

PHILOSOPHY OF EDUCATION: INFORMATION SYSTEM AND APPLIED ETHICAL ISSUES

Bagratiioni I. O.

Batumi Shota Rustaveli State University

Batumi 6010, + 995 599 947 668

irma.bagratiioni@bsu.edu.ge

Annotation

The present scientific report deals with the basic and fundamental theoretical aspects of axiological biases of some worldview issues and ethical problems in scope of education science through the transformation of digital technology system. The research idea of the report is that the process of digitalization of educational reality will be successful only with the support of the regulative practical ethical standards and values adequate to the formation of informational technologies.

The report underlines that a computer, in principle, is not capable of converting concepts into meanings, information into knowledge. The report defines that the essence of "computer metaphor" is nothing more than a symbol; information processing by a computer is not a mechanism for generating knowledge from it by a person, and it is necessary to look for ethical patterns and mechanisms for understanding this process.

Introduction: As it is best and generally known, we all already live in the era of cyber-socialization of society. The technical concept of cyber-sociality is understood by the semantically thought as a set of qualities acquired by a person, ensured by his ability to organize life in cyberspace in the context of performing various functions as a network community, and not in the role of a sovereign personality. *In connection with this thought of the viewpoint, with which we agree - the question arises whether the aggregate later, acquired by a person in the process of digital operate, efficient, safe and morality performance of social and professional functions?*

Let's reflect on the answer to this question, meaning a spontaneously emerging cyber-socialized society with all its metaphysical and immanent features, and digital education specially organized in the intellectual world system. The use of a computer for mental or cognitive educational purposes is carried out in three forms: a machine as a simulator; as a tutor who performs certain functions for the teacher, moreover, such that a machine can perform better than a person; as a device that simulates the environment and the action of students in it. "Digital teaching devices are the embodiment of rigorous mathematical, engineering, technocratic thought" [1], as well as "the educational process is based on pedagogical, largely subjective patterns of the activities of teachers and students, starting with their human motivation and ending with intuitions and personal meaning of transmitted and received educational information" [1] However, they do not give a qualitative change in the situation in education and, in principle, cannot give, since the same results, sometimes even with less time, human, moral and intellectual resources, can be provided by traditional forms, methods and means of teaching.

The Theoretical Part: We must note here that *along with the huge and still poorly understood opportunities of digital learning, there are a number of ethical problems and paroemic risks associated with their total implementation in the education system: Information and knowledge are different concepts: information is a semiotic or semantic, sign system, a carrier of meanings and knowledge is a substructure of a personality, something subjective, personal meanings, which are often different for different people who perceive the same information. At the same*

time, as philosophical thinkers say, there are more than a hundred definitions of the term "information" in science. Which one is adequate to the essence of the matter? It is also important to note the semantic influence of the perceptual component of communication on the productivity of perception and assimilation of information, its transformation into worldview knowledge.

It is necessary to take into account the fact that in digital learning we are not talking about upbringing at all, whereas together with learning, they should form two sides of the same "medal" – education: "Worldview research studies in the area of the Internet will likely yield not general conclusions but rather specific insights into the impact of using particular on-line activities" [2] and "There is not just one method that we use to answer online questions in Philosophy of Education" [2] They can be learned by memorizing the relevant information, including transmitted by a computer. And morality is a measure of a person's approach to the norms of morality accepted in society. Education of morality (from the word "temper") is not limited to the assimilation of information about what is considered good or bad in society. You can know well the norms of morality and be immoral, poorly educated, bribe-taker, criminal. It brings up not what is taught, but how it is taught. Morality is a personality quality, which, in its formation, presupposes an emotional-value attitude to the content of situations of dialogical communication and the interaction of people included in them, the experience of sensual (positive or negative) human experience of relationships between people arising in these situations. The source of such experiences and relationships, the bearer of morality and ethics can only be a person - a parent, teacher, any representative of society, but not any powerful digital device.

In digital education, the well-known principle of individualization is brought to the point of absurdity: "in these practical situations, the integration of information and communication digital technology has resulted in increased collaborative learning, [3] and "Students from a wide range of socio-cultural backgrounds seem to benefit from Internet-based activity" [3]. It can be argued that a person's work with a computer is carried out in an interactive mode. However, interaction with a machine is not a dialogue in its inner content, and "the nature of such projects, which are based on long-distance collaborative work, necessitates alternative approaches to evaluation" [4]

Materials and Methods: *We are interested in the methodological approaches of a professor of philosophy at Sonoma State University in California - John P. Sullins who points that "Every action we take leaves a trail of information that could, in principle, be recorded and stored for future use. For instance, one might use the older forms of information technologies of pen and paper and keep a detailed diary listing all the things one did and thought during the day. As you go through this thought experiment you begin to see the complex trail of data that you generate each and every day and how that same data might be efficiently collected and stored though the use of information technologies. It is here we can begin to see how information technology can impact moral values" [5]*

These procedures exhaust the possibilities of operating with ready-made information fixed in the memory of the machine. And a real dialogue is an objective dialectical contradiction of the subject of discussion realized in communication, which even the most modern machine cannot master, it does not understand the contradiction. The computer evaluates the introduction of conflicting information with a symbolical assessment. The only advantage of the computer, we will add, is the incredibly high speed of the electrical signal passing along the path specified by the program. And "if possible, the course objectives should be similar" [4].

Conclusion: From the above-mentioned we may conclude that *if we go along the path of total individualization of teaching with the help of personal computers, we can come to the conclusion that the very possibility of forming creative thinking, which by its origin is dialogical, will be missed. There is another danger: the curtailment of social contacts, a reduction in the practice of social interaction and communication, which leads to individualism and loneliness.* This does not mean that digital learning should not be used, quite the opposite. But it is important to find a pedagogically and methodologically grounded ethical balance between using the capabilities of a personal computer and live dialogical communication between the subjects of the educational process.

References:

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