GLOBAL DIGITALIZATION AND TRANSFORMATION OF HUMANITIES EDUCATION

Abstract The authors believe that This problem is closely related to the implementation of innovations. But it itself is faced with a huge number of problems, one of which is improving the quality of its functioning and guaranteeing the results of its activities. Role of higher education in this process is key. This problem is closely related to the implementation of innovations. The authors conceptually changing field of modern educational practices, aspirations and attempts to humanize and humanize education, taking into account the realities of the information society are favorable factors in creating and implementing the concept of humanities education, which allows different ways of implementation Based on a critical approach to reforming the current system of higher education the paper touches upon the need to change the process informatization of humanities education. Innovation in education should be understood as an innovation designed to resolve the current problem situation in order to optimize the educational process, improve its quality or organize favorable conditions for the assimilation of material by students. The analysis
of the processes associated with the fact that the course of transferring the Ukrainian economy from a raw material development path to an innovative one is extremely important. The development of humanities education in the information society is aimed at implementing an interdisciplinary approach, i.e. should ensure the effectiveness of the development and application of humanities knowledge and form a conscious responsible choice in a variety of cultural meanings, cultural self-determination.

**Keywords** Transformation, Innovation, Pedagogical Infosociety, Globalization, Network

**Introduction.** Life is a constantly ongoing process of human formation. When the future begins to shrink, shrink to the present, the disintegration of the psychological system begins. The formation of personal being occurs as a drama (according to Vygotsky), but the true drama of our life lies in the constant denial of ourselves today for ourselves tomorrow. As a person is born as an opportunity (to become a person), he lives as the realization of this opportunity and dies when there is no such opportunity. This process of human formation is the formation of personal being [1]. Unfortunately, more and more often a modern person, faced with “perplexing phenomena” (these are such phenomena “... which we have to face in experience and which confuse us, because they are at odds with our (assumed) knowledge of the world” [2], does not seek their explanations through independent cognitive interest, but finds ready-made answers in virtual reality.

The emerging cyber communities are based on the unity of interests of individuals who cannot fulfill their vital needs, being included in the structures of the existing “traditional” communities. Socially, the cyber community is initially a space of internal emigration, a manifestation of deviant behaviour, it is closely connected with a new generation, which (usually) does not have its place in the social world, since it is still in the guarantee of primary socialization – it tries to determine the world. But this is until the systems of needs, which are carried by wider mass communities, became present in the cyber society, and the new generation began to live in the “present” instead of the “future”.

Slovenian philosopher Slavoj Zhižek draws attention to the fact that in the modern Western world reality as such is absent, it is replaced by surrogates of reality
He writes: “In today's market we find many products devoid of their malignant properties: decaffeinated coffee, fat-free cream, non-alcoholic beer ... Virtual reality simply generalizes this procedure of offering a product devoid of its substance: it provides reality itself, devoid of its substance ... just as decaf coffee has the smell and taste of coffee, but it is not, virtual reality is experienced as reality, not being such. However, at the end of this virtualization process, we begin to experience the very “reality” as virtual” [3].

Let's try to figure out how informatization and the formation of information technologies in education are related.

The modern world is arranged in such a way that a sane person simply has no choice: to be or not to be immersed in the world of computers. Refusal from such immersion will mean that a person refuses to go through the process of socialization and wants to remain in the marginal sector of society. We can conclude that it is the society that determines the immersion of the individual in the virtual space and its functioning in this space. We will never become virtual beings floating freely between different virtual worlds: the “real life” of our body and its mortality is the main horizon of our existence, the ultimate, deepest impossibility that serves as the basis for immersion in all the many possible virtual worlds ... Literally “enlightenment”, “lightness of being”, relief – all that we feel when we freely float in cyberspace (or even more in virtual reality) – this is not the experience of disembodied existence, this is the experience of possessing another – ethereal, virtual, weightless – a body that does not imprison us in inert materiality and finitude. It is an angelic, ghostly body, a body artificially created and manipulated. Thus, cyberspace defines a turn, a kind of “negation of negation” in a gradual movement towards the liberation of our experience from corporeality (first written speech instead of living, then the press, after it mass media – radio and television): in cyberspace we return to immediacy, but to an eerie, virtual immediacy [4]

The transformation and development of humanities education is largely determined by the processes of informatization and the formation of information technology in education. The introduction of information technology in the structure
of humanities education leads to the emergence of new areas of scientific knowledge and specializations in the humanities [5, 6]. The use of modern sources of information strengthens individual strategies of student success, stimulates universities to informational presentation of their own achievements, areas of partner search, information support of the educational process by creating university information resources, networks, clusters.

Today, computer science is not only ancillary, but also becomes a humanitarian discipline, as information processes underlie a new type of society and organize a new social space. There are favourable conditions for the implementation of a humanitarian approach to education in the current educational situation. In today's dynamic society, value-semantic variability is necessary and the influence of the advanced development of education on the formation of social innovations is recognized.

Necessary gradual changes in the structure, content, technology of humanities education are dictated and reflect the transformation of the forms and content of the humanities, humanities and knowledge.

Changing the orientations of the study, moving away from the position of a neutral observer and the universal theoretical horizon of humanitarian research lead to a change in its nature. Humanities knowledge acquires an interdisciplinary character, the principle of additional determines the way of interaction of different disciplines. The complex nature determines the efficiency, theoretical performance and direction of research. The humanities are evolving through the emergence of specializations, the emergence of related fields of study, which are considered in the context of the actualization of the fundamental structures of human existence.

Information processes and structures that provide to them change not only the technical, instrumental side of the study, forms and methods of working with humanitarian material, but also become an essential and necessary subject of study and a factor that determines the idea of humanitarian research and its subject area. They form a modern orientation of humanitarian research on the socio-cultural context, which determines the pragmatic and project nature of humanitarian knowledge [7].
And then we will consider the process of vital transformation of humanitarian education - from the crisis of manipulation of human consciousness to a new quality of fundamentality.

The processes of informatization of modern education should not be understood solely as the formation of technical means that increase the external efficiency of the educational process, they represent those socio-cultural changes that change the tasks and image of humanities education in the modern world. The general trend of changing the content of education is associated with the transition from the consideration of the professional as a goal of learning to the consideration of a comprehensive and harmoniously developed personality as a goal of education. One of the urgent tasks of philosophy at the present stage is to create ideas and concepts related to the problem of unity, integrity, globalization. The formulations of unity theorists invariably include in the number of initial and fundamental values of modern European unification the understanding of human rights and freedoms, which dates back to the formulations of modern philosophers and to the socio-political documents of this era. This undoubtedly proves the effect of philosophical ideas and research that precede the real process of human history.

According to the information ontology, reality is identical to information. Within this paradigm, the human person is reduced to the amount of information contained in it. The concept of information society indicates the principle around which this social form is organized - information and knowledge. The information society arises where the main thing is not the management of material objects, but symbols, ideas, images, intelligence, and where most of those who work are engaged in the production, storage and sale of information, especially its highest form - knowledge [9, p. 21-24].

Thus, we can talk about language as a phenomenon that exists for the accumulation, transmission and creation of new information, as a phenomenon that forms the primary information environment of man. It should be noted that the global information society, market economy and scientific and technological revolution require new social and individual qualities. In particular, an essential skill in postmodern society is the ability to cope with change. The fact is that in the
information society there is no lack of information, but a lack of wisdom on how to use it. Society is interested in every citizen being intellectually independent, that is, not trusting others to think for him and make choices. As M. Lipman rightly points out, we must learn to think for ourselves. No one will teach us this unless they place us in a research community where this goal is relatively easy to achieve. M. Lipman notes that critical thinking corresponds to the democratic way of education, forms the mentality not only of the generations of consolidated democracies, but also democratizes the mentality of the citizens of the newly independent states[8].

An educated person seeks the support of his existence in subjective experience: values, beliefs, knowledge, abilities, etc. She masters change, controls it, projects it for the future through goal setting. Innovative education focuses primarily on the formation of creative and at the same time critical thinking combined with tolerance. It is focused on human growth.

The peculiarity of the current situation of the information society is that the priority is the humanitarian dimension and humanitarian education. In contrast to the technocratic view, the humanitarian considers the development of the individual and the creation of conditions for its safe and dignified existence as a goal, not as a means.

M.I. Romanenko, highlighting the characteristics of the postclassical philosophical and educational paradigm, draws attention to the fact that in the first place is the projective component of education, which is based on synergetic methodology. At the same time, due to projectivity, education acquires the features of aesthetic creativity (a completely new paradigmatic indicator of the "society of education"). These conclusions are important primarily as a recognition of the conformity of the general existential-value modern philosophical and educational paradigm associated with "anthropocentric restructuring of the educational process and humanization of educational practice sociocultural reorientation in interpreting the relationship between man and society, environment and ontologization of these relationships through the recognition of their existential meaning for each individual"[9].

Thus, the change in the orientation of humanities education is due to the fact that it becomes a fundamental training. In the conditions of formation of the
information society the theoretical fundamental thinking based on samples of strict science, finds itself in crisis as the uniform universal cultural horizon is lost. However, social practices become intellectually rich, the requirements for conscious purposeful activity increase. Therefore, the fundamentality of modern humanities education is determined not by the translation of fundamental knowledge, due to the loss of universal and unified research context, but by the focus on the formation of creativity as a fundamental structure of human existence, the conceptualization of activities that have productive theoretical potential.

Humanities education is formed by the ability to conceptualize as the foundation of modern social practices through the development of value-semantic guidelines, development of ways of its reflection, formation and development of the system of distinctions and communication of agents of social and cultural practices. The focus on the problematization of existing approaches, theories and activities to increase their effectiveness in the implementation of humanitarian goals and objectives of the information society distinguishes the idea of humanitarian education in the information society from traditional ideas about it, according to which it is limited to the minimum necessary knowledge about man, society and forms of their life.

Humanities education in these conditions has the task of discovering and implementing the fundamental structures of human existence, which are a condition for creative development and effective application of modern humanities knowledge. This task corresponds to the post-neoclassical image of science.

Changing the orientations of the study, moving away from the position of a neutral observer and the universal theoretical horizon of humanitarian research lead to a change in its nature. The polyparadigm of humanities knowledge determines the pluralistic, open nature of humanities research. The centered-hierarchical system is replaced by the space of additional systems, the communication of which forms the visual areas and the content of research.

Humanities cognition acquires an interdisciplinary character, the principle of additionality determines the way of interaction of different disciplines. The complex nature determines the efficiency, theoretical performance and direction of research. The humanities are developing through the emergence of specializations, the
emergence of related fields of study, which are considered in the context of the actualization of the fundamental structures of human existence. Information processes and structures that provide them, change not only the technical, instrumental side of the study, forms and methods of working with humanitarian material, but also themselves become an essential and necessary subject of study and a factor that determines the perception of humanitarian research and its thematic area. They focus modern humanities research on the socio-cultural context, which determines the pragmatic and project nature of humanities knowledge.

**CONCLUSIONS** Modern humanities knowledge is focused on understanding, not on explanation, that is, it seeks not to identify causal patterns as a determinant of a cultural phenomenon, but to explicate and actualize its meaning. Humanities cognition focuses on genetic and teleological interpretation.

The fundamentality of modern humanities education is determined by the focus on the formation of creative ability as a fundamental structure of human existence, on the conceptualization of activities that have productive theoretical potential.

Humanities education in the information society involves the formation of the intention for continuing education and the ability to self-education through the creation of structures, forms and technologies that provide them. A special role in solving this problem belongs to distance education.

Humanities education ensures the rigor and accuracy of the methodological and technical side of humanities education, which largely determines its objectivity and effectiveness. It is carried out on the basis of a synthesis of theoretical and practical activities, humanities education becomes pragmatic. The form of such a synthesis in the framework of humanities education is project education. The project method allows to reveal the practice-oriented nature of humanitarian education and to offer a pragmatic criterion of humanitarian education. In this way it is possible to involve in the educational process a social environment, which is a necessary condition for the formation of social and regional competence, the ability to effective social action.

The development of humanities education involves the development of creative thinking, stimulating cognitive activity, which is carried out by raising the level of
problematic educational situation. Humanities education is problematic. The problematic nature of interpretation is given by the emphasis on butt, nodal cultural phenomena that lie against the background of intercultural interaction, alternative strategies and concepts of interpretation. Their understanding expands the cultural horizon, leads to a critical awareness of their cultural background, to self-understanding and self-determination. At the level of the content of humanities education, its development involves a combination of principles of visual and problem-based way of its organization

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