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Landmarks and Choices of Modern Russian Education

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Abstract: Education is one of the movements of a person towards self-realization as a biological and cultural being. The dialectic of these "pillars" of his being forms tasks at a specific stage of individual, group and human development. At the same time, two ways of understanding can be distinguished as two ways of connecting, paths, between oppositions: "inversion" and "mediation". Inversion is the logic of non-reflective throwing between the poles-absolutes, ignoring the meaning-forming "middle". It is very typical for Russian culture. Mediation is the logic of creative search, finding and realizing a new meaning between the poles, not typical for Russian culture. Inversion creates a "historical trap" of adaptation to the split, the collapse of culture, into which Russia has fallen for centuries of almost total ignorance of some and the arbitrariness of others.

Keywords: consumption, culture, deformation, education, nature, involution, quality of education, spiritual values, standardization, type of human.

1. Introduction

Modern Russian education is at a bifurcation point.

On the one hand, with the active support of the supporters of the foresights developed a decade ago, there is a real prospect of total destruction of a person, education, culture, closing even minimal opportunities for the restoration of education as a result of the planned “death” of its institutions and deformation of meanings. On this path, neither practitioners nor educational theorists need to do anything else. All the prerequisites and conditions for destruction have been created, put into effect and have already reduced education in the country to an extremely low level: the level of training of university entrants in Russia was already by 2013 (when many typical foresights were developed) 1-2% of the level of education of applicants in the USSR the middle of the twentieth century (Kostenko, 2013).

Indeed, the education system that stopped working and collapsed under the blows of “innovations” and “reforms” should be dismantled. However, first of all, those “innovations” and “reforms” should be subject to dismantling, which made it possible to transform the world's best education of the country of the mid-twentieth century into the education of modern Russia, which is one of the most backward in the world. Such dismantling seems to be very painful and slow. Even if it starts with a radical transformation of the education system within the framework of changing its real values and goals, the problems are very serious. In modern education, over the past decades, a targeted selection of managers and teachers has been carried out who are inclined to block everything that is associated with real changes: people hold on to their status, participating in difficult battles over sometimes completely meaningless “work” situations, relationships, instructions, etc. etc. The bureaucratization of education took place in the country no less successfully than the bureaucratization of all other spheres: any level of leadership on the “vertical of power” is strictly separated from others, from people, and more or less involuntarily is the keeper of secrets (omissions and deceptions) of its system, which has less and less in common with the tasks of education. Corruption and managerialism mutually reinforce each other, destroying any attempts to really change something. Simulation of the struggle for quality (including in the stream of ongoing updates of state standards and programs), simulation of the fight against corruption (used to crack down on scapegoats - those who do not want to participate in the division of statuses, money and other preferences), simulation of management as such (substitution of control by personal arbitrariness, organization of various forms of bullying, provocation of resentment and other “divide and rule”) - these are the main innovations that have practically destroyed the education system created in the first half of the XX century in the USSR. Indeed, only an external form remained of that system and some, most often already elderly and old people - teachers who love their work and their students: their departure is actively stimulated, earlier - by anti-educational reforms, now - also by attempts to total “digitalization” of education, the transition to distant learning methods. Distance learning 1) excludes the upbringing and transmission of cultural values in the dialogue between teacher and student, teacher and student as real people; 2) cuts off a part of teachers who do not own digital technologies and do not have the appropriate equipment and access to the Internet, etc., 3) leads to staff reductions (teachers) and other, supposedly economically beneficial, “reductions”, “optimizations”, etc. The question of personnel is the main issue of the university, school, kindergarten. The question of values and methodologies (goals and methods) of teaching is the second question. The third issue is education management. Currently, it can be implemented at the intersection of two models: partial preservation of the sole management of educational institutions and their structures, along with the activation of the mechanisms of “direct democracy”, “evergetics” or intersubjective management (joint solution of problems urgent for actors) (Arpentieva, 2016; Arpentieva et al., 2019; Kassymova et al., 2020; Magoroh, 1963).

Indeed, the foresights of Russian education created and disseminated by “innovators” are trying to build a kind of new education system in which students and learners will not need to work, including work to learn, to be aware of, to make decisions, to be themselves. Fostering the instincts of well-being (comfort, security), reproduction (enrichment and pleasure) and superiority (power, control) of the individual and groups on the one hand, foresight managers put in education a model of multilevel training, which is different from the similarly called model that existed in the USSR. Multilevel in this context means that there will be and already exist different levels of access to education for different social castes: 1) for “ordinary” people, including the lumpen-proletariat, education is intended, more or less guaranteeing the development of professions from the TOP-50 list (service personnel), an understanding of their (official) purpose and the impotence-prohibition to claim something else ; 2) for a more “qualified consumer” - certain imitations of “higher education”, creating the illusion of individuation and self-realization, as well as the desire to enter the third group - the “chosen ones”, by suppressing the representatives of the first group; 3) education for representatives of family and other clans in power. For the latter, access to any level of education at their request is open, with the exception of one important “but”: education is prohibited, which makes a person a subject of culture, a person who is aware of himself and others as such. The level of transmitted knowledge and skills can be arbitrarily high, as long as it does not touch upon the issues of human (co) existence, the legitimacy of violence against representatives of the two previous groups (that is, the moral foundations of human life). This is how a totalitarian state is created and consolidated, in which everyone agrees with their roles and relationships, and education turns into an element of luxury, a marker of social status (caste) that does not lend itself to change. As one of the elements of luxury, education - in itself - is of little significance, but the created multilevel, that is, the caste system of education naturally structures relations between people and organizations, society (which considers itself a smart “crowd”) and the state as a whole.

On the other hand, there are opportunities and prospects that can help more or less successfully overcome the crisis, reach a new level of development, including through the integrative correlation of different positions, models and concepts of traditional and innovative education. On this path, sometimes very difficult and time-consuming, multilateral and multi-level, understanding dialogue - theories, models, positions, values, stakeholders, technologies, the leading task is to comprehend the criteria for the productivity and effectiveness of the approach, technology, model, and, most importantly, restore the understanding of education as practices of cultural transmission (Arpentieva & Menshikov, 2017; Barakhovich, 2011, Menshikov, 2017a; Menshikov, 2017b, Menshikov, Arpentieva, 2017a; Menshikov, Arpentieva, 2017 b; Menshikov, Arpentieva, 2018; Psychodiagnostics, counseling ..., 2018). No matter how attractive the image of a culture in which generations of children, adolescents and young men are more competent than generations of adults, the elderly and the elderly, no matter how attractive the idea of lifelong education looks, it is important to understand what is behind these and other declarations.

Indeed, we can see that in the field of digital technologies, many modern children, adolescents and young people feel somewhat more confident than some members of the older generations. However, the subjective experience of competence is not yet - competence. In the psychology of cognition and education, the effect of reevaluation of their knowledge and skills by people with limited horizons and lacking developed abilities and readiness for learning has long been known. In addition, many modern adults are no longer "digital exiles" and "outsiders", on the contrary: time does not stand still and yesterday's youth is moving into the group of adults and even the elderly. Adults are one of the most digitally competent groups. As for the experience of culture and civilization as a whole, everything here depends on the quality of education: if we start from the fact that the level of education in the country has at times fallen precipitously (after the next "reform") since the middle of the twentieth century and continues to decline until now, then today's old people and the elderly are a storehouse of knowledge and skills that are inaccessible even to many adults. And the phenomena of degradation of mental abilities and brain functions, noted by researchers in children and adolescents who spend a lot of time on the Internet, etc. - only part of that epidemic of deintellectualization, the scale of which has yet to be assessed by researchers of the current situation in the future: only from there it will be possible to really comprehend how much culture and man himself were destroyed and deformed in the first decades of the 21st century.

Indeed, throughout life, a person, moving towards wisdom, realizes that his competence is often not enough, life poses new questions for a person and periodically requires serious (self) educational efforts. However, the periodic renewal of professional and other knowledge and skills (within the framework of self-education, corporate training, refresher courses and retraining) does not mean continuous learning, the purpose of which is to extend over the entire lifetime and to constantly complete the learning of what would have to be learned initially. The trade in "educational services" is clearly focused on blocking the ability to transfer to students and receive from teacher's really serious knowledge. Patchwork, primitivism, obsolescence of knowledge and skills transmitted in modern secondary, higher education, graduate school and even doctoral studies, not only devalue the value of education, but form a patchwork and ignorant consciousness that depends on external opinions and favors. They block the possibilities of education as an institution for the transmission and creation of culture: the formation and development of a person as a subject of culture. A person purchasing "educational services", including in the form of competencies and certificates of competencies, refers to the knowledge and skills that he acquired as a commodity that needs to be "sold". However, he does not even have sales skills, and the product being sold it does not have any specific differences from other people's products. As a result, the individual and the group are forced to fight for work, snatching up official and other "tenders" at any cost. He or she, busy with the struggle with people and robots for vital resources (understood as positions and orders), has neither the ability nor the willingness to realize him or her.

2. Materials and Methods

The aim of the research is to analyze the main tasks and leading directions of transformations of modern Russian education. The research method is a theoretical analysis of the main tasks and leading directions of transformations of modern Russian education.

3. Results

The leading moment in the development of modern education, in our opinion, is the transformation of state policy in relation to education and society as a whole, as well as serious changes in social relations as such: the awareness of education by the society as a sphere of its concern, the care of older generations for younger generations. Management of education, as well as management of other spheres, at its different levels can strive for unlimited power, including by the state, also because this guarantees management more or less autonomy in relation to the central, state power. The latter is sometimes purposefully deprived of feedback on what is happening "on the ground". However, in some countries, for example, in China, Japan, etc., such practices can exist not only quite legitimately, but also be legally formalized, allowing the elite to behave as they please (Katasonov, 2012; Lyubarets, 2017).

Researchers assessing the chances of the modern (pseudo) elite for constructive change write about their complete inability to take into account anything other than their own short-term interests. The growing and so catastrophic social stratification in the countries of the world leads to a total refusal not only of the elite, but also of citizens themselves to

feel like human beings and to protect their human dignity, their rights and freedoms, to comply with their duties, including the duties to protect their rights and freedoms, their dignity ... As a result, we are witnessing intensively collapsing systems and communities, an almost complete inability of public and state organizations to fulfill their functions and to take at least some productive and effective steps. And this applies not only to declarations created only in order to create the illusion of well-being, care, etc. This also applies to the real goals: the collapse in the spheres related to development also encompasses spheres of degradation (Didenko, 1999; Didenko & Boykov, 2010; Porshnev, 2007). Destruction stops at some point, because there is no one to destroy or there is no strength: what is destroyed is destroyed. The electronic concentration camp is the dream of many managers in the West and East, and only intensifies this collapse. Of course, this process is not one-time, it is long enough to create and maintain the illusion of impunity and even success (destruction of organizations, deformations of relations, dehumanization), however, this process goes in a spiral: the self-destruction of society, complementary to the destruction of society by the state, becomes more and more intense over time. , is more diverse: the birth rate, life expectancy is falling, the percentage of mental and somatic disorders, disabilities is increasing, the rates of suicides, depression, infertility, drug addiction, illiteracy are growing, the level and forms of power violence are growing, etc. As noted above, Russia showed a decade ago that the literacy level of university entrants at the beginning of the XXI century is about 2-4% of the level of the middle of the 20th century, now this indicator, of course, is even lower (Kostenko, 2013). However, there is a widespread refusal: some graduate students, students and schoolchildren openly refuse to study / study where they are offered imitation of education, some teachers refuse to work and behave as the "leadership" dictates to them. There are both students and educators who understand what the essence of discipleship and teaching is. They strive for this essence, and not for "innovations". It is this "old essence that makes it possible to learn about the world and pass on to others really new and important things, to learn and teach it.

If we turn to the concept of downshifting, then it mainly describes the process of transformation (rejection of previous activity due to personal dissatisfaction) of a specialist with a high status, however, we are talking about people of various socio-economic groups who strive to ensure that qualitatively, consciously, with benefit to live your own life. Their refusal to participate in the "game" publicly destroys the world of illusions of educational "innovations" and "reforms", it is much more effective and serious than downshifting. It takes place as a result of the acceptance of personal, but at the same time professional, that is, group, responsibility for the course and results of social processes. The subject of downshifting acts for himself and on himself, the subject of refusal to dehumanize - for society and on behalf of society. We can say that we have before us - a variant of "upshifting", a process opposite to downshifting) the construction of a person and a work collective or the organization of relations of mutual growth and cooperation, the creation of collegial, intersubjective leadership of the organization, etc. The peculiarity of this upshifting is growth in crisis situations, situations when any productive change seems impossible (Arpentieva, 2018; Arpentieva et al., 2020; Kassymova et al., 2019; Kassymova et al., 2020; Stepanova et al., 2018).

Since at present in Russia there is already a whole network of such "outsiders" (inside and outside schools, universities, etc.), because its influence is growing. The task of this network of outsiders is not just and not so much the creation of a separate, opposite to the existing, "catacomb" education, leaving for additional and parallel spheres of the existing education system, but a calm, confident stay in its status of the subject of education: life puts everything in its place, directing and showing the ways and means of life. Some outsiders, obviously, in the future will participate in the organization and work of intersubjective management groups, and some will perform executive functions in official management systems. Part - will continue to act as a support of the national culture, an example for their colleagues and students.

Now, the catastrophic drop in the level of preparedness and competence of students does not mean that it is necessary to endlessly "improve" the senseless, exhausting educational system "Federal State Educational Standard", introduce "cloud technologies" that supposedly support education and the development of certain competencies, but to ask the question of Does modern pseudo-education form at least some competencies? The answer, as it seems to us, is unequivocal - no. Now there is a fiction of education, not education. We need education that attunes children and adolescents, youths and adults not to "robotic resistance" and "competitiveness." We do not need education that directs people to trade in themselves and "competent consumerism" in the world of endless consumption and purchase and sale, but to the formation and self-realization as a man or woman. This formation includes the formation and development of a man or woman: 1) as a unique individuality, a person who has reached the stage of development of his talents, who has formed his value orientations as the leading guidelines for activity, 2) as a parity partner and active participant ("participator") of social processes, 3) as professional, creative and striving for self-improvement and improvement in the context of constructive interaction, cooperation with other colleagues, human activities. A person with a "consumerism syndrome", the commodification of all relationships and activities, is only capable of self-destruction and destruction of others. This is what we see in the example of the Russian pseudo-elite.

4. Discussion

These elite do not have many goals and guidelines. And they are absolutely opposite to the highlighted guidelines of quality education:

- 1) The instinct of well-being, described by the theory of kin selection (R. Fisher, J. Haldane and W. Hamilton): the fastest possible enrichment and preservation of well-being due to ill-being, deaths and tragedies in the lives of

other people, "territorial aggression" and other forms of aggression, assuming the capture of new (foreign) resources and territories (Efremov, 2004; Morris, 2009, 2010). As Mitchell wrote: "For some reason, most people cannot understand that on the collapse of civilization you can earn no less money than on its creation ... when empires collapse, there are no less opportunities for profit" (Mitchell, 1991). The instinct of well-being makes a person strive to create "zones of well-being" and safety, including expelling dangerous or potentially dangerous "other" creatures from these zones, intensively "marking" and "marking" the territory, etc. A comfort zone is an area of living space in which the subject feels calm, confident, and safe. At the same time, the "comfort zone" becomes not so much a support for a person in his creative activity, but a reason for rejecting it: in order not to lose comfort and safety, a person stops going beyond the zone outlined by him in reality or virtually, letting in and letting out other people and creatures from it, substitutes, etc. attachment to the comfort zone also, if it is lost, threatens with dissatisfaction with life, oneself, other people, etc., explosions of aggression and attempts to restore the zone in spite of reality and at any cost. Leaving the comfort zone is intense stress, which a person usually seeks to avoid by any means. However, in a healthy person, the experience and pleasure of exploration and novelty overcomes this barrier. In a person who has significant violations of life orientations, striving for comfort for the sake of peace (routine, survival, stagnation, fear, mediocrity, dullness, fatigue, etc., including against the background of constant frustration or against the background of constant satisfaction of others, except for creativity, service, love, etc. needs), - searching for something new and interacting with people of a "different circle", "strangers", entering the "risk zone", is stress or even perceived as a trauma from which one wants to protect oneself and, on opportunities, to release (by creating concentration camps and resorting to other methods of "cleansing the territory") (Kassymova et al., 2019; Stepanova et al., 2018). The zone of risk, that is, danger, uncertainty, testing, causes the need to comprehend what is happening, research and reflection on research, the importance of learning new things, coping with unfamiliar situations, experiencing defeat and achieving new successes. A sense of security and stability interferes with understanding the state of stagnation and degradation, leading to the aggravation, rather than removal or resolution of existing problems. Aggravation manifests itself in gaps and losses, perceived as catastrophes that should not be allowed under any circumstances. That is why officials and leaders of all ranks so "hold on to a place": without this place and the system of relations in which they are included as a "cog", they do not think they mean anything for themselves and the world. The complex of Iona (Maslow et al., 1999) is refusal of development, protection from development. It turns a human into a faceless "cog" of the system. The bureaucratic monolith of Russia in education is overflowing with such "cogs": by themselves, without fastening something more significant, they are not able to generate anything new, including inventing new ways to break up education. People who have received, against the background of complete (illusion) well-being and security, a "magic beadle" or other "hint of fate", it seems that their losses are unfair and they believe that the "balance" of the past will be restored by itself, that it "must" be restored: life in comfortable conditions destroys in a person the qualities of a fighter, a discoverer, etc. Sometimes such a subject with a reduced instinct for safety / self-preservation, falling into a false new situation, turns out to be confused, helpless, falls into a stupor or destructive aggression towards himself / herself or the world: he just lost the habit of acting constructively. Moreover, he lacks the skills to act in a fundamentally new situation. On the one hand, security allows you to reduce tension and conflict, but the threats of losing it (imaginary and real) make the conflict maximum, in comparison with a situation when a person or group understands the inevitability of changes, defenselessness, etc. Therefore, tactically, the rich, the wealthy, who make pragmatic decisions about selfish goals, win, and strategically, people who are oriented towards development, the values of love, meaningful and constructive personal and social goals. Feeling defenseless, a person moves to smooth and gradual development, openness to himself and the world, transparency and congruency. A closed human is inclined to reforms and coups, secrets and conspiracies, wars and confrontations, carried out with traumatic ruptures of relationships, deaths and diseases of people, damage to the physical world, up to environmental violations - environmental disasters, etc. de Graaf, Vann, Naylor designated this type of existence as "consumerism syndrome" (Graaf et al., 2005; Graaf et al., 2014; Graaf et al., 2016). It can also be designated as social cannibalism (Arpentieva, 2015) - as a willingness to destroy other people (morally, socially, psychologically and physically) in order to satisfy their own desires and needs.

- 2) The reproductive instinct: "mutual supervision" and parochialism, "bickering" for the right to leave and raise offspring. This is the most active promotion of the interests of one's own family, in particular, children. It is also a purposeful, deliberate creation of obstacles to the cognitive, personal, physiological and other types of development of other families, including and especially families of citizens with a lower socio-economic status (caste competition that blocks certain types of social mobility): "Otherwise they will want to live like my children. " A closed caste system is being formed. There are no social lifts and education that allows you to use social lifts, there is the impossibility of self-realization in the absence of a social base for it, etc. Altruism in humans has developed under the influence of frequent intergroup conflicts. "Intergroup competition promotes intragroup cooperation", there is no strength left for intragroup competition, a) intragroup kinship grows or is maintained, including due to the prohibition of some branches of the series on reproduction - "reciprocal, or mutual altruism" or b) egalitarianism as a desire for equality and justice, including in the process of spreading gossip about

"unreliable" members, or c) indirect reciprocity (R. Alexander) or indirect altruism, for example, charity associated with increasing the social reputation of a subject, d) blocking evolutionary processes aimed at identifying and the punishment of "deceivers" as *Lomechusa strumosa*, capable of destroying the group from within (Zakharov et al., 2013 / 2019).

However, social life is formed not as a result of the struggle for existence, but "a union for existence, often with the goal of possibly waging the struggle itself better" (Espinass, 1977; Espinass, 2012). Many researchers (Espinass, Kropotkin, Durkheim and others) already at the end of the XXI century and the beginning of the XX century marked a mutually beneficial union of full-fledged individuals, cooperation, as an imperative condition for the existence of a social organism (Espinass, 1977, Espinass, 2012). Another condition that does not exist in all communities, but in those that have reached the stage of family and clan, is subordination, or obedience of all to a leader authorized to protect public safety. Consciousness performs the function of protecting collective units, creating a whole mass of habits and inclinations that subsequently develop as if for themselves, regardless of the results they produce (Espinass, 1977; Espinass, 2012). "Living with others is challenging, what we call solidarity" (Kovalevskiy, 2001), at the same time, both leaders and others are connected by empathic personified relations (along with relations about resources, reproduction and distribution of social roles). These relations form the framework of "any social system in humans and animals" (Plyusnin, 1990). Parasitism or commensalism (parasitism) as a one-sided form of symbiosis is not social. Likewise, the violence that accompanies such a relationship is antisocial. Elements of cooperation in them, although they may periodically or partially appear in a special form of mutual symbiosis - mutualism (mutualism), but the interactions occurring between animals of different species are "random societies." The higher up the ladder of life, the clearer the "psychological motive", underlying the collective consciousness, "becomes the main incentive for the association. On the contrary, the food / consumption society, towards which human communities are actively promoted by modern managers, has an organic nature, that is, they lead to the degradation of communities based on other principles. The reproduction society is at the same time mental and organic. Truly social life begins between conspecifics, representatives of the same species, forming "normal societies" ("inborn" and largely formal communities of nutrition based on physiological relationships, and truly social communities of reproduction (families formed on the basis of preliminary, or introductory relations of a psychological nature) (Espinass, 1878/1977; Espinass, 2012). *Lomechusa* in their attitude to the ant community do not fit any criterion of sociality. Their parasitism is one-sided, and their perceived usefulness as drug dealers is associated with a direct oppression of the sociality of those whom they use. Sociality is not an evolutionarily formed, but initially given way of organizing life on Earth (the concept of immanent sociality): "A. Espinass' rule" says that there are no non-social animals. Espinass formulated the "sociobiological axiom" that living together in the animal kingdom is not an accidental phenomenon; it does not appear on a whim or any whim here and there; this is not at all the privilege of several species that stand separately on the zoological ladder, but, on the contrary, is a normal, constant and universal fact (Espinass, 1977; Espinass, 2012). Its functional purpose is not to adapt to external conditions, but to maintain social ties per se. According to Yu. Plyusnin's hypothesis, the community has the properties of systemic integrity, which is reflected in the emergence of special structures that ensure this integrity and do not perform the functions of direct adaptation to the environment (Plyusnin, 1990). Biosociality ("animal sociality") is an immanent property of organisms, which consists in the ability to establish and maintain interactions with conspecifics at different levels of integration. Individuals, groups or whole communities can interact (in different ways). On the basis of the dominance of a particular type of interaction, there are three main types of communities in animals, three main stages of the evolution of sociality: communities that are based on interactions associated with joint consumption of food, on interactions caused by the reproduction function, and on truly social interactions due to purely psychological nature (d'Hombres, 2009; Lidicker, 2010; Podruchnyy, 2011; Shmerlina, 2018). Modern education in this context should pay special attention to the culture of compatibility, sociality, including education and upbringing through contact with the knowledge and skills of the humanitarian cycle, the retransmission of cultural values as spiritual and moral values. It should pay attention to the formation and development of readiness, ability and holistic desire to build relationships of friendship, mutual assistance, play and labor cooperation.

However, in Russian education, more and more focus is being made on technical and natural science training, on education and upbringing, which forms and maintains the caste system (these are economic castes, professional castes, age and sex / gender castes). More and more attention is paid to knowledge and skills in the field of consumption, parasitism, and promotion of such forms of existence as "bitch" and "sociopathy", competition and pragmatism. Cooperation, joint decision-making, respect and mutual understanding, sensitivity to the problems and suffering of others are not welcome. Society only fragmentarily turns to charity, and the state uses its channel as another method of violence and control. "Power" over people in most cases almost completely separated from the functions of protecting their interests, including security and well-being. The phenomena of happiness, satisfaction with oneself and the world are not at all significant. The state aims to minimize the needs of citizens to the level of "life support" in the form of satisfying individual and joint nutrition programs. Food itself, including in educational institutions, acts as a way of marking caste. Similarly, family behavior was previously deformed, at the level of friendship and marital "introductory behavior." A marriage is recognized as justified and successful only if a person increases or at least does not lower his social status. Marriages between the poor and the poor are almost unequivocally recognized, along with their participants, as dysfunctional and rejected.

Moreover, in Russia there is competition within a caste, between castes - it is "removed" by completely blocking the very possibility of competing. Only an accidental coincidence of circumstances and the enormous efforts of a person himself can help him "move" to another caste (at least for a while), however, his position in it remains fragile: "old money", for example, limits "new money", give permission for wealth to a person / family, but not to their descendants, etc. Fortunately, the paradox of Simpson - Pearson - Yula - Blyth and Rogers' paradox works against this (Blyth, 1972; Feinstein et al., 1985; Simpson, 1951). The first paradox suggests that "if a certain set of conditions is met, the frequency of occurrence of altruists in a group of populations will grow, despite the fact that within each individual population this frequency is steadily decreasing" (Markov, 2011). The paradox of unification "by Simpson is associated with the fact that in the presence of two groups of data, in each of which an equally directed dependence is observed, when these groups are combined, the direction of the dependence changes to the opposite. Rogers' paradox is connected with the fact that moving a (numerical) element from one set to another can increase the average value of both sets. This happens, for example, because the propensity for altruism grows among those who have nothing to lose. This is also possible when people feel close (for example, as a result of parochialism (Choi & Bowles, 2007) - hostility and aversion to strangers), the absence of class and other social, psychological, etc. barriers: evolutionary "interests" of people and beings, not divided by caste, are automatically identified with the interests of the entire system. This is also possible because in the community there is a tendency to identify "lomehuz" - corrupt officials and other "deceivers", as well as special resources for their identification and punishment ("costly punishment"), including gossip and other "social exchanges" of experiences and ideas, as well as transformations and mutations, forcing either "masters" or "deceivers" to develop protection against "deception". In general, as Markov writes, "cooperation develops only where this or that combination of specific circumstances helps to curb deceivers or prevent their appearance" (Markov, 2011).

- 3) The instinct of superiority or power is well described by Z. Freud, A. Adler as part of a biner, the second component of which is an inferiority complex: a person alienated from himself and the world, not experiencing love and not striving to serve the world, goes on to nurture his personal, group (ethnic, religious, gender or sex, age, professional, status), etc. pride, a complex of superiority (Katasonov, 2012; Lyubarets, 2017). For this, a person needs other people and groups: pride is nurtured, among other things, in the process and as a result of purposeful humiliation and causing suffering to people who depend on them for one reason or another (administrative delight, watchman's syndrome): an enthusiastic administrator believes that the status assigned to him by the community and (what is important - the existing technologies and the legal mechanisms serving them) make it possible to "automatically-reflexively" decide other people's destinies and determine the right and wrong in any conflict, dealing with those who seem to be guilty or who, in the opinion of the admirer, are suitable for the role of the guilty, more than others, intoxication with their power over others (Dostoevsky, 2000).

Unlike the instincts of self-preservation and reproduction (sexual), subordinate to more or less specific goals, the instinct of superiority is aimed at ensuring the absolute possibility of embodying a variety of motives, power over the world and life in general. Inadequacy, although being a "defective" state, makes people study, work, strives for power, for fame, for success, encourages them to destroy and create (create). At the same time, the dissatisfaction of the first two instincts requires their compensation as "inferiorities", setting the direction of attempts to satisfy social and individual desires and needs - in one way or another, more or less natural and productive way. This can include the need for (self) respect and love, (self) transformation and submission, (self) understanding and learning new things, etc. If the "natural" way to achieve the desired does not work, a person goes to arbitrary, illegal, incorrect violence. A particularly destructive situation is when a person has "formal power", using which he confuses voluntary and involuntary violence, entering a state of "administrative delight". An ordinary person often cannot ("wrongly") or does not know how to defend himself and his interests, when faced with "power" that seeks to win something, thanks to this or that violence against a slave ("indicative-cathartic" in the case of a "scapegoat "Or reprisals against" disagreeable "or" organizational and managerial "in the case of solving other, more every day, operational tasks, to deprive the masses of the power resource) (Katasonov, 2012).

The pseudo-elite broadcasts these landmarks to the masses. As a result, we see an almost total "oblivion of history", adjacent to its constant inversion and reinterpretation, ignorance and breaks in cultural transmission, which have reached a critical level in the modern Russian community: it is no longer individual "half-educators" who throw mythologemes such as "the innocence of fascism" into the space of Russian society, but government officials and the media serving government officials advertise the anti-human actions of the rulers and government structures of Russia and the world. As "feats" and "achievements" of the Russian people, the ideology of consumption and use by people and peoples of each other is promoted. Society happily "forgets" what the state has done to it, it lives, passing from states of "chronic fatigue" of impossibility of change and uselessness of efforts (learned helplessness), practicing resentment and other components of the psychology and ideology of a slave who does not want to make his own decisions about himself / herself, living with spiteful envy and revenge towards those who are trying to break free or have escaped from the trap of slave dependence. Akhiezer described the "A. Akhiezer pendulum" or inversion cycles: a split, highly stratified community is not able to change otherwise than through "pendulum" oscillations between extremes, it moves from one stalemate and orientation to another (Akhiezer, 1998). The historical "pendulum" in Russia, starting from the democratic-communal principle of Kievan Rus and (now extolled by autocrats) "Moscow", which has been crushing peoples and citizens to the present, has swung fifteen times already. Polarized, catastrophic social dynamics is unambiguously

disorganizing; it provokes the rejection, ignoring or degradation of most of the accumulated experience, the experience of "low-status" classes.

This "inertia of history" is especially characteristic of Russia, which spends colossal efforts to create and increase social stratification, destroy, decompose, etc. democratic and communal forms of government, as well as the peoples and nationalities themselves, which are carriers of such forms. At the same time, the socio-cultural dynamics of Russia is nevertheless a process and a result of the opening of cycles, constantly complicated by the linear advance that is steadily breaking through the cyclical logic. Such a "modified inversion cycle" leads to the fact that each new turn of the curve acted as a negation of the previous one - the breakage of a greater share of cultural experience, traditions and culture as a whole; socio-political catastrophe and massive loss of life, destruction of the state and an increasingly total fall of the community. Based on the work of Akhiezer, these, in the words of Yakovenko, "tables by D.M. Mendeleev of Russian Culture", it is possible to predict many events that await Russia (Akhiezer, 1998).

Now we are at a point of bifurcation, beyond which the choice is either the total destruction of the country, or a breakthrough to the community, in which there will be a place for participation, intersubjective governance, and even culture and education. But for this it is necessary to overcome society's fear of self-knowledge, criticism of one's own illusions, and comprehension of one's historical experience. Akhiezer and other researchers repeatedly, as Davydov writes (Davydov, 2007), "shows the dependence of survival, vitality of culture and society on the historically established ability of people to continuously form meanings, to comprehend the world ... This ability is realized through a dialogue between the established meanings of culture, between the poles of the dual opposition. This process coincides with the search for a new semantic space, which is necessary to solve increasingly complex problems as a response to the dangers associated with the increasing complexity of human reality. " The development of this ability is entirely connected with education as a leading component of (re) transmission and production of culture, including the culture of comprehension, understanding of oneself and the world. The death of today's Russian education also means the death of Russian culture, the death of society. Now several generations are still alive - carriers of the culture of the past, thanks to which education ("catacomb education") still partially exists. But with their departure, the country will be left without education and culture in general, and will self-destruct. "The dual opposition is viewed not only as the initial cell of the organization of culture, necessary for the formation of a new meaning, but also as a form of organization of human reality. Comprehension of the world is a prerequisite, an aspect of dialogization, in particular, dialogization of traditional and liberal supercivilizations ", as Davydov notes (Davydov, 2007).

5. Conclusion

Education is one of the movements of a person towards self-realization as a biological and cultural being. The dialectic of these "pillars" of his being forms tasks at a specific stage of individual, group and human development.

At the same time, two ways of understanding can be distinguished as two ways of connecting, paths, between oppositions: "inversion" and "mediation". Inversion is the logic of non-reflective throwing between the poles-absolutes, ignoring the meaning-forming "middle". It is very typical for Russian culture. Mediation is the logic of creative search, finding and realizing a new meaning between the poles, not typical for Russian culture. Inversion creates a "historical trap" of adaptation to the split, the collapse of culture, into which Russia has fallen for centuries of almost total ignorance of some and the arbitrariness of others. Modern Russian state (like many other "civilized states") lives by relying on and building up on the only lever available to it. It is the lever of violence. Prisons, disasters and wars, as well as trade in territories, natural and human resources of the country, is the only occupation that allows the pseudo-elite of Russia to retain the possibility of satisfying the instincts of well-being, reproduction and superiority. If these opportunities are taken away, the modern Russian state will disintegrate. And a different state will appear: perhaps it will be "mediated", will rely on the principles of mutual assistance, social service, intersubjective management. And perhaps, just temporarily "play" anarchy. In any case, the collapse of Russia's state administration, and hence Russia's security, is now manifesting itself at all levels. Its manifestations in education are just one of the keys to the ongoing changes predicted by Akhiezer, Andreev, Baudrillard, and many other researchers. To enter a new path, including the path of gradual, productive, "mediational" changes, one needs to overcome society's fear of self-knowledge, criticism of one's own illusions, and comprehension of one's historical experience.

In education, this is due to concern for its quality, methodological literacy and moral justification. The quality of education is associated with a lively, saturated with human values, methodologically grounded and competent dialogue of the teacher and students with each other and the world (Arpentieva & Menshikov, 2017; Aksarina et al., 2019), with the understanding of society that it does not make money on education their children and other members, but invests in their development, in culture, with the understanding by the state that no short-term successes in personal enrichment and satisfaction of desires will allow to achieve happiness and realize those instincts that drive the bureaucratic monolith, leading it and education in the country to collapse, with the understanding that the only true goal of everything can be love, care, service to life (Arpentieva, 2018; Kassymova et al., 2019; Stepanova et al., 2018).

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