

Horodyska Olga,
Candidate of Philosophical Sciences
(Ph. D in Philosophical Sciences),
Associate Professor,
Associate Professor of Philosophy Department,
National Technical University
“Kharkiv Polytechnic Institute”,
Kharkiv, Ukraine

ONLINE STUDYING AS A UNIQUE EXPERIENCE

Contemporary world produces many opportunities and means for the one to find oneself, to realise the self, to become someone the one really wants to. Online education is one of such means to change essentially the way of self-awareness and self-realisation. Surely, education for the moment has multiple forms with different aims though it needs to be as flexible as it is possible to satisfy rapidly changing demands of students and life circumstances. There may be mentioned the Open University phenomenon with open access that allows people to study from home in their own time. For example, Apple’s iTunes U provides a download service for lectures resources from universities around the world.

Thus, the prospect of learning from Harvard from the own bed-room is getting closer. The type of “self-service” degrees available through the Internet are one model, but there are other options that could emerge, such as part-online and part-campus. Now it’s worth to speak about further education college that students only go to when they really need access to the research, their senior lecturer, their supervisor of studies face to face. Students can do it from a distance, having peer-to-peer learning and using some of the things they are used to, like social networking, for exchanges of ideas and papers. So, in the online world the ones don’t need to fill buildings or lecture theatres with people and they don’t need to be trapped into a lecture timetable. Students don’t need to go to a university and hear someone who may or may not be the best in their field when students can go on to iTunes U and listen to a lecture by the very best. There can be produced relevant tele-visual materials and get them to the ones on YouTube, on iTunes U or even on the web. Online education is to be a way of opening up more choice and getting beyond the big brand names of the most exclusive universities [Merlin, 2011].

The development of choice and access to quality, and people being digital natives, will transform things. OU are trying to develop services that give students exactly what they want, from face-to-face learning to the fully online process of getting the unique experience. Probably it seems to be paradox to talk about real experience here, in online world, nevertheless if we comprehend the concept in Foucauldian manner, it could be used very productively when supplying it in studying of human one on the way of the one’s self-realisation. Particularly, Michel Foucault emphasised that “an experience is something you come out of changed” [Foucault, 1991, p. 27], and such comprehension of experience seems to be the core one. Foucault considers even his writing as an integral part of the personal experience because it works as something that changes a person: “When I write, I do it above all to change myself and not to think the same thing as before” [Foucault, 1991, p. 27]. Obviously, Foucault assesses experience “as a crucial fundamental condition for human one to be the self, to occur actually, to be fulfilled. It deals closely as we noticed with the personal searching for truth and with living according to this truth” [Horodyska, 2021, p. 17]. Definitely it is related also to the online experience including studying as far as online education presupposes the most individual trajectory of studying with exclusion of everything which is seems not useful or even alien for the one who studies.

So, the individual creates the one’s own space of living which is possibly unclear for others and seems to be the fantasy like fiction. In personal human existence it may be expressed in the position that “an experience is neither true nor false: it is always a fiction, something constructed,

which exists only after it has been made, not before; it isn't something that is "true", but it has been a reality" [Foucault, 1991, p. 36]. It is enough consonant with the purposes and means of online studying because all the social networking, iTunes U, YouTube and web already became certain instruments of the "technology of the self" process. Foucault defines "technology of the self" as "reflected and voluntary practices by which men not only fix rules of conduct for themselves but seek to transform themselves, to change themselves in their particular being, and to make their life an oeuvre" [Foucault, 1994, p. 545]. Moreover, studying with the senior lecturer or the one's supervisor of studies face to face seems to be close to such kind of experience as care of the self. Literally "in the practice of the care of the self, one appealed to another person in whom one recognized an aptitude for guidance and counselling, one was exercising a right" [Foucault, 1986, p. 52-53]. So, here another opportunity given by the online education takes place when students must not listen someone who may or may not be the best in their field (as it may happen in traditional educational conditions) but they can go on to iTunes U and listen to a lecture by the very best.

Surely, there are a number of complications for the one to aware and to realise oneself in the process of online education. Though all the opportunities it may give form one and the only experience for human. Furthermore, online education becomes the really working instrument of unique personal experience which is so demanded in the world nowadays.

References:

- Foucault, M. (1994). *Dits et écrits, 1954–1988. T. IV, 1980–1988*. Paris: Éditions Gallimard.
- Foucault, M. (1991). *Remarks on Marx: Conversations with Duccio Trombadori* (trans. by Goldstein, R.J. & Cascaito, J.). New York: Semiotext(e).
- Foucault, M. (1986). *History of sexuality. Volume 3. The Care of the Self* (trans. by Robert Hurley). New York: Pantheon Books.
- Horodyska, O. (2021) Care of the self as Limit-experience. *Вісник Харківського національного університету імені В.Н. Каразіна, серія «Теорія культури і філософія науки», випуск № 63*. С. 15-22. <https://periodicals.karazin.ua/thcphs/issue/view/1121>
- Merlin, J. (2011) Going to Harvard from your own bedroom. *BBC News. Business*. 21 March 2011. <https://www.bbc.com/news/business-12766562>

Дишкант Т. М.,
канд. філос. наук, доцент,
доцент кафедри філософії,
Харківський національний технічний університет
«Харківський політехнічний інститут»,
Харків, Україна

ІННОВАЦІЙНІСТЬ ТА СПАДКОЄМНІСТЬ В ОСВІТНЬОМУ ПРОЦЕСІ

Ознаки настання нових часів для освіти стали проявлятися з розвитком цифрових технологій. Було дедалі очевидніше, що ця сфера не уникне впливу отримання інформації особливим способом, саме дистанційно. Постмодерний світ однієї зі своїх особливостей має певне відношення до часу. Інтернет змінює конфігурацію простору на горизонтальні відносини (простір – це порядок співіснування об'єктів та явищ) та «стискує до точки» часову послідовність. Якщо раніше передбачалося в основному послідовне просування у засвоєнні інформації (прочитати книгу, що називається «від А до Я»), що робило необхідним часовий процес (а час – це і є процес зміни), то зараз користувач може одночасно