Introductory article

Education between Technology and Values

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ABSTRACT

The world as we know it is rapidly changing. All of that for which educated people have been working for so many years seems to be losing its value due to the quick decisions, passivity, deep-rooted hatred and lust for power. Ubiquitous technology offers us numerous attractive possibilities, thanks to which we can zhoosh education, change the system and support younger generations. As can be observed in modern schooling, these new approaches are ineffective; they place importance on quantity instead of quality. Teachers and students became enemies, even though they should be allies. Through a quick electoral decision and infatuation with sweet lies, people enable the spread of hatred towards other people, negation of their needs and suppression of the urge to make changes, not just in the educational system but also in different areas of modern living. What the current education system is missing is the opportunity to actually apply knowledge outside of school, outside of university and considering individual interests. Otherwise, we just land up with the production of officially educated people, rather than actually educating people. No one can satisfy everyone; however, through education and responsibility, man can strive to change the system into one which will be more supportive for other generations, and most importantly, prevent past history from repeating itself.
Keywords: Artificial Intelligence (AI), order, learning, politics, teachers, pedagogy

Introduction

For some time now, we have been living in a world of rapid turbulence in the sphere of the values we espouse. At the turn of the 20th and 21st centuries, it even seemed that we had to deal with the end of history (Fukuyama, 1992). The United States and the North Atlantic Treaty Organization had no counterbalance. It also seemed that there emerged one fairly consistent value system.

However, in the 21st century, the world order started to change. Foremost, there emerged, or became more visible, political centres which do not fit at all into the Greek-Judeo-Christian tradition. Thereupon, also the basic values of the Western world (at least those declared), such as democracy, the rule of law, or the Platonic triad of primary values (good, truth, beauty), became no longer a benchmark for those centres and cultures (Applebaum, 2020). Even though it is not an external enemy of the Western order of values, which appeared to be the real problem (for example, China, Iran, Russia), those are the inner problems of the Western civilisations themselves (Han, 2015). Those, in turn, are the result of both politicians' indolence as well as the intellectual and moral shortcomings of the citizens.

Both problems are deeply rooted in unwieldy educational systems. In a properly planned educational process, there ought to be harmonious skills development, based on the knowledge and the value sphere. Deficiencies in one of those areas lead to incapacity or confusion over educational priorities.

The old Confucian principle saying about two levels of learning for ages was the absolute basis of pedagogy (*learning without thinking* is useless; *thinking without learning* is dangerous). Whereby, thinking/wisdom should also be related to the values sphere.

Currently, when we have a brush with fake news expansion, the created reality of simulacra (Baudrillard, 1994) and also with unwieldy, dishonest and clinical politicians, one has to reflect upon the condition of the political audience and media performances. How efficient in action both are and how the values sphere relates to this (Kondrla et al., 2024).

Impact of Technology

When the world takes such a civilizational leap, there follow rapid changes, which require acquiring new behavioural patterns (Toffler, 1984). New qualifications are rapidly being demanded of employees, the educational programmes of educational institutions are expanding but still cannot keep up with the rapid change (Alam et al., 2022). It also creates a disintegration of social classes since success and a place in the social structure are the results of different game rules. Those who recognise the newly emerging order are promoted in the social structure. The others try to keep their positions or become marginalised. The last technological challenge

that we commonly have a brush with is, of course, Artificial Intelligence (AI). It seems that as it was in the case of computers sooner or later, there will be a division between those, for whom the use of new technological solutions will become as natural as the air they breathe and those others, who will get lost in the new reality (Fiialka et al., 2024).

If we factor the educational process in, whose effect has to be knowledge and skills, then education must be based on technology, and itself is to some extent to transform into technology (Assanova et al., 2023). For many pedagogues, it is hard to swallow, since a complete education should be integrated with personality and value system formation (Binetti & Kralik, 2025). However, there is no doubt that sharing knowledge and praxis training must be based on objective setting and choosing proper teaching methods, and exams and tests are a form of quality control of the whole process (Alam, Ahmad & Biryukova, 2024). Thus, we have a brush with a typical technocritical qualification production, whose bearers are alumni.

The problem of educational systems, which are oriented toward effectiveness, is a maximalist attitude. System devisers (politicians along with education specialists) would like to get as many diversified learning outcomes as possible, but do not really care about students' interests, nor human mind capacity, nor the usefulness of those learning outcomes within alumni's lives. Overloaded programs result in us not learning anything deeply because we have to learn too much superficially so as to pass exams, get a certificate confirming completion of the following educational stage and to go on to the next stage.

In formal education, an extensive model comes to dominate the intensive one, which means that we teach as much as possible, but we teach almost nothing well enough, so alumni could use this knowledge after graduation. It would be worthwhile to inspire pedagogy with andragogical ideas and link the teaching contents with practice/ambient reality (Knowles, 1975). Pedagogical authorities well know it, but it never transfers to a political will. As a result, systems constantly stay scant and unwieldy, and on this score, they are criticised by everyone (besides the politicians in power). In this way, lack of agency extends to everyone starting from a student, through alumni and scholar pedagogues, ending up with politicians. If we therefore accept the thesis that education on its own is educational technology, then surely it was not created by the one who knows life but by some demiurge-psychopath. Learning in a formal system more often causes sorrow than satisfaction. And no one can do anything with that.

We can also assume that technology should be a tool for efficient and effective education. In such a case, pedagogical studies should already offer their students a proper educational programme, in which technology will play a crucial role/will be one of the priorities. And after studies, from time to time complementary training. Already mentioned, AI presents a real challenge (Kic-Drgas & Kılıçkaya, 2024), but support for educators is needed even at lower stages, in the form of instruc-

tion for using simple applications and widely available free tools. This cannot be done by volunteers alone, with constant lack of finances, without social support, without the authority of a teacher and without education. In any case, due to the high involvement connected with underfunding, it is teachers alone who become the volunteers, performing duties in extra moments during their leisure time, involving their family and paying for teaching aids with their own money. And this brings us to the second key problem axiological chaos.

VALUES ORDER DECOMPOSITION

The beginning of the 21st century brought extraordinary phenomena in social life (Malo, 2021). Increasingly, people without competencies began to rise to prominent positions and influence, and in action, it additionally appeared that they were morally disabled. What previously was just an accident, rarity and exception to the principle, now became one of the rules of social world functioning. It is the most prominent in the world of politics because there for such people, it is hard to hide their incompetence and character flaws, due to media activity (Levitsky & Ziblatt, 2018).

Brexit and then elections in the United States and many other European countries, convinced us that the highest positions are no longer reserved for golden-collar workers, with a reliable educational background, graduates of prestigious universities, and representatives of the intellectual elites. Anyone can become president or prime minister journalist, man from nowhere with difficult-to-find past or even with judicial sentence for rape and fraud.

Completely corrupt parties began to gain prominence, despite proving their fraud, manipulations and funding by the Russian secret service. Moreover, representatives of those parties foment hatred towards different types of minorities, declare homophobia, xenophobia and a will to destroy everything that is not concurrent with their "traditional" values (Keyes, 2004). In many cases, one can feel as if Western societies have regressed to suffragette times. It appeared that knowledge, achievements, education and order cannot win with screaming declarations, manipulation and sleight of hand.

For intelligent people, who till this moment were convinced that only education and work lead to a responsible social position and success (Lamri et al., 2018), the image presented above is a cognitive shock. It is a source of cognitive dissonance, which cannot be reduced. For so long, we have been building a conciliatory civilisation political commonwealth for which the development and coexistence of different value orders would be something natural. Now it appears that we are turning to chaos, conflict, division and war of attrition.

This situation is especially hard for teachers of different levels, who have become unreliable towards their students. We offer hard work instead of TikTok because we

still believe that success depends on education and investment for development despite data concerns, privacy, and loss of personal space etc (Alam et al., 2024). However, generations coming into the labour market, having material security in a form of their parents' assets, offer their own solutions. It seems to them that they do not have to do much, and they can support those who are "cooler".

Political disorientation does not concern only the young ones (Harari, 2019). The political situation of disoriented societies somehow reminiscent 1930s. Societies are seduced by deceptive slogans, which seem attractive only on the surface. Just a few see the consequences of their choices. In the foreground are visible just promises and sweet lies. There is more to this than meets the eye not though for citizens or country but lust for power and gain, regardless of social costs. In the background, which is entirely blurred, are: crises, marginalisation, collapse. Fascism had similar beginnings. It had fascinated societies and then drove into brutal violence, which backfired on them. Hell, which fascist Germany inflicted on the European nations affected themselves. Regular citizens, who maybe did not take a part in extermination of Jews, Gipsies and Slavs, later was boiled alive in the basements of Drezden (Allied air raids) or dragged out of a house, ravished, raped and banished by Russians. It all started with a quick electoral decision. The intelligent person sees these dangers! (Stan & Pavlikova, 2024; Tkacova & Pavlikova, 2024).

Conclusions

It seems that we live in times of a breakthrough. The old theories are unable to explain the new reality. Many intellectuals announce the end of civilisation and prophesy chaos, which will lead to war and, in the best case, to attrition of modern neo-tribes, fierce in imposing their ideology on others. They withdraw from social life, emigrate to more stable democracies or go on so-called internal emigration, dropping their scientific activity. There is a fear that in the future, they will not be willing to undertake any political activity at all, which will reinforce the populist mandate even more.

Technology, which has always had a supportive role in education, has now become a key element in terms of social influence and informal education. Technocrats, often treated as subservient by humanists, sometimes even with disdain and contempt, empowered themselves in some way. New elites, devoid of moral dilemma (or even any morality), have taken over and used the competencies of technocrats. For the old elite, the conclusion is pretty obvious: either you become more proficient in the use of technology, or a completely new order emerges. Either we control AI, social engineering and deepfakes, or we stop understanding the ambient world.

This challenge is not just for education on each stage, but also for the new set of existential questions, which we have to answer relatively quickly so as to redefine our modus operandi.

Learning objectives should also be redefined. In the world of AI and ubiquitous Internet, the priority should be harmonious connection of power with thinking, technology with values. The Prussian education system, geared to acquiring a lot of information and the dictatorship of traditional pedagogy, are no longer defensible. Unfortunately, until now, there is no reflection in scholars' societies. As if they did not notice that along with the technological leap, we have a brush with the new values order emerging, in which we all will have to survive somehow. Not to kill each other. Moreover, also understand.

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