Digitalization of the human mind

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Abstract

The human faces with various problems already in its first steps in live, and carriers of such life situations are found in various ages which bring new currents in the way of life. Starting from the ancient Greek thought, the human and its mind made the centre of the world, already orienting the Western thought towards the study of the human mind (namely human reason), since it made the key tool for human survival. Although human problems have been discussed throughout various ages, they have not been able to resolve in full the human problems, and therefore, the same issues were taken by the representatives of the so-called "critical theory", who used the theory to criticize the way of live Western civilization was offering, known as digitalization of the human mind. The human problems are addressed in a poly-dimensional manner. The factors affecting the human mind are: industrial civilization, technical progress, automation, overtly influence of machinery on humans, substitution of cultural values, which in sum have developed a new World Order, where the ruler is technology. In the modern world, the human fails to recognize himself, since he is out of himself and lives according to the rules set forth by the "remote control". In the flow of this kind of livelihood, human alienates, or in other words, the human goes out of himself, trying to adapt maximally to the requirements of the new way of life.

Keywords: *Human, Civilization, Modernization, Digitalization, Technology*

1. Introduction

Human problems are part of the society in which we live. A disturbing fact in our society is that precisely in this society, we cannot find any more people. The people of today have gone out

of themselves, and have gone digital. Everything works on the basis of interest rates. The individuals subject themselves to a sort of technical/technological regime, which grows into an addiction. Human minds render themselves hopeless before these dynamic innovations, since everything is now controlled by gigantic machineries. Unfortunately, even feelings, desires, priorities, illusions, hopes of the man who used to live naturally and realized his dreams with the opportunities he created himself, have fallen prey of this machine control. Industrialization, civilization, modernization, technology and digitalization specifically have contributed to the increased productivity, education, they have improved our livelihood and have brought many other goods to the human, but on the other hand, they damaged the human as well, putting its actions under command, suppressing ideas, and what's worse, manipulating the human mind in general.

1.1. Digital society

As a sign of technical progress in an advanced industrial civilization, comfortable, commodious, soft and attractive slavery stands. Individuality suppression occurs in the most rational and democratic of manners. Based on the way it has organized its technological base, the contemporary digital society is expected to be totalitarian, because "totalitarian" is not only a political term, it is also an economic notion, which implies manipulation of general social needs, through own interests. (Marcuse, Herbert, *One-dimensional man (Njeriu njëdimensional),* Plejada, Tirana, 2006, pg.27)

Herbert Marcuse, who as part of the critical theory has harshly criticized human civilization and modernization, distinguishes ***true and false needs.*** False are those needs which are imposed on the individual by various powers, with an aim of profits. By fulfilling such needs, the man is supposed to feel happy, but in fact, he does not, even when he owns one or more vehicles at home, assets, villas, spacious apartments, etc. Happiness is only an image, since false needs only produce further false needs, and thanks to the advertisement industry in a consumption society, the man only needs to consume more. Already at the purchase of what he thinks will make him happy, the man tries to buy new things, since the bought item depreciates in very little a time, making him ill of an unnecessary consumption disease.

"The need to own technical articles of consumption, apparatus, instruments and machines, the need to consume, use and own new goods, goods that are offered and imposed upon people, with a view of saving themselves from the risk of self-destruction, becomes a biological need" (Anxhaku, Adriana, *Reason between myth, illumination and critical reflection (Arsyeja ndërmjet mitit, iluminizmit e refleksionit kritik),* pg. 207). This already crystalizes the conviction that *advanced digital society* is

ultimately a relatively stable society for as long as people consider their false needs to be their truest need.

Digitalization of the mind is initiated by two very important factors, such as automation and influence of machinery on humans. Automation seems to be a large catalyst of the advanced modern society. It is an explosive catalyst in the material basis of qualitative change; it is a technical instrument of transformation from quantity to quality. Technology has replaced muscular fatigue with the stress of nerves or mental tension. As a result of automation, each employee is required to have a digitalized mind, since the main role is played by machinery, while the human is only an actor of a prescribed act.

Machinery plays a special role in people and their work. It is widely recognized that interdependent movements made by a group of people matching a rhythmic scene cause satisfaction – independently of what is being achieved by machine movements. As much as the people fall prey to this type of livelihood, they will start living the "spiritual asylum" detached from life, social world and self-isolation from the world (Tushi, Gëzim, *Man without dimension (Njeriu pa dimension),* p. 202)

This is a severe psychological condition, since the man will also feel despair with himself. These circumstances make the person feel incapable, powerless and worthless. This is where the question is made about the freedom of the individual nowadays. Unfortunately, "we do not have free people nowadays, we only have blind slaves". Long before technological humans and technological nature were born as objects of rational and calculated control, the human mind was already positioned to accept abstract generalization. Terms that would be organized into a coherent logical system, free of contradictions or contradiction-managed, were separated from those which could not. A difference was made between objective and subjective dimensions of thought.

Independently of major and historical transformations, pre-technological and technological reasons are bound together by the rule of man over man. A society which projects technological transformation of nature alludes onto the realization of an "objective order of things" (in all spheres of livelihood). The objective order of things is the outcome of technological rule, which produces higher rationalism. This erroneous organization increasingly becomes totalitarian, rejecting all alternatives to freedom and right of choice of an individual, aiming permanently at digitalizing the human mind.

We live and die in a rational and productive manner. We know that destruction is the price of progress, like death is a cost of living, selflessness and efforts are preconditions to satisfaction and happiness, that businesses must continue to exist, and all other alternatives are utopian. This ideology is part of the existing societal apparatus: it is a necessary condition for its extensive functioning, and part of its rationalism. Society reproduced itself into

an ever increasing technical ensemble of things and relations, whereby it involved the technical usage of people – in other words, fight for existence, usage of men and of nature became more scientific and rational (Marcuse, Herbert, *One-dimension man,* p. 168)

1.2. Digital man

Technological developments cover the human aims as if a cloth, since such aims are substituted with the aims of technology, which serves a ready-made action and means to the human, while the human, due to modernization, is forced to accept them as an integral part of his life. In other words, technology has become a large tool for itemization. In this case though, the most confused is the human, because he has lost the answers as to why does he live for and how does he live.

The conception of humans coming from the Freudian theory is the most severe accusation, but simultaneously also the strongest defense one can make for the Western civilization. According to Freud, history of man is history of his suppression. Culture sets conditions not only to his existence in society, but even to his biological existence, and this is not only in the human existence sectors, but also in the instinctive structure. These conditions are only a preparatory precondition for progress. If left free to pursue their own natural goals, basic instincts of a man would be non-relenting opponents; they would even destroy what they commonly gather. The modern world, which aims to digitalize everything, could have not allowed for the human to be led by his own desires and instincts, because if such a thing would happen, the individual would not have been captured by the technical society to be manipulated by. *Replacement of the principle of satisfaction with the principle of reality is the most traumatic episode of human development,* both in racial development (filogenesis), and in the individual one (ontogenesis). The social dimension of the human according to the ontological and moral concepts of our conventional society has begun vanishing, losing its identity, melting into the new totality of a democratic society, which appears to not have any essential or existential conditions (Tushi, Gëzim, *Man without dimension (Njeriu pa dimension),* p. 205)

Interests of ruling and personal interests of an individual have been matching for some time now. The usefulness of the manufacturing apparatus used to fulfill the needs and demands of individuals. For most of the population, argues Herbert Marcuse, the extent and the way of satisfaction are determined by the work they do, the work which serves an apparatus that they cannot control, since it acts independently. If individuals want to live further, they must subject to the power, and as much as labour division is specialized, the more foreign it becomes.

*People do not live their own lives, they just perform pre-designated functions. While at work, they do not fulfill their needs and desires, they are in a condition of alienation. No one owns himself today; everybody is alienated in his/her own way. (*Hyseini, Agim, *Thema,* no.10, p. 46). A man, who has agreed to live abiding such rules set forth by the modern world, must necessarily have agreed to abandon himself, and allow to be commanded by a single person, a group of people, or certain machinery.

1.3. Digitalization of the human mind

In the series of technical/technological innovations, amidst this modernized society, a technical human is living, and he already has a digital mind. It must be recognized that the human of today is dependent on technology, and cannot live a minute without it. Imagine being compelled to live without your cell phone, without your computer, television or any other technical device, and all at this dynamic era! It is unimaginable to live such a life, since the human mind is digitalized as well. When saying digitalized, I imply "passivity", since for every need or demand, the individual addresses technical devices, and acquires everything ready-made. Stated otherwise, the human mind is corrupted by the beautiful and glamorous image of digital products, and it is difficult to get liberated from such a vision.

In the modern world, people lose their ways into illusion. Technical rationality, mass production, generation of excessive entertainment and information, bring about certain emotional stances and behaviors that bond the consumer with the manufacturer. Products manipulate the already distorted conscience, but in case such product would be common for the commoners, it would waste its power and influence.

Such a thing may happen precisely due to the education of an individual, since previously, it was the family raising and educating the individual, transmitting personally the rules and values, which would then be transformed in individual destinies, while now, the role is being assumed by technology, which through mass communication means penetrates deep into the minds of the children. *The family cannot compete anymore with this type of education. In the battle between generations, places have changed: the son knows more*. (Marcuse, Herbert, *Eros and Civilization,* p. 101)

Such an education is unfortunately transferred from generation to generation, and we are surrounding ourselves increasingly with digitalized people, or the "brainwashed people", as I would call them. When we talk about this category of society, it is understood that we are talking about only a minor dose of humanity, which remains minimal. Digital minds do not know feelings; they only know interests and profit margins.

The human drama gets to its peak point at modern industrial development ages, the age in which happiness, health and welfare gain their values within the frame of an organized industrial domination of nature. Today, the human faces with many life problems, which are not integral to the core essence of the human, but, are imposed by the society itself, a society the critics mentioned above dub as industrial society. Today, industry takes the first place, and is the carrier of lifestyles. Human projects are not self-implemented; they are imposed on various ways and forms. Along this situation, the human loses its personality and human value, since very few of the actions he undertakes are individual credit; everything else is imposed upon him by the industrial circles he lives around. The greatest loss of humans is the loss of human freedom. A person which is imposed everything can strongly prove that he is not himself anymore. Considering that the relation linking the human with the age of living is always a source of his behavior. I have grounded my study on the disorders and deviations I seen in our society of today. It is rather clear that the human is increasingly abandoning society, but also him, and being subject to technology. Everything comes as a result of an already digitalized mind.

References

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