The effects of digitalization on the individual in higher education

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Abstract. Society is like a living organism and contains constant differentiation and change. Social change is a transformation in the structures of social institutions and the functions they fulfill. Thus, different views of the social institutions that make up society and culture emerge in the historical process. To examine social change is also to see cultural transformation. Thus, it is to reveal the new state of the social structure. This institution-based definition of the process of change reveals the types of society that are defined based on the determining factors of social institutions today. Today, the dominant determinism of technology has led to the definition of digital society. Digital society is a result of technological development in the digital field. The increasing importance of artificial intelligence has been decisive in the definition of digital society, as it is seen not only in one field but in many fields. All social institutions, such as family, education, economy, politics, religion, and leisure time, are shaped according to this new determinant. One of the most important institutions among these is the institution of education. To understand the change in the institution of education, it is necessary to understand not only digital technology but also the determinism of institutions on each other. Social institutions affect each other; they can assume new functions or they can transfer their existing functions to another institution. What needs to be considered here is how situations related to trust, loneliness/individuality, and values will be shaped in the digital society. In this study, the digitalization process is considered as a phenomenon in higher education, and it is aimed to evaluate the social effects revealed by this phenomenon. Differences in the level of trust, loneliness, and technology use are discussed within the scope of the study, and the effects of digitalization on the individual in higher education life, which is an organization of the educational institution, are tried to be revealed.

Keywords: Digitalization in higher education, digital transformation, social change, digitalization, digital society, trust, isolation, higher education

Introduction

The recent rapid development of information technology and the widespread use of this technology by all social segments has led to the discussion of a digital society. In the definition of digital society, it is stated that the boundaries between people have become blurred, new interactions have emerged with new networks, and social life has been transformed. This transformation is a change in social institutions that express the social structure. Social institutions are patterns of behavior agreed upon in the process of meeting individual needs. The main feature of these behavioral patterns is that they determine which needs people will meet and in which ways, and that they are the product of the consensus of the individuals who make up the society within the scope of these characteristics.

Changing societies means that individuals change the way they meet their needs; that is, their patterned behaviors change. Changes can be radical and fundamental, or they can be slower and less dramatic. Change occurs in the form of differentiations in the structures and functions of social institutions. In the functional dimension of change, the transfer of the function of one social institution to another social institution is observed, while in structural change, the disappearance of a social institution or the emergence of a new social institution can be seen. The main thing in this change of societies from simple to complex is the differentiation in people's interactions with each other and with nature. Each new type of society means a restructuring of social institutions or a differentiation in the functions of institutions. In this context, no matter how we define society, every definition that expresses change is a situation of defining the differentiation in institutional behaviors and the way people meet their needs. In the most general terms, this differentiation is a differentiation that we can express as social and cultural change.

Materials and Methods

This study adopts a qualitative research design to explore the social effects of digitalization in higher education, with particular attention to the concepts of trust, isolation, and technology use among individuals engaged in university life. Data were collected through semi-structured interviews conducted with students and academic staff from various departments within a public university. Participants were selected using purposive sampling to ensure representation from different academic disciplines and levels of digital engagement. The interviews focused on participants' experiences with digital platforms in education, their perceptions of institutional trust, and the psychosocial implications of increased digital interaction. All interviews were recorded, transcribed, and analyzed using thematic content analysis. This approach allowed for the identification of recurring patterns and deeper insights into the transformation of educational experiences in the digital society. Ethical approval was obtained, and participants provided informed consent, with confidentiality maintained throughout the research process.

Results and discussion
Digital society and educational institutions

It is possible to see the change in society in all the elements that make up culture. Family, education, economy, politics, religion, and leisure time are the basic social institutions. Each

new type of society reveals a character determined by these basic social institutions. A new type of society involves restructuring and functional differentiation. In this context, in the society we live in, access to information, processing and interpretation of data, and the determination of data in the field of daily life are different from previous types of societies. Technological development, which manifests itself in the process of processing information, has started to take place at the center of daily life with the prevalence of information access tools. An important factor here is access to information. The main characteristic of this new type of society is that technology has become widespread, and large segments of society can access information more easily than in previous periods.

The ease of access to technology has increased the speed of change and its prevalence among different social segments. Especially in developing countries, cheap technological products facilitate access to technology for disadvantaged groups due to the imbalance in income distribution and reduce the access gap between social strata. The ease of access to information and the use of this information regulates everyday life. Social transformation first started to be seen in production relations in the field of economics. The increasing importance of technology in production was initially felt only in the relationship between labor and employment. The features of technology that make life easier have made its indispensable place in everyday life even more obvious. The aim of this study is to reveal the place of the individual in the process of rapid digitalization and to discuss the place of the individual, especially in educational institutions. Digital society is a new type of society. While discussing this change process, it is within the scope of Industry 5.0 and Education 4.0 definitions.

It is possible to see the most important change in digital society in the institution of the family. In traditional society, the family was a unit that drew its strength from the multiplicity of its members and valued each member for their physical strength in the agricultural production process. The family was a structure that fed on the physical strength of each member in production and their presence in establishing security. Each new family member functioned as a laborer in agricultural production and as a protective warrior in maintaining the family's existence. In traditional society, this situation revealed a character that saw the basic function of the family on the basis of the high number of members and emphasized the importance of a large number of male members. With industrialization, this structure started to change. At the beginning of industrialization, when labor wages were low, family members were still considered as the income-generating labor force. However, in the industrialization process, worker gains (working hours, wages, not employing child labor, etc.) and the mobility required by the labor market brought about a shrinkage in the family structure. The family in industrial society is a nuclear family with high social mobility and relatively egalitarian characteristics. This change in the structure of the family should not only be seen as a decrease in the number of members. It should be recognized that the change has also brought about functional differentiations in the family. This means the disappearance of many functions of the family or the transfer of these functions from the family to other social institutions.

In this context, the functional relationship between the institution of education and the institution of family is important. As it is known, the traditional family is an institution where the child is socialized, learns social status and roles, and realizes the value transfer process. The

elderly members of the family both undertake the care and feeding of the new member and ensure his/her socialization until he/she joins the formal education institution. Pre-school education institutions such as nurseries and kindergartens, which have increased in the industrialization process and post-industrial period, have undertaken this task. The age of the first encounter with formal education at around six or seven years of age has decreased to around three or four years of age, or even earlier. This new outlook is even more important in the context of the industry 5.0 society, with the consequences of an increase in the need for qualified labor and a decrease in the need for unqualified labor, an increase in the unemployment problem; the security of objects becoming a problem; and a decrease in the need for labor working in IT departments. This new social period is a society where flexible production style is adopted for consumer preferences and needs instead of the classical production approach, aiming to reduce costs and increase productivity, environmentally sensitive, internet of things, cyber physical systems (Bayburt & Eğin, 2021: 137-154; Taş, 2018: 1823).

Education 4.0 is one of the stages in the evolution of education. Digital education is considered as an umbrella concept to explain the change in many fields. The scope of the concept of digital education constitutes the whole of the learning approaches that are an extension of online distance education and that have emerged to meet new needs with developing technology. As a result of the application of digitalization to educational processes and the rapid change and development of distance education processes, new pedagogical approaches will inevitably emerge to redefine the position of the individual (Bozkurt, Hamutoğlu et al., 2021:44). This situation refers to the process of reorganizing the connection of the student, who is the subject of education, with information. This new bond does not only include the transfer of information, but also includes a scope that is instructive in the process of accessing information. With this feature, digital education means the creation of a new ecosystem. This ecosystem, on the other hand, should not only include distance access, but should also include areas such as course activity group education, support R&D efforts, and prioritize innovative technologies in general. With this feature, digital education will exhibit a technological feature that deeply affects the interaction of the individual and society. With this feature, the field of digital education has a great impact not only by building on technological development, but also on the individual who is the subject of education, social interactions, living space and educational space, and future perspective. This new form of education has brought new perspectives to old debates. Social inequalities, inequalities of opportunity, and opportunity have come to the fore within the scope of access to technology.

Higher education institutions aim to provide students with a more effective and diversified education, to provide employees with more productive working opportunities, and to prepare the ground for extraordinary research by using technology effectively in learning processes and the production of new knowledge. This imperative requires Türkiye to adopt a strategic transformation in the field of higher education and ensure the efficient use of technology for all stakeholders. Realizing the importance of digital transformation in education, countries have accelerated their efforts by turning the COVID-19 pandemic into an opportunity. The success of our country in education during this pandemic process has revealed the need to examine the 2023 Vision Document in the context of digitalization (Karaca & Karaca, 2021).

Education has recently begun to undergo a complete transformation. This transformation continues rapidly. Education, which is now everywhere at any time, has started to guide us with applications on our mobile devices about what and how much we need to know in our next step. Taşkıran expresses this situation as democratization in access to information with the inclusion of the internet in life, electronic encyclopedias, dictionaries, digital private and public libraries, digital books, articles and archives, social networks, blogs and web pages offered as web products, discussion forums that allow information exchange are as close as a click. Digital transformation is radically changing the way information is accessed and shared, and schools are struggling to keep up with the pace. Almost all studies prove that teaching has not changed for centuries, that the classroom environment and its components are still the same, that the space, the lessons given at certain time intervals, the teacher-learner relationship, and the teacher-centered approach have never changed. The rapid change outside has consequently become a threat to the classroom. The hierarchy between teacher and learner in the traditional school, where the teacher was seen as the power with knowledge, has started to disappear. Rapid access to information takes away the teacher's role as knowledge transferor. The richness, abundance, and accessibility of information have made the teacher comparable with other teachers, learning resources, and others within and even between institutions (Taşkıran, 2017:98).

The digital transformation that brings about digital education is also an economic transformation. The contraction in time and space caused by globalization has made the relationship between local economies and global economies more open. Thus, concepts such as global capital, international capital, and transnational corporations have become increasingly important. The determining influence of the global economy on local economies is quite widespread and has been increasing since the colonization process. Concepts such as imbalance in income distribution, poverty, inequalities, and disadvantage among social segments gain importance through the determination of the economy. In addition, today, the digital money economy has taken its place in the social sphere with its own rules. This has profoundly affected traditional economic relations between individuals and societies. The emergence of the digital economy has led to a significant transformation in the traditional interactions and relationships between businesses and society. The increasing adoption of information technologies has somewhat reduced the protection of organizational and national borders, thereby intensifying competition between businesses, institutions, and states. The digital economy has manifested itself in various fields covering the global economic structure in the macro dimension and individuals and individual lifestyles in the micro dimension (Özbay and Yılmaz Genç, 2023: 618). In short, the economic institution has been under the determination of digital impact from a very wide perspective, including global companies on a large scale and economic relations between individuals on a small scale.

In addition to the use of information technologies both inside and outside the institution, institutions of higher education are trying to keep up with this change by opening online courses to eliminate institutional boundaries in the digital age. Especially with the introduction of Massive Open Online Courses, the scope of distance education has experienced a digital transformation. It has linked e-learning and distance education processes. It is seen that the transformation brought about by online courses takes place in three areas. In the field of digital

support production, not only audio-visual video recordings of courses have started to be seen. At the same time, brand new courses are being designed in a blended structure enriched with visual, audio, picture, language and graphic diversity. In the second area, the online course has become not only a published course but also a structure that allows for learner-teacher interaction. Finally, these course modules allow for certification (Taşkıran, 2017:99). The quality of the courses, the diversification of the audience it reaches, and the increase in the speed of transportation have gained importance in enabling mutual interaction. The presentation and certification of courses in a module logic that varies according to the education has become more visible.

Negative Effects of Digitalization in Higher Education on the Individual

The digital world has imprisoned the individual with the new ecosystems it has created. The digitalization of both the physical and social environment of the individual is a reality. The individual will organize their social relations within this reality. However, this change necessitates an adaptation process. Change leaves a deep impact on individuals. It is possible to evaluate this situation under the headings of trust, loneliness/individuality, and adaptation.

a. Trust

Society is based on a contract. This contract implies that members can only meet their needs in a certain way and that this way is accepted as legitimate. All relations are based on this agreement, trust. Individuals in society trust that they will be subject to these agreed ways, and that they will remain on the basis of these agreements. The sense of trust is related to the sense of justice in the social sphere. Individuals nurture this sense of trust with their belief that non-compliance with contracts will be punished. This inevitability of the relationship between trust and justice is the basic condition that ensures order in society. This reveals the importance of the three concepts of social role, social control, and social norm in social life. Today, social life reveals an individualized character, and individualization is indispensable. What should be done here should not be to act based on the belief that the individualization process can be prevented, but rather how social institutions can be organized accordingly, and how the social structure can maintain a state of balance. Uslaner compares trust to chicken soup, which has a privileged place in human nutrition. For him, trust is the chicken soup of social life. It embodies the willingness to participate in social life for higher economic growth rates and ultimately satisfaction with government performance. It is an effective element to make everyday life more pleasant. We can only develop trust with people we know. But the consequences of trust extend to all kinds of areas where we have no personal knowledge about others. Trust is crucial in solving many collective action problems and helps people to participate in their communities. We tend to assume that wherever there is civic engagement, trust must be either the cause or the effect. It is highly influential in participation, in the formation of social networks. Trust is decisive in our activities, connecting us to our larger community, connecting us to people like ourselves. All kinds of people participate in groups, but trusting people are much more likely to donate to charities or volunteer their time. The roots and consequences of trust are exactly what we expect from a moral value. What I have found for trust is that values should remain constant over time and not depend on everyday experiences. Trust is important for things that bind us to others (Uslaner, 2003:1).

The individual exists in an order that frames him/her in the process of social contact. Without disrupting their relationships, they behave in accordance with the roles determined within the order. From the greeting to the termination of the relationship, a system of rituals works, and the individual applies these rituals. Therefore, social contacts reflect cultural characteristics. The lack of trust that arises when encountering different cultures is the situation of not knowing the rituals of a culture different from one's own. Because every individual wants to understand according to his/her own culture and sees himself/herself as safe within his/her own culture.

In the digital society, education has taken on an institutional structure without face-to-face or physical interaction. The classroom environment is a supervised environment where the teacher or administrator can provide control and solve any problems that may arise with immediate intervention. This system makes both parents and students safer. However, digital education based on infrastructures such as remote access and cloud systems should offer a perspective that prioritizes trust. Protection of personal data gains importance in this context. The risks that the virtual environment created on the distance education platform may harbor in this context are obvious. Especially the limited face-to-face interaction and not sharing the same physical space increase these risks. Especially the spread of virtual communities makes the problem of trust and security even more important.

In this period, a differentiation is observed in the elements of traditional socialization. In traditional society, family, kinship, and peer relations were considered as the primary socialization agents of the individual, and education, religion and professional fields came to the forefront as elements of lifelong socialization. However, the decreasing dimension of face-to-face meetings due to the use of digital technology has made virtual interactions more important. Young individuals continue to live their lives as members of virtual communities, and the virtual world is becoming more decisive as an interaction space. With the development of the Internet and digital technologies and the widespread use of the Internet, individuals who come together in the virtual environment form various groups according to their interests, exchange information, and support each other. Virtual environments are a space where individuals actively participate, interact and create new belonging. The differences that distinguish the virtual community from the traditional community are participation in the community, communication between members, and belonging to the community. In the traditional community, belonging was a natural process that took place in the process of individual and group interaction, and the members of the traditional community were the members of the traditional community. In traditional society, some individuals communicate face-to-face, such as friends, colleagues, family and neighbors, while in the virtual community, choices based on interests and tastes are essential in associations. Here, one is included in an established digital space. One can join a virtual community at any time and leave the community at any time. In the formation of virtual communities, issues such as the motivations of individuals, the purposes for which they use communities, and the identities of individuals within the community gain importance (Eyrek, 2022:240-243)

The attractiveness of the digital environment that liberates time and space brings with it risks related to this field. In this context, with its digital structure, new media interaction, user-generated content production, hypertextuality, and multimedia features, social media

environments, where children can communicate and share, open up a space where they can access information, but also cause them to encounter content that may contain risks. Risks with commercial purposes, risks with violence, risks with sexual content, and risks related to social values gain importance in this context (Ülken & Kılınç, 2018;128-131).

Data breaches, cyberbullying, and cybercrimes are seen as factors affecting the sense of trust. Risks are not only these, but also the risks posed by adults who attract children to this environment. Sharing about children, transferring information about children's identities (name, place of birth, address, telephone, photographs, etc.) to the digital world, sharing information about children's psychological (emotional states) and social life (activities, hobbies, interests, etc.), and positional media applications have made children vulnerable to risks in the digital world (Bayındır, 2023:532).

In the digital society, all information such as age, gender, every step taken, every site visited, how much time is spent at these points, every location found, communication tools used, browsing histories, routine life, interests, social environment analysis, etc. are known and can be transformed into a commodity. All the propositions, advertisements, and similar content that you may be interested in are created in a 'planned' way with a technology that recognizes us. With the possible diversity of pleasure and taste in the content encountered, each suggestion makes the possibility of the act of consumption more likely (Gilanlıoğlu and Öze, 2020:197). Algorithms based on feelings of pleasure, hatred, and pity also fuel this distrust.

b. Loneliness and individuality

Every human being lives in a field of social encounters that require face-to-face or indirect contact with other human beings. In this space, they perform enactments that we define as roles. These roles are a pattern of verbal or non-verbal acts that express one's view of the situation and how other participants, and especially oneself, are evaluated. This pattern is a combination of elements that express both the elements created by others and our perceptions. Whether a person wants to take on a role or not, they will eventually realize that they are taking on a role. In other words, willingly or unwillingly, we take into account the impressions others form about us and adjust our behavior accordingly. The role maintained during contact with others is a legitimate and institutionalized kind of role. During a certain kind of contact, there is an interaction with known and recognized characteristics. This interaction is a contact that expresses certain rules and is based on both personal qualities and moral principles. Here, although it focuses on the activity present in face-to-face relationships, at the same time, the social world beyond this activity is taken into consideration and actions are organized according to this world (Goffman, 2017: 49-50).

One of the most important emotional states in our time is the feeling of loneliness, and the most important type of individual is the lonely individual. However, loneliness should not only be considered as a lack of friends or relatives, but also as belonging, as in the case of not belonging to a social group. The individual's inability to establish social relations at a certain level and being excluded from social relations is an important situation of loneliness. In the digital world, the loss of the meaning of physical distance and the resulting contraction of time and space allow for space-independent human associations. This means that information can reach long distances in a short time. It means a radical change in the time and space-dependent dimension

of relationships. However, the virtual environment has brought loneliness. The dimension of loneliness created by modern times differs from traditional loneliness. One of the most important experiences of the modern world is undoubtedly our alienation and estrangement from each other, despite the convergence created by technology. The virtual world created by human beings brings along the virtualization of society and harms the human species that feeds on social interaction. As social beings, human beings have faced the problem of loneliness in many associations in this world in which they are a member and have had difficulty in coping with and overcoming it (Deveoğlu, 2020: 343-347). Although the individual shares the virtual environment with others, the nature of the associations he/she forms in work and non-work life is differentiated. In the digital environment, business orientation, which is the demand of business life, is more easily established, while sharing, which is a requirement of non-work life, is provided only in a limited way and many behaviors that are appropriate to the nature of human beings depending on being human, are not realized. Because loneliness is not just a problem of not being able to communicate with someone. Loneliness is a state of emotion. This emotional state is a situation that includes the feelings of not being able to express oneself, not feeling trusted, and not belonging.

It would not be correct to consider loneliness only as the inability to communicate. The digital environment is an environment where a virtual relationship is established between individuals. However, this relationship is a type of relationship in which communication is realized only on a certain platform by revealing certain characteristics of individuals. This type of relationship may not include reciprocity or interlocutor situations, which are obligatory for face-to-face relationships. Social relationship refers to an interaction that an individual establishes by taking into account the behavior patterns of another individual or group. In this interaction, the individual takes into account the existence of other individuals or groups and organizes the interaction accordingly. The digital platform is a space where there is no such emotional transfer, where the need to be organized according to the other person is not felt, and where the environment or the individual is masked. These relationship situations in the digital world have produced new definitions today. Some of these definitions have not yet found a Turkish equivalent.

Today, media-family communication has gained importance and revealed a complex relationship. In this context, it blurs the boundaries between in-group and out-group, increases the alternatives of being together with family members, and the relationship between them becomes complicated as both parents and children are experienced in some issues and inexperienced in others compared to the past (Çeçen et al., 2023:72).

c. Difference in adaptation to technology

The development of technology continues at an increasing pace. Today, this course has led to the concept and technology of artificial intelligence. Technological development also embodies an important social change. Artificial intelligence is defined as a technological revolution that solves problems as a learning system. The ability to analyze, learn and find solutions as a result of these learnings in artificial intelligence can be applied in many areas and this development brings many innovations. This effect of artificial intelligence has led to significant changes in business processes; product and service quality has been affected, production loss and cost have decreased, and employer and employee relations have changed. This technological view of learning and decision-making embodies a significant change in social life. These developments

in technology have created an expectation of significant change in the professional field. It is often stated that some professions will not exist in the coming years and new professions will emerge.

It cannot be expected that all segments of society will respond to change at the same speed. Because the situation of using technology will reveal different views in different age categories in society. It will be seen that an individual who encounters digital elements, especially from early childhood, increasingly uses these instruments at every stage of his/her chronological development. However, it is seen that individuals who encounter digital elements at a later age, with these elements, exhibit only enough ability to hold on to daily life. This difference between generations in using digital technology will reveal important differences in accessing and interpreting information. This difference is referred to as the generation gap.

Generations are named according to the effects of the historical breaks experienced and it is accepted that each effect reveals common characteristics. A concept that emerges in this context is the concept of Generation K. In 2015, Hertz, as a result of his research with young people between the ages of 13-22, born between 1995-2002, defined them as the generation of producers, creators and inventors by making a different classification than the previously defined generations and called this generation Generation K. Born in the digital age and with different worldviews compared to previous generations, these Generation K individuals are said to have some common characteristics about life, even though they have grown up in different environmental, cultural and educational environments in different parts of the world. According to Hertz, this generation wants to put its own stamp on products, services and media as part of the process of designing and creating an idea or product, not just buying it (Duygulu, 2018:640)

According to the speed of change, the period of defining generations has also changed. As it is known, generation refers to individuals who have been affected by similar events, who react similarly to events, who have similar tastes, who were born in the same years, that is, at approximately the same age. In this definition, there has been a change in the traditional acceptance of generations as 20 or 25 years old. Rapid change has started to widen the gap between individuals of 10 years or less, and generation definitions have increased in recent periods. An important area where the difference between generations can be seen is education. Especially, the difference in technology usage levels of students and teachers has created a new problem area in education. This difference can be seen not only in the use of technology by teachers and students but also in the processes of implementing new teaching methods and developing new teaching materials. The dynamic, rapidly changing profile of the student and the more static structure of the teacher can create a problem area. Of course, this is not a problem that only the teacher can solve. It is a situation that needs to be quickly presented as an output in educational policies and investments.

Distance education, which has become widespread with the pandemic, has put forward various requirements in areas that form the basis of education, such as course material development, measurement and evaluation. These requirements also make it compulsory to have a certain technological tool. However, in developing countries such as Türkiye, it has been observed that there are infrastructure problems related to distance education and that access to technology and the internet can be a problem for all stakeholders in education. Two concepts emerge here. One of them is digital nativeness and the other is digital nomadism. Of these concepts developed

by Prensky in 2001, the concept of digital nativeness is a definition used for the generation that grew up with new technologies, adopted, internalized and benefited from digitalization, while digital nomadism defines those who, unlike digital natives, have adaptation problems in the use of digital tools, have problems in adapting to technology and meet digital media later. The levels of digital literacy or use of new technologies as a learning tool differ for those who fall under both definitions. This points to the difficulty of building relationships between generations.

d. Cultural Lag and values

Culture is a production of society. It is also a unique element of society. Its uniqueness is what distinguishes it from other societies. Society produces elements of material culture and spiritual culture. The material elements of culture are the concrete situations or products it produces. The immaterial elements of culture are the meanings and realities behind these concrete situations. They are the meanings produced in relation to concrete situations. Although social life makes concrete situations more visible, the real reality in society should be sought in the meanings behind these concrete situations.

Rapid social change reveals a visible progress in the material elements of culture. Especially, the development of technology increases its impact on daily life. However, what is expected here is the harmony of the pace of development between the tangible cultural elements, i.e., the material elements of culture, and the intangible cultural elements. Otherwise, the situation that will emerge will be cultural lag. In this context, cultural lag is a situation arising from the fact that the rate of change between the elements of material culture and the elements of immaterial culture is not the same. This is an important problem area for society. Because it is the elements of spiritual culture that sustain society, establish solidarity in society or, in the most general terms, ensure social integration. Values have a privileged importance for the continuation of the social structure. Values are states that express goodness or beauty in society. Values refer to social beliefs about the desirability, desirability or otherwise of something. The most important feature of values is that they provide standards that guide behavior in various situations. Values are the basis for introducing ourselves to others, for judging others' behavior and our own behavior, for comparing ourselves with others, and for persuading others. In this way, human beings establish criteria for evaluating events that guide their behavior. It specifies ideal and desired lifestyles (Sağanak, 2004: 715).

Values are indispensable in social life. This increasing place of technology and digitalization, which is an element of it, in daily life has brought about a change in the system of values. Therefore, while the elements of material culture are changing, the values that constitute the elements of spiritual culture must take their place in this change. Otherwise, it will reveal the situation that we will define as cultural lag. This means more clearly that social media, virtual communities, or, more generally, the digital environment is an important area that needs to be nurtured ethically. Because the problem of people not being face to face can create a weakness in this area. Because society is also a structure of norms. On digital platforms, the effect of norms, in general terms, social control, can be reduced. Social control teaches individuals what to do as a given in the social life sphere. The lack of social control on social platforms can reduce the effect of this regulation. This situation will bring us the concept of digital ethics. Digital ethics is a set of rules about not harming others by using technology or the correct use

of technology. This is again related to perceived reality. It is to adopt the fact that the virtual reality situation is not without rules. It is to adopt the fact that this area is a set of moral and courtesy rules that express elements such as respect and sharing. In this way, all transactions and processes carried out over the internet will be done with the right behavior patterns, and the moral appropriateness of all our behaviors in the virtual environment will gain importance. At the same time, it will also serve as a guideline not only for the place of men in interpersonal relations, but also for how the texts, visuals and content produced should be used. Therefore, digital ethics is a situation with a very wide dimension that addresses both young people on digital platforms and scientists in academic writing.

Conclusion

Social change can be analyzed in micro, meso, and macro dimensions. The main point here is to be able to see the reactions of different segments of society to change and to comprehend change on a global scale. The development of information technologies has been an important factor in accelerating change. In addition, factors such as the falling costs of technology and global competition have made it easier for social segments to access these technological elements to an expanding extent. Thus, the access of social layers to informatics instruments has become widespread.

While change is expressed, it is known that social institutions are also organized according to this change. Institutions are systems of rules and each new situation brings new regulations within the system of rules. However, the process of adaptation of different age categories of society to this change and their effects on the change will be different from each other. While change will be perceived as a problem for some segments of society, it will be seen as an opportunity for others. Whether it is perceived as a problem or an opportunity, social rules make this change indispensable.

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Жоғары білім берудегі цифрландырудың жеке тұлғаға әсері

Аңдатпа. Қоғам дифференциация мен өзгерістер үнемі болатын тірі организм секілді болып табылады. Әлеуметтік өзгерістер-бұл әлеуметтік институттардың құрылымдары мен олардың атқаратын функцияларының өзгеруі. Тарихи процесс барысында қоғам мен мәдениетті құрайтын әлеуметтік институттарға әртүрлі көзқарастар туындайды. Әлеуметтік өзгерістерді зерттеу мәдени трансформацияны да көруді білдіреді. Осылайша әлеуметтік құрылымның жаңа күйі анықталады. Институттарға негізделген өзгерістер процесінің бұл анықтамасы әлеуметтік институттарды анықтайтын факторларға негізделген қоғамның түрлерін ашады. Бүгінгі таңда басым болып келетін технологиялық детерминизм цифрлық қоғамды анықтауға әкелді. Цифрлық қоғам-цифрлық саладағы технологиялық дамудың нәтижесі. Жасанды интеллекттің өсіп келе жатқан маңызы цифрлық қоғамды анықтауда шешуші рөл атқарды, өйткені ол тек бір салада ғана емес, көптеген салаларда да қарастырылады. Отбасы, білім, экономика, саясат, дін және бос уақыт сияқты барлық әлеуметтік институттар осы жаңа факторға сәйкес қалыптасады. Олардың ішіндегі ең маңызды институттардың бірі-білім беру институты. Оқу орнындағы өзгерістерді түсіну үшін тек цифрлық технологияларды ғана емес, сонымен қатар институттардың бір-біріне тәуелділігін де түсіну қажет. Әлеуметтік институттар бір-біріне әсер етеді, олар жаңа функцияларды орындай алады немесе бар функцияларын басқа мекемеге бере алады. Мұнда цифрлық қоғамдағы сенімге, жалғыздыққа/даралыққа және құндылықтарға байланысты жағдайлар қалай қалыптасатыны туралы мәселені қарастыру қажет. Бұл зерттеуде цифрландыру процесі жоғары білім беру саласындағы құбылыс ретінде қарастырылады және оның мақсаты осы құбылыспен анықталған әлеуметтік салдарды бағалау болып табылады. Зерттеу барысында сенім, жалғыздық және технологияны қолданудағы деңгей айырмашылықтары талқыланады, сонымен қатар білім беру мекемесінің ұйымы болып табылатын жоғары білім беру саласындағы цифрландырудың жеке тұлғаға әсерін анықтауға ұмтылыс жасалынады.

Негізгі ұғымдар: жоғары білім беруді цифрландыру, цифрлық трансформация, әлеуметтік өзгерістер, цифрландыру, цифрлық қоғам, сенім, оқшаулану, жоғары білім.

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Влияние цифровизации на личность в высшем образовании

Аннотация. Общество подобно живому организму, в котором постоянно происходят диффе-ренциация и изменения. Социальные изменения – это трансформация структур социальных институтов и выполняемых ими функций. Таким образом, в ходе исторического процесса возникают различные взгляды на социальные институты, составляющие общество и культуру. Изучать социальные изменения – значит также видеть культурную трансформацию. Таким

образом, мы выявляем новое состояние социальной структуры. Это определение процесса изменений, основанное на институтах, раскрывает типы общества, которые определяются на основе факторов, определяющих социальные институты. Сегодня доминирующий технологический детерминизм привел к определению цифрового общества. Цифровое общество является результатом технологического развития в цифровой сфере. Растущее значение искусственного интеллекта сыграло решающую роль в определении цифрового общества, поскольку оно рассматривается не только в одной области, но и во многих областях. Все социальные институты, такие, как семья, образование, экономика, политика, религия и досуг, формируются в соответствии с этим новым фактором. Одним из наиболее важных институтов среди них является институт образования. Чтобы понять изменения в образовательном учреждении, необходимо понимать не только цифровые технологии, но и зависимость институтов друг от друга. Социальные институты влияют друг на друга, они могут выполнять новые функции или передавать свои существующие функции другому учреждению. Здесь необходимо рассмотреть вопрос о том, как будут формироваться ситуации, связанные с доверием, одиночеством/индивидуальностью и ценностями в цифровом обществе. В данном исследовании процесс цифровизации рассматривается как явление в сфере высшего образования, и его цель - оценить социальные последствия, выявляемые этим явлением. В рамках исследования обсуждаются различия в уровне доверия, одиночества и использовании технологий, а также делается попытка выявить влияние цифровизации на личность в сфере высшего образования, которое представляет собой организацию образовательного учреждения.

Ключевые слова: цифровизация высшего образования, цифровая трансформация, социальные изменения, цифровизация, цифровое общество, доверие, изоляция, высшее образование.

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