"Digital generation" and knowledge in human sciences: teaching communication experience

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Abstract. The article analyzes the current situation of digitalization in education, considers the characteristics and features of the transition to digital culture, presents the main levels of transformation of the concept of "digital culture" in the aspect of humanitarian knowledge, and identifies the main vectors of the formation of the studied type of culture. In this article, the authors aim to highlight some issues of pedagogical communication in the context of digitalization of the educational environment and the place and role of humanitarian knowledge in it. The digital space provides the teacher with ample opportunities for dialogue with the student. The task of the teacher in this case is to meet the cultural needs of students, to have the skills to work with information resources. The task of humanitarian education now is to fill the niche of dubious educational resources with interesting and professionally correct content, to form an objective attitude to the humanitarian component of education in society.

1 Introduction

At the turn of the 80s - 90s of the 20th century, the periodical pedagogical, philosophical and literary sources went through a profound discussion about what the human of the new generation would be like. G. I. Belenky [1] and other researchers argued on the need of the broad involvement of humanitarian knowledge in education, the departure from some private ideological clichés, and the training of a person in written communication in the community. The latter aspect was specifically the key one. There were also put forward some ideas of saving the written language from "the expulsion of bureaucracy and soulless official dome".

Now, in the 2020s, we may safely declare that the history of the development of the society has yielded another surprise to scientists and set off down a completely different path. At present, we are talking about the existence of the phenomena of virtual space, virtual communication, oral and written speech, mass Internet literature ("netrature"), the retial author and the retial reader, an unprecedented surge of dilettantism and anti-science in the Internet environment [2-5].

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In this article, the authors aim at highlighting some issues of pedagogical communication from the angle of digitalization of the educational environment and the place and part of humanitarian knowledge in there.

2 Materials and methods

At the beginning of our analysis, it should be noted that the "digital" or "computer" revolution did not come out of the blue to the culture and society at the turn of the century. Since the mid-70s of the twentieth century, some Western publications have set up a professional discussion about the interaction of the mass user of remote communication networks with their network administrators and with another user, as well as about the problems of professional education, taking into account the introduction of such networks. Thus, the key issues of today were predicted back then. Unfortunately, the Russian research community never rushed to focus on these forecasts, believing that the problem of educating a new type of the Soviet person [2] or a "literate consumer" [3] was more important for education, while virtual communication was only the prerogative of science fiction.

History has shown that the Internet in the countries of Eastern Europe and Central Asia appeared much earlier than the solid pavement on all their roads. Therefore, at present, pedagogy is faced with reality: the generation of students exists in virtual communication space having every necessary technical skill of virtual communication, the specific language of virtual communication and specific values [6]. Unfortunately, a significant part of such values never matches the educational model, present in the norms of educational standards and, even more sadly, in the world culture. Here is an example: one of the Internet communities (publics) of the popular social network "VKontakte" with the telling name "Philologist of All Russia" (<https://vk.com/filoluh>) offers their members a marker-stained portrait of V. V. Mayakovsky and a survey: "ShoRoKho?" The readers need to choose one of the answers consisting of the syllables of the word "khorosho" (meaning "good" in Russia). Given that this word is one of the iconic symbols of Vladimir Mayakovsky's poetry, the satirical component of the attitude towards the author and his legacy is quite obvious. The purpose of this step on the part of the owners of the community, according to them, is to entertain the reader and "demythologize" the literature. It is also obvious that the thorny path of demythologization is aimed at increasing the popularity of the abovementioned Internet community and giving it an appropriate God-fighting image at the expense of the Russian classical literature. It is noteworthy that this public is positioning itself not so much as entertaining but as educational andw enlightening.

This example is one of many thousands of examples of how education and enlightenment are presented in a most popular segments of virtual reality for the younger generation [4,7-9].

Hence, we can draw a disappointing conclusion that while the scientific, philosophical and pedagogical community was learning the essence of digital communication and the possibilities of digitalizing education, an educational alternative was already formed in the Internet environment.

The formation of the educational alternative was one of the first described by M. Prensky [5]. He argued that in digital (natural and purposefully created in an educational environment) communication, the opposition "educator – student" could be described by the metaphors "aboriginal" (student) – "immigrant" (educator). In these oppositions, students and instructors not only communicate using different languages, but also have fundamentally different cultures. Moreover, the culture of the "aborigines" is not so much more primitive, as it is associated with concepts that are completely not perceived by

untrained" immigrants ". In fact, for the successful training of "aborigines", it is indispensable for educators to study their culture first.

Moreover, it should be clear that the "aboriginal culture" is far from being as primitive as it was in the process of natural interaction, for example, between Europeans and Polynesians. The "digital generation" (students) has the same initial socio-cultural skills as educators, but differ from them in the high speed of working with information, multitasking, reliance on the visual way of perceiving information, the need for encouragement and the desire for actable forms of interaction, as can be see in the following (Fig. 1)

Fig. 1 Compliance of digital competencies of instructors with students' expectations (Development of the authors)

3 Discussion

The research approach involved an anonymous survey of students to find out what, in their opinion, competencies in the field of digital technologies are most vital in education. The results obtained made it possible to compile an anonymous questionnaire, which was to be filled out by the instructors of humanities in three Russian universities.

It is obvious that the most experienced staff are practically excluded from educational discourse and do not influence the target audience in any way in terms of their involvement in virtual communication. Hence, the high influence of false enlighteners in the Internet environment is obvious – the vacuum is filled with unskilled persons who, disguised as educators, solve their own specific tasks. Their demand arises from the fact that there is practically no communication on the issues of concern to the younger generation from the side of the professional humanitarian pedagogical environment [10].

To find out how much the specific issue of V. V. Mayakovsky's work is covered on the Internet, the authors conducted a search analysis of resources, sorted out by means of search software by greater relevance, i.e., in this case, how available it is to the mass user [11-13].

Fig. 2. Compliance of educators' digital competencies with students' expectations (Development of the authors)

Interestingly, even among the resources authored by the representatives of the professional environment - educators, there is a small percentage of marginal content. In general, the work of Vladimir Mayakovsky is covered by school and academic publications, to a lesser extent by publicism. Author's works predominate only in the personal blogs of teachers and researchers, but even there they only make up half of the content. Considering that the percentage of readers of such blogs is negligible, the impact of the instructor's communication in the Internet reading environment is minimal. A significant number of people turn to social networks or forums, where they are offered alternative knowledge, easily accessible and appealing in design and presentation, with colorful pictures and videos. For example, an illustration to the statement "We surely believe that we need to put an end to memes about the Russian classics only describing pain and sufferings, but" (https://vk.com/nevyhodya?z=photo-65438582_457244216%2Falbum-165438582_00%2Frev).

When you're a character in Russian classics

Fig. 3. Example of the community publication (https://vk.com/nevyhodya?z=photo-65438582_457244216%2Falbum-165438582_00%2Frev)

This publication dated 09.03.2021 has gained 1,200 views and 70 likes from those whose ages ranged (based on open information about the subscribers of the community) aged from 14 to 28.

4 Results

Hence, it is hard to agree with the assurances of a few researchers that if different user groups, including students, solve different tasks in the Internet environment and use digital tools in different ways, then it is impossible to talk about dissonance in the cultural and educational discourse, where instructors and students have different cultural potential and needs [14-16]. In fact, not all students feel the need for innovative content in the field of humanities. Many, at a certain stage, are satisfied with what offers their school curriculum. The interest in the humanities among a significant part of people wakes up with the accumulation of a certain life experience, at the age of 28 - 35. Within this span, the average person turns to literature and re-reads the classics or non-classical prose and poetry. As the source of explanations and interpretations of what they read, the people in this age group choose their usual forms of social educational environment – television, popular websites, social networks [17].

It is equally important that the same sources are used by the representatives of the younger generation receiving humanitarian education in search of "alternatives". An anonymous survey conducted by the authors shows that at least 30 per cent of the 1-3 year students of the bachelor's degree in Linguistics are not satisfied with the educational program in terms of presentation, so they catch up with the information from the Internet. Monitoring student satisfaction shows the following.

Fig. 4. Monitoring of students ' satisfaction with the materials of the humanities in per cent (Development of the authors)

In the descriptive part of the questionnaires, students gave the following assessments: "The instructor can not explain the material properly"; "It is a hundred-year old story"; " To complete the tasks, you've got to search for the material by yourself, since really nothing

can be found on the website (university website)"; "A bunch of outdated information; now these problems are treated otherwise".

5 Conclusion

It is noteworthy that the received assessments never mean that the material presented by the university staff is actually outdated or incomplete. It primarily shows a lack of communication between instructors and students, and students feel that they are not fully receiving the necessary knowledge or that this knowledge is not fully reliable. The Internet, in such cases, offers compensation for dissatisfaction at the expense of highly dubious, from professional angle, resources, which form in them a certain concept of the language, culture, history of an individual nation or the world as a whole. Hence, the impact and formation of the worldview of the "digital generation" is largely transferred from the educational environment to the virtual space of the self-organizing social environment of the Internet.

The digital space provides the instructor with rich opportunities for dialogue with the student. The task of the instructor here is to meet the cultural needs of students, to possess the skills of working with information resources. However, the task of humanitarian education now is to fill the niche of dubious educational resources with appealing and professional content, to shape up an objective attitude to the humanitarian component of education in the society.

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