

Salvation of the Saviors

(series 88-369)

Project 369 – The Philosophy of Education: The Human as the Goal...

*The task is not to ask
what we expect from life,
rather what life expects from us.
And above all — to be Human.*

Education is not a process of transferring knowledge, nor an instrument of socialization, nor even preparation for life. Education is the creation of a Human Being. Not an individual who merely knows how to adapt, rather a being capable of thinking, feeling, understanding, and taking responsibility. A Human as a phenomenon, as a meaning, as the highest form of existence on Earth. We live in an era in which everything that **DOES NOT BRING** immediate benefit is devalued. However, it is precisely now that we must remind ourselves: the most complex and important work is the **FORMATION OF A HUMAN** from a newborn — not the creation of technology or the management of a corporation. School, family, society — they do not merely communicate rules; they shape the inner world, or they leave a void into which fear, cruelty, and alienation will enter.

This article is not about criticizing the system and not about glorifying the past. It is about a deeper purpose that humanity may have forgotten yet **CAN STILL REMEMBER**: to teach a person to be Human. Not to tell him what to be, rather to help him become someone capable of loving, believing, hoping, and working. Not for reports and standards, rather for something else — to become the one whom life is waiting for.

We live in an era of assumptions, a space of conjecture, a language of omissions. And if we speak of truths today, it's important to understand: **NOT EVERYTHING** that sounds certain is truly known. Often what appears to be obvious turns out to be merely a cultural sediment of someone else's efforts — processed, learned, hardened. This is people: the dead tissue of knowledge, deprived of its own breath. Therefore, **THERE IS NO POINT** in creating yet another reference book, another text in which everything has already been "chewed over" to the point of losing meaning. We will not dwell on ready-made answers. We will create questions. We move not from authorities, rather toward a horizon that does not yet have a name.

Everything offered here is not spontaneous improvisation. It is not a stream of thoughts for the sake of self-expression. It is a carried, suffered, and tested supposition. And if there is stability in it — whether in theory or in practice — it **BECOMES A FOUNDATION** for real work. It is no longer speculation; it is a path. For true knowledge is not born in solitude — it grows between the one who writes and the one who reads. We labor together. The reader is **NOT A CONSUMER**, rather a co-worker. And if he accepts something — not out of politeness, rather consciously — it becomes part of his own mosaic of the world.

I am not writing about the past. I am writing from the future (do not mistake this for grandiloquence) — from that which forms between the lines, as a program of intention, as a vector of

overcoming. And precisely for this reason we must preserve the essential: the **SENSE OF PERSPECTIVE**. Yes, a newcomer may be overwhelmed by the vastness of what is being offered. And yet — this is no cause for discouragement. Even toward infinity, one can walk in one's own stride. The main thing is not to lower one's hands in the face of complexity. For harmony is not about everything being clear, rather in the **EMERGENCE OF CONNECTION** between theory and practice, between knowledge and action. And from this threshold we will begin our conversation.

School. We have grown so accustomed to it that we have stopped noticing it. Like air, like street noise, like a trip to the store. It has become a background, a routine, an automatic habit. And it is precisely such things that are the most dangerous. They cease to be the subject of reflection until they



become the subject of suffering. Today school is **EXACTLY SUFFERING**. For the child, it is an anachronism, a dull shadow of someone else's past, having nothing to do with the reality that lives in screens, in games, in the energy of the streets. For parents, it is a source of guilt, anxiety, and expense: as if simply having a child has become a luxury requiring endless investments and a constant sense of inadequacy. For the teacher, it is the degradation of a profession, the replacement of a calling with a bureaucratic function: where instead of the living soul of a child there is a report, instead of a lesson — points, instead of a mentor — a registrar. For higher education, school is also a disaster. Universities encounter graduates who have numbers but **NO FOUNDATION**; who have grades yet no concepts; who have ambitions yet no structure of thinking. Continuity has collapsed. Where once there was knowledge — now there is a survival

system. So, is it not time to stop and ask: *what is actually happening?*

To begin to understand, one must first neutralize the threat. In psychology, there is a phenomenon called “short-circuiting the threat” — a way in which an everyday horror loses its power once it is exposed. The experiment is simple: one group of people watches a gruesome film full of dismemberment and reacts with horror, while the other is told that everything is staged — the blood is paint, the screams are acting. And there is no fear. This is exactly how we must look at school. **REMOVE THE VEIL**. Become aware of what is happening. And then it becomes easier. Not because everything is good — rather because it has become clear.

School is humanity's greatest invention. However, only when it is a space for the spirit, and **NOT A FORMAL** segment of biography. And when a parent accompanies a child to school, he must understand: he is giving the child not into a bureaucratic machine, rather into an environment of becoming. Today this is not the case. Yet it can become so. And it begins not with ministerial decrees, rather with an inner shift: with the realization that school is not a place, it is a process. A process of transmitting not knowledge, rather meaning. Not facts, rather directions. Not obedience, rather will.

As long as this **DOES NOT HAPPEN**, school will remain only a stage for new forms of suffering. However, if it does happen, it will once again become what it once was: a bridge between the unconscious human and the human who is beginning to rise inwardly. And therefore — between the old world and the new. Yes, even today school remains the same place it once was for many generations —

in spirit, in intensity, and in meaning. And the teachers are no worse than before. I do not say this at random: I have had the opportunity to engage deeply and personally with several schools, with their staff, with their reality. I have seen — there are still living hearts there. However, I have also seen how difficult it is for those hearts to keep beating in conditions where the school itself is suffocating.

Schools today are not living — **THEY ARE SURVIVING**. They are overwhelmed by orders, regulations, standards, reports, grades, digital platforms, threats, inspections, blind reforms, and demands for constant renewal. Instead of being a place for the transmission of experience and meaning, it increasingly **BECOMES A PLACE** of administrative coercion. School should be a home of thought, yet it is being turned into a branch of bureaucracy. As if it were not enough that a teacher works with a child's soul — he must also be a lawyer, an IT specialist, an accountant, a psychologist, a translator, a dispatcher. And there is less and less time. Energy is being exhausted. Yet school holds on. School — continues to work.

Yes, schools differ, they have **ALWAYS BEEN**. Life is heterogeneous. We must not idealize the past — yet we should not blindly blame the present. We must see the essence. And the essence is this: we cannot — just as before — influence what is called “reforms.” Just as we once could not influence collectivization, privatization, or the collapse of entire industries. And today it is the same — decisions come from above, from that Olympus where the struggle is not for school, rather **FOR POWER** over the future. Formally, we are discussing pedagogy. In reality — **IT IS A STRUGGLE** for the human being of the future. For who will think, believe, feel, remember, and choose — and how. Everyone speaks in the name of science, yet in truth science is used as a banner in a political battle. It is not about our children — it is about the project of the Human Being. And here lies a profound truth: any power has meaning only **IF IT FORMS** a new human being. Older generations do not interest it — they have already lived. The main focus is children. Through them, the future is governed. Therefore, school is not merely a building. It is **A BATTLEFIELD** for evolution or degradation.

In the 1930s, the USSR was constructing one type of person, Germany — another, America — a third. All of them were different, yet all were the result of a managerial project rooted in the brain genotype and in the territory. And today, a new type is being formed in Russia. The question is — which one? Who can clearly answer this? No one from the so-called “elite,” occupied with their ratings, wishes to speak about it. Meanwhile, unnoticed by the majority, new meanings are being introduced into the language: parent 1, parent 2, “genderless people.” **REALITY IS CHANGING**. Yet the voice of the majority remains silent. Parents are busy surviving. They do not participate in elections. They do not follow ideology. And then — they are surprised. Yet panic is unnecessary. We are not the first to go through this. Our great-grandfathers and grandfathers lived in conditions where school was an arena of fierce political struggle. The school curriculum has always been an instrument of the state. Because the state is not merely an institution. It is a “factory” for the reproduction of people. Government systems — financial, defense, and cultural — do not exist for their own sake. **THEIR PURPOSE** — to create a certain population. More precisely, a certain person. If there are people, there will be a country. If there are no people — **NO** army and **NO** resources **WILL SAVE IT**.



That is why the battle for school is a battle for the Human Being itself. It has always been so. In Soviet times as well. The changes in standards, the shift to schooling from age six, “zero classes,” the removal of old textbooks, the displacement of pedagogical traditions — all these are **NOT RANDOM** reforms, rather steps towards changing the anthropological code. Not just new knowledge, but a new psyche. At that time, the textbooks of Kiselev, Peryoshkin, Rybkin were removed — because the old mode of thinking was being removed. And what was introduced is well known to those who studied during that period: speed instead of depth, a template instead of meaning, a test instead of reflection.

However, this is not the end of the story. Pedagogy is always a philosophy of the human being. Which means it is a field of ideological struggle. Let us take the 17th century: John Locke and Gottfried Leibniz debated not merely about cognition — they were shaping models of the future. One — of the learning subject (homo educandus), the other — of the developing spirit. And it was precisely from that time, from Peter the Great who adopted Leibniz’s system and founded the Academy of Sciences in Russia, that German pedagogy took root in our culture — as a **SCHOOL OF EDUCATION**, not merely of instruction. This line carried us all the way into the Soviet era.

Today this lineage is being torn apart — politically, methodologically, philosophically. Instead of upbringing, **THEY INTRODUCE CONDITIONING**. Instead of a developing person — a trainable one. This is the essence of the Bologna reform: to replace the person with a function, depth with skill. And thus, the teacher in the modern school does not teach, **HE DRILLS**. However, if one does not cultivate a person — one cannot teach him either. If foul language, cruelty, and pornography penetrate the school, there will be no physics, no literature, no human form left in it.

The school still holds the line. Yet its walls are already cracking. And only the personal effort of the teacher, the parent, the child can return its spirit. For school is not a place, it is a **MODE OF BEING**. And if we want the Human not to disappear, school must become not a channel for transmitting power, rather a source of Restoration. Not by decree — by Will. And then — the Return will begin.

In any circumstances — whether turmoil, crisis, war, or the collapse of a system — parents retain their highest obligation. It is beyond time. It is not canceled by decrees, reforms, or catastrophes. Even if the world floods — a parent must remain a parent. And their duty is not only to feed and educate; it is also to **FORM A HUMAN BEING**. Not a pupil. Not a future specialist. Rather precisely a Human — in the full moral and existential meaning of the word. This task is not fashionable, not technological, not funded by grants — yet it is precisely the one that **JUSTIFIES** all parental hardships and teachers’ suffering. Only if school graduates not just knowledgeable, but humanely capable children will their efforts have been worthwhile.

We rarely think about it, but humanity is not an innate trait. It is not instilled automatically, like a stamp in a passport, with age or a passed exam. It is formed. It is cultivated. It is transmitted — like fire — from heart to heart. And it is humanity — not education, not connections, not money — that becomes, in the future, the **ONLY PROTECTION** our children have against all misfortunes. We want them to meet humane people on their path. Yet, do we ever ask ourselves — will they become such people when we are no longer beside them?

Today it hardly sounds like praise or reproach: “be human,” “he is humane,” “this is inhumane.” These words have disappeared from everyday speech — and with them the very reality of the human being **BEGAN TO VANISH**. This is not a lexical mishap — it is a moral symptom. When a word disappears, so does what it once signified. The image fades. The inner standard erodes. A child no longer hears about humanity — and therefore does not consider it important. And thus, an entire cultural vector is lost. At one time, this was explained to me by my friend and mentor, Professor A. I. Yuryev, a man of

deep science and a **GREAT SOUL**. He said that the highest goal of pedagogy is not teaching, rather the creation of the Human Being. Not a consumer of services, not a carrier of competencies, rather a Whole Human — thinking, feeling, capable of living in Truth. This idea is not his invention. It is the essence of our entire national pedagogical tradition, from K. Ushinsky to B. Ananyev. They did not write textbooks on marketing. They wrote about the human being — as the subject of upbringing, as the subject of knowledge. And not in an abstract humanitarian sense — rather in a **DEEPLY PRACTICAL** one. For it was precisely this Human who later endured through the years of blockades, construction, wars, darkness. Academician Boris Ananyev, who himself survived the siege of Leningrad, said: those who survived were not the strongest, not the healthiest. Those who survived were those who **PRESERVED** the human within **THEMSELVES**. Those who did not become feral in hunger, did not betray their neighbor out of fear, did not forget compassion even in hell. Not physical strength, not genes, not intellect — humanity became the criterion of survival.

We do not live under blockade today. Yet a spiritual siege is underway. And when, in the struggle for money, square meters, parking spaces, a person loses his face, he loses more than a place. **HE LOSES HIS IMAGE**. He ceases to be Human. And not because he committed evil, rather because he lost his orientation — lost that which connects him with the future and with Eternity. This, precisely, is the essence of our national misfortune. Neither corporate bankruptcies, nor budget plundering, nor offshore schemes are as destructive as the loss of the Human image. For this is no longer economics — it is ontology.¹ And such a misfortune cannot be overcome by mere prohibitions — on foul language, on advertising, on drugs. It requires a **DEEP INNER EFFORT** — the restoration of the inner core. And this can



begin in only one place — in School. But not the school of statutes, rather the school of spirit. We must finally recognize — not with the mind, not with a quotation, not with a habitual phrase, rather with an inner shock — that the Human Being is the last, the most perfect, the most exalted creation. However, to become Human is not a given of birth, it is the **LABOR OF BECOMING**. This title is not granted by a certificate, not confirmed by a diploma, not guaranteed by origin. It is attained — through upbringing, through inner discipline, through the work of the soul. And the great qualities spoken of by the wise — are not moral ornaments, they are the **FOUNDATION OF HUMAN EXISTENCE**. **1. Wisdom**. True wisdom is not erudition, not the quoting of texts, not the ability to reason. It is the ability to see things as they are. Not to take the

cheap for the valuable, nor the valuable for a trifle. Not to denigrate what is worthy, nor to exalt what is corrupt. Humanity's errors arise not from ignorance, but from faulty discernment, from confused measures. Where the genuine is taken as insignificant and the insignificant as genuine, every form of evil is born. **2. Moderation**. The golden rule: nothing in excess. A person is destroyed not only by lack, but also by excess. Overindulgence breeds disgust, and disgust breeds emptiness. Moderation disciplines the body and keeps the soul from falling apart. It concerns everything: food and labor, rest and speech

1 Ontology — a branch of philosophy that studies a phenomenon, its essence, and its category (what exists and what principles illuminate its existence). It is the doctrine of what is, of its simplification, and of the categories of being (space, time, quality).

pleasures and ambitions. Where there is no measure, there is no human being — only impulse. **3. Courage.** Courage is not strength, not heroism, not muscle. It is the ability to act thoughtfully, not under the rule of passion or impulse. To be master of one's actions is to be master of one's spirit. A will subordinated to reason — that is true courage. The courageous person is not the one who rushes into battle, rather the one who can stop his own fury. **4. Justice.** Justice is not law. It is an inner sense of measure and dignity. To humiliate no one. To give each their due. To speak truth without cruelty, and to be silent without deceit. To be benevolent not out of obligation, rather out of inner harmony. Justice is not a formula — it is the breath of the Human Being.

Many will say: **THIS IS ALL KNOWN**, they've read about it in books, heard it from teachers, repeated it in literature or social studies classes. Yet if it is known — then why did *896 Russian schoolchildren in 2011 take their own lives*? They jumped from roofs. They hanged themselves. They poisoned themselves. Not because of mathematics. Not because of physics. Not because of a difficult exam. They left life because they **DID NOT KNOW** how to be Human, did not feel this inner core within themselves, did not see examples around them, did not know how to act as a Human should act when pain becomes unbearable. Because knowing about virtue does not automatically turn into the ability to live virtuously. For to know **DOES NOT MEAN** to be able. And to be able does not mean to be. Who teaches this? Adults? Yet adults themselves often do not know. And they behave in ways no school is **CAPABLE** of correcting: a jealous father throws a child out the window; a cannibal devours his own friend; a wife orders the killing of her husband; officials siphon off half the country's budget into offshore accounts; the rich buy the world's garbage as long as it shines; factories rust, fields empty, villages disappear; and a new generation of boys and girls grows up with no work, no meaning, no future.

This is not a catalogue of horrors. **THIS IS A DIAGNOSIS.** A diagnosis of a country that has lost the image of the Human Being. And until we restore this image, no school reforms, no laws, no textbooks will help. Because the upbringing of a Human begins not in ministerial offices rather in the hearts of adults. And it ends not in school — rather in the fate of each child.

No matter how school is modernized, it should undoubtedly continue to fulfill its highest task — the **FORMATION OF THE HUMAN BEING**. For school is not an institution — it is an ancient civilizational corporation that has survived wars, regimes, catastrophes, and all those who tried to reform it from the comfort of bureaucracy. It is akin to other eternal structures — the army, the university, the temple. It is not merely a social institution — it is a field of existential transmission of meaning. I live near good schools. And every day I see processions of well-groomed, cheerful, well-fed, and, most importantly, **LOVED CHILDREN** walking there with faces that show no signs of fear or doom. By their lively gestures, the sound of their voices, the play of their movements, one would never say they are walking into a prison. School is not a prison. School is not a state cage.

School is the space where the culture of forming the Human Being either revives or perishes. Wherever this culture is lost, wherever there are too few teachers by vocation rather than by formality — **A CRISIS BEGINS**. For translating knowledge about the Human into the behavior of the Human is an exceedingly difficult task. It is not instruction — it is transformation, metamorphosis. To raise from a helpless newborn a thinking, feeling, moral being is a task far more complex than creating a bomb or flying into space.



There — physics; here — metaphysics. There — technique; here — the soul. And it is **PRECISELY THIS** task that is carried out by modest caregivers, quiet teachers, devoted pedagogues, whom the system today has branded as “social parasites.” Their labor is classified as a “service,” the cheapest in the state’s price list. Yet without their “service,” there would be no engineers, no doctors, no defenders, not even the reformers themselves. There would be nothing.

A true educator knows: **BEING HUMAN IS DIFFICULT**. One does not become Human by speaking the right words. One becomes Human by performing actions endowed with meaning — by living not according to a template, but according to an inner law. The great minds of pedagogy — Comenius, Ushinsky, Ananyev, Frankl — pointed out that a Human Being is defined not by profession, not by appearance, not by knowledge, rather by four essential qualities.

The first quality — love. The ability to love is not an emotion, it is a mode of being. To love people, one’s Homeland, one’s work — means to desire good not for oneself, rather for others. For happiness belongs not to the one who is loved, rather to the one who knows how to love. Wherever love disappears, fear is born, and behind fear comes hatred, which dehumanizes the soul. A life devoid of love becomes meaningless.

The second quality — faith and understanding. A person becomes a personality when he is capable of understanding and believing in what is higher than himself — when he is needed by others, when he carries light to those who are sinking into darkness. Such faith transforms loneliness into belonging, doubt into strength, loss into a path. Without this faith, a person becomes an empty vessel, needed by no one.

The third quality — hope. To be able to inspire hope means not merely to console, rather to show the way. Hope is not abstract optimism — it is a clear vision of the world in which there is meaning, purpose, and direction. A person capable of giving others hope is a builder of destiny, a navigator of time, a living beacon.

The fourth quality — labor. Not simply work or occupation, it is the ability to create meaningful value — to feed, to heal, to warm, to protect, to teach others when they themselves cannot. A person labors not for salary, rather for connection with others. Only by overcoming fatigue, stress, and strain does one discover the meaning of one’s activity. And only then does one become Human — not in abstraction, rather in concrete action.



All of this is not theory. It is a **FORMULA OF HAPPINESS**, because only the Human Being has access to happiness as the fullness of existence, as a moment of alignment with oneself. Parents and teachers do not seek diplomas, scores, or certificates. They want to raise a **HAPPY PERSON**, for only they can be truly loved, and only they can truly love in return. And this means — only such an individual will be able to withstand any storm. For at the heart of every parent’s anxiety lies a simple question: *how to protect one’s child from a world that is becoming ever more aggressive, colder, more indifferent?* The answer lies in one thing: *humanity*. It protects like a diver’s suit — from the pressure of the environment, from hostility, from loss of warmth. It gives air, connection, stability.

This is **NOT A LUXURY**. It is a condition of survival. And in this sense — the game is worth the candle. However, this viewpoint has its convinced opponents. They claim that happiness is not a metaphysical category, not an existential state, it is merely a **CHEMICAL REACTION**. In their view, a

person is a test tube with reagents, a vessel filled with a biochemical cocktail. Want to feel joy? — release endorphin. Lacking energy? — inject thyroxine. Need to feel love? — oxytocin will help. To dream — that's dopamine. To desire — vasopressin. To think — acetylcholine. To feel drive — noradrenaline. To live — by formula. To be — as a diagram.

In this worldview **THERE IS NO HUMAN BEING** — there is only physiology, biochemistry, a controlled cascade of reactions. Everything is reduced to the mechanics of the body, to the manipulation of substances. From here emerges the direct path to the idea that happiness can be simulated. Mood — lifted by a pill. Love — simulated by an injection. Meaning — replaced by stimulation. And if this model is taken to its logical conclusion, then the list of tools for “happiness” **INEVITABLY INCLUDES** drugs, alcohol, extreme sex, fanaticism, digital illusions — everything that can break into the receptors yet cannot awaken the soul; everything that can deceive the body yet cannot awaken the Human.

This viewpoint is **NOT JUST** an oversimplification. It is an ideological and civilizational catastrophe. It strikes at the very foundation of upbringing, at the essence of love, at the role of the teacher, at the soul of the child. It is the reductionism that kills all that is human, replacing it with a biochemical illusion. Behind this position lies a direct shadow: hatred, despair, loss of meaning, loneliness, destruction, crime. And ultimately — the death of the one into whom all the effort, all the tears, all the faith of parents and teachers were invested. Not the death of the body — rather the **DEATH OF MEANING**.

When happiness is equated with a hormonal reaction, the human becomes unnecessary. Why love, if one can inject a substance? Why suffer, if one can block a receptor? Why grow, if one can simulate the result? Thus, is born a generation not of Human Beings, rather of happy objects — controlled, serviced, replaceable. A generation incapable of real pain and real meaning. A generation for whom joy can be prescribed, for whom the path to Happiness will never be opened. This is the tragedy: **HUMAN HAPPINESS** is not in feeling pleasant sensations, it is in being whole, in being connected to others, in being in a state of Love, Labor, Faith, and Hope. Happiness is not stimulation. Happiness is the consequence of a realized human existence. And if we do not restore this simple truth to ourselves, we will lose not only the school. We will lose the **ABILITY TO BE HUMAN**.

A conversation about the Human Being is always conducted in a special, elevated language. And not because it is customary, it is because it cannot be done otherwise. A great theme demands a great tone. The Human is not an object of description, rather the center of being, through whom meaning, destiny, and the future are refracted. In this lies the justification and the style of this article. In this lies its necessity. And perhaps everything said here pales beside what was once spoken with true spiritual height. In 1903 Maxim Gorky wrote an essay with a simple yet sacred title — “**Human.**” He begins it with a confession of tragic force: *“In hours of weariness of the spirit... when thought... circles ominously above the chaos of the day — I summon before me the majestic image of a Human. Man! It is as if a sun is born in my breast... the tragically beautiful Human!”* And already in these words Gorky appears not merely as a writer, rather as a prophet of a new century who senses: if the Human disappears — **EVERYTHING WILL DISAPPEAR**. Hope will vanish, culture will vanish, history itself will vanish. It is in the Human Being that the universe finds its final support. His concluding lines sound like a covenant: *“Once again, majestic and free, raising high his proud head, he walks slowly yet with firm steps across the ashes of old prejudices... alone in the gray mist of delusions... and ahead of him stands the crowd of riddles, dispassionately awaiting him.”*

We can and **MUST UNDERSTAND** these lines literally. Gorky was writing about those who are only now entering the world — about our little ones who for the first time step across the school

threshold. He was writing about adolescents who must take exams, make their first choices, and step out onto the crossroads of a world where there is no longer a guaranteed path. He was writing — **ABOUT OUR CHILDREN**. What will they become? What forces will rise within them when they confront indifference, aggression, loneliness? What will they carry in their hearts — chemistry or a human being? What have we prepared them for? And whom have we been raising all these years — a functional user or a Human? The question remains. Yet the path has been set. And the one who hears within himself the call of the Human — **HAS ALREADY BEGUN TO WALK**.

Thus, the conversation about the Human Being has begun. However, it is not finished. Because the Human is not a topic — rather a Path. A path of becoming, awakening, and growing through pain and ignorance, through lies and mechanistic illusions. Each generation must answer anew: what does it mean to be Human? — not in words, rather in deeds; not in programs, rather in destinies; not in form, rather in essence.

We live in an era where old meanings have been lost, and new ones have **NOT YET BEEN NAMED**. And therefore, a special responsibility falls upon those who teach, who nurture, who cultivate — not merely knowledge, they cultivate human beings. Not just professionals, rather **BEARERS OF SPIRIT**. It is precisely now that we must remember: school is not only about sciences, it is about the cultivation of the Human. And the cultivation of the Human is not an abstraction; it is the last line of defense against the dehumanization of the world. When the Human disappears, everything for which society exists disappears with him. When the Human remains — even in solitude, even in hardship — the future remains with him. That is why we will continue. We will **CONTINUE THE CONVERSATION** about who the Human Being is, how to recognize him, how not to lose him — and what it means to take a step toward Humanity in a new world that has already begun. For the next article will not merely be a continuation — rather it is an invitation to inner awakening and to understanding what school must become in today's reality, and what awaits us beyond the threshold of lost humanity. And how not simply to return there — but to break through the mechanisms of destruction in order to return ourselves to ourselves.

To be continued...

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