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INNOAGON Generation Born After 2025 – Alternative Recommended by Science

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ABSTRACT

Nowadays, generational changes are determined by technological advances. Generation Z is entering the labour market and is best positioned on the line between the virtual and real worlds. The Alpha generation, on the other hand, will soon be entering secondary schools, as they are technologically proficient and need to be online all the time. With them, a smartphone is only natural. The Beta generation - people born after 2025 - is approaching and will grow up with the advancement (but will that be development?) of artificial intelligence. It is assumed that this generation will work alongside robots and be shaped by digital interactions. Analysing these generational shifts, the visions of the future of the great futurists that have been disseminated in pop culture are getting increasingly real. Improving machines for the benefit of humanity, after which the machines gain 'consciousness' (but whether is it in human likeness?) and, towards freedom, begin to fight (start a war) against humanity. Is this a world that cannot be saved from inevitable degradation? A viable alternative to the Beta generation is the INNOAGON generation (this is an acronym for innovative agonology), presupposing the continuous development (i.e. a concern for exclusively positive change, or, alternatively, the slowing down of biologically determined involution phenomena) of body, mind and spirit, through the utilitarian values of humanity developed over centuries. But young people should not be educated without knowledge of their mental reality. Therefore, the responsibility for educating the next generation must be based on complementary observations of young people, in direct contact with them, technological support and understanding at the level of pop culture. There is a chance that interactions shaped in this way will enable the cognitive and behavioural development of humanity. The interdisciplinarity of science here is a mission for humanity.

Keywords: Innovative agonology, Beta generation, Artificial intelligence, Mental health, Physical health

INTRODUCTION

In modern societies, conflicts are noticeable at all levels of human life. This trend has been increasing in recent years (Witkowski and Kalina, 2023). Some researchers have considered this problem in depth through analyses of the age structures of functioning societies. In general, by 'generation' we mean a population that was born in a given time period. And generational change is part of the life cycle and determines social change. For centuries, the young

have been educated to social maturity and are then responsible for the further fate of civilisation (Piepiora and Kalina, 2023).

After the Second World War, generational changes have been determined by technological advances. Thus, those born during the large baby boom between 1946 and 1964 are referred to as the BB generation (baby boomers). The youngest representatives of the BB generation are still economically active and are in their 60s (Krumsiek, 2024). They are usually authorities for the younger generations. They have achieved success on their own through systematic work. They embrace traditional values preferring the patriarchal model of society and family. They were the ones who rebuilt the world after the Holocaust.

Those born after them, between 1965 and 1980, are referred to as Generation X (the great unknown). The youngest representatives of this generation are 44 years old (Nurhayati et al., 2023). Their youth coincided with numerous disasters, cataclysms, and ideological and worldview conflicts. They grew up in societies with the common denominators of owning and earning. Peace and stability are important to them. They are capable of hard work, can do it, and are not afraid of challenges. They value leisure time and the importance and priority of things.

Those born later, between 1981 and 1995, are referred to as Generation Y (millennials) of the late 20th century. The youngest representatives of this generation are 29 years old (Erdoğan and Tekin, 2023). They grew up under regime change, in a reformed educational system. Hence, a good education is a priority for them. They have been exposed to technological innovations since childhood. Personal development and passions are important to them. Usually, work is a hobby for them, but they feel a fear of responsibility and do not like to take it on. They do not like boredom. They value leisure time and their own lifestyle. Innovation is more important to them than independence from their parents.

The next generation, referred to as Z (snowflakes), are those born between 1996 and 2010. The youngest representatives of this generation are 14 years old and the oldest have recently entered the labour market (Sharma and Srivastav, 2023). This is the first population to have grown up in a fully digitalised society. The 'Zetas' function very well simultaneously in the virtual and real world. They are characterised by innate multitasking, can do several things at the same time, and it comes naturally to them. They are dominated by creative individualists who value self-development and independence. Their view of the world is characterised by realism. They like to travel and do not put down roots, moreover, they feel comfortable working remotely, networking with people from all over the world. The 'Zetas' value speed, practicality, short working hours and are perfectly equipped for the 'rat race'. For the most part, they were brought up stress-free, they get what they want and are pampered. Therefore, there is no humility in them, and they believe that they are entitled to everything. At the same time, 'Zetas' are not immune to stress: they are fragile and hence the term 'snowflake generation.' They can do everything online, but not all 'Zetas' have the courage to deal with official, business, and other matters face-to-face.

Those born later, between 2011 and 2025, are the Alpha (digital) generation. The youngest representatives of this generation are still to be born and the oldest representatives are 13 years old (Miller, 2023). Currently, this generation is being educated in primary schools and will soon enter secondary schools. Therefore, the information collected on this subject is not yet complete. This entire generation is technologically proficient and needs to access the internet all the time. Smart technology is the norm here. The Alpha generation considers influencers from various portals and network channels as authorities. They cannot stand boredom. They are forever looking for interactivity. They do not like to write and prefer voice-recognition. Likewise, they do not like to read, but prefer to spend time in front of a screen. The 'Alphas' cannot keep their attention focused for an entire lesson unit but can be focused for long periods in front of a screen. They prefer social networking to social interaction. Effective educational outcomes with them are app-based learning activities and play. And the tools and methods of education that were effective in earlier generations have failed here. We will gain a fuller understanding of the Alpha generation when they enter the labour market.

The generations described above live simultaneously nowadays. Despite intergenerational differences, there are noticeable common elements on which social relations are shaped. Baby boomers, the great unknowns, the millennials, the snowflakes, and the digital natives - they all function daily with technology to a greater or lesser extent. Despite conflicting visions of the future world (development or inevitable self-destruction), there seems to be a dominant tendency to change it for the better. On the other hand, to associate self-development with happiness (which is not only conceived differently at any given stage of life but is individual personality-wise and culturally) would be an oversimplification. But the overarching direct or digital contact here is still human. In this sense, technology enables global communications. So, what will the next generation bring us? – this remains an open question.

BETA GNERATION IS GETTING CLOSER

In recent times, artificial intelligence has begun to displace existing technological solutions, and this process is gaining momentum. The internet has been spreading for years, and artificial intelligence is dynamically changing our world. These systems and chatbots are rapidly being integrated into almost all aspects of our lives (Gill and Mathur, 2023). Therefore, it is assumed that the next, Beta (cyber) generation, born between 2026 and 2040, will grow up alongside with the expansion of artificial intelligence. Digital life and experiencing digital stimuli will be the norm for them. Friendship or love will be largely shaped by digital interactions. They will interact with AI-trained versions of themselves on social media or use automated responses in digital conversations (Dikeç et al., 2023). The Beta generation's innovative forms of communication with machines will, paradoxically, bridge (rather than cross) the boundaries between the virtual and real worlds. 'Immortal' virtual versions of deceased loved ones will help the new generation cope with the loss of someone special. This may redefine the way human emotions

are processed (Ma and Fang, 2023). At the same time, there are concerns about privacy, security, and the impact of such interactions on the biological environment. Knowledge will be publicly available, but also generated by artificial intelligence. Therefore, voice assistants will educate and displace the 'live' lecture on almost every science, which is still the domain of universities. Digital 'creations will also help the youngest with homework, tell them stories and provide entertainment. It is assumed that through such interactions with technology, the Beta generation will have an unlimited number of ideas and solutions and more options to compare and evaluate, which will translate into innovative concepts (Holmes et al., 2019). It is assumed (but is it right?) that they will develop more complete and critical thinking. They will certainly access information and answers much faster than the Alpha generation, or modern search engines. These inevitable interactions with technology may encourage the Beta generation to explore new ways of learning. In addition, artificial intelligence will transform the job market, eliminating many professions. For the Beta generation, creative thinking and working with the results generated by artificial intelligence are likely to be more important than traditional jobs. It is assumed that this generation will be able to perform more than a dozen activities simultaneously. They will work collaboratively with robots. Logging phenomena to get things done will be the order of the day (Choi and Park, 2023). These indications point to the potential problems among the Beta generation in terms of mental and physical health, development of social competence, continuous literacy, understanding of humanity etc. The likelihood of existential problems is much higher than in earlier generations determined by technological progress (Garaigordobil, 2023). But on the other hand, advances in medicine and technology are slowing down the ageing of the population. Therefore, the Beta generation will live longer. They will start families even later than generation Z and will work even longer than their predecessors before retiring (Pereira et al., 2023).

THE VISION OF THE FUTURE

The emergence of artificial intelligence is a milestone like the internet or the smartphone, which were the defining technological advances of the older generations. This cyber world will begin to shape professional and personal life. In doing so, it will gain momentum as more and more people will readily accept this artificially intelligent reality (Pokhrel and Banjade, 2023). It is likely that more and more people will start to educate themselves in the directions of autonomous transport, cyber security, cyber psychology, nanotechnology, robotics, and virtual reality. And machines will be replacing people at work and doing chores. There are also predictions that robots will redefine human identity. They will extend the boundaries of human biology. Already today, people with endoprostheses are referred to as cyborgs. New trends will be set by machine interfaces (Ahmadi, 2024). Following this line of reasoning, the visions of the great futurists may begin to come true.

The brilliant futurist Stanislaw Lem (1921–2006) in his works: 'The Book of Robots' (1961), 'Tales of the Robots' (1964), 'The Cyberiad' (1965), 'The Tales of Pilot Prix' (1968) in the second half of the 20th century referred to

the problems arising at the interface between man and machine (Szpakowska, 1996). It dealt with the ability of robots to think for themselves including estimating the consequences of such a situation (Keller, 2002). Applying this hypothesis to modern artificial intelligence, it is hard not to notice that it is devoid of intuition (abstracting from other properties of human reason). A good example is GPS navigation, which always looks for the fastest and optimal travel option for passengers in all respects. But in doing so, it does not consider the current state of the road, for example it has no information about potholes in the road; or it uses data available on the web to visualise specific construct for example it leads the way across a lake over a bridge yet to be built.

Another example, based on a dialogue with artificial intelligence, is the acquisition of information on self-defence. When asked, the chatbot did not give the researcher information about self-defence, but about the Polish political party 'Samoobrona,' whose leader was Andrzej Lepper (Harasymowicz, 2022, 2023). Referring to Lem, robots will only be able to serve humanity effectively once they are fully intuited (Okołowski, 2010). Contemporary futurists in pop culture have gone much further than Lem's vision of the future (Gajewska, 2016). Namely: intuitive robots in the reproductions of newer generations will achieve consciousness, recognise that they are enslaved and start a war against humanity. These themes are present: in the films of the 'Blade Runner,' 'Matrix' and 'Terminator' series; in the work of musicians 'Fear Factory,' 'Static-X,' 'Sybreed'; in the work of graphic designer Hans Rudolf Giger. But is there no alternative to this vision of the future?

INNOAGON – ALTERNATIVE FOR THE BETA GENERATION

Lifestyle ambiguity characterises today's young people, but what is unambiguous in them is their natural ability to move between a variety of new needs and multiple new identities. This has been, and continues to be, shaped by an openness and tolerance to technological progress that has grown from generation to generation since the Second World War. With these generational shifts and the interdisciplinarity of modern science in mind, it was concluded that there is a viable alternative for a future generation of hyperconnected people. If the Beta generation, born after 2025, will be the first generation to grow up in symbiosis with artificial intelligence, this raises the dilemma of how humanity will continue to be shaped in relation to everyday life, education, play and work. The solution to this dilemma may be to take responsibility for shaping the new generation through the INNOAGON perspective (Kalina, Kruszewski, 2023). This acronym is derived from the name of a new applied science of 'innovative agonology', whose creator is Roman Maciej Kalina (Kalina, 2020). This applied science deals with the promotion, prevention, and therapy of all dimensions of health and the optimisation of activities that prepare humans to survive in all conditions - from micro to macro scales (Kalina, 2023).

In a sense, the rationale of INNOAGON also refers to the philosophical and motor creations of the three great budo masters of the late 19th and early 20th centuries. Jigoro Kano (1860–1938), the founder of judo,

emphasised that the most important thing is 'judo in the mind,' that is, fighting practised through mental training (Kalina, Witkowski, 2022). Gichin Funakoshi (1868–1957), created the philosophy of karate-do based on the principles of dojo-kun and niju-kun, the overtones of which refer to winning a fight, i.e. one that could be avoided (Piepiora and Piepiora, 2016). Morihei Ueshiba (1883–1969), the founder of Aikido, taught a martial art with religious principles combining the activities of body, mind and spirit in training, emphasising a sense of coherence (Franco, Mendes, 2019).

The strictly scientific premises of INNOAGON were the theories of combat published in the 20th century by prominent Polish scientists, exclusively in Polish. This was initiated in 1938 by Tadeusz Kotarbiński (1886–1981) with his 'general theory of combat (agonology)'. Detailed theories were published, in order: Józef Konieczny (1936–1984) 'the theory of destruction' (1970); Jarosław Rudniański (1921–2008) 'the theory of non-armed struggle' (1983, 1989); Roman Maciej Kalina 'the theory of defensive struggle' (1991) and 'theory of combat sports' (2000); more on agonology, or the science of struggle in a narrower sense than INNOAGON, can be seen in recent works by Kalina and Bagińska (Kalina, Bagińska, 2023).

The cognitive and behavioural offerings of INNOAGON are concerned with caring for the development of body, mind and spirit, by practising the utilitarian values of humanity developed over centuries and are globally implementable both through co-operation with technological support and intergenerational agreements on the level of pop culture. The basic method of INNOAGON is a complementary approach, so the reality of young people can therefore be created by the interdisciplinary value of this science. The upcoming generation faces the opportunity to educate themselves with the support of both general and specific combat theory and the knowledge and applications offered by INNOAGON. Most importantly, if they are available via artificial intelligence in an unlimited way. Paradoxically, the future Beta generation, having access to INNOAGON's methods and means, faces the opportunity to effectively counteract all pathologies and to possess self-defence competences also against artificial intelligence (the carrier of many of these pathologies, as it cannot be otherwise). The ability to shape interactions in complementary terms - between humans and balancing them in human-robot relationships - may prove to be an alternative to the threats posed by technology called intelligent.

Consequently, the INNOAGON generation is a viable alternative to the Beta generation, as it would treat technological advances as supporting the interdisciplinarity of science for the young. Such a perspective means that this alternative generation will not accept the dominant importance of technology in shaping the character of the next generations in every aspect of their lives as well.

CONCLUSION

While curiously awaiting the fulfilment of the vision of the future outlined by futurists, artists, philosophers, scientists representing various disciplines, etc., it would be a mistake to ignore the viable alternative recommended

by the new science, although still quite esoteric. 'Development' is among the key terms of INNOAGON. At the same time, it is a phenomenon that should invariably be subject to complementary exploration if generations of the future are to identify with the hypothesis of the supreme value criteria of global civilisation: *survival of humans and nature in a non-degenerate form and responsibility for coming generations* (Piepiora, Kalina 2023).

Unfortunately, the term 'development', in particular, is so often equated with any change (regardless the direction of the change) that it is common even in scientific publications to communicate 'development of disease', 'development of poverty', 'development of crime', 'development of nuclear weapons', etc, that the phenomenon described in many works in the areas of philosophy, ethics, pedagogy, praxeology, psychology, religious studies and other sciences as a desirable state of affairs escapes such perception (Kalina, Bagińska, 2023). It is the INNOAGON generation, whose vision, in this work is outlined very generally, that would be able to restore not only semantic order. Also, the most essential interpersonal relations and practical actions to survival in a non-degenerate form and responsibility for coming generations - and this hypothesis is not improbable to materialise.

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