

Humanitarian “Reversing” in the Education Development in the Russian Federation Education under the Conditions of Transhumanistic Challenges in the Era of Globalisation

Maksim V. Kochetkov^{1,*} and Elena A. Avdeeva²

¹*Department of Electric Power and Automation, Norilsk State Industrial Institute, Norilsk, Russian Federation*

²*Department of Information Technologies of Training and Continuing Education, Siberian Federal University, Krasnoyarsk, Russian Federation*

Abstract: The effectiveness of the development of individual countries within the conditions of accelerating scientific and technological progress, expanding the influence of globalisation and integration processes in the global socio-cultural space are very important during the exchange of international students. The purpose of the paper is to research the methodological foundations of the humanities education for international students as an alternative to transhumanist ideology. In the framework of general scientific research methods, a paradigmatic approach is used as a factor analysis of students' educational processes. Particular attention is paid to the substantiation of the methodological foundations of the education humanisation on the basis of modern ontologically anthropological and religious-anthropological achievements of the philosophical field of knowledge. In this regard, the thesis is accepted that the artificially imposed transhumanist ideology performs a key integrating function when considering the practice of education of international students. The novelty of the study is due to a discussion of the contradictions caused by all-round technocratisation and informatisation, the fall of moral standards, and the degradation of human behavior. The practical significance of the study is determined by the need to develop a different pedagogy and model of education for modern students.

Keywords: Anthropology, transhumanism, humanisation, informatisation, cyborgisation, digitalisation, ontopedagogy.

INTRODUCTION

Russian education is currently drastically changing its tasks, content, methods, and technologies (Avdeeva 2017a). The model that is being developed not designed for upbringing of a person. (Kochetkov 2017). Education in accordance with the best national cultural traditions is increasingly becoming the prerogative of elite education. For other social groups, a completely different education is available – according to the request of the world ruling elites it is oriented on the formation of an absolutely controlled person. One of the reasons for this situation is the technocratisation of all spheres of human activity, which led to the deformation of human, the development of a “technified” subject. In the age of information, in the conditions of an increasingly undivided dominance of a globalising business, a fundamentally new person is required, possessing sufficiently deep professional knowledge, relevant production experience and not burdened with humanistic ideas, national-cultural attachments, passionarity and public concern (McCay 2018; Akizhanova *et al.* 2014; Dinzhos *et al.* 2015a; Kostruba and Vasylyeva 2020a; Kovaliuk and Kobets 2019a; Kovaliuk and Kobets 2019b; Pushkina *et al.* 2020).

As for Russia, in February 2011 the strategic social movement “Russia-2045” was created, which until recently had been actively supported by the Ministry of Education and Science of the Russian Federation (Official site of the Strategic ... 2011). In August 2011, at a meeting in the Department of State Science and Technology Policy and Innovation of the Ministry of Education and Science, which was attended by the leaders of the Russia-2045 movement, the Kurchatov Institute, representatives of several other departments of the Ministry, the directions of the Russia-2045 movement's work were approved and support was promised, as well as intensification of contacts with the RAS and RAMS (Katasonov 2014a; Kostruba and Vasylyeva 2020b). The plans include a number of stages, the main of which are reflected in the “Avatar” project:

- artificial copy of the human body (2015-2020);
- artificial copy of the human body into which the brain is transplanted (2020-2025);
- artificial copy of the human body into which consciousness is transferred (2030-2035);
- creation of a hologram body (2040-2045) (Official site of the Strategic... 2011).

According to transhumanist conception, a person can overcome suffering, illness, aging and, finally,

*Address correspondence to this author at the Norilsk State Industrial Institute, Norilsk, Russian Federation; Tel: +7 391 942-16-32; E-mail: kochetkov5285-2@uoel.uk

satisfy perhaps the greatest desire – immortality due to the “transferring of consciousness” into an artificially created body (Bolonkin 2007). Firstly, in a worldview vacuum, transhumanism, based on modern scientific and technological progress, is becoming very popular among international students. Secondly, this trend remains virtually the only officially recognised ideology that promises progressive development of humanity (Katsonov 2014b; Krayushkina *et al.* 2016). Thirdly, this trend imperceptibly penetrates and changes national education systems, and this is particularly apparent in relation to Russia. And fourthly, there is an explosive development of technological progress in this direction, and there is also a high interest of the authorities (Pylypenko 2020a; Pylypenko 2020b; Sabirova *et al.* 2018; Sakulyeva 2020).

Informatisation as an effective way to reduce the level of perception and memory of students (Henderson *et al.* 2017), suppress intuitive abilities, imagination, emotional and bodily reactions (Duhamel 2016, Fleming *et al.* 2016), destroy the system of basic values, stereotypes of behavior, standards of living, especially for international students (Kochetkov 2016, Moskovskaya 2016, Percev 2018; Dinzhos *et al.* 2015b), significantly accelerated the destruction of a single educational space when many subjects were abolished or became optional. It should be recognised that globalisation and integration processes ramped up the reformation of Russian education system to the detriment of the country's future. And the point here is not actually in the globalisation and integration processes, which carry many constructive principles (Linton 2018, Khan 2016, Inzelt and Csonka 2017; Kostruba *et al.* 2020), but in ignoring the factor of geopolitical competition (Sorokin 1995), including globalising world educational space.

We believe that the humanisation of education is needed, which can harmonise the detrimental influence of transhumanist ideology on the technocratic side of the development of modern-day students, preserve and give a new vector of development to the centuries-old Russian mentality. A humanitarian reversal in the development of education related to its spiritual ascension, orientation towards the preservation of a person as a species in its physical and spiritual components, in its moral basis, should be based on appropriate methodological grounds.

LITERATURE REVIEW

The stage of the scientific and technological revolution, the development of new methods in biology

and the emergence of computer technology in the 20th century lead to the development of the transhumanism movement. The introduction of the term “transhumanism” in the 1960s associated with the name of Julian Huxley, an English biologist, philosopher of science and politics. Significant influence on the development of transhumanism had the work and public speaking of scientists who developed the foundations of computer technology – A. Turing, J. von Neumann, philosopher E. Toffler and others.

In 1998, philosophers Nick Bostrom and David Pearce organised the World Association of Transhumanists. On the official website of this public non-governmental organisation, in the Philosophy section, is written: “Transhumanism is a class of philosophies of life that seek the continuation and acceleration of the evolution of intelligent life beyond its currently human form and human limitations by means of science and technology, guided by life-promoting principles and values” (Philosophy of transhumanist technologies 2019). Domestic transhumanism reached a qualitatively different level of development as a result of the emergence of the “Russia 2045” movement in 2008, including a number of domestic scientists. The movement is influenced by the international non-governmental “World Association of Transhumanists”. By fair remark of S.S. Khoruzhiy (2008) the purely scientific orientation of the program of the movement “Russia 2045” is simply inept. The scientist cleverly observes the scientific level of understanding of human by transhumanists with a quote: “a man is a meat machine, carrying a computer in the skull”.

At the same time, we are completely agree with the opinion of M.M. Kurochko (Kurochko and Maslova 2018), M.V. Maslova (2018), V.I. Talanina (2016), O.N. Chetverikova (2015), W.S. Bainbridge (2005), D. Estulin (2014), H.T. Greely (2016), Hughes (2012), J. Steinhoff (2014) regarding the fact that transhumanism is a new ideology the influence of which is dangerous to underestimate. Modern transhumanism, according to O.N. Chetverikova (2015), frankly opposed to domestic culture and worldview, and even more so, the Christian religion. The same holds true for Muslim culture (Bouzenita 2018). Transhumanists on their sites always emphasise that they are supported by the Dalai Lama. However, judging by the description of the meeting of the founder of the Russia 2045 movement with the Dalai Lama, the latter's words about the support of the movement by its representatives are interpreted too broadly. The Dalai Lama has always called for the

scientific study of meditation, its health benefits and harmonisation of the life of common people. Moreover, the harmonisation of life in its bodily-human existence, and not the transcendental, superhuman existential dimension (Evans 2014; Akizhanova *et al.* 2018a; Makushkin 2019; Mansurova *et al.* 2018; Prentkovskis *et al.* 2012; Semenycheva *et al.* 2020).

The representative of religious anthropology, Li Hongzhi, based on the Buddhist concepts of the multi-levelness of the universe, its hierarchical controllability, the animateness of everything in the world, reveals the transhumanistic origins of the development of modern human civilisation (Li 2019). In particular, they are realised in the context of correlation mechanisms: with what form of life does the thinking of a living being of the Universe correlate, that life influences it (Li 2013).

Such close attention of religious anthropology is due not only to the profound influence on the consciousness of Russians of various creeds and cultures. By fair remark of V.N. Katasonov (2014), based only on the humanistic materialistic worldview, countering the transhumanist movement is doomed to failure. This is determined by the fact that in the materialistic paradigm the phenomenon of human consciousness is completely limited by the activity of the brain. Therefore, in the striving of technological progress towards the direct transfer of human consciousness into the human-replacing machine complex, nothing that threatens man can be seen. This is the fundamental barrier to the expansion of transhumanist ideology. "Cyborgs and posthumans built on the basis of modern scientific technologies will always be lower than a person in the sense of his highest spiritual abilities – creativity, moral and moral consciousness, perception of beauty, faith, hope, love. Therefore, the "evolution" of human, propagated by transhumanists, to posthuman cyborgs, but in fact, replacing a person with posthuman cyborgs will always be not development, but degeneration of a person, the loss of those divine gifts that cannot be modeled within the framework of information technology".

The indicated spectrum of philosophical and anthropological literature sources, including religious and anthropological studies, defines as the main methodological basis of this study the statement that the transhumanistic revolutionary change of a person is incompatible with the ideas of humanism, as it abolishes the person with his soul and spiritual integrating fundamental principle.

RESEARCH METHODOLOGY

The empirical basis for the study was the following documents:

- Federal Law No. 273-FZ of December 29, 2012 "On Education in the Russian Federation";
- The concept of long-term socio-economic development of the Russian Federation for the period until 2020 (Order of the Government of the Russian Federation No. 1662-r of November 17, 2008);
- Decree of the President of the Russian Federation No. 204 of May 7, 2018 "On national goals and strategic objectives of the development of the Russian Federation for the period until 2024";
- The National Project "Digital Economy of the Russian Federation (Order of the Government of the Russian Federation No. 1632-r of July 28, 2017);
- Strategy for the Development of the Information Society in the Russian Federation for 2017-2030 (Decree of the President of the Russian Federation No. 203 of May 9, 2017);
- Strategy for the scientific and technological development of the Russian Federation (approved by Decree of the President of the Russian Federation No. 642 of December 1, 2016);
- Report of the Research Center of the University of Oxford "International Trends in Higher Education 2016-2017";
- Decree of the Government of the Russian Federation, No. 317 of April 18, 2016 "On the Implementation of the National Technological Initiative";
- The Doctrine of Information Security of the Russian Federation" (approved by Decree of the President of the Russian Federation No. 646 of December 5, 2016);
- Materials of speeches by the head of Sberbank German Gref, in particular, "On the trends of the new digital era" in Yekaterinburg, July 26, 2017.

In addition to general scientific methods, a paradigmatic approach has been used as a way to

determine relevant methodological guidelines for the development of educational process of international students, as well as to identify the most significant sociocultural trends in their projection on the pedagogical factors of the subject matter. To date, the technocratic side of practically implemented education has clearly demonstrated its depressing effect on education, the loss of life-meaning guidelines for a significant part of international students (Avdeeva 2017b, Brookhart *et al.* 2016; Fialko *et al.* 1994; Akizhanova *et al.* 2018b; Kostruba 2017; Trusova *et al.* 2019b).

By fair remark of N.N. Yaroshenko (2015) in the study of pedagogical paradigms, "as the sociocultural situation in the country changes, the standards for the scientific presentation of pedagogical knowledge, ways of seeing reality in science, and styles of thinking that are formed in the context of culture have changed." The "paradigmatic approach" allows "to build a certain generalised scheme of the historical evolution of pedagogical ideas, theories, and concepts from the point of view of the emergence, transformation, and interaction of various paradigms" (Fyodorov *et al.* 2017). The modern educational space is distinguished by the coexistence of several paradigms. This idea was substantiated in the works of M.V. Boguslavsky (2012). By a fair observation of N.G. Agapova (2008), there is no single, "most faithful" education paradigm – the simultaneous coexistence of several paradigms and models is a characteristic feature of modern education; within the framework of one paradigm, various models of education can exist (coexist) and develop; with possible integration and synthesis of significantly differing models and paradigms of education within the framework of a single educational space.

The methodological message of this paper is that while not identifying itself as an educational paradigm in the works of scientists, a key integrating function regarding the practice of modern education of international students is performed by an artificially imposed transhumanist ideology. The totality of ideas of the transhumanist movement today has the most significant impact on Russian education, which is especially noticeable in comparison with the education of twenty years ago in such characteristics as the comprehensible role of upbringing, the predominance and effective influence of "living" forms of communication, and continuity of generations. Thus, taking into account the criterion of widespread actual implementation in the practice of education (a sign of the dominant educational paradigm), we believe that it

is the transhumanistic educational paradigm (in the form of a set of transhumanistic ideas) in the spectrum of pedagogical paradigms that make up the space of Russian education, plays an integrating role, determines the generalising vector of student education development. The noted methodological message requires a separate justification, which will remain outside the scope of this study (Shtal *et al.* 2018; Shtal *et al.* 2019; Smiyan *et al.* 2020; Starikov *et al.* 2011; Tashpulatov *et al.* 2020).

At the same time, initiatives to digitalise all spheres of human activity in the Russian Federation are state-regulated proactive. The digitalisation measures planned in regulatory legal documents do not reflect the necessary essential changes in a particular area of human activity. So, for example, some features of oncological problems are determined by innovative methods of treatment, although the operative diagnosis of diseases due to remote consultation is, of course, extremely important. In education, distant learning opportunities can expand its accessibility, reduce costs, but whether it becomes more creative, professionally oriented and educative remains a big question. As it is known, everything that is truly new in any area of human activity that is capable of making a real breakthrough is hindered by something old and well established. And at this stage, the new concept needs help from outside. Such support for innovations, and proper conditions for development of an innovative economy (Smolin 2017a, Smolin 2017b) with state support for non-resource sectors of the economy have already done the economic and technological miracle many times in a number of countries. And without much attention to digitalisation itself (Aleksandrova *et al.* 2020; Dinzhos *et al.* 2015c; Matyushenko *et al.* 2018; Tashpulatov *et al.* 2018a; Tashpulatov *et al.* 2018b; Timkina *et al.* 2019).

Therefore, the fact that large-scale digitalisation in the Russian Federation will become a catalyst for the breakthrough technological development of other non-primary areas of production is highly doubtful. In any case, the set priorities are doubtful, with considerable resources and points of concentration of the colossal intellectual efforts of the country's scientific potential that stand behind it. But the fact that such comprehensive digitalisation meets the transhumanistic aspirations is beyond doubt. We do not dispute the need for digitalisation; its expansion can be relatively safe (Agar 2016). Also, we are not supporters of conspiracy theories. However, it is predictable that achievable breakthrough innovations, without

exception, are associated with complete control over the life of Russian citizens, expanding the possibilities for violating their fundamental rights and freedoms (Frolova *et al.* 2020; Kostruba 2018a; Kostruba 2018b).

With regard to digitalising education, it is increasingly moving away from the classical ideal of man. Researchers, while diverging in details, agree that separation of the roots is characteristic for international student youth, leading to the loss of values, spiritual degradation, the meaninglessness of culture, and the spread of various pathological dependencies (Percev 2018). In any case, today for our education, which needs to restore the disintegrated "connection of the times", to revive the repeatedly (and forcibly) interrupted pedagogical tradition, as never before, it is urgent to study the humanities component for their return to the space of modern education.

"There is a direct threat of lose the measure of man in interaction with the world of technology" (Kolesnikova 2001). It is the orientation not only on creation, but also on the preservation of the human image that lies the true sources of the humanisation of modern education and its humane (anthropological) orientation. This turns out to be very important since in the personality of a modern person, in the structure of which the spiritual and moral axis are destroyed, a non-human, in the sense of anti-human, often appears in the place of vacuum, due to the fact that its essence is becoming more and more dehumanised, acquiring exclusively mechanistic features.

This anthropological crisis is a manifestation of a deep ontological crisis that has embraced the Russian education of international students and has recently intensified. A.P. Valitskaya (2002) writes, "In disaster analytics, the idea that the causes of tragedies are not reduced to production and economic factors is quite definite. Their deep origins are ontological in nature, testifying to the global anthropic crisis generated by the lag of the spiritual and moral development of mankind from scientific and technological progress". This lag is fixed and aggravated by the education system, affirming in the minds of the younger generation the idea of dominance over external nature at the expense of cognition of the nature of the internal, humanly sensual-intellectual and spiritual-moral forces (Atabekova and Radic 2020; Moldagozhieva *et al.* 2017; Melnyk *et al.* 2019; Omarov *et al.* 2020; Prentkovskis *et al.* 2009; Trusova *et al.* 2019a).

Thus, in this study, we proceed on a reasonable basis from the fact that transhumanistic ideology

contradicts the humanistic tradition, and does not "grow out" of it, with the methodological features of students' education, namely, orientation on national culture, mental characteristics and the best traditions of Russian people. The noted contradictions actualise the study of alternative ways of developing education related to the humanisation of the Russian education. Philosophical anthropology, including its integral component, religious anthropology, can become a methodological platform, a promising metatheory of the humanisation of Russian education. Philosophical anthropology with an emphasis on ontological issues, in our opinion, opens the prospects for fundamentally new meanings, new content for the category of humanisation of education in modern conditions.

RESULTS AND DISCUSSION

The analysis of anthropological literature, normative legal acts, sociocultural practice, as well as a paradigm-oriented study of the educational processes of international students show that the modern educational situation is fundamentally different from the situation in education that has developed in previous centuries. It is clearly seen that began the process of replacing the mechanisms of humanities inheritance with fundamentally new ones – technocratic, which transform all pedagogical phenomena, including a person as the main subject of upbringing, training, education. Whether transhumanism in education is someone's purposeful project or not, the transhumanistic paradigm is recognised as such or not, but in fact it is justifiable to consider it at least one of the leading educational paradigms (Atabekova *et al.* 2018; Trusova *et al.* 2020a).

In order for transhumanism to become an actually implemented ideology of changing the system of Russian education, appropriate conditions were necessary. One of them was a worldview vacuum, which is easily filled, including the ideology of transhumanism. But to justify a pedagogical theory that can become its counterweight, it is necessary to search for an alternative metatheory. Therefore, theoretical reflection and search are activated in the pedagogical consciousness (Avdeeva 2017a, Avdeeva 2017b), and overcoming the epistemic vacuum acts as one of the strategic tasks of modern pedagogical science. It is necessary to start with the fact that now in Russia the worldview, adequately reflecting the world around it, has been practically lost. And other worldview has had no time to form yet. In the vast Russian space, there were no strictly outlined contours of Being. This was

not even at the beginning of the last century, when Russia began to radically change the strategy of its social development. At the end of the 20th century, Russia, unfortunately, lost its ontological landmarks so much that it easily agreed to go the wrong way. If the country does not return to its own culture, its subsequent history can be very tragic (Fyodorov 1995; Bakhmat *et al.* 2019; Bakhmat *et al.* 2020; Trusova *et al.* 2020b).

The civilised West has proposed for the Russian Federation the most effective world-reproducing objectivist theory. But worldview theory should reflect the characteristics of the people. And the loss by of the ability to pose and solve the "eternal" questions of human Being from generation to generation is a sign of the ontological degeneration of an ethnos. How can the West help in this regard if its own philosophy has completely lost interest in Man? It is possible that it is precisely in Russia that a new form of worldview may appear that is adequate to the tasks of rebirth of Man as a noumenal integrity. Because Russian philosophers have always continued to develop the doctrine of man as a microcosm, whose most important ontological function is active participation in cosmogenesis. So, with their theory they actively defended a person from Western positivism (Barashkin and Samarin 2005; Galamandjuk *et al.* 2019; Yeskindirova and Alshinbayeva 2017; Trusova *et al.* 2020c; Zhigir 2020; Zykova *et al.* 2021).

As it is known, an ontological idea is not created artificially, but laboriously generated by intentions emanating from the depths of the human inner world. It is possible to borrow only technological, but not existential experience. Russian philosophy (S. Frank, P. Struve) is that ontological height to which modern person will have to rise again and again in his ontological revival. It is the philosophical doctrine, conditionally designated as "Russian cosmism", that contains the algorithm for the restoration and revival of the Russian education. It is not Eurocentric rationalism, that led Western civilisation to technological chaos, that should lie at the basis of the modernisation of the Russian education system, but Russian philosophy that urges Man to transcend himself, connecting with the higher principle to go beyond the Universe in order to actively participate in the creation of the noosphere, which V. Vernadsky spoke about.

As always, in a crucial era in order to find a new methodological platform, a new epistem for pedagogy, which provides a transition to humanities educational

practices, it is necessary to deeply understand both humanities perspectives and transhumanism as the established leading paradigm of education of international students through an appeal to philosophical heights. Because it is philosophy that turns out to be the tool that "delivers" for the practical areas of human activity, including educational, methodological approaches that allow us to discover new meanings of educational phenomena "encapsulated" in eternal pedagogical categories.

As for the transhumanistic vector of the development of the practice of modern education of students, in contrast to its destructive manifestations, it is necessary to develop a model of humanities education system that can harmonise the inevitable trends of technocratisation of society. The technocratic path of human development in the trends that have developed will inevitably destroy a person in its current spiritual and bodily integrity. Another way of development is associated with the generalising role of the "anthropocratic" (humanitarian) paradigm. The recognition of this thesis poses the task of developing such a model of education that would correspond to a new stage in the development of human-oriented education. A change in the methodology of education is one of the ways out of this system, from the social crisis hidden under external well-being. In authors' opinion, today there is no alternative to anthropology as a metatheory of education (Beljatynskij *et al.* 2010; Gavrilova *et al.* 2020).

Despite the fact that the comprehensive technocratisation of pedagogical practice does not favor the evolution of anthropologically oriented theory and practice of pedagogy, nevertheless, philosophical anthropological thought is developing more dynamically than ever, demonstrating a grandiose paradigm shift in methodology (for example, the noospheric theory of N. Vernadsky, ontological anthropology of Yu.M. Fedorov, the theory of consciousness of V. Nalimov, meta-anthropology of N.V. Khamitov, the anthropological theory of S. Khoruzhy, etc.). The noted methodological background can become the basis for a humanities-oriented model of education, that is, its philosophical understanding in the context of the ideas of Russian philosophers and Western scientists close to them in spirit, with an increase in their convergence and continuous integration (Gernet *et al.* 2018; Golubina *et al.* 2018; Kostruba 2020).

When building public discourse, it is necessary to make a person a reference point in the context of

worldview issues. And then a person, speaking the language of design, acts as a "universal module" for the emerging new picture of pedagogical reality, based on the existential nature of man, ontology and anthropology, as well as the philosophy of education and pedagogy developing from them, which are the urgent need of the time. There is a need for a new model of man, in the center of which would not be the relationship of man with society, but an adequate understanding of the nature of man and its being. Today, a person finds itself in a situation of moral choice: either it embarks on the path of moral improvement, or remains a passive product of a technologically advanced society, turning into a person of the crowd, a cyborg or consumer.

However, it is very difficult to once again be inside the tradition, which is not characteristic of present Russian education, which continues to seek answers "on the side". Therefore, it is important to recognise ontology as the core of reviving the Russian culture in order to ensure a phased change in the sociocultural environment of Russian society. The theoretical guidelines for solving the problem of ontological platform for the education system can be the theory of Being as a potential unity of life by N.O. Lossky (1991), V. Solovyov (1990), the theory of man as a unified being in the Universe, the theory of the cathedral forms of human being as revealing his true freedom S. Bulgakov (1999); the theory of truth as a living – plural – "the Unity of All" by V.V. Rozanova (1994), S. Frank (1996); the theory of the noosphere and the unity of the Cosmos and Man developed by N. Vernadsky (1991), K. Tsiolkovsky (2001), K. Chizhevsky (1995) and others.

All the philosophers mentioned are representatives of Russian Cosmism. This is a philosophical and ontological theory in which a person appears not only as a rational, natural being, but as a person who is aware of his limits, and, at the same time, his significance and immortality as a self-consciousness of the Cosmos. That is why the birth of a person is regarded as a cosmic phenomenon: as if the universal drama is being played anew at the level of an individual person. Cosmism connects nature, society, culture, technology, man, dissected by the West European consciousness, into a single Cosmic Co-Being. And in this sense, education also acts, according to K.S. Pigrova (2002), as Cosmic Co-Being.

Thanks to the "understanding" dialogue of P. Ricker, Kierkegaard, M. Foucault, the "interpreting"

speculations of M. Heidegger, and the noospheric theory of V.I. Vernadsky, heliotaraxy by A.L. Chizhevsky, the theory of the semantic field V. Nalimov and others formed a new worldview of the era. Such an integrated worldview idea is aimed at solving the most pressing, most important issues of the development of life and the problems of modern human beings. On the one hand, these teachings continue the line proposed by the most prominent philosophers of previous eras; on the other, they pave the way for modern philosophical theory, which opens up a new understanding of man and his place in the world, the Universe, and Space.

The emerging integrated ontological theory of man and the resulting interpretation of the philosophy of education and pedagogy act as an alternative to the mechanistic and technocratic form of education for international students. This theory also gives rise to a new picture of the world in which a person is part of the One Being, which has manifested itself at all ontological levels – Cosmos, Nature, Culture, Society, Technology. Therefore, the formation of a modern scientific picture of the world for younger generation as an integrated system of worldview knowledge and morality as its ontological center occurs with the indispensable use of the knowledge system that is inscribed in the context of modern cognition of Being. This knowledge will have to be integrated into continuum integrality, which will allow us to form a new semantic interpretation of the traditionally used pedagogical concepts, such as: "person", "personality", "consciousness", "education", "upbringing" (Konyratbayeva *et al.* 2018; Kostruba and Hyliaka 2020). The discovery of new meanings in the selected concepts involves a qualitative rethinking of their content. In place of traditional harsh determinism is put "stochastic", or rather, probabilistic determinism as one of the forms of reflection of the integrity of the world. This idea should be included in the education system: in the meta-subject matter of its content, in the selection of technologies, in the structure of classes, etc. And, finally, the real key to solving the problem lies in ontological anthropology, which acts as a single integrative theory of pedagogy. It combines existentialism, Russian Cosmism, the theory of the semantic field of the universe of V. Nalimov, the sum of the anthropologies of Y. Fedorov, the synergistic anthropology of S. Khoruzhy.

But the problem is that this worldview, with morality integrated into it, figuratively speaking, does not "correlate" with the worldview, on the basis of which

modern technocratic education and pedagogical science are built and, moreover, is in conflict with them. Therefore, it is necessary to develop another pedagogical method and another model of education. Such a model should be a theoretical analogue of a real educational situation. Becoming a certain social context, it will form a kind of “volumetric construct”, which is based on a new ontological knowledge of man, the world and being. In the future, this knowledge will lead to the formation of a different strategy for the education and training of international students — based not on “linear” didactics, but on an integrated vision of the true inner nature of human development in the education system, which is integrated into a new worldview. In the education system, it is necessary to organise such an ontological contextual field in which subjects, behaviors, a picture of the world, as subjects penetrating each other, are placed (Bogaevskaya *et al.* 2020; Kobets *et al.* 2020).

The authors take a risky path, trying to revive the new worldview context of pedagogy based on anthropo-cosmocentric philosophical thought, isolating it, dissolved in a technologically advanced modern situation. Through an open union of the rational and the irrational, relying on the exact language of scientific concepts, but, at the same time, remaining free from the restrictions imposed by the strict scientific rationality of pragmatism and technologism, it is the goal to return the humanitarian understanding of pedagogy, but at a different evolutionary stage of cognition. Classics “come to life” when what is said acquires a new sound, being filled with vocabulary with new meanings. Therefore, there is a need to fill in traditional pedagogical terms with new content, because it is the only way that the continuity of philosophical and pedagogical thought is created.

CONCLUSION

In the presented paper, focusing on the educational system of society, the consequences, especially for students, of the introduction of transhumanism into the masses as a result of destructive manifestations of globalisation processes, which, if ignoring the factor of geopolitical, cultural, technological and economic competition, pose a direct threat to the sovereignty of the country, and education systems in particular. It is fair to consider transhumanistic ideas in their entirety as the leading, integrating educational paradigm that determines the main direction of development of all levels of education of international students. The current situation in education is not only a threat to the

independence and sovereignty of the Russian Federation, but also to the existence of human as a species. The theses presented certainly deserve their more detailed interdisciplinary substantiation and discussion involving a wide range of specialists. In the process of humanisation, a special place is occupied by the ideas of Russian philosophers, who have a common focus on comprehending the deep structures of human existence, having the unity of humanistic, anti-technocratic attitudes, their critical attitude towards a utilitarian-pragmatic understanding of the tasks and meanings of education. There is an urgent need to develop another pedagogy, which should pursue the goal of forming in their subjects an anthropo-cosmocentric worldview corresponding to the modern stage of the development of science. It is determined by the ontological understanding of human and its place in the world, the need to educate morality as an ontologically significant quality among students, expressed in responsibility for the fate of the universe.

The current situation in education is regarded by the authors as a crisis. Therefore, to change the situation in education, a different methodological platform is required. It should be filled with anthropological (humanitarian), or rather, ontologically humanitarian content. In the development of education, an ontopedagogical “turnaround” is required. As for the technologies of educational activity, the experience of such integrated teaching of educational disciplines should be considered promising, when axiologically oriented humanitarian disciplines complement the natural sciences, when, along with the virtual environment, the most complete education is recognised as a “living”, interpersonal interaction of subjects. In contrast to pragmatic, hedonistic and virtually submerged thinking, a morally oriented consciousness, satisfaction from an elevated state, from a general spiritual upsurge, is characteristic. The experience of moral insight, spiritual ascension over a pragmatized and illusory-virtual world, the discovery of axiological development prospects, can hardly be overestimated. This is the goal of the development of humanitarian discourse of students that takes into account modern challenges of the time. As for the teacher, he plays a leading role in the event process of the student gaining experience of spiritual elevation, spiritual elevation over pragmatic and illusory-virtual space. It is value-oriented pedagogical co-creation, the result of which is the eventual existence of the subjects of educational activity, filled with exalted states, is able to direct the learner's self-development and strengthen

it with effective means of self-change. The creation of such educational practices, despite the deepening and expanding technocratisation, is the goal, task and challenge of our time.

REFERENCES

- Agapova, Natalia. 2008. Paradigmatic orientations and models of modern education (system analysis in the context of philosophy of culture). Ryazan: RGU Publ.
- Agar, Nicholas. 2016. "Don't worry about superintelligence". *Journal of Evolution and Technology* 24(1): 73–82.
- Akizhanova, Diana, Dmitrii Kamzabekuly, Serikkyl Satenova and Ainur Kyzzyrova. 2014. "Argumentative analysis of cultural keywords: An exercise". *Life Science Journal* 11(5): 452-458.
- Akizhanova, Diana, Serikkul Satenova, Shynar Seitova, Aida Tulegenova and Samal Kaliyeva. 2018a. "Universal and culture-specific keywords in business discourse". *Papers on Language and Literature* 54(1): 57-64.
- Akizhanova, Diana, Shana Zharkynbekova and Serikkyl Satenova. 2018b. "The Zipf's law and other ways of identifying culture-specific linguistics units". *Space and Culture, India* 6(2): 78-93.
<https://doi.org/10.20896/saci.v6i2.363>
- Aleksandrova, Olena, Valeriia Loiko and Nataliia Vinnikova. 2020. "Trade in the decade following the collapse of the USSR". *Visual Anthropology* 33(2): 128-137.
<https://doi.org/10.1080/08949468.2020.1721201>
- Atabekova, Anastasia and Nebojsa Radic. 2020. "EU legislative discourse on unaccompanied minors: Exploring conceptual-linguistic architecture". *Journal of Legal, Ethical and Regulatory Issues* 23(1): 1-9.
- Atabekova, Anastasia, Rimma Gorbatenko, Tatyana Shoustikova and Carmen Garces. 2018. "Academia's thoughts and graduates' opinions of education at university degree for translators and interpreters: Is there a need for revisiting both concept and practice?" *XLinguae* 11(1): 269-283.
<https://doi.org/10.18355/XL.2018.11.01.22>
- Avdeeva, Elena. 2017a. *Ontopedagogics Person*. Krasnoyarsk: KrasGMU Publ.
- Avdeeva, Elena. 2017b. "Reinterpretation of the ideal of a comprehensively developed personality in education in the context of the modern anthropological model of man". *Alma Mater* 5: 14–18.
<https://doi.org/10.20339/AM.05-17.014>
- Bainbridge, William. 2005. "Transhuman heresy". *Journal of Evolution and Technology* 14(2): 91–100.
- Bakhmat, Nataliia, Borys Maksymchuk, Oksana Voloshyna, Vasyli Kuzmenko, Tetiana Matviichuk, Andrii Kovalchuk, Liliia Martynets, Inna Uchytel, Valeriy Solovyov, Elvira Manzhos, Maryna Sheian, Oleksandr Aliksieiev, Nina Slyusarenko, Iryna Zhorova and Iryna Maksymchuk. 2019. "Designing cloud-oriented university environment in teacher training of future physical education teachers". *Journal of Physical Education and Sport* 19(Supplement issue 4): 1323-1332.
- Bakhmat, Nataliia, Lyudmila Kotliar, Tetiana Zhytomyrska, Volodymyr Slabko, Viktoriia Zhurian, Oksana Pilevych and Iryna Smyrnova. 2020. "Pedagogical principles of training specialists in public administration and management in the system of vocational education". *Systematic Reviews in Pharmacy* 11(10): 203-207.
- Barashkin, Roman and Ilya Samarina. 2005. "Computer system of simulating operating duty of a gaslifting well". Pp. 161-162 in 11th International Scientific and Practical Conference of Students, Postgraduates and Young Scientists; "Modern Techniques and Technologies", MTT 2005 – Proceedings. Tomsk: IEEE.
<https://doi.org/10.1109/SPCMTT.2005.4493238>
- Beljatynskij, Andrii, Olegas Prentkovskis and Julij Krivenko. 2010. "The experimental study of shallow flows of liquid on the airport runways and automobile roads". *Transport* 25(4): 394-402.
<https://doi.org/10.3846/transport.2010.49>
- Bogaevskaya, Oksana, Irina Batrakova, Olga Slyusar and Vladymyr Talismanov. 2020. "Pharmacogenetic testing: Effectiveness of the use of the indirect anticoagulant warfarin". *Journal of Global Pharma Technology* 12: 160-169.
- Boguslavsky, Mikhail. 2012. *History of Pedagogy: Methodology, Theory, Personalities*. Moscow: ITIP RAO Publ.
- Bolonkin, Aleksandr. 2007. *Human Immortality and Electronic Civilisation*. Moscow: RGIU.
- Bouzenita, Anke. 2018. "The most dangerous idea? Islamic deliberations on transhumanism". *Darulfunun Ilahiyat* 29(2): 201–228.
<https://doi.org/10.26650/di.2018.29.2.0031>
- Brookhart, Susan, Thomas Guskey, Alex Bowers, James McMillan, Jeffrey Smith, Lisa Smith, Michael Stevens and Megan Welsh. 2016. "A century of grading research: meaning and value in the most common educational measure". *Review of Educational Research* 86(4): 803–848.
<https://doi.org/10.3102/0034654316672069>
- Bulgakov, Sergiy. 1999. *The Prototype of the Image. Philosophy of Name. The Icon and the Veneration of Icons*. Moscow: Iskusstvo.
- Chetverikova, Olga. 2015. *Dictatorship of the "Enlightened": Spirit and Goals of Transhumanism*. Moscow: Blagoslovenie Publ.
- Chizhevsky, Aleksandr. 1995. *Cosmic Pulse of Life*. Moscow: Mysl.
- Dinzhos, Ruslan, Eduard Lysenkov and Nataliia Fialko. 2015a. "Features of thermal conductivity of composites based on thermoplastic polymers and aluminum particles". *Journal of Nano- and Electronic Physics* 7(3): 03022.
- Dinzhos, Ruslan, Eduard Lysenkov and Nataliia Fialko. 2015b. "Influence of fabrication method and type of the filler on the thermal properties of nanocomposites based on polypropylene". *Voprosy Khimii i Khimicheskoi Tekhnologii* 5(103): 56-62.
- Dinzhos, Ruslan, Eduard Lysenkov and Nataliia Fialko. 2015c. "Simulation of thermal conductivity of polymer composites based on poly (methyl methacrylate) with different types of fillers". *Eastern-European Journal of Enterprise Technologies* 6(11): 21-24.
<https://doi.org/10.15587/1729-4061.2015.53999>
- Duhamel, Karen. 2016. "Bringing us back to our creative senses: fostering creativity in graduate-level nursing education". *Nurse Education Today* 45: 51–54.
<https://doi.org/10.1016/j.nedt.2016.06.016>
- Estulin, Daniel. 2014. *TransEvolution: the Coming Age of Human Deconstruction*. Walterville: Trine Day.
- Evans, Woody. 2014. "If you see a cyborg in the road, kill the buddha: against transcendental transhumanism". *Journal of Evolution and Technology* 24(2): 92–97.
- Fialko, Nataliia, Viktor Prokopov, Nataliia Meranova, Yurii Borisov, Volodymyr Korzhik and Ganna Sherenkovskaya. 1994. "Heat transport processes in coating-substrate systems under gas-thermal deposition". *Fizika i Khimiya Obrabotki Materialov* 2: 68-75.
- Fleming, Josephine, Robyn Gibson, Michael Anderson, Andrew J. Martin and David Sudmalis. 2016. "Cultivating imaginative thinking: teacher strategies used in high-performing arts education classrooms". *Cambridge Journal of Education* 46(4): 435–453.
<https://doi.org/10.1080/0305764X.2015.1064097>
- Frank, Semyon. 1996. *Russian World*. St. Petersburg: Nauka.
- Frolova, Yuliya, Tatyana Sakulyeva and Kareem Hammam. 2020. "The relationship between corporate responsibility and the performance of the company". *Opcion*, 36(Special Edition 27): 1134-1150.

- Fyodorov, Andrey, Elena Ilaltdinova, Elena Slepenskova, Svetlana Frolova and Sergey Aksonov. 2017. "Descriptive analysis of historical and pedagogical space on the basis of paradigmatic approach". *Pedagogy* 10: 88–96.
- Fyodorov, Yuriy. 1995. *The Sum of Anthropology. The Expanding Universe of the Absolute*. Tyumen: TGU.
- Galamandjuk, Lesia, Aleksandra Siedlaczek-Szwed, Gennadii Iedynak, Myroslav Dutchak, Ivan Stasjuk, Mykola Prozar, Valerii Mazur, Nataliia Bakhmat, Taisiia Veselovska, Olena Kljus and Daniil Marchuk. 2019. "Evaluation of the physiological characteristics of girls with different handedness using various types of physical training". *Journal of Physical Education and Sport* 19(Supplement issue 4): 1386-1390.
- Gavrilova, Yekaterina, Sabyrkul Seitova, Gulnar Kozhasheva, Aigul Aldabergenova and Galiya Kydyrbaeva. 2020. "Study results for methodological training of teachers of mathematics in conditions of innovation". *Periodico Tche Quimica* 17(35): 391-403.
- Gernet, Irina, Valentina Pushkina, Valentina Makeeva, Viktor Torshin, Nikolay Olyashev and Vadim Shulyatyev. 2018. "Evaluation of quality of life and psychological condition of persons having undergone aortocoronary heart shunting". *Drug Invention Today* 10(1): 1-9.
- Golubina, Olga, Irina Gernet and Maria Repitskaya. 2018. "Benefits of figure skating for preschoolers' physical fitness". *Teoriya i Praktika Fizicheskoy Kultury* 10: 9.
- Greely, Henry. 2016. *The End of Sex and the Future of Human Reproduction*. Harvard: Harvard University Press.
<https://doi.org/10.4159/9780674545755>
- Henderson, Michael, Neil Selwyn and Rachel Aston. 2017. "What works and why? Student perceptions of 'useful' digital technology in university teaching and learning". *Studies in Higher Education* 42(8): 1567–1579.
<https://doi.org/10.1080/03075079.2015.1007946>
- Hughes, James. 2012. "The politics of transhumanism and the techno-millennial imagination, 1626-2030". *Zygon* 47: 757–776.
<https://doi.org/10.1111/j.1467-9744.2012.01289.x>
- Inzelt, Annamaria and Laslo Csonka. 2017. "The approach of the business sector to responsible research and innovation (RRI)". *Foresight and STI Governance* 11(4): 63–73.
<https://doi.org/10.17323/2500-2597.2017.4.63.73>
- Katasonov, Vladimir. 2014a. "Transhumanism: a new civilisational threat to humanity". *Russian Institute for Strategic Studies* 10: 15–21.
- Katasonov, Vladimir. 2014b. *New evolutionary utopia: transhumanism*. Retrieved August 25, 2020 (http://nffedorov.ru/w/images/9/9b/Katasonov_Novaja_jevolj_ucionnaja_utopija_transgumanizm.pdf).
- Khan, Rakhshanda. 2016. "How frugal innovation promotes social sustainability". *Sustainability* 10(8): 1–16.
<https://doi.org/10.3390/su8101034>
- Khoruzhiy, Sergey. 2008. "The problem of the Posthuman, or transformative anthropology eyes synergetic anthropology". *Philosophy of Sciencis* 2: 10–31.
- Kobets, Nataliya, Tetiana Kovaliuk and Daryna Mozoliova. 2020. "Cognitive modeling and cognitive map applying to the knowledge management in the higher education system". *Advances in Intelligent Systems and Computing* 1052: 63-73.
https://doi.org/10.1007/978-3-030-30443-0_6
- Kochetkov, Maksim. 2016. "Modern paradigms in education under social and cultural challenges". *ICELAIC 2015* 37: 5–10.
<https://doi.org/10.2991/icelaic-15.2016.2>
- Kochetkov, Maksim. 2017. "Training or plugin audio? Reflections in connection with the federal law "On education in the Russian Federation". *Pedagogy* 10: 62–68.
- Kolesnikova, Irina. 2001. *Pedagogical Reality: Experience of Inter-Paradigmical Reflection*. St. Petersburg: Detstvo-Press.
- Konyratbayeva, Zhanar, Serikkyl Satenova and Ordaly Konyratbayev. 2018. "Revealing Shakarim's passionate nature via his linguistic personality". *Bilig* 86: 23-44.
- Kostruba, Anatoly and Oleh Hyliaka. 2020. "Designing of legal model of legal relations cessations". *Astra Salvensis* 1: 69-86.
- Kostruba, Anatoly and Valentina Vasylyeva. 2020a. "International regulation of termination of rights in the field of civil and intersubjective state relations". *Astra Salvensis* 1: 131-153.
- Kostruba, Anatoly and Valentina Vasylyeva. 2020b. "Termination of right in the mechanism of civil legal relations". *Rivista di Studi sulla Sostenibilita* 2020(1): 287-300.
- Kostruba, Anatoly, Roman Maydanyk and Vitaliy Luts. 2020. "Bonum requirements of the beneficiary in the corporate rights protection system in Ukraine: Implementing best practices". *Asia Life Sciences* 1: 189-207.
- Kostruba, Anatoly. 2017. "Methodological basis of legal personality of the state (civil aspects)". *Journal of Legal, Ethical and Regulatory Issues* 20(Special issue 1): 15-44.
- Kostruba, Anatoly. 2018a. "Legal regulatory mechanism of social relations for ensuring dynamics in civil relationship". *Journal of Advanced Research in Law and Economics* 9(5): 1689-1695.
[https://doi.org/10.14505/jarle.v9.5\(35\).22](https://doi.org/10.14505/jarle.v9.5(35).22)
- Kostruba, Anatoly. 2018b. "The place and role of right depriving legal facts in the legal regulation mechanism of civil property relations". *Utopia y Praxis Latinoamericana* 23(82): 171-183.
- Kostruba, Anatoly. 2020. "Right deprivation in the legal regulation mechanism of civil property relations: Comparative analysis of international legislation". *Asia Life Sciences* 22(2): 143-156.
- Kovaliuk, Tetiana and Nataliya Kobets. 2019a. "Integration of IT education in Ukraine into the European educational space". *CEUR Workshop Proceedings* 2387: 385-397.
- Kovaliuk, Tetiana and Nataliya Kobets. 2019b. "Semantic analysis and natural language text search for internet portal". *CEUR Workshop Proceedings* 2362: 1-11.
- Krayushkina, Kateryna, Olegas Prentkovskis, Andrii Bieliatynskiy, Johny Gigineishvili, Aleksandra Skrypchenko, Alfredas Laurinavicius, Kasthurirangan Gopalakrishnan and Jurijus Tretjakovas. 2016. "Perspectives on using basalt fiber filaments in the construction and rehabilitation of highway pavements and airport runways". *Baltic Journal of Road and Bridge Engineering* 11(1): 77-83.
<https://doi.org/10.3846/bjrbe.2016.09>
- Kurochko, Mikhail and Maria Maslova. 2018. "The phenomenon of transhumanism: essence, origins and social consequences". *Military Academic Journal* 18(2): 119–125.
- Li, Hongzhi. 2013. *Zhuan Falun. Laki: Pakett AS*.
- Li, Hongzhi. 2019. *Zhuan Falun*. New York: Tianti Books.
- Linton, Jonathan. 2018. "Quiet contributors: the role of the arts, humanities and social sciences in innovation". *Foresight and STI Governance* 12(3): 6–12.
<https://doi.org/10.17323/2500-2597.2018.3.6.12>
- Lossky, Nikolay. 1991. *History of Russian Philosophy*. Moscow: Sovetskij Pisatel.
- Makushkin, Sergey. 2019. "Company's personnel motivation". *Espacios* 40(40): 23.
- Mansurova, Maria, Said Bekhbudov, Raushan Zhilisbaeva, Salikh Tashpulatov and Maria Baymakhanova. 2018. "The analysis of vertical fluctuations of the roller with the rubber plug of the device for drawing of the polymeric composition on lines of sewed materials in the sewing-machine". *Izvestiya Vysshikh Uchebnykh Zavedenii, Seriya Tekhnologiya Tekstil'noi Promyshlennosti* 5(377): 142-145.
- Maslova, Maria. 2018. "Phenomenon of transhumanism and problems of humanitarian security of modern Russia". *Bulletin of Tver State University. Series: Philosophy* 2: 34–39.

- Matyushenko, Igor, Tatyana Shtal, Lyudmila Piddubna, Ivan Piddubnyi and Yuliia Kvitka. 2018. "Development prospects of Ukraine's foreign trade in agricultural products in the context of European integration and global challenges". *Journal of Advanced Research in Law and Economics* 9(4): 1343-1361.
[https://doi.org/10.14505/jarle.v9.4\(34\).22](https://doi.org/10.14505/jarle.v9.4(34).22)
- McCay, Allan. 2018. "The Value of consciousness and free will in a technological dystopia". *Journal of Evolution and Technology* 28: 18–30.
- Melnyk, Natalia, Natalya Bidyuk, Andrii Kalenskyi, Borys Maksymchuk, Nataliia Bakhmat, Olena Matviienko, Tetiana Matviichuk, Valeriy Solovyov, Nadiia Golub and Iryna Maksymchuk. 2019. "Models and organisational characteristics of preschool teachers' professional training in some EU countries and Ukraine". *Zbornik Instituta za Pedagoska Istrazivanja* 51(1): 46-93.
<https://doi.org/10.2298/ZIP1901046M>
- Moldagozhieva, Zana, Raushan Zhilisbayeva, Katya Kucharbaeva, Anna Toktarbayeva and Salikh Tashpulatov. 2017. "Development of new fire-resistant packages for welfare overalls". *Izvestiya Vysshikh Uchebnykh Zavedenii, Seriya Tekhnologiya Tekstil'noi Promyshlennosti* 371(5): 65-69.
- Moskovskaya, Alexandra. 2016. "Electronic 'Knowledge factories' versus micro-environment of innovation: Who will win?" *Foresight and STI Governance* 10(2): 81–91.
<https://doi.org/10.17323/1995-459X.2016.2.81.91>
- Official site of the Strategic social movement "Russia 2045". 2011. Retrieved August 20, 2020 (<http://2045.ru>).
- Omarov, Bauyrzhan, Mukhidin Salkynbayev, Torali Kydyr, Gulnara Kuldeyeva, Manshuk Yeskindirova and Zhuldyz Alshinbayeva. 2020. "Reflection of ideas about native land in poetic and prose works using narrative literature technique". *Media Watch* 11(2): 408-418.
<https://doi.org/10.15655/mw/2020/v11i2/195664>
- Percev, Aleksandr. 2018. "Selfie as normalized autism. Bulletin of St. Petersburg University". *Philosophy and Conflict Studies* 34(2): 201–217.
<https://doi.org/10.21638/11701/spbu17.2018.206>
- Philosophy of transhumanist technologies. 2019. *Humanity+*. Retrieved August 20, 2020 (<http://humanityplus.org/philosophy/-philosophy-2/>).
- Pigrov, Konstantin. 2002. *Education as a Space Co-existence*. Moscow: Nauka.
- Prentkovskis, Olegas, Andrii Beljatyński, Rasa Prentkovskienė, Igor Dyakov and Laima Dabulevičienė. 2009. "A study of the deflections of metal road guardrail elements". *Transport* 24(3): 225-233.
<https://doi.org/10.3846/1648-4142.2009.24.225-233>
- Prentkovskis, Olegas, Jurijus Tretjakovas, Audrius Švedas, Andrii Bieliatynskyi, Alfonsas Daniūnas and Kateryna Krayushkina. 2012. "The analysis of the deformation state of the double-wave guardrail mounted on bridges and viaducts of the motor roads in Lithuania and Ukraine". *Journal of Civil Engineering and Management* 18(5): 761-771.
<https://doi.org/10.3846/13923730.2012.731252>
- Pushkina, Valentina, Irina Gernet, Nikolay Olyashev and Evgen Lubyshev. 2020. "Functionality of external respiration system of young people residing in different regions of Russia". *Teoriya i Praktika Fizicheskoy Kultury* 4: 17-19.
- Pylypenko, Denys. 2020a. "Scientific way of the world cognition and its harmonious combination with the spiritual development of personality and society". *Astra Salvensis* 1: 5-6.
- Pylypenko, Denys. 2020b. "Well-being sustainability and human rights: Legal regulations". *Rivista di Studi sulla Sostenibilità* 2020(1): 211-214.
- Rozanov, Vasiliy. 1994. *In the Dark Religious Rays*. Moscow: Respublika.
- Sabirova, Ziyoda, Salikh Tashpulatov and Anvarjon Parpiev. 2018. "Evaluation of form-resistance of fully-formed semi-finished furniture sewing products with content of polymer composition". *Journal of Engineering and Applied Sciences* 13(23): 10141-10144.
- Sakulyeva, Tatyana. 2020. "Towards the development of innovative technologies for the "mobility as a Service" system". *Journal of Physics: Conference Series* 1515(3): 032003.
<https://doi.org/10.1088/1742-6596/1515/3/032003>
- Semenycheva, Irina, Valentina Latysheva, Tatyana Sakulyeva, Larisa Semenova and Yuliya Tikhonova. 2020. "New assessment technologies to evaluate current and intermediate knowledge of learners". *Opcion* 36(Special Edition 27): 240-260.
- Shtal, Tatyana, Anastasiya Uvarova and Iuliia Ostapenko. 2018. "Evaluation of the influence of external environmental factors on logistics activities: Case study of Ukrainian retail trade enterprises". *Journal of Environmental Management and Tourism* 9(7): 1593-1605.
[https://doi.org/10.14505/jemt.v9.7\(31\).22](https://doi.org/10.14505/jemt.v9.7(31).22)
- Shtal, Tatyana, Iryna Lytovchenko and Hanna Poliakova. 2019. "Development of professional competency of managerial staff on the basis of acmeological approach". *Journal of Advanced Research in Law and Economics* 9(4): 1481-1488.
[https://doi.org/10.14505/jarle.v9.4\(34\).35](https://doi.org/10.14505/jarle.v9.4(34).35)
- Smiyan, Olexandr, Yuliia Man'ko, Andrii Loboda, Sergii Popov, Igor Vysots'kyy, Victoria Petrashenko, Igor Martsovenko, Kateryna Smiian, Valentina Plakhuta, Volodymyr Serhiyenko, Olena Ovsyanko, Tatiana Aleksakhina and Al-Rawashdeh Bara. 2020. "Influence of magnesium on the state of the cardiovascular system in children with chronic tonsillitis". *Wiadomosci lekarskie (Warsaw, Poland)* 73(5): 904-908.
<https://doi.org/10.36740/WLEk202005112>
- Smolin, Oleg. 2017a. "Codonomicon minus? Or once again about the new model of socio-economic development of Russia. Part I". *Philosophical Science* 2: 7–18.
- Smolin, Oleg. 2017b. "Codonomicon minus? Or once again about the new model of socio-economic development of Russia. Part II". *Philosophical Science* 3: 7–23.
- Solovyov, Vladimir. 1990. *Compositions*. Moscow: Mysl.
- Sorokin, Konstantin. 1995. "Geopolitics of the modern world and Russia". *Polis. Political Studies* 1: 7–27.
- Starikov, Maxim, Andrii Beljatyński, Olegas Prentkovskis and Irina Klimenko. 2011. "The use of magnetic coercivity method to diagnose crane metalware". *Transport* 26(3): 255-262.
<https://doi.org/10.3846/16484142.2011.622138>
- Steinhoff, James. 2014. "Transhumanism and Marxism: philosophical connections". *Journal of Evolution and Technology* 24(2): 1–16.
- Talanin, Vladimir. 2016. *The Essence of the Ideology of Transhumanism: Modern Information Technology*. Zaporizhzhia: ZNU Publ.
- Tashpulatov, Salikh, Andrii Dzhuraev, Irina Chervnova, Barbara Ryskulova, Gazia Ganieva, Said Bekhbudov and Katia Raydosova. 2018a. "Theoretical-experimental method of determination of parameters of the roller with the rubber bushing of the device for applying the polymer composition on the connecting seams of clothing items". *Izvestiya Vysshikh Uchebnykh Zavedenii, Seriya Tekhnologiya Tekstil'noi Promyshlennosti* 6(378): 141-145.
- Tashpulatov, Salikh, Irina Cherunova, Elena Andreeva, Barno Alimukhamedova and Gazia Ganieva. 2018b. "Research and comprehensive assessment of the performance properties of thread connections in the system "Adras + polymer composite"". *Izvestiya Vysshikh Uchebnykh Zavedenii, Seriya Tekhnologiya Tekstil'noi Promyshlennosti* 6(378): 150-153.

- Tashpulatov, Salikh, Ziyoda Sabirova, Irina Cherunova, Lyubov Nemirova and Umida Muminova. 2020. "A device for studying the thermophysical properties of bulk textile materials and their packages by the regular mode method in air". *Periodico Tche Quimica* 17(34): 940-950.
- Timkina, Yulia, Oleksandr Stepanchuk and Andrii Bieliatynskiy. 2019. "The design of the length of the route transport stops' landing pad on streets of the city". *IOP Conference Series: Materials Science and Engineering* 708: 012032.
<https://doi.org/10.1088/1757-899X/708/1/012032>
- Trusova, Natalia, Inna Kohut, Svitlana Osypenko, Nataliia Radchenko and Natalia Rubtsova. 2019a. "Implementation of the results of fiscal decentralization of Ukraine and the countries of the European union". *Journal of Advanced Research in Law and Economics* 10(6): 1649-1663.
- Trusova, Natalia, Natalia Tanklevska, Oleksandr Prystemskiy, Oksana Hryukivska and Nadiia Advokatova. 2019b. "Determinants of the development venture financing of the subjects of Agrarian market of Ukraine". *Asia Life Sciences* 21(1): 377-398.
- Trusova, Natalia, Nataliya Tanklevska, Tetiana Cherniavska, Oleksandr Prystemskiy, Denys Yeremenko and Valentina Demko. 2020a. "Financial provision of investment activities of the subjects of the world industry of tourist services". *Journal of Environmental Management and Tourism* 11(4): 890-902.
[https://doi.org/10.14505/jemt.v11.4\(44\).13](https://doi.org/10.14505/jemt.v11.4(44).13)
- Trusova, Natalia, Tetiana Cherniavska, Stanislava Pasieka, Viktoriia Hranovska, Oleksandr Prystemskiy and Valentina Demko. 2020b. "Innovative clustering of the region in the context of increasing competitive positions of the enterprises of the tourist-recreational destination". *Geojournal of Tourism and Geosites* 31(3): 1126-1134.
<https://doi.org/10.30892/qtg.31326-549>
- Trusova, Natalia, Yurii Kyrylov, Viktoriia Hranovska, Oleksandr Prystemskiy, Viktoriia Krykunova and Alina Sakun. 2020c. "The imperatives of the development of the tourist services market in spatial polarization of the regional tourist system". *Geojournal of Tourism and Geosites* 29(2): 565-582.
<https://doi.org/10.30892/qtg.29215-490>
- Tsiolkovsky, Konstantin. 2001. *Essays on the Universe*. Kaluga: Zolotaya Alleya.
- Valitskaya, Anna. 2002. *How is the General Theory of Education Possible, or About the Interdisciplinary Status of the Concept of Dialogue*. St. Petersburg: St. Petersburg Philosophical Society.
- Vernadsky, Vladimir. 1991. *Scientific Thought as a Planetary Phenomenon*. Kyiv: Nauka.
- Yaroshenko, Nikolay. 2005. *Pedagogical Paradigms of the Theory of Social and Cultural Activity*. Moscow: MGUKI.
- Yeskindirova, Manshuk and Zhuldyz Alshinbayeva. 2017. "Methodology of simultaneous translation: Some strategies and features". *Oceanic Linguistics* 56(1): 304-316.
- Zhigir, Anatolii. 2020. "Calculation of the economic effect of environmental measures". *IOP Conference Series: Earth and Environmental Science* 421(7): 072002.
<https://doi.org/10.1088/1755-1315/421/7/072002>
- Zykova, Svetlana, Grihorii Tsaplin, Vladymyr Talismanov, Ilya Bulatov, Sergey Popkov and Olga Karmanova. 2021. "Antioxidant activity and acute toxicity of new n4-substituted5-(1,2,4-triazole-1-ylmethyl)-1,2,4-triazole-3-thiones and s-derivatives". *International Journal of Pharmaceutical Research* 13(1): 309-313.

Received on 20-11-2020

Accepted on 18-12-2020

Published on 31-12-2020

DOI: <https://doi.org/10.6000/1929-4409.2020.09.345>

© 2020 Kochetkov and Avdeeva; Licensee Lifescience Global.

This is an open access article licensed under the terms of the Creative Commons Attribution Non-Commercial License (<http://creativecommons.org/licenses/by-nc/3.0/>) which permits unrestricted, non-commercial use, distribution and reproduction in any medium, provided the work is properly cited.