lifelong education idea today is one of the urgent problems solved by the joint efforts of the philosophy of education, pedagogy, learning theory and philosophical anthropology. In this article we will analyze the conditions that contribute to the realization of the idea of future teachers lifelong learning.

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## 1.1 The objective of the work

The methodology of this study is based on the analysis and generalization of scientific research works of foreign and domestic scientists in the field of lifelong learning, philosophy of education, pedagogy, learning theory, philosophical anthropology, information and knowledge development of modern society. The research methodology includes hermeneutic, systemic, comparative methods. The hermeneutic method became the basis for understanding the thoughts of philosophers, teachers, researchers in the field of philosophy of education and the theory of learning. The systematic method helped to comprehensively analyze the importance of lifelong learning for pedagogical training areas. The comparative method made it possible to formulate the conditions for the realization of the lifelong learning idea.

## 2 Materials and the results of the research

The authors of the article indicate the relevance and importance of realizing of the idea of future teachers lifelong learning and indicate the necessary conditions for the implementation of this idea. Lifelong learning shifts the perspective from the perception of education as a function of society towards the understanding of education as an attribute of human existence. Therefore, the implementation of the lifelong learning idea requires support from not only pedagogy and learning theory, but the philosophy of education and philosophical anthropology. The idea of lifelong learning will be successfully realized subject to a number of conditions: orientation towards the philosophical training of future teachers, striving for a dialogue of cultures, harmonious coexistence of confessions, the formation of information culture and successful informational socialization of the younger generation.

It is important for a modern teacher, placed in the conditions of lifelong learning, to see personal meanings and structure personal educational values for himself. This is possible if basic knowledge of philosophical anthropology and philosophy of education is included in his educational training. The philosophical foundations of the training of a future teacher are one of the conditions necessary for the realization of the lifelong learning idea. A high level of linguistic competence will become the foundation for establishing a dialogue of cultures, a dialogue of confessions, and a harmonious implementation of multicultural education. Competently built information socialization will allow to preserve the human in a person, exclude the possibility of the individuality emergence with the consciousness of a cyber creature, for which knowledge is important, but information, not moral norms and principles, but permissiveness and impunity, not love for one's neighbor, but profit and self-interest, not the desire to self-development, but to pleasure and consumption, not to the diversified development of one's abilities, but to unification and one-dimensionality, etc.

An adequate response to the society of changes, laying a solid foundation in building a society of knowledge is the desire of a person's constant changing and development, the development of awareness. A person creates himself as a person through education, therefore, pedagogy, learning theory, philosophical anthropology and philosophy of education interpenetrate each other, function in close tandem.

I.A. Kolesnikova notes that there are scientists who believe that the characteristics of an adult should be determined not by the age period or chronobiological age (i.e. quantitatively), but by the state of one's being awareness. And awareness comes through the formation of personal motivation, critical thinking and learning. The idea of lifelong learning actualizes andragogy (a section of learning theory related to the peculiarities of mastering knowledge and skills by adults). It is important to remember that a student (both an adult and a child) is first of all a Person with his aspirations, fears and abilities. That is

why both pedagogical and philosophical disciplines set the humanistic vector of development.

Lifelong learning needs anthropological quests related to a person's susceptibility to learning at different stages of life. But access to computer courses or foreign languages is valuable only in conjunction with the ability of correct interpreting of information and adapting to changes regardless of age. Modern society is full of diverse knowledge, but only those that are addressed to the balanced development of a person can be aimed at eliminating the negative consequences of modernity [2]. And the tandem of philosophical anthropology, philosophy of education, pedagogy and learning theory must decide what and how to teach a modern person in order to see an optimistic perspective for the mankind development. It is important for philosophical anthropology that continuous access to education allows a person to live harmoniously in the information society. Therefore, the tandem of pedagogy, philosophical anthropology and the theory of learning represents education as an anthropopractic, the practice of humanity cultivating.

The first condition that contributes to the realization of the lifelong learning idea is the future teacher training in the field of philosophy of education and philosophical anthropology. Philosophical disciplines help the future teachers to be aware of the problems associated with themselves and with modern society, strive to solve them, developing themselves. The image a person strives, having embarked on the path of education, depends on personal educational values. Personal educational values introduce personal value to the future educator of what they learn because we need not just specialists, but people capable of systemic understanding and making important decisions from a humanistic standpoint.

Education conveys culture and it is important to preserve the human dimension of the transmitted culture. The issue of personal educational values becomes extremely acute when we turn to the teacher education. The teacher must serve the culture; in addition to the educational component the educational component should not be overlooked. The great Russian philosopher and teacher K.D. Ushinsky also focused on the spiritual development of the teacher himself. The formed ideological position allows to adequately respond to the challenges of our time. A.V. Kolesnikova believes that education in our time lacks an ascent to the Image, to the highest spiritual ideal [3]. That is why it is so important to include the academic disciplines "Philosophical Anthropology", "Philosophy of Education", "Pedagogical Hermeneutics" in the curricula for specialists training.

The second condition for the realization of the lifelong learning idea is an orientation towards the principle of dialogue (both in the world in general and in an educational institution in particular). Both the person in general and the teacher in particular are constantly enriched through dialogue (with the Other, other cultures, other confessions). Accordingly, lifelong learning already presupposes constant interaction, constant renewal of oneself. Modern person is included in grandiose cross-cultural contacts: international marriages, migration, the search for interreligious dialogue [4]. The modern world is multicultural. Therefore, a person should be able to work with people with different types of thinking, with representatives of different cultures. Valuable members of society are people who not only know how to get along with others but also correlate their life goals with the goals of society, make important decisions from a humanistic position, are able to feel, empathize [5].

It is extremely important to see cultural meanings in the modern socio-cultural context because this contributes to the establishment of dialogue, acceptance and understanding of someone else's individuality. The problem of finding intercultural communication optimal forms has always attracted the attention of philosophers such as Aristotle, Voltaire, G. Hegel, V. Humboldt, E. Husserl, V. Dilthey, I. Kant and Russian one's N.A. Berdyaev, Yu.M. Lotman, V.S. Bibler. A huge contribution to the development of the theory of the cultures dialogue was made by M.M. Bakhtin. The 21st century is the time of active

cultures interaction, which development is accompanied by a whole palette of relationships: from a friendly attitude to alertness and even complete rejection. The problem of dialogue can be viewed from different perspectives, but it has a common target setting. It is a harmonious coexistence of different views, confessions, identities.

The teacher's mission is to help the younger generation to coexist harmoniously in the processes of integration, migration and globalization. Preserving and growing of cultural differences in one area involves communication. There are two main strategies for interacting with the Other (another culture, another nation): exclusion and inclusion. The strategy of exclusion presupposes a hostile attitude towards the Other, the suppression of all otherness, the erection of boundaries. Inclusion strategy involves acceptance, understanding, positive interaction. Multicultural education creates a situation when "own" culture has to negotiate with "alien" one, it is necessary to look for compromises. At the same time, "Own" culture comprehends itself in a new way peering into "Alien" one.

Taking into account the postulates identified by philosophical anthropology: the inevitability of a collision with other religions, other cultures, the need to understand the Other, the maintenance of peace on our planet; philosophy of education corrects the direction of modern education. The desire to educate a humane, spiritual person determines the importance of seeing cultural meanings, the ability to establish a dialogue, to accept and understand someone else's individuality with its religious views and cultural customs. A multi-confessional environment requires a person to be able to make important decisions from a humanistic position, the ability to sympathize, facilitate, organize coexistence. The philosophy of education lays down the principle of intercultural dialogue in the educational system, aims to teach people to be aware of the spiritual unity of cultures, contributes to the implementation of the lifelong learning idea.

Culture in society itself is called upon to decide which strategy to adhere to. But it is important to remember that the harmonious coexistence of our entire civilization is possible in the conditions of multiculturalism only if there is a dialogue. How to achieve mutual understanding, harmonious interaction of cultures? Modern people should be aware of their role, significance, responsibility in global processes, in organizing a dialogue of cultures. The task of teachers (both experienced and only becoming in the profession) is to convey the idea of the Other's value. The experience of the Other is important for us, it changes qualitatively the interacting cultures, creates a new social existence of cultures.

The development of a cultures dialogue and intercultural communication is impossible without a culture of dialogue. Attitude to a foreign culture is an indicator of one's own culture. Indeed, despite the variety of forms of cultures manifestation they have a single semantic core, their spiritual essence. N.A. Berdyaev emphasized that culture originated from the word "cult" and its origins are sacred. People's assimilation of their "own" culture cultural norms, understanding of the "Alien" culture cultural norms is a guarantee of the peaceful person's existence and civilization [6]. According to M.M. Bakhtin dialogue of cultures allows both cultures to reveal new facets and perspectives that would have been impossible without such a meeting [7]. Dialogue of culture can be considered as its special property that allows culture to self-develop and self-preserve. Intercultural communication today is not only a factor in differentiating cultures, but also the key to harmonious integration into a single planetary whole. Building an intercultural dialogue aimed at harmonious interaction contributes to the fact that people are constantly learning from each other, exchanging opinions, ideas, experiences.

The problem of organizing interfaith dialogue is a significant point to discuss. Why do we need dialogue between faiths? Integration, migration and globalization contribute to the establishment of ever closer relations between different races, cultures, peoples, it would not be entirely correct to talk about religious exclusivity or the division of the world according to the civilizational-religious principle. A person can have many very different

identities (language, culture, religion, ethnicity, citizenship, humanity). And when the diversity of identities is questioned, any way of life is denied, when the fundamental freedom of choice is threatened, conflicts become inevitable.

Dialogue contributes to the acquisition of community, understanding personal and others' individuality and the creation of new meanings. Conversion to religion creates the basis for the formation of personal identity, gives rise to a sense of community involvement, and as a result contributes to the unification of humanity. The strict distinction between religions does not correspond to modern socio-cultural conditions, the understanding of religion in the context of a particular culture is being updated. The famous literary critic and philosopher M.M. Bakhtin believed that "dialogue" is the root and basis for all definitions of human existence: "To be means to communicate in a dialogue. When the dialogue ends, everything ends. Therefore, the dialogue, in essence, cannot and should not end" [7, p. 294]. Attempts at interfaith dialogue give rise to the understanding which is necessary to prevent mutual intolerance and aggressiveness, and contribute to the spread of universal human values. General human values - an attempt to understand ethical foundations that are important for every person, such as kindness, mercy, friendship, love. Recognition of the culturally specific characteristics of the opponent, an orientation towards universal human values creates the prerequisites for a respectful attitude towards another culture and another religion. Lack of knowledge about religion as an element of human existence often leads to extremism, aggression and fanaticism. Therefore, in the philosophy of education, many attempts have been made to substantiate the importance of studying religious experience. Science is not a universal form of knowledge of the world. Art, religion, morality, philosophy often compensate for everything that eludes science [8]. Therefore, the education system at every level of education needs appropriate courses on the basis of religious studies, requires the training of pedagogical personnel who sow grains of tolerance towards the Other and is ready to organize the co-existence of confessions.

So, human society cannot exist in isolation. Cultures always coexist on the border with each other. There can be no essential conflict between cultures, since the very phenomenon of culture has a single spiritual source. The multicultural situation requires us to make interdependent efforts. Understanding the Other pushes the boundaries of our outlook, brings us closer to the awareness of the common and different in culture, to the opportunity to consider ourselves in a different socio-cultural reality. The daily decision made by each of us significantly affects the harmonious formation of interethnic relations, building a dialogue of cultures.

So, a genuine intercultural, interfaith dialogue contributes to the mutual enrichment of cultures, the exchange of values, traditions, and customs. The dialogue of cultures is the guarantor of the constant development of each person, and, therefore, a necessary condition for the implementation of lifelong learning. The teacher's readiness to implement a dialogue of cultures is determined by a high level of linguistic competence. Therefore, knowledge of foreign languages, foreign internships, organization and participation in international conferences will be able to bring the idea of lifelong education significantly closer to implementation.

The third condition for the implementation of the idea of lifelong learning is the formation of information culture.

The Internet is a symbol of the modern world, an instrument of significant changes that have occurred over the past decade. Virtual reality on the Internet creates a new quality of perception of the surroundings and human feelings and experience. But the global polylogue that swept the planet is formal, since it turns a live conversation with a neighbor into an indirect texting with a "virtual doppelganger" [9] on the monitor. In this regard, J. Baudrillard warned that programmed movement turns the traditional space of mutual communication into a desert zone.

The Internet has created the illusion that a simple solution to a complex issue can be found with just opening your browser. A person wants to receive an answer as soon as possible, unwillingness to wait gives rise to superficial decisions, ill-considered sketches on the topic of "life". It is impossible to extricate oneself from the captivity of technology using the simplest algorithm. Only the path of constant reflection, introspection, determination of values and the search for a personal mission will slightly open the veil of secrecy over the eternal question about the meaning of life.

Informatization, computerization, digitalization are actively penetrating human life, especially in education, therefore, the formation of information culture is so important. The information space is becoming a social space for a modern person. A person surrounded by simulacra, digital analogues of being, becomes a part of this environment. The virtual world gives a person an illusory control over his own life, over space and time. It is bright, attractive, mesmerizing with computer battles and untried emotions. The most dangerous consequence of such immersion in the informational reality of schoolchildren, adolescents and young people is the formation of various kinds of psychological dependencies [10]. Therefore, the task of teachers is the formation of information culture, the creation of conditions for harmonious informational socialization of the individual. Distance learning has firmly entered our lives, opened up a lot of opportunities and will continue to develop and improve. Online courses, skype classes are tools of lifelong education, part of a learner's life. Technology can make us more productive, but it will never replace human relationships. For example, futurologist J. Naisbitt emphasizes the importance of finding harmony between high technology and deep humanity.

Information socialization should be controlled by teachers and parents, otherwise there is a threat that a child will identify himself not with a person, but with informational quasi-subjects, which cannot be characterized by human qualities [11]. Therefore, even in the conditions of informatization and computerization, primary socialization, which takes place in the family and in the circle of close people, is of decisive importance for the fate of the individual and society. Only direct person-to-person communication will teach a child to empathize, sympathize, and navigate patterns of behavior. Direct communication exactly lays the ideological and value foundation, without which the formation of a person is impossible.

Informational socialization of a person, on the one hand, is inevitable in an information society, it is necessary for the development of technology, improving the quality of life and etc. On the other hand, informational socialization of a person is able to turn a person into an informational subject that is deprived of the most valuable human qualities.

Information culture at the present time is a tool that carries both creative and, possibly, destructive power [12, 13]. The philosophy of education in modern conditions is called upon to raise the question of the possibility of implementing traditional pedagogical teaching methods in conditions of computerization [14]. Education today should prepare a person for freedom and responsibility in the digital environment. The training of future specialists has high requirements for mastering modern technologies. Open access to huge streams of information, on the one hand, creates opportunities for a variety of searches, and on the other hand, it poses the problem of selecting information, attempts to comprehend and assimilate it. The use of information technologies in their professional activities is not limited to knowledge, a formed outlook, a developed information culture is necessary. «Consciousness being informational by nature, acts as a tool that helps a person to work with information of different levels: to extract it from the depths of the subconscious and unconscious, from the outside world, etc.» [16, p.314]. In the globalized world, a person's education is expected to include at least linguistic competence, but the culture of understanding the Other is not less important. Education should not only provide a pupil, a

student with a set of knowledge about different countries, it should emphasize the unity of human nature.

If the of information culture is successfully formed at the two previous stages of socialization, at the stage of personalization, a person is able to harmoniously perceive the negative consequences of the trends of modern society - globalization, an increase in the acceleration of changes. Information culture implies that the foundation of the concept of harmonious interaction of one's own "I" with the outside world is the culture of dialogue.

### 3 Conclusions

Thus, the implementation of the idea of lifelong learning for teachers is possible when focusing on the principle of dialogue (teacher and student, cultures, confessions), taking into account the achievements of the tandem of philosophy of education, pedagogy and philosophical anthropology, harmonious inclusion of technologies in the educational space. It is worth noting that it is the preservation of the anthropological dimension in the world of machines and technologies that will allow modern education to completely realize the ideal of an educated person, will contribute to the continuous formation of the individual, the harmonious development of identity in a fast-moving and rapidly changing world.

The training of future teachers in the field of philosophy of education and philosophical anthropology will contribute not only to the implementation of the idea of lifelong learning, but also to the realization of the fundamental characteristics of a person, self-reflection, acceptance and understanding of the Other. The co-existence of a teacher and a student in the framework of the study of philosophical disciplines, language training, helps to prevent socio-cultural shock, to ensure the formation and preservation of ideals, values; the teachers' vision of their role in the formation of the person of the future, the humanization of society.

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