

knowing/powerful -ignorance and impotence are privations.

– A thing characterized by negative existentials alone is not possible. -The omnipossible is necessary Version 2A

– God is a self-sufficient entity.

– The opposite depends on everything, including the truth of contradictory propositions.

– A condition of it's reality would be for example, a largest number, impossible figure or married bachelor.

– No false statements obtain.

– Therefore, neither does a thing contingent upon them.

– A self-determined being has all it's requirements met independently of anything else.

Version 2B

– God is a being whose essence it is to exist. -The opposite is a being whose essence it is to not exist -Therefore, no such thing exists but God and his creations. Version 3

– The opposite of a morally perfect agent is one wicked in all that it does.

– An omnimalevolent deity causes maximal suffering.

– To suffer is to be denied pleasure and inflict pain.

– A omnimalevolent being takes pleasure in the suffering of others.

– It is worse to cause your own suffering.

– An evil deity always does the worst it can.

– A omnimalevolent being denies itself pleasure.

– But then it doesn't cause maximal suffering.

– No such being is possible.

– Suppose however, this being does wrong to all but itself. -Then it does not cause maximal suffering.

– A supremely wise, just and merciful God can both do right by itself and all other spirits.

Usually, the opposite of something positive is itself positive. For example, a person that contrasts with a man who is kind, short, fat, ugly, white, liberal and straight would be a women that is mean, tall, slim, pretty, black, conservative and gay. A creature that is not a cold-blooded, exoskeletal invertebrate must be warm-blooded, endoskeletal vertebrate. Contrary to a moving particle that is spin-up emitting a repulsive force will with a stationary antiparticle which is spin-down that attracts. The inverse of a bounded straight line will be an infinite curved line. Finally, the antithesis of mercy is justice. When it comes to the Omnipossible, there is no "flip side" but something totally void of all characteristics. To say the former is not, is to say that not is.

ONLINE EDUCATION FROM THE PERSPECTIVE OF PHILOSOPHY OF TECHNOLOGY

Sun Wei, Godz N.B.,

National Technical University "Kharkiv Polytechnic Institute", Kharkiv (Ukraine)

1. The origin and development of online education

Online education is a form of distance education, and distance education can be traced back to the period of slave society. When hieroglyphics appeared in Egypt and oracle bone inscriptions appeared in China, knowledge could already be spread through writing. In other words, knowledge can be recorded and spread through words. At this time, there is already a phenomenon of time and space separation, teaching and learning in different places. Later, printing appeared, and the writing method of books changed from the original handwriting method to the printing method, which greatly increased the speed of text reproduction and promoted the development of distance education at that time. The above distance education is the predecessor of modern online education and the earliest origin of online education. After modern times, with the advent of the Internet and multimedia, distance education is generally understood as online education in a narrow sense. But in fact, the development of online education is mainly

in the modern period, and has experienced four important periods:

The first period was before 1990. At this time, informatization brought about changes in educational tools and educational methods. Media such as projectors, radio, television, audio and video began to appear in the classroom teaching process, especially radio and television. The use in the education process indicates that distance education has developed to a certain degree.

The second period was from 1990 to 2000. At this time, the Internet has developed rapidly around the world, and online learning has appeared on the Internet. Many countries and regions have begun to build distance education pilots in colleges and universities.

The third period is from 2000 to 2010. At this time, the Internet began to mature in many countries and regions in the world, the media became rich, learning through the Internet became popular, and online education was gradually popularized.

The fourth period is after 2010, when the mobile Internet is gradually developing and popularizing, online education resources are greatly enriched, online education platforms are developing rapidly, and online education models and related theories are becoming more mature.

2. Technical Philosophy Answers to Related Questions in the Process of Online Education

As an education method in a modern education environment, online education is inextricably linked with modern education technology, and has attributes consistent with technology in the general sense.

Technology reduces the distance but alienates people. Online education media has greatly reduced or even disappeared the distance between people, but the sense of intimacy between people has not increased as a result. Heidegger once said that in the relationship between man and technology, human beings have no power to fight back against technology and are likely to be at the mercy of technology. In 1950, when Heidegger was in, the impact of technology on mankind had reached such a degree in his opinion. Today, technologies such as artificial intelligence and virtual reality have penetrated into the field of education. In this process, online education is relatively In traditional offline education, emerging technologies obscured people's existence, people are forgotten, and people lose themselves in this way [1–3].

Therefore, we should think about whether the rule of technology is beyond what we can bear, and whether technology has destroyed the nature of human beings. We use technology for online education, but we should not lose the ability to teach and communicate face-to-face, and technology should not be obscured. The person itself. In other words, we do not reject but should not be addicted to online education.

Online education makes the education process lose focus. In the process of online teaching, the organization of knowledge tends to be fragmented, and the learning process tends to be autonomous and networked. Without the sense of ritual in the conventional classroom teaching process, the focus of teaching and learning events (eyes, expressions, movements) is lost. Exchanges, etc.). This will inevitably lead to students' randomness and passivity in the learning process [4–6].

Therefore, we must reflect on technology in the process of online education and adjust technology under the premise of accepting technology. We must not let the online education process lose focus, and we must return the focus of education to people.

The essence of online education is the embodiment of human's essential power in education. Whether online education is good or bad must be measured by human development. After online learning breaks the limitations of time and space, it becomes possible to learn different knowledge during school hours. From this perspective, online education effectively serves the development of people. At the same time, online education also makes lifelong learning. More feasible, which also confirms that online education can promote human development [7–8].

At the same time, the design of online education should also consider the following questions: Has the education process improved the dignity of teachers and students as human beings? Has it really promoted the all-round development of people? Has the students'

intelligence, physical strength, moral thinking and communication skills been cultivated? The most important core is human development [9–11].

Democratization of the online education process is the best application of technology. The online education process must be democratized, and every teacher and student must participate in teaching activities. This is the best way to use technology. As an educational technology, the key to online education lies in how the society constructs it, how we design it, and how every student can participate.

Summary

We must be vigilant about technology control and should not lose focus in the online education process. The development of technology is based on human development. In the process of organizing online education, we must strive to benefit everyone who participates. To sum it up in one sentence, in the process of online education, we must pay attention to people themselves.

References

1. Wojciech W. Gasparski & Timo Airaksinen(2021).Praxiology and the Philosophy of Technology.Taylor and Francis.
2. Yan Shigang. (2021). Fifteen Lectures on Philosophy of Educational Technology. Modern Distance Education Research (03), 113. doi:CNKI:SUN:XDYC.0.2021-03-013.
3. Lu Rui. (2021). Research on artificial intelligence ethics from the perspective of philosophy of technology (Master's thesis, Harbin Normal University). <https://kns.cnki.net/KCMS/detail/detail.aspx?dbname=CMFD202102&filename=1021594520.nh>.
4. Fan Ziniu, Jia Wei & Wang Hua. (2017). On the "is" and "do" in the philosophy of educational technology-based on the perspective of heterogeneous practical philosophy. Modern Educational Technology (07), 54-60. doi:CNKI:SUN:XJJS.0.2017-07-009.
5. Gao Shangrong. (2016). Strategies for the construction of teacher ethics from the perspective of the philosophy of educational technology. Educational Ethics Research (00), 215-224. doi:CNKI:SUN:JYLJ.0.2016-00-026.
6. Li Jianyao, Chen Li. (2002). A Probe into the Philosophy of Educational Technology. Audio-visual Education Research (04), 9-13. doi:CNKI:SUN:DHJY.0.2002-04-002.
7. Tao Yang. (2015). The penetration of "Technology Philosophy Education" in junior high school information technology classrooms. Modern Educational Science (Middle School Teachers) (03), 28+18. doi:CNKI:SUN:XDAX.0.2015-03 -013.
8. Li Shigai & Li Hongmei. (2007). Philosophy of Educational Technology from the Perspective of Philosophy of Technology. Audio-visual Education Research (03), 22-25+39. doi:CNKI:SUN:DHJY.0.2007-03-009.
9. Lin Xiaoqin. (2011). Philosophy of Educational Technology. Journal of Chongqing Institute of Education (04), 95-97. doi:CNKI:SUN:XQJI.0.2011-04-023.
10. Ma Zhouzhou. (2010). Interpretation of Zhuangzi's Educational Technology Philosophy. Audio-visual Education Research (09), 44-48+63. doi:10.13811/j.cnki.eer.2010.09.015.
11. Li Shijing, Li Shigai & Wang Yue. (2009). The application of network education from the perspective of philosophy of technology. Science and Technology Information (34), 270. doi:CNKI:SUN:KJXX.0.2009-34-233.