

# MAN IN THE CONDITIONS OF DIGITAL CIVILIZATION: COGNITIVE-ETHICAL PERSPECTIVE

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**Annotation.** The purpose of research is the socio-philosophical understanding of the digital society as a new paradigm of modern society. Based on the analysis of the works of modern Western and domestic researchers, the connection between the rapid achievements of the information revolution and changes in individual and social life was identified and understood. It is stated that the progressive achievements of the technosphere in the XX–XXI century have created qualitatively new conditions for the development of society and man, led to the transition to more complex social ties and relationships. In particular, e-economy, e-learning, e-tourism, e-government, health care, etc. are emerging and developing. It is substantiated that the relationship “man-world”, mediated by the Internet, mobile communications, technical innovations in general, forms a culture of digital society, a qualitatively different worldview with relevant values, social roles and patterns of personality behavior. The methods of the study are based on socio-philosophical, cultural and anthropological aspects of the impact of information and computer technology on the formation of personality, awareness and self-affirmation in the modern world. The results of the study put emphasis on the fact that personality development problems should be integrated into a broad philosophical, psychological and pedagogical context in which the individual acts as a cultural ob-

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ject formed under the influence of self-creation and self-determination in his life, being in the communicative space of information society, should include awareness and high-tech training to operate in the digital world, to operate in well-functioning communication networks.

**Key words:** personality, life world, identity, digital generation, digital culture, virtualization, communication, postmodern.

The development of modern civilization is characterized by an unprecedented pace of profound changes in technological and socio-economic infrastructure. Innovations that came into our lives with the fourth industrial revolution – the widespread use of information and telecommunications technologies, robotics, mediatization, artificial intelligence technologies, virtual and augmented reality, the Internet of Things (IoT) large amounts of data (Big Data), digitalization – indicate that there is a change in the material and spiritual era. As a result of the creation of digital technologies, the process of digitalization of society was launched, and, consequently, of all its sectors – economic, political, cultural, educational, managerial, etc.

As scientists rightly point out, the formation of the sixth technological system is inseparable from the fourth industrial revolution, the so-called Industry 4.0. [Titarienko, 2020, p. 23; Ford, 2016, p. 200; Shvab, 2019, p. 331] The innovative trends of the sixth technological system in the context of the development of the potential of Industry 4.0 cause a significant transformation of the social environment and gradually immerse modern man in a fundamentally new reality. The rapid growth of innovative technologies reduces the time to adapt to the new world, especially for the older generation, which is accustomed to slower transformations of the environment. In addition, in the context of the COVID-19 pandemic, human interaction is forced to become increasingly digital, changing the way of thinking and everyday habits of modern man. The process of digitalization of educational and working environments, as well as other important social activities creates a new level of complexity in social interaction and forms new values, such as the idea of guaranteed basic income, theoretically conceived and written by a representative of the Austrian neoliberal school of economics F. von Nut. [Ford, 2016, pp. 332–335] Digital technologies are constantly changing the modern market, they have created the conditions for the emergence of parallel currencies, blurred the clear line between work and leisure, influenced the development of human and social capital, the formation of digital man and digital consciousness.

Technologies of digital civilization are not only basic economic artifacts, but also an ideology that determines the main directions and rates of development of society, changes its social structure, and most importantly, directly and indirectly affects the biological, social, mental and spiritual essence. The dynamics of the development of innovative technologies gives rise to a new style of communication and a different way of life. At the same time, the digital age contains ontological, epistemological, moral and ideological uncertainty. In this context, many questions arise, not so much about the consequences of the transition to the digital society, but about the rapid changes in the technological environment

of the digital world, the ability of man to accumulate, analyze and transmit information.

Analysis of recent research. The issues of information and communication and digital technologies are the focus of attention not only of philosophers, but also of scientists and experts in various fields; it brings together the most important players in the IT market (Google, Open AI); it is addressed in the political arena (Davos Economic Forum; Japan approves the Society 5.0 program, which proposes to solve social problems based on the achievements of Industry 4.0, etc.). The challenge of recent years is the Internet of Things, which is directly related to artificial intelligence, and it is in this segment that experts see prospects for future technologies (R. Davis, W. Elfrink, S. Gringard, G. Thomson, K. Schwab) [Hrinhard, 2017, p. 124; Shvab, 2019, p. 332; Elfrink, 2018]

In our study, we rely on the work of foreign authors, in whose works we find the conceptualization of the digital society, namely: O'Reilly Tim "WTF? What's the Future and Why It's Up to Us." [O' Reilly, 2017, p. 224]; Rose David's "Amazing Technology. Design and Internet of Things" [Rose, 2018, p. 135]; Christopher Steiner "Total Automation. How computer algorithms change lives" [Shestakova, 2015, p. 33]; Schwab Klaus "The Fourth Industrial Revolution, Forming the Fourth Industrial Revolution" [Shvab, 2019, p. 332] and others.

Post- and transhumanist discourses view digitalization as a trend toward the increasing use of technology in a variety of contexts, from artificial intelligence theory to human and societal conditions in the face of ultra-rapid changes inherent in the digital world. analysis of social consequences arising as a result of total accessibility of university education and blurring of ideas about its role in the digital society (I. Afanasenko, V. Banakh, O. Vodennikov, V. Voronkov, M. Ivlev, V. Inozemtsev, M. Kirichenko, M. Maksymenyuk, V. Nikitenko, R. Oleksenko, O. Puchenko, V. Sosnin, O. Fursin, I. Shestakova, etc.) [Afanasenko, Borisova, 2018, p. 7; Inozemtsev, Ivlieva, 2020, p. 111; Sosnin, Voronkova, 2015, p. 24; Shestakova, 2015, p. 33; Puchenko O., Puchenko N., 2019, p. 95; Shestakova, Polanski, 2018, p. 412.]

Despite the availability of a number of sources, the problems of the impact of digital technologies on the development of human and social capital in the digital society remain unresolved and insufficiently analyzed. that the digital society is not standing still, but is constantly generating a new set of problems related to the impact of digitalization on individual and social life.

The purpose of the article is to analyze and systematically comprehend the problems and challenges of human existence in the digital world and its ultra-fast transformations, conceptualize the impact of digital technologies on the development of human and social capital.

Presenting main material. The qualitative leap in the speed of socio-technological development in combination with its concentration in the field of information and communication technologies determines the uniqueness of the new reality of the digital world. The physical reason for this new pace of development lies in the unique properties of digital technologies, namely – the universality of their application, making them the driver of all scientific and technological progress, as well as the specific temporality of their own development and distri-

bution, micro-dimensionality and virtuality, their low cost, resource intensity and unprecedented mobility.[Shestakova I., Polanski S., 2018, pp. 412–417]

In a broad sense, digitalization is defined as the creation of new information-based systems, processes and structures that extend to all spheres of society, followed by the involvement of people in work and life in digital reality. It is the process of transforming various physical or analog actions into digital information systems. Thus, the term “digitalization”, which was originally interpreted as a new way of storing information, has today gained new understanding, new meaning and development, which provides an innovative approach to solving complex multi-level information and communication tasks based on informatized entities. That is why digitalization is considered as one of the defining trends that shape the future. [Sosnin, Voronkova, 2015, p. 24–31; Puchenko O., Puchenko N., 2019, p. 95]

Thus, the positive trends in the formation of a new social reality, due to the specifics of digital society, V. Inozemtsev and M. Ivlev include the following: 1) the creation of a new organization of labor and the emergence of new forms of employment, which in turn leads to new professions new requirements for professional competence; 2) the formation of a new class – the “class of intellectuals”, represented mainly by professional and academic experts, people of science and technology, who participate in the management and formation of information flows; 3) allocation of a new form of capital – “public”, owned by a market entity that operates in the space of public communications, which, in turn, allows you to strengthen a positive image, increase public confidence, etc. ; 4) the emergence of “electronic democracy”, which involves the implementation of activities through modern information and communication technologies. [Inozemtsev, Ivlieva, 2020, p. 112]

At all levels of modern life over the past few decades there have been dramatic changes. In this new reality, it is critical not only the emergence of a new information and communication field that has radically changed the usual infrastructure of individual and social life, but also the explosive growth rate of change caused by the breakthrough development of digital technologies. The uniqueness of the present moment also lies in the fact that radical changes are taking place in real time, creating both unprecedented opportunities and problems that humanity has never encountered in its history.

Another feature of the current stage of development of information communications and cognitive technologies is that they have intervened “in the holy of holies”, in the field that makes a person intelligent [Shestakova I., Polanski S., 2018, p. 412.] , and human society distinguishes it from any other biological communities. Thus, the rapid development of digital technologies determines the inevitability of radical social changes that occur in front of our eyes and are embodied in such new concepts as “information (digital) society”, “digital civilization”, “digital world”, “information (digital) era” ; the third, and now the fourth, industrial revolution, the “information (digital) revolution.”

The transition from relative technological stability to the era of ultra-rapid changes in technological infrastructure, which coincided with the transition to the digital age, is interpreted by scientists as a qualitative leap in the pace of

development. If in the pre-digital era radical changes in the technological environment and the resulting transformations in society were spread over time for at least several generations, giving people the opportunity for gradual evolutionary adaptation, the current pace of technological modernization has accelerated so much that radical socio-technological changes occur throughout human life. [Shestakova, 2015, p. 47–51]

The impressive speed of development of digital mobile devices, from seemingly incredible mobile phones to modern smartphones, which immediately became an integral part of human life and humanity, sets the trend for a possible merger of man with increasingly powerful intelligent machines. Mobility and proportionality, compliance with the human brain and senses makes these devices as a continuation of man, which, on the one hand, repeatedly enhances its specific human qualities and abilities, and on the other – frees the human brain from its usual functions with unpredictable consequences. primarily from the ability to accumulate, analyze and transmit information. The speed with which this is happening suggests that we are witnessing another revolutionary process, which may result in a symbiosis of man and the intellectual machine, accompanied by profound transformations of society and possibly personality. [Shestakova I., Polanski S., 2018, p. 413.]

New computer technologies appear both as a prerequisite and as a consequence of new relationships in work and production. Total digitalization and the progressive development of intelligent machines lead to the devaluation of human labor, changes in the quality and volume of the labor market, to the revision of ideas about the implementation of the profession as a core value. Thus, today it is already generally accepted among researchers the view that “artificial intelligence programs will inevitably increasingly encroach on more highly skilled jobs”. [Ford, 2016, p. 326]

Experts believe that in the next 10–20 years, information technology will penetrate into most areas of human activity. The peculiarity of the new technological revolution is that there are fewer and fewer areas of activity where man could be more productive than a machine. First of all, workers who are deprived of any economic, political or even artistic value run the risk of losing their jobs. Demand will be those employees who will have knowledge of technology and the ability to think creatively. Another important factor for the employee of the future will be the ability to communicate with other people, the ability to quickly integrate into the team and active interaction with the team. Stress resistance, high organization and mobility will also be important, as it is likely that remote work outside the office, flexible schedules and the ability to work from anywhere will remain in our lives for a long time. [Shestakova, 2015, p. 133]

The temporal acceleration of the pace of development of the digital world makes real in the near future the prospect of reducing the vast sphere of intellectual work to a very narrow sector, where only the highest forms of creativity will be required (basic science, top management, etc.). One of the reasons for this is the automation of many processes, the role of artificial intelligence, as a result of which professions based on repetitive actions will be at risk. Instead, it concerns the creative industries less, which is one of the strategic reasons for strengthen-

ing their development. [Shvab, 2019, p. 426] Therefore, one of the key skills of the present and the future is creativity, as confirmed by the World Economic Forum in Davos. The rapid erosion of mass professions and the possible reduction of the labor market requires an appropriate response from the government and society, the need to form national models of economic development.

Due to the rapid development of digital technologies, there is a fragmentation of different age groups due to the limited ability of people to adapt to the changing socio-technological environment. It is also worth mentioning that some employees have phobias, which are caused by an insufficient level of mastery of computer technology. While welcoming new trends (competencies, digital economy, industry 4.0, human capital, new professions, etc.), it should be borne in mind that at the same time they have difficulties and problems, in particular: what to do with old professions, how to employ people, who did not have time to receive appropriate training and knowledge on how to develop vocational education, improve the relationship between education and business. [Inozemtsev, Ivlieva, 2020, p. 113] It is quite possible that the next generations, born in the conditions of a permanent socio-technological revolution, will not be so prone to such fragmentation.

The peculiarities of the modern digital generation are determined by the expansion of cognitive and epistemological spheres, which is accompanied by the development of new cultural competencies: the ability to think critically and the ability to learn throughout life. When talking about innovation, we should not forget about the risks they involve. In particular, it is artificial intelligence, security, ethical aspect, digital propaganda. The latter are characteristic of both Ukraine and the world as a whole. In our opinion, any technology must be accompanied by an appropriate system of value coordinates, which are still insufficiently balanced during the transition period. Therefore, it is time to update the development of the axiological basis for determining the relationship between digital and humanitarian dimensions of value support of processes. That is, it is an answer to the question: why, why, how and what motivations will determine our techno-sociogenesis at the beginning of the third decade of the XXI century. And these are precisely the questions to which we will not be able to answer without involving the interdisciplinary potentials of the humanities.

The relationship between consumption, technology and morality in modern science is an issue that requires a separate thorough study. But in the 60s of the twentieth century a number of scientists have drawn attention to the fundamental impact of technology on the development of social values. [Inozemtsev, Ivlieva, 2020, p. 114] Thus, they found that technology, as a component of human existence, influences the formation of social consciousness, which, in turn, is in dialectical connection with morality. Technology shapes a person, the principles of his behavior, moral choices. The combination of the latest technologies with the ideologues of neoliberalism and its highest value – unlimited consumption – can be considered a phenomenon of the XXI century. Goods and services made and provided by new technologies have become more attractive and, most importantly, more affordable. In this way, liberal civilization through the techno-

logical sphere forces the formation of a system of personal and social values in a certain direction.

Accordingly, no modern country can meet the modern requirements of Industry 4.0 without fundamental reforms of the education system, the organization of continuous monitoring of changes in the labor market and taking into account the trends, including non-standard forms of employment. For example, in 2019, scientists at Oxford University predicted that in the next ten to twenty years, almost half of the jobs in the United States will be occupied by computers. According to experts, by 2030, as many as fifty-three professions may disappear or change significantly. Among them are currently popular in the Ukrainian labor market: accountant, notary, lawyer, consultant, copywriter, proofreader, journalist and translator. [Titarienko, 2020, p. 24] However, these areas still receive a huge number of applications from entrants during the induction campaign. Instead, professions such as space pilot and pilotess, ethics manager, digital rehabilitation consultant, elderly companion, personal memory curator, virtual reality travel manager, highway controller, body parts manufacturer, digital advisor may be very relevant. currency, memory surgeon, garbage designer. The following professions will also develop and become more popular: artificial intelligence management, data analysis and management, digital promotion, digital service, digital sales, digital finance specialist, digital currency consultant, personal pages editors on social networks, social media specialists in cybersecurity.

Therefore, in response to the challenges of Industry 4.0, it is necessary to develop 4.0 universities capable of resolving many of the contradictions of current trends in the digital world. A significant part of higher education institutions demonstrates a low degree of their readiness to work in the conditions of Industry 4.0. Educational strategies need to be significantly changed today to prepare people for the changes associated with process automation: to focus on the development of soft skills, creative, cognitive and other skills. After all, it is the new professional competencies of the employee that become the key to his social dynamics. [Sosnin, Voronkova, 2015, p. 24–31]

In addition, the digitization process has intensified significantly during the Covid-19 pandemic. Millions of people have begun to actively use digital platforms. It is obvious that Covid-19 also became one of the stressors that significantly affected the inner world of people. In such conditions, mental tension increases, the likelihood of affective states and cognitive impairment increases, people's adaptability to new conditions decreases. [Shchielkunova, Husarova, 2020]

Since digitalization is wedged into the moral and legal space of society, the field of analysis of human innovation and technology must necessarily include an ethical component. Moral norms and laws, being the laws of human coexistence, should protect the individual and communities from such a threat to the future as "the subjectlessness of human development" caused by high technology. [Afanasenکو, Borisova, 2018, p. 7–11] A person's ability to self-control and moral evaluation of their actions on the basis of understanding the responsibility for their activities is expressed in the form of awareness of the socio-practical significance of their actions. Therefore, in our opinion, in the future there will

be an urgent need for people who can critically evaluate the data collected using algorithms. Accordingly, the relevance of the philosophical and humanitarian component in education and systematic understanding of the new reality will come to the fore.

Thus, the living space changed, and with it changed the being-in-the-world, which for a long time, based on the authority of M. Heidegger, was considered unchanged. Real space ceases to be vital and is even easily replaced by artificial. Given the spatial identification of man, at the same time raises the question of human life. In general, in the modern discourse of the philosophy of culture, the human personality is considered in the circle of the world of life created by him, because man is always rooted in being.

Conclusions. In the digital age, the latest technological relationships, artificial intelligence, and the digital economy have become an integral part of people's daily lives. Information and communication and digital technologies are transforming almost all segments of social infrastructure, including such basic ones as work, education, mass communications, trade, and management. At the same time, they specifically affect a person, his ability to accumulate, analyze and transmit information, which, in turn, form the basis of human identity. Therefore, modern society needs people who know how to socialize in a fleeting society, creative and active, competitive and competent, with flexible critical thinking, capable of change. System dynamics, the development of the technological world have an extremely powerful influence on the ideology and worldview of modern man.

Today, a new generation of young people has grown up – the digital generation, which has a predominantly technical mindset and somewhat other moral and ethical guidelines, from which full-fledged humanistic and humanitarian elements have been largely removed. Therefore, the problem of forming this type of personality, which focuses not only on the requirements of modernization of concepts of education, but also the need to revise fundamental ideas about human destiny and basic existential values, focused on preserving spiritual and moral identity and preserving cognitive and creative potential. The need for the formation of new ideas and values, which will help to adapt to the rapid changes of digital civilization, is especially acute.

The modern period of civilization is characterized by changes that affect all spheres of human life. The rapid pace of socio-economic transformation in the country, changing values in society, increasing information and further tendency to expand management functions in professional activities have led to changes in society's requirements for higher education in training future professionals. The ability of specialists to adequately perceive complex situations, evaluate them correctly, quickly adapt to new cognitive situations, purposefully process existing information, search and supplement it, know the patterns of its optimal use, predict the results of activities using their intellectual and creative potential.

Thus, the new global economic architecture in the transition to the sixth technological mode, the main vectors of which are artificial intelligence systems and global information networks, creates conditions and needs for a fundamental revision of educational strategies and moral and ethical competencies of future

generations. We must also recognize that in the context of the crisis of democracy and the neoliberal globalization scenario, the fragmentation of the world is once again forcing us to consider that education and science are important structural and strategic resources for the development of national economies. That is why the definition of clear guidelines in these areas is an extremely important task of modern humanities, especially social philosophy, philosophy of technology, philosophy of education and applied ethics.

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