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OF EDUCATION
IN THE 21st CENTURY
Vol. 83, No. 4, 2025
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EDUCATOR'S MISSION IN FORMING A FUTURE HUMAN: A SYSTEMATIC ATTITUDE TO KNOWLEDGE, VALUES, AND TECHNOLOGIES

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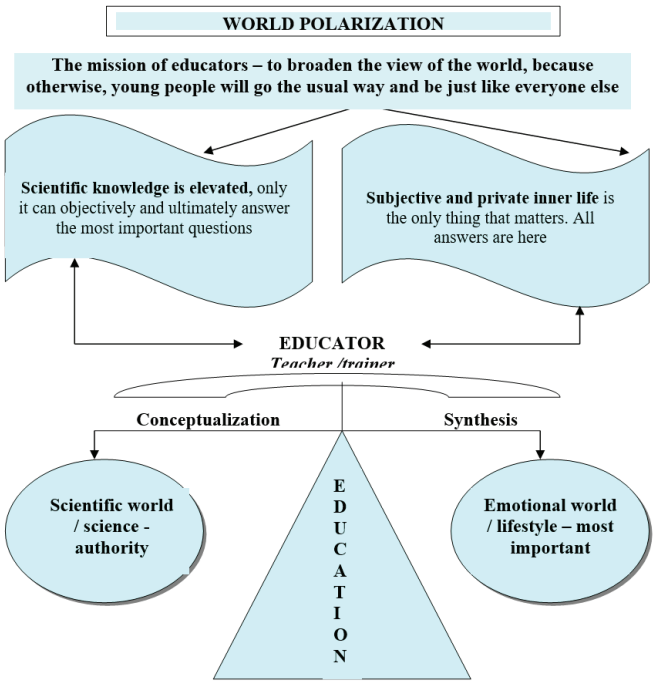
We will not be mistaken in stating that the education of the future human is an extremely difficult and complex matter, requiring consideration of increasingly rapid changes in society, technology, economy, and other factors. It is important that children develop the abilities and skills necessary to adapt to a world where many familiar norms, rules, professions, and other societal structures may change or simply disappear.

Understandably, there are various educational systems, forms, models, etc. However, the fundamental questions remain the same: how to understand? How to coordinate? How to predict? Even more apparent is that we are at the crossroads. On the one hand, education using the model of the past (it already was) is known, understandable, and quite effective (Lamanauskas, 2023). It is an entirely different matter when we talk about education, using the future model (it is likely to be). There are many unknowns here. However, the mission of educators remains the same – to broaden the view and perception of the world (Figure 1). To survive in a polarized, constantly changing world (Lamanauskas, 2024b).

Figure 1
Educator's Mission in a Polarised World



https://doi.org/10.33225/pec/25.83.456 ISSN 1822-7864 (Print) ISSN 2538-7111 (Online)

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This dichotomy perfectly reflects the polarization of modern society between rational/scientific cognition (usually based on facts, logic, empirical research, etc.) and subjective/emotional cognition (usually dominated by personal experience, emotional life, and individual worldview). Such a dichotomy is by no means artificial. It is simply reflected in both the content of education, educational relationships, and the education philosophy itself. One side emphasises knowledge, the other – identity. One – rules, the other – freedom. In such a complex system, the educator's task is to help the student systematically and critically perceive the world and the phenomena occurring in it (Ghaffarzadegan et al., 2017), in general, to understand more deeply the importance of cultural sensitivity and understanding in the new age of globalisation (Walker, 2004). However, the fundamental question of *how to reconcile and how to find a balance?* remains open.

It is also quite obvious that the informatisation of society (information boom) causes fundamental changes not only in the field of communication but also conditions profound cultural changes – the cultural balance is violated. "Lower" (*mass*) culture begins to dominate over "higher" (*elite*) culture. This is undoubtedly reflected in education. A reasonable question arises whether the concepts of deconstructivism and postmodernism will really determine future education? Once Professor L. Jovaiša wrote that "the future school should be so arranged in its content and methods, organisational forms that all students receive the same education and upbringing. Then the differences in their maturity will be determined only by individual characteristics, and not by the school differences, which are necessary for training professionals" (Jovaiša, 1998, p. 38). Can we say the same today after 25 years? Is it possible to provide all students with the same education? Doesn't this contradict the general systemic logic (e.g., educated-illiterate)? We observe an obvious paradox. The abundance of various technologies (including educational technologies) provides practically unlimited opportunities for education/learning, but at the same time creates a distance from the desire for knowledge, curiosity, and cognition. In other words, technologies can stimulate curiosity but can also cause risks when they are used superficially, without promoting deep cognition (Maceviciute et al., 2023). Therefore, it is crucial to use technologies effectively, stimulating children's curiosity and fostering continuous learning, while also recognizing the importance of combining technologies with the educator's influence (van Schijndel & Jansen, 2025). Because there is the almighty internet and AI. Although AI frees people from ordinary/or routine operations, it is still extremely important to know how to meaningfully and effectively use this opportunity to develop creative and critical thinking. In the context of information overload, the ability to distinguish truth from falsehood, evaluate data, and analyse is very important and irreplaceable. Thus, the future human must try to understand the causes and consequences of what is happening. And here, it seems, we will not invent anything new. The future human needs the same as today's human needs, i.e., the ability to think logically and systematically, raise questions, and critically analyse any situation presented to him or found.

Not without reason, we formulate the statement here that the mission of educators is to expand the worldview because, otherwise, young people will follow the usual path and be like everyone else. This position clearly shows that the task of the educator is not to choose one side or the other, but to help the students understand both, to combine rationality with humanity. The educator acts here as an undoubted mediator, who does not simply transmit knowledge, but provokes and, in a certain sense, shapes thinking. On the other hand, the educator promotes conceptualization and synthesis, i.e., the fundamental ability to combine different cognitive sources and methods. And what is even more important, it develops the ability to think systematically, to understand the world as a complex, but cognizable system. We have already mentioned the word educator more than once. It is, namely, the educator, not just any teacher, unprofessional, unmotivated, in other words, "an accidental" teacher. There is a fairly wide range from an accidental teacher to a true missionary educator (guru). This

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is the teacher craftsman, the teacher professional, the teacher-ascetic, etc. It is a long road to the teacher-missionary. The teacher's actions can be diverse, e.g., unexpected, chaotic, or unsystematic, what we could call "haphazard teaching". This is often associated with the lack of a clear educational (teaching) strategy or plan (Brandenburg et al., 2023). This means a teacher who performs the function of a craftsman, a "practitioner", rather than a purposeful educator. Here, the paradigm of pedagogical excellence is not even valid. On the contrary, when we talk about a missionary educator, pedagogical vocation works first, especially in synergy with pedagogical mastery. Therefore, there remains a need to develop teachers as motivated, determined, and purposeful educators, and not just "everyday craftsmen" or "accidental" teachers by function. Teachers who reflect on their identity and can clearly answer questions related to identity. This ability is very important for future educators, as it directly contributes to their personal development (Turska, 2013). Researchers argue that it is precisely the motivation and enthusiasm to become a teacher that plays an important role in learning to teach (Calik, 2012). So, what kind of school needs a teacher (educator)?

Education is neither purely scientific nor a process grounded only on emotions. It is clearly a complex, interdisciplinary phenomenon, in which the educator must not only impart knowledge, but also develop a deep ability to see and understand the broader picture of the world, to think critically and systematically, and to create and seek connections between contradictory elements. Systematic thinking offers tremendous opportunities to create real and functioning communities of educators, where educators collaborate seeking to improve teaching skills and make better student academic achievements (Shaked & Schechter, 2019). Although education is indeed a difficult-to-manage, constantly changing system, it still has a certain order, even if it is minimal.

For example, there has been a lot of discussion about artificial intelligence (AI) recently. We are seeing that artificial intelligence (AI) is raising growing interest and concern. Although it is not a particularly new technology in the general sense, the free availability of some AI tools has given it a certain impetus. Artificial intelligence is becoming an increasingly popular topic every year and is causing a lot of controversy; however, even with the growing attention, most people do not know what artificial intelligence really is, and that it has long been an important part of our daily lives. It is obvious that the constant development of AI tools today does not bypass the field of education (Lamanauskas, 2024a). Thus, artificial intelligence (AI) is becoming a topic of various educational forums (both national and international), raising many questions about the coexistence of humans and machines in the future. In general, the rapid AI development and the technologies based on it also pose many challenges. However, first of all, it highlights the need to rethink educational strategies and practices in a general sense. Speaking about the last decade, technological progress has been extremely rapid, especially in artificial intelligence, which has already significantly changed educational practices (Grassini, 2023). One can only speculate about what artificial intelligence will take away from people and what people can oppose to the rapid robotisation. Perhaps the function of educators will also change fundamentally, and mass education will be realised by robots, as is already practiced in Japan and South Korea. A fairly realistic robot named Saya is already working in schools (Hashimoto & Kobayashi, 2014). Or at the "Manara" academy in Arlington (USA), the robot Regi helps teach English to more students than a "live" teacher (Carter, 2023).

Of course, there has been a lot of research recently in one way or another examining the issues of AI application to education. A study conducted by Kuleto et al. (2021) showed that AI provides students with new skills and a collaborative learning environment, which is of great importance for the near future. AI not only promotes changes in teaching /learning but also transforms the process itself (Upadhyaya & Kaur, 2023). In addition, students, as "digital citizens", are increasingly using artificial intelligence and its generated tools to improve learning outcomes (Ijaz et al., 2017). On the other hand, researchers argue that AI

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cannot replace essential human teaching elements, such as building relationships, providing emotional support, and fostering critical and creative thinking skills (Kasneci et al., 2023). It is likely that in the future, training/education will be combined with traditional/face-to-face and distance/online training/education. An even greater emphasis will be placed on personalised, analytics-based, and self-directed learning. Technologies such as virtual classrooms, artificial intelligence, and augmented/virtual reality will play a much bigger role. And, as researchers note, educators will need to focus more on developing critical thinking, creativity, and problem-solving skills (Simsek, 2024). Furthermore, education will need to be transformed to prepare learners to invent the future (Reimers, 2020).

The current training/education system often fails to address the most pressing needs and changes. In essence, it remains too standardised and does not allow deviations from established norms, which undoubtedly hinders the development of creativity and critical thinking. Thus, the essential questions remain the same for the future. What is the role of training/education in the development of the individual, society, and civilisation? Why is the ability to acquire and transfer knowledge/awareness a key factor in human progress? Why is it important to constantly reflect on one's learning and implement it comprehensively? One thing is clear: the future human is the one able to adapt, think globally, and consciously and purposefully act as an individual. The mission of education is to ensure that future humans can properly adapt and live in a constantly changing, uncertain world. It is of fundamental importance to educate a person in various aspects, to provide not only knowledge but also a solid foundation of values. It is not economics and technology that determine our present and even more our future, but education/training. And it is not just simple preparation to occupy a certain place in society; it is not just inclusion in already existing and established activity systems, nor the training of a pragmatic consumer. Education is, first of all, the formation of a person in humanity and for humanity, it is self-education (self-training) and participation in creating a more perfect world. A polarized world requires not confrontation, but synthesis. The educator in the modern context becomes a connecting link, helping children not to choose one side, but to learn to live between the poles, integrating rationality with humanity, knowledge with sensitivity. This requires a new (different) education model, namely one that not only teaches facts, but also develops the ability to see the whole, to think critically and systematically, and to act creatively and flexibly. This is not an absolute truth. This is only a reflection, realising that education is a system that will never be "finished" or "completed".

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Received: *June 22, 2025* Accepted: *August 05, 2025*

Cite as: Lamanauskas, V. (2025). Educator's mission in forming a future human: A systematic attitude to knowledge, values, and technologies. *Problems of Education in the 21st Century*, *83*(4), 456–460. https://doi.org/10.33225/pec/25.83.456

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