

Секція I. Філософія у системі соціогуманітарного знання

**Digital dehumanization as a phenomenon of deontologization
of the educational process**

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The start of the third millennium marked the beginning of a new era not only in chronological sense but as mark of the beginning of a new era of social development. The rapid spread of information technology, the spread of the global Internet system, the general digitalization of all activities radically changes all social processes. These processes dictate new requirements for their participants, anticipating the formation of skills which is the main task of the educational process. Therefore, the changes taking place in society primarily concern the learning process, in particular higher, university education. As Bartlett Giamatti, president of Yale University, aptly points out, "a university is a statement of culture created by our consciousness that has value and can transmit values". University education is the concentration of the cultural environment in which the axiological principles of existence and activity of all spheres of society are formed and which ensures its functioning on the basis of these principles. Each time a new system of communications appears, it accelerates the transformation of society and is reflected primarily in the university learning environment [1].

In recent decades, in Europe, in particular in Ukraine, we can see an increase in higher education institutions and the number of students seeking to enter and study there. In addition, most technical institutes are being transformed into universities. These processes lead to changes in attitudes towards higher education institutions and understanding of their goals and objectives. University education is turning out "mass" and like secondary education is becoming almost compulsory. This tendency leads to a decrease in the quality and requirements for education, which undermines the value and prestige of higher education. But does it destroy the very idea of university education? Does it indicate its degradation? In other words, is there a threat of losing the existential and target certainty of higher education?

"Deontologization", in a general sense, is the process of violating or changing the structures, principles and conditions of existence of any social institution. In modern higher education, this process is primarily associated with intensive computerization and implementation of digital technologies.

Let us turn to the Strategy for the Development of Higher Education in Ukraine for 2021–2031 published last year. The reader of this document is faced with a large number of purely technical terms, such as: "academic mobility", "education technology", "innovation", "educational centers", "personnel certification", "human resources", "network of higher education institutions", "Information processing", "feedback mechanisms, evaluation, interaction", "educational trajectory", "intellectual product", etc. [2]. Of course, there is nothing unusual in this terminology. All these expressions entered the "flesh and blood" of our language. We use them, literally,

unconsciously, that is, without realizing that we are using them to describe reality that has the world of electronics as a model.

Mechanistic images of the New Age have become part of history as well as the disciplinary model created within the framework of mechanism, which was analyzed in detail and thoroughly by Michel Foucault [3]. But the principle of mechanization in its new embodiment - computer - continues its development in our time. This new model, like the previous one, is based on the principles of economic efficiency and total control.

The list of requirements for future specialists is very peculiar. As stated in this document, "the rapid changes that are taking place in society, technology, knowledge, will require in the future from specialists the ability to adapt, master new skills, professions, creativity. In future structures of educational programs, the most relevant is the acquisition of universal competencies: the ability to learn, process information, quickly master new technologies, the ability to think critically and creative approach to tasks. The skills of system thinking, programming, intersectoral communication, the ability to work in conditions of uncertainty, multiculturalism and multilingualism, environmental thinking, multifunctionality are also gaining relevance. The high complexity of the tasks of the future requires from specialists the ability to concentrate, manage their own emotions, maintain mental and physical performance, plan workload. Thus, the task of combining the development of such abilities in students and at the same time providing them with specialized knowledge and skills within the chosen profession". In the future, according to the authors of the document, this will contribute to the permanent education of future generations [2].

But here we are faced with an approach in which the traditional goals of higher education, such as the formation of scientific and philosophical worldview, self-improvement, creative thinking, the ability to identify and pose problems, create new knowledge degenerate into procedures that describe the algorithm of "machine learning" in technical sphere. According to this approach, a person is seen as a functional unit, a carrier of "creative thinking", a producer of "new knowledge" and a participant in "innovation". Instead of creating new knowledge, repetition, compilation and reproduction become the ideal and goal of higher education. The "educational process" itself is a certain idealized structure that works according to mechanistic laws. Of course, it can be argued that the example taken illustrates only the peculiarities of bureaucratic terminology and cannot serve as a justification for the general trend. But such a restriction seems too optimistic. It is no secret that in the so-called information society, knowledge is one of the most valuable resources, and the education system is becoming one of the most important government agencies. The concept of the information society is based on the extreme informatization of society, its transformation into a computer network. And, if the ideal of the education system in the Enlightenment was a well-established mechanism that produces normal members of society who can benefit the state, that the ideal of the modern education system is a well-designed computer [4].

The authors of the strategy are also interested in the fact that education is currently lagging behind digitalization, and more needs to be done to take advantage

of the tools and strengths of new technologies, while addressing possible abuses such as cyber intrusion and confidentiality. But, unfortunately, nothing is said about the threat of digital dehumanization and deontologization of the educational process.

Most often, the dehumanization of education is understood as the reduction of the role of humanitarian knowledge in the process of professional training and the formation and development of the personality of the future specialist [5]. However, the other side becomes more fundamental: the inconspicuous process of replacing a person with a technical substitute, ie a machine, and "mechanization" or "computerization" of the person himself. Digitalization begins to invade the space of the noosphere and relentlessly change it. Dehumanization consists primarily in the transformation of education into an instrumental category of industrial and market relations, in the loss of the humanistic meaning of education, as a result of which it turns into a utilitarian assimilation of a narrow range of professional knowledge and skills.

But, as Ortega y Gasset notes, "to move in the thickets of life, you must be experienced", ie you need to understand the conditions and principles of existence, you need to have an idea of time and environment in which man exists, to enter a certain spiritual and cultural space [6].

Education, in particular university education, not is simply learning, broadcasting, transferring a certain amount of knowledge and acquiring professional skills and competencies. Its humanistic meaning is the formation and education of man in general, his spirituality, morality, universal qualities that allow him to create and define the world around you and himself. This is achieved by joining the spiritual heritage of mankind, as well as gaining skills to identify, understand, analyze the essence, preconditions and consequences, the processes that take place [7]. As J. Mill notes in a landmark speech on university education, "People who dedicate themselves to a well-known profession should bring out of the university not professional knowledge, but knowledge that would guide the use of their professional knowledge, and which would illuminate the technical details of a special subject with the light of general education. People can be competent lawyers without a general education, but only a general education can make them lawyers-philosophers - who want and who are able to understand the principles, instead of just cluttering their memory with details. And the same happens in all other useful activities, including mechanical. Upbringing makes a man a smarter shoemaker if he is engaged in the shoemaking trade, but it does not do so by teaching him to sew boots; it makes it the mental exercise it gives and the habits it communicates" [1]. In this sense, the dehumanization of education can be the destruction of the cultural space in which only humanity can exist.

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