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## **DEHUMANIZATION IN THE DIGITAL EDUCATIONAL PROCESS: PHILOSOPHICAL ANALYSIS OF PROBLEMS AND RISKS OF THE MODERN EDUCATION SYSTEM**

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The presented study considers digital dehumanization as a general process of removing "human" from social and individual practice, which manifested itself at the beginning of the introduction of digital technologies into the education system and intensified in the era of "ubiquitous" distancing. This process can be called the "technological dehumanization of education", which in a broad sense means the displacement of a living person – teacher and student – from the educational process and its replacement by artificial technical means and computer technology. The devaluation of the purely human factors of existence, the "destruction" of a person's integral worldview, the loss and inability to create new spiritual and moral values, and planning for the future are especially relevant in the current situation. According to the authors, this process threatens the traditional principles, conditions and perspectives of education.

It is shown that the consequences of this process are such cognitive, ethical and social risks as uncertainty of the purpose and goals of education, loss of critical, analytical, abstract thinking skills; demonstration of knowledge 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 of education; loss of self-awareness and self-education skills; uncertainty, blurring of moral values; lack of responsibility for completed tasks, provided information, adopted decision; unpreparedness for real moral challenges; transformation of participants of the educational process into users of the information space; lack of feedback; decrease in non-virtual communication skills, loss of cooperation skills, working in groups; narrowing of the understanding of social reality.

It is important to note that the analysis carried out shows that the actions of educators can significantly increase or decrease the risk of dehumanization of education, thus the research can be useful for universities that are eager to review and improve their strategies and educational approaches.

*Key words:* education, dehumanization, digitalization, digital educational process, deontologization.

The modern context of transformations in the field of education is not only a general trend in the development of technologies, but, first of all, a radical change in the social and psychological existence of a person and society, which took place in the conditions of martial law, in connection with the full-scale war in Ukraine. The study of the peculiarities and possible risks of digitalization of education was started by the authors of the article in the context of the implementation of general distance education in all educational institutions. In the previous article, the authors emphasized the risks of dehumanization of education, which are associated not only with the reduction of humanitarian disciplines in the process of professional training, but primarily with "the displacement of the human existential way of communication from the educational space and the loss of the humanistic content of education" [1, p. 167]. This scientific work is a continuation of the started research.

For many people, Russia's military invasion of Ukraine seemed to put life on pause, replacing it with the desire to "survive today" and start building life itself "tomorrow", "then", "when everything is over..." Therefore, among the global threats of dehumanization as a "general the process of eliminating the "human factor" from social and individual practice" is particularly relevant in the current situation, the devaluation of purely human factors of existence, the "destruction" of a person's integral worldview, the loss and inability to create new spiritual and moral values, planning for the future.

Today's times are characterized as the era of a "divided" society, which exists between the threat of the disappearance of man as an intelligent and/or social being and the transition to a new period in his development, where the basis of interaction is the means of electronic communication. This transformation gives modern electronic means of communication the opportunity to combine what is separated by physical and psychological danger. In addition, modern culture, which earlier in scientific works had the symbolic name of media culture, becomes a virtual environment for the life and activity of Homo Covidens. Modern means of communication determine the content-spiritual component of the existence of a person and society, and thereby influence the formation of the reality of a person's worldview and worldview as a specific virtual environment in which they live, emphasizing the "simulation nature of modernity". Such substantive characteristics of the modern social situation predict corresponding changes in the educational process.

So, what new information technologies are being actively implemented in the field of education? First of all, it is distance learning, computer testing, including online, scient-metric analysis of the results of creative work of teachers and scientists (number of published works, citation indices), formal checks on the originality of student theses; wide implementation of computer technology and multimedia systems in the educational process (narrowly specialized optional courses). It is hard to deny some of the advantages of these and other information technologies based on the growing capabilities of computer infrastructure and global communication systems. However, in this case, it is worth paying attention to the "reverse side of the coin", about which the apologists of technical progress and all kinds of innovations prefer to remain silent. This reverse side can be conventionally called the "technological dehumanization of education", which in a broad sense means the displacement of a living person – teacher and student – from the educational process and its replacement by artificial technical means and computer technology [1, p. 164]. This leads to the emergence of certain risks associated with the digitalization of education, so the purpose of the article is to analyze the situation and articulate certain ideas regarding the consequences of this process.

Higher education from the moment of possibility of its obtaining plays a certain role and contains a serious semantic load, while achieving confidence in the degree of professionalism and increasing respect and trust in the direction of a specialist. However, its goal is not limited to just obtaining professional competencies.

The point of university education is not to transfer knowledge as such, but to help the student develop and 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 topic and research problem), the ability to search and work with information of various kinds, the ability to formulate and, most importantly, argue one's own point of view, facing the existence of possible counter-arguments. The student should be able to conduct a productive dialogue about the process and results of his research with colleagues.

An important characteristic of critical thinking is creative thinking. In Vladimir Nabokov's story *Despair*, one character says that the meaning of art is to show through images how people typologize the world, where they see similarities and differences. And the other hero

answers him: no, art is needed to show the difference where people usually see similarities, and similarities where everyone sees the difference. This is the path to one's own artistic and scientific creativity, the path to freedom.

In addition, it is no secret that a sincere interest in a subject and profession most often begins with being charmed by the personality of a teacher, with that elusive "spark" that can be struck during personal interaction. The connection between teacher and student loses its spiritual and existential status, turning into an exchange of information.

These kinds of professional interests, skills, skills and attitudes are extremely difficult to categorize. Following Michael Polanyi, let us call them "tacit knowledge" [3]. This is the foundation of professionalism and the basis of a specialist's activity. It is formed by the academic environment itself, including the infrastructure, which is almost impossible to reproduce, being "on the other side of the screen". Thus, one of the dangers in digitalization is the substitution in Fromm's sense of "being a specialist" with the idea of "having the sum of professional knowledge".

One of the important features of modern digitalized learning is its visualization. Creating distance learning courses requires the creation of content that is perceived visually: we live in an era of "screen culture". Screens of personal electronic organizers, screens of laptops, screens of mobile phones, scanning screens literally permeate our entire lives. Screen culture has become an integral part of the activities and communication of every Internet user, any information and communication network. They confidently entered the educational process and brought with her significant changes, which also cannot be defined only as positive. One of the manifestations of the consequences of the new culture is the desire to visualize any information. Course materials take the form of presentations, which on the one hand allows you to better perceive information by linking it to an image or picture. According to J. Baudrillard, visualization is perhaps the most dangerous phenomenon of our time. "We have almost no choice – we are fascinated by this proliferation of images, the formation-image of the world on the screens, the formation-image of our universe, the transformation of everything into the figurative" [4]. The same applies to the learning process. Its visualization means the permanent construction of a figurative system of reality, in which rational thinking has no place.

Note that in the virtualized form of knowledge acquire completeness, certainty. They are associated with clear images-pictures, which themselves refer to a certain content. This is an area where all events take place in a digitalized, technological space. Virtual space is subject to a certain algorithm: there is a simple informativeness, calculation, computability. It is tempting by the fact that it does not require to reveal one's personality, values, worldviews, does not encourage socio-cultural interaction. "Instead of stimulating communication, it is exhausting its efforts to stage communication. Instead of producing meaning, she spends her energy staging meaning. We have before us a well-known giant simulation process". The simulation nature of virtualized learning appears in the form of presentations, where students are more likely to demonstrate the ability to use already created content: Wikipedia articles, video tutorials, Google images and forms. The purpose of such tasks is to present someone else's knowledge rather than to reproduce one's own way of thinking. This only spreads and strengthens the "habit of mental consumption of someone else's mental effort", which, as noted above, deprives thinking of critical thinking and creativity, the ability to create new knowledge.

Visualized knowledge deprives thinking of analyticalness, mental decomposition of the subject into particles. It operates with already created holistic images. Knowledge is completed, and therefore does not encourage further research. As Socrates aptly remarked at one time, the more I know, the more I learn what I do not know, that is, an increase in the sphere of knowledge must lead to an awareness and understanding of what lies beyond it. Kant in this regard

emphasized that knowledge is only phenomena, phenomena of truth, not its discovery. Virtualization seems to "package" knowledge in a certain way, does not encourage its deployment. Virtualization deprives thinking of the most essential property – the ability to abstract, to reproduce knowledge outside of direct contact with the subject. Thinking from the process turns into a repetition of what has already been created, reflection, operation with already created images. Such knowledge does not exist outside the created object, image, and therefore can not build, create something new.

Unfortunately, students prefer to visualize knowledge in the form of slides, essays or written answers in chats. Language, speech and thinking are identifiers of a person, his individual uniqueness. The loss of the culture of speech is equivalent to the primitivization of thinking and the loss of the culture of communication. This tendency has a destructive effect on both socialization and personal identification. Thus, the virtualization of knowledge leads to a violation or loss of the ability to think to abstract, which is the most essential feature of human thinking, which becomes another manifestation of the dehumanization of higher education.

Significant changes in the digitalization of higher education courses are also taking place in the forms of control of acquired knowledge. In place of traditional oral or written exams and tests come such computerized and interactive forms as tests, simulation games, presentations and more. The peculiarities of the demonstration of knowledge through presentations were mentioned above. Disadvantages of this type of knowledge control include: lack of feedback, resulting in loss or uncertainty of the purpose of training; reduction of criticality, analyticalness, abstract thinking, and hence the ability to construct new knowledge. The same applies to test tasks. On the one hand, the formation and implementation of tests allow to systematize knowledge, equalize the possibilities of performance for students, make their assessment formally objective. Working with test tasks is creative, stimulating the search for new forms of transfer or demonstration of knowledge. On the other hand, they lead to a loss of interest in finding the right answers. The purpose of their preparation is to obtain a score (points) sufficient for the expected result. Experience shows that students are interested in the correct answers for utilitarian purposes, so that next time they do not go wrong on this task, and do not ask questions about where and how to get this knowledge.

The aim is to return interest to the educational process with the use of interactive teaching methods, introduction of role-playing and simulation games into the educational process. Note that any game simulates, creates an artificial environment and situation. No matter how perfectly the events of real life are reproduced, it remains a game, with all its disadvantages and advantages. As J. Baudrillard notes, analyzing the phenomenon of virtual communicative play: "Here they play in what they seem to talk to each other, listen to each other, communicate, here play the subtlest mechanisms of communication... Contact for contact becomes a kind of empty temptation of language, when it already there is nothing to say" [4].

The simulation nature of games extends to the simulation of both communication between participants (students, students and teacher) and to the simulation of the learning process. It is also perceived as a game that has to play / repeat certain events. Convenience reigns in the game, everything happens "as if", not "really", as if everything can be repeated, "replayed" to achieve a better result. So the approach separates knowledge from reality and it seems that if you know something, you know how to play, then you can transfer it to real life. Again, we face the pretense of our own awareness and competence, we play, according to L. Prokopovich, in the "puppet theater of existence" [5].

Worth to say, any game aims to obtain a certain result through simulation, artificial reproduction of reality events. It does not involve moral evaluation and, consequently, responsibility.

In the game space, only the game event and the result matter. Therefore, when performing tasks, the student does not need to choose the strategy that he follows in real life, to form and determine the principles that guide his life. It is enough to notice the result. And in this sense, the answers will be those that are expected by the results, rather than those that correspond to their own choice. Mamardashvili calls the participants in such a situation "Zombies", ie those who only look like people, only repeat what is expected of them. The effectiveness of learning is replaced by the effectiveness of demonstration, presentation and pretending learning process. The experience of distance online learning suggests that the virtualization and digitalization of education has already led to a formal attitude of students to the learning process and deprives its participants of human qualities, which leads to dehumanization.

With the introduction of information technologies in education, the human and social factor is gradually "taken out of the brackets", and the affective sphere remains "conditionally existing". Also, the cognitive area did not remain inviolable. It is generally believed that one of the main goals of education is individual development. Secondary goals of education include social development. As a necessary consequence, individual development determines the level and success of social development. Individual development leads to the conquest of internal freedoms and, as humanist philosophers write, this leads to self-awareness and personal development. Thus, education helps to understand the world around and oneself, as well as to realize one's social phenomena. Based on the study of the impact of information technology on education [2], we note that social disorientation is one of the possible problems of modern education. The social experience in digitalized education is quickly becoming a mirage. This is one of the innate and hidden side effects of information technology in education. In this regard, the affective area is practically excluded as an object of attention and one of the goals of learning. The cognitive and psychomotor areas can be artificially created, but the affective area cannot be. It is this area that distinguishes man as a special species from all other creatures. It was this aspect that led Aristotle to declare in his *Politics* that humans are social animals.

The affective sphere helps people in creating a social life world. Unfortunately, social skills run the risk of not being acquired or lost in the context of modern education. A typical example is the current loss of computing power in modern schoolchildren due to the advent of calculating machines in calculators and mobile phones. With the transition to digitality, humanity is losing the skills to acquire and use the norms and values that govern human social relations. A person becomes "detached" from society and his environment, his ethical axiological, existential and emotional spheres are deformed [6, p. 64]. Thus, the person becomes a social stranger or a native foreigner. There has also been an increase in human automation.

Digitalization in general has led to the formalization of a person's living space, increased detachment in human social relations. There is no more direct human interaction – this has increased the tendency to lie, create false impressions and ignore other people.

Another aspect of this problem is a significant decrease in the number of public speaking. By speaking in public, the student learns to formulate his ideas and respond spontaneously to questions or criticism that arise. And this is difficult to achieve using remote technology. Also, most of yesterday's applicants have a fear of performing in front of the public. The University treats these complexes perfectly. There is simply no other way out: for three to five years, students communicate and speak at seminars, defend research, term papers, theses, and finally pass the session. At the same time, the notorious human factor provides the experience of communicating with students and teachers completely different in character and habits.

For many, student associations or volunteering become a real outlet at the university. Everyone can find a community here that matches their interests, skills, hobbies. However, in distance

education, the implementation of this function of the university is practically impossible. All this develops communication skills, teaches to communicate, to win over people, to present oneself correctly, to find the necessary acquaintances. These soft skills help in later professional and personal life. So, for example, the current Minister of Education of Ukraine noted that communities, personal identity, and a system of interaction take root in the university. And today's youth may be less competitive than their predecessors who studied face-to-face and socially interacted [11].

Of course, when someone hears about interactive learning, he expects human interaction in the learning process, but unfortunately this is not the case. It is most often about human interaction with the computer. Therefore, social alienation is another important aspect of technological dehumanization.

Recently, the theory of social capital has been actively developed, according to which social capital is a kind of "invisible" resource, which, along with other forms of capital, is a qualitative indicator of the political, economic and cultural level of society.

Thus, according to P. Bourdieu, social capital appears as a set of potential or real resources that accumulate in an individual or group due to the existence of a stable network of connections or relations of mutual recognition, based on the expectation of orderly and responsible activities. J. Coleman sees social capital as a potential for mutual trust and mutual assistance, which is purposefully formed in the form of commitments and expectations, information channels and social norms. R. Putnam points out that social capital is based on such elements of social organization as social norms and trust, which create conditions for coordination and cooperation for mutual benefit. F. Fukuyama defines social capital as the ability of people to form a certain community with each other and work together in one team to achieve a common goal. This ability to unite and show solidarity depends on the existence of common norms and values within the community and on the willingness of individuals to subordinate their interests to the interests of the group.

According to J. Habermas and K.-O. Apel, the universal humanistic motives, interests, values – freedom, dignity, responsibility – coming from the fact of existence of people in the world next to each other and one for the other. Thus, the possibility of prosperity of society on the basis of common values is asserted [6, p. 65].

One of the leading roles in the formation of such human qualities is played by higher education. After all, it is the education system with a humanistic orientation that creates a mature person who is able to understand the causes and consequences of their actions, accept the need to harmonize individual ideas about the meaning of life, develop a universal concept of human destiny in the world, control their ability to cause change their own responsibility not only for their own existence, but also for the fate of the human community as a whole. The high level of social capital, accumulated due to the appropriate level of education, contributes to improving the quality of social relations and relations for the implementation of trust, mutual assistance, social justice, moral principles of human coexistence, political and economic efficiency, etc.

However, following the researchers of the risks associated with the computerization of education [7], it is worth expressing concerns that students who spend more time at the computer will spend less time studying human values. For example, the use of computers would reduce the time available for human meetings that embody values. Values become real only when we are faced with a choice or conflict with moral aspects in real life. The university education system (and, last but not least, the dormitory as a way of living in the culture of everyday life) is full of such situations – opportunities for deception, for cooperation or refusal to cooperate, ethical issues when choosing a scientific topic or leader, plagiarism, and so on. There are prerequisites that students involved in digitalized learning will be less likely to face such situations, and, accordingly, the skill of making moral decisions will not be formed.

Also, the use of computers is changing the nature of instructional activities, with more focus on technical issues and less attention on people and situations, and therefore will be poorer in moral content. Finally, digitalization can indirectly teach other values, for example, develop a habit of negligence, a reduced sense of responsibility for the real consequences of actions, refusal to resolve conflicts, escapism, and so on. Based on the foregoing, let us designate the “axiological gap” and the risk of a shortage of social capital as one of the options for technological dehumanization. Traditionally, unambiguous value and content orientation is replaced by pluralism, inherent in the “playful” mindset and state, which creates uncertainty of human ideals and guidelines.

The next aspect is related to the problem of forming the intellectual culture of the individual in the process of education. Modern socio-technological civilization and its society are often characterized as consumer at the level of “mental habits consumption of someone else’s mental effort” [1, p. 165]. One of the consequences of the “escape from thinking” is the hypertrophied development of narrow specialization and the lack of what is called “fundamental understanding.” Passion for narrow specialization does not lead to omniscience, but only to informational knowledge.

In addition, according to researchers, humanity is not at all interested in the truth about their abilities, beyond private examples and applications. The absurdity of evolution is that it is now easier to train thousands of specialists in various fields of science than a single one, truly free from prejudice in understanding the foundations of the universe and capable of developing the results of its research quite high.

Man becomes more and more educated, more civilized (in the technical sense of the word), consciousness becomes more and more limited and closed, and the more truly human is simplified in man, which becomes at first insignificant, and then non-existent. The seemingly unalterable dominance of technology leads not only to the crisis of humanity, but also to the hidden deactualization of the concept of “Man”. The main danger to which man is exposed is indifference to thought and complete thoughtlessness, which go hand in hand with the ingenuity of compilation, invention, and the calculation of being. It is dangerous that “man will renounce and reject his deepest essence, precisely the fact that he is a thinking being. So, the point is to save this essence of man” [8, p. 175]. This is an unconscious turn – when man as a thinking entity, open to being, falls under the fundamental compulsion of the being of technology and the phenomenon of closed consciousness arises, when there is a danger of thoughtlessness and flight from thinking, and computational thinking becomes the only thing foot and practiced kind of thought. A person overloaded with ready-made “intellectual products” is absorbed by a technologically packaged figurative structure, from the circle of which a person who can not feel, think, understand, realize, a person with a closed, sleeping, passive, consumer consciousness is unable to get out.

The digitalization of education reinforces and emphasizes this problem, in the first place inhibiting creativity and objectivity in education. Learning effectiveness in education is now increasingly understood as learning information management, rather than creating, evaluating and collecting information from sources [9, p. 157]. Efficiency now means interacting with systems, cutting and pasting information.

This state of mind is called “stupidity”. “Stupidity is a lack of intelligence and ingenuity, limited reason, superficiality. Stupidity is a state of mind devoid of the ontological ability to think. “Unfortunately, today we are getting stupid. “Not empirically, but structurally, by the nature of the relationship to the world. But due to the very stupidity, we do not notice it” [10].

The Danning-Kruger effect is understandably growing: without performing heavy mental work, a person cannot admit his own incompetence, while claiming the status of an expert [10]. We have to admit that under the influence of digitalization we become stupid both structurally

and empirically: the more intellectual work a machine does for us, the poorer our own experience, the higher the risk of losing the ontological ability for independent creative thinking and adequate self-esteem. We observe here the "pedagogical paradox of the Internet". The Internet and computers are great tools that "may help you think, but they won't make you smart". They can search and find, but they cannot reason.

Also, in the conditions of total digitalization it is possible to observe the effect of illusory superiority. Students with advanced Internet search skills, as well as students who own quality new computers and gadgets, can perform tasks faster and effortlessly and get positive marks on testing. This state of affairs may well lead to inadequately high self-esteem and stress at the moment of a collision with a real task, where it will not be possible to rely on an all-knowing machine.

Another trend is the growing distrust of information. Its flow is so great that people have not yet learned how to navigate the content that enters their minds from all sides. That is why they question all the information they hear or read. Or, much worse, they believe everything they find on the Internet. The teacher is not always in the same context and does not always have the ability to quickly respond to a question. Therefore, for modern students, this can also cause a decrease in the authority of teachers and the university and, ultimately, a reluctance to learn.

The problem is that general and professional education, which have developed historically, are subject to the subject-semantic principle and reproduce only one of the processes of science development – strengthening the differentiation of scientific areas. This leads to significant disharmony in the hierarchy of goals of the scientist, increasing the status of technocratic and lowering the status of humanistic goals. The predominance of technocratic approaches leads to the loss of the humanistic meaning of the existence of science. There is no doubt that dehumanization and dehumanization are an objective consequence of the functioning of man-made civilization. In general, in the modern educational space there is sometimes an open, sometimes latent and hidden, but always fundamental opposition of human-centrism and techno-centrism.

Modern education teaches skills well, but does not provide an understanding of the subject as a whole, which applies equally to both technical and humanities. Education continues to delve into the details of specific research methods and technological processes and less and less gives a person a lesson in humanity, aesthetic and ethical attitude to the world around them, to people, and finally to himself. This trend can be traced in the general decrease in the volume of subjects of the humanities cycle in the process of obtaining education, as well as in the difficulty of forming and assessing such "background" competencies that are formed during the study of these disciplines.

In today's fast-paced and volatile world, the construction of the educational process and the formation of training courses can be based only in part on pre-prepared materials. In the course of teaching, the courses are changed and adjusted in relation to the student audience. It is necessary to take into account professional interests, the degree of interest in certain topics, the level of education, the psychological characteristics of each audience. Teachers are well aware that the audience is as a living being, each has its own characteristics. You can feel these features by having feedback, through questions and answers, rebuilding knowledge in dialogue. The dialectic of question and answer is precisely the freedom of education. Therefore, the virtualization of communicative educational practices, as well as online learning, should be combined with the development of the ability to conduct a dialogue, ask questions, argue the answer. It is important to be able to listen and feel the reaction of the audience, which allows you to change courses in the learning process. Without dialogue there is no communication, and without communication there can be no real education. Dialogue in education is based on openness of questions. Thus,



the formalization of training courses should be complemented by feedback opportunities, open-ended questions, and reasoned answers. Dialogic training is aimed at the formation of competencies and skills of analytical and critical thinking.

The possibility of building a deep and trusting relationship between teacher and student, as well as between classmates based on the use of exclusively digital technologies is questionable. Such relationships can be the basis for the opportunity to express their opinion, not to be afraid to be misunderstood, verbally and nonverbally support someone who does not express his point of view very strongly. Another point: it is very difficult to be sure that you are being listened to and heard. It is difficult to distinguish between intense silence in search of a solution to a problem from an indifferently turned off microphone and detachment from the process. Another aspect of this problem concerns the teacher as a subject of humanistic education. Here the harmony of development of his personality is of great importance.

After all, in pedagogical activities, purposefulness must be combined with flexibility in the selection of tools and ways to achieve goals, as well as a willingness to clarify and modify them, taking into account, among other things, the individual characteristics of each student, his aspirations and inclinations, his position as a subject. A warm emotional attitude to the student should be complemented by respect for his dignity and his opinion, for his intellectual and spiritual abilities. In the process of using digital platforms, such "elusive" phenomena as creative synergy, general emotional and intellectual mood of the audience, common enthusiasm for the case are significantly reduced. That is, the academic, philosophical, discovery spirit is lost, which has a very great, if not key importance for the study of social, psychological, political and, finally, philosophical problems. Therefore, digitalization can be a significant danger in terms of the meaning of studying humanities courses.

So, the conducted research made it possible to draw some conclusions. Digital dehumanization as a general process of removing "human" from social and individual practice, which manifested itself at the beginning of the introduction of digital technologies in the education system and intensified in the era of "widespread" distancing, threatens traditional principles, conditions and prospects of education. The key points of this phenomenon are the following cognitive, ethical and social risks:

- uncertainty of the purpose and goals of training;
- loss of skills of critical, analytical, abstract thinking;
- demonstration of knowledge instead of mastering;
- impracticable requirements for teachers;
- consumption of information instead of active search;
- separation of theoretical knowledge from practical application;
- reduction of practical professional skills;
- overplayful mindset;
- dehumanitarianization of education;
- loss of skills for self-awareness and self-education;
- uncertainty, blurred moral values;
- lack of responsibility for the tasks performed, information provided, decision made;
- unpreparedness for real moral challenges;
- transformation of participants of the educational process into users of the information space;
- lack of feedback; reduction of off-virtual communication skills, loss of skills of cooperation, work in groups;
- narrowing the understanding of social reality.

Of course, the authors of the article are not opponents of digitalization and do not call for abandoning its implementation in the educational process. The main thing in this study is to clarify the dangers to humans that lie in digital education. It may seem that in order to draw attention to the problem and think about preventing dehumanization, researchers are dramatizing some points, but the speed and catastrophic nature of changes sometimes outstrip any forecasts. Therefore, it is necessary to think as early and broadly and deeply as possible about potential situations in the face of current and future challenges which education system will inevitably collide with.

This study, of course, cannot be exhaustive and definitive. In order to provide specific recommendations for improving the educational process in the context of digitalization in future studies, it is planned to diversify research: surveys of students of different educational institutions, surveys of teachers, in-depth interviews, expert surveys, comparison of results and investigating the international experience of digitalization of education.

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## **ДЕГУМАНІЗАЦІЯ В ЦИФРОВОМУ ОСВІТНЬОМУ ПРОЦЕСІ: ФІЛОСОФСЬКИЙ АНАЛІЗ ПРОБЛЕМ ТА РИЗИКІВ СУЧАСНОЇ СИСТЕМИ ОСВІТИ**

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У представленому дослідженні цифрова дегуманізація розглядається як загальний процес вилучення «людини» із соціальної та індивідуальної практики, який виник на початку впровадження цифрових технологій у систему освіти та поширився в епоху тотального дистанціювання. Цей процес можна назвати «технологічною дегуманізацією освіти», що в широкому розумінні означає витіснення живої людини – викладача та студента – з навчального процесу та заміну її штучними технічними засобами та комп'ютерною технікою. Це призводить до знецінення суто людських факторів буття, руйнування цілісного світогляду людини, втрата і нездатність до створення нових духовно-моральних цінностей, неспроможність планування майбутнього. На думку авторів, цей процес загрожує традиційним принципам, умовам і перспективам освіти.

Показано, що наслідками процесу цифрової дегуманізації є такі когнітивні, етичні та соціальні ризики, як невизначеність мети та цілей навчання, втрата навичок критичного, аналітичного та абстрактного мислення; прагнення до демонстрації та відтворення замість глибинного засвоєння; нездійсненні вимоги до викладачів; пасивне споживання інформації замість активного пошуку; відокремлення теоретичних знань від практичного застосування; зниження практичних професійних навичок; надмірно грайливе мислення; дегуманітаризація освіти; втрата самосвідомості та навичок самовиховання; невизначеність та розмитість моральних цінностей; відсутність відповідальності за виконане завдання, надану інформацію, прийняте рішення; неготовність до реальних моральних викликів; перетворення учасників освітнього процесу на користувачів інформаційного простору; відсутність зворотного зв'язку; зниження навичок невіртуального спілкування, втрата навичок співпраці, роботи в групах; звуження розуміння соціальної дійсності.

Важливо зазначити, що проведений аналіз показує, що активні дії можуть значно збільшити або зменшити ризик дегуманізації освіти, тому дослідження може бути корисним для освітян та університетів, які прагнуть переглянути та вдосконалити свої стратегії та освітні підходи.

*Ключові слова:* освіта, дегуманізація, цифровізація, цифровий освітній процес, деонтологізація.