інформаційного простору глобальної мережі Інтернет, так і світ розумових процесів і навіть снів. Виходить, що «віртуальне» може бути протилежністю «реального», визначеногоза допомогою понять інформаційного суспільства.

Виникає цікаве питання: з яких позицій, у якому контексті розглядати феномен «віртуальної реальності» (а цей феномен вже став складовою міждисциплінарних досліджень) – з погляду потмодерністскої теорії (авторитетний закордонний підхід) або ж з позицій онтології.

Визначитися з базисом розуміння природи феномена, актуалізувати філософський аналіз предмета необхідно, оскільки тенденція нарощування обсягів віртуальної педагогіки є очевидною. Багато дослідників звертають увагу на міф про те, що поняття «віртуальна реальність» (virtual reality) ввів американський вчений Жерон Ланьє в 80-х рр. XX ст., коли створив фірму «VPL Research», що випускала комп'ютерні системи, які включають шолом та рукавичку для інтерактивної взаємодії в штучно створеному середовищі, імітуючому реальність (раніше також використовувалися такі поняття, як «штучна реальність», «кіберпростір», «електронна реальність»). У результаті масового виходу віртуальних комп'ютерів на ринок у повсякденній свідомості термін «віртуальна реальність» став асоціюватися саме з комп'ютерами, породивши ідею кіберкультури.

Проте категорія віртуальності використовувалася в античній філософії, схоластиці, філософії Нового часу, пройшовши через всю історію філософської думки. Тим важливіше дослідити історико-філософську спадкоємність розуміння віртуального для встановлення місця цієї категорії в сучасній науковій системі координат. Адже філософський зміст віртуального впродовж багатьох років охарактеризувався складними відношеннями можливого і дійсного, актуального і потенційного, а також ідеального і сущого.

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Axiological aspect of educational losses in the digitalizing society
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Today's digital transformations in the field of education in our country are not only a manifestation of the global trend of technology development. Distance learning, computer testing, including online, scientometric analysis of the results of the creative work of teachers and scientists (number of published works, citation indices), and formal checks of the originality of student theses are now being widely implemented. It is difficult to deny some of the advantages of these and other information

technologies, which are based on the growing capabilities of computer infrastructure and global communication systems. However, it is worth paying attention to the «reverse side of the coin». In addition, we must add that digitization in Ukraine is partly forced: in the dramatic conditions of war and under the influence of many stressful factors. Of course, we can be proud of the fact that even in such circumstances the education system works, but it would be dangerous to ignore the negative consequences of this process.

Recently, more and more attention of researchers has been directed to the so-called educational losses, which indicates the desire to restore the full functioning of the educational system and efforts to develop mechanisms for normalizing the educational trajectories of students. However, the problems of educational losses are often equated with training losses or lack of specific knowledge and specific skills, academic regression of the student, which arise as a result of a long break in the educational process [1, p.7]. There are some approaches to their measurement, evaluation, and compensation, where success means primarily the achievement of minimal quantitative deviation from standard indicators of learning outcomes [2]. But such a narrowing of the subject leaves out of consideration the axiological dimension of educational losses. Thus, this study can make it possible to clarify the concept of educational losses.

This aspect of studying the situation is important due to the fact that a fundamental change in the existence of a person and society in the conditions of a full-scale war leads to serious socio-psychological consequences, especially in those regions where the educational process through hostilities is carried out exclusively in a remote format. Not only the level of academic success is under attack, but also the accompanying, background, but not less important competencies of the student. Higher education, in particular, is in a critical state now, which is designed to form a certain cognitive and communicative culture, and, ultimately, a specific worldview system in addition to professional knowledge and skills. This situation becomes particularly acute in the conditions of a «divided society» that exists between the threat of the disappearance of man as an intelligent and social being and the transition to a new period of his development, where the basis of interaction is electronic communication. What will be the image of this new man, «homo digitalis», the future will show. But now is the time to analyze the changes in the worldview of young people in the digital educational environment.

Speaking about obtaining a higher education, it is worth remembering that its purpose is not limited to the acquisition of professional competences. The essence of university education is not to just transfer knowledge. Its purpose is to help the student realize his intellectual and spiritual potential in the broadest possible sense of understanding these phenomena. It is about the formation of the personality of a professional.

The non-specialized interests, skills, and attitudes formed by college are extremely difficult to categorize. Following Michael Polanyi, we will call them «tacit knowledge» [3, c.26], which is difficult to formulate write down or transfer in a material format. This worldview basis of professionalism and activity of a specialist is

formed by the academic environment itself, including the infrastructure, which is practically impossible to reproduce, being «on the other side of the screen». Tacit knowledge refers to the large, unspoken, unwritten store of knowledge that is based on observations, emotions, experiences, intuitions, perceptions, and informal information and is acquired primarily through relationships with other people. This is knowledge obtained from personal context and experience: values, cultural beliefs, mental models, creativity, spontaneity, leadership ability, ability to work with non-verbal information, moral decision-making skills, organizational and professional «know how», observation, the ability to formulate and argue one's own point of view, facing the presence of possible counterarguments, as well as the ability to conduct a productive dialogue about the process and results of joint activities.

With the introduction of information technologies in education, this human and social factor is gradually «put aside», and the affective sphere remains «conditionally existing». But it is precisely this sphere that distinguishes man as a special kind s from all other creatures. It was this aspect that prompted Aristotle to declare in his «Politics» that people are political animals, because moral decisionskills help people in creating a social life world. And, unfortunately, it is moral and social skills that risk being lost in the system of modern education. A person «detaches» from society and the environment: the ethical, axiological, existential and emotional spheres of his being are deformed [4, c.167]. Among the typical features of the life world of a modern student of education, the following can be distinguished:

- uncertainty of the purpose and goals of education;
- loss of critical, analytical, abstract thinking skills;
- demonstration of memorization instead of assimilation;
- impossible requirements for teachers;
- consumption of information instead of active search;
- separation of theoretical knowledge from practical application;
- decrease in practical professional skills;
- excessively playful thinking;
- dehumanization;
- loss of reflection and self-education skills;
- uncertainty or blurring of moral values;
- lack of responsibility for tasks performed, information provided or decisions made;
- unpreparedness for real moral challenges;
- transformation of participants of the educational process into users of the information space;
- lack of feedback;
- loss of non-virtual communication skills, cooperation skills, working in groups;
- narrowing of the understanding of social reality.

Ultimately, the competitiveness of the future specialist in the labor market is at risk. The purpose of high education is not limited to the acquisition of professional competences, but primarily to help the student develop the ability to think critically. That is, to develop such competencies as independence and responsibility for one's own

actions (first of all, in choosing a research topic and problem), the ability to search for and work with information of a different nature, the ability to formulate and, most importantly, argue one's own point of view, facing the presence of possible counterarguments. The student must be able to conduct a productive dialogue about the process and results of his research with colleagues. But it is impossible to make up for such «tacit knowledge» through independent study, and distance education cannot yet artificially create that elusive academic atmosphere where explicit and implicit knowledge is created, nurtured and preserved. In addition, it is no secret that sincere interest in the subject and profession often begins with admiration for the teacher's personality, with that elusive «spark» that can ignite during personal communication. In the conditions of digitalization, unfortunately, the connection between a teacher and a student loses its spiritual and existential status, turning into an exchange of information.

Thus, in the system of higher education, educational losses taking into account can be defined as a set of gaps in specific knowledge and specific skills, measurable academic regression of the student, and the elimination of axiological, existential and communicative aspects of higher education. As a way out of this situation, it would be possible to suggest changing approaches to education, implementing interactive education methods aimed at turning the presentation of material into a learning experience, developing special courses that would develop soft skills, creating, ultimately, «safe educational environment» and return to classrooms, laboratories and libraries... But all these strategic educational projects require significant time, organizational and economic costs, and the results promise to be significantly delayed. Therefore, individual pedagogical, scientific and educational work with students is more relevant than ever for teachers interested in preserving the humanistic content of education. Direct human interaction remains almost the only practical way of transferring individual experience, ideas, values, emotions, a condition for creating an environment of intellectual and emotional community and interaction, as well as overcoming isolation in social relations.

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