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**ADVANCES IN ARTIFICIAL INTELLIGENCE AND THE DEVELOPMENT OF PEDAGOGY**

**（Достижения в области искусственного интеллекта и развитие педагогики）**

The relationship between "artificial intelligence and pedagogy" is a new field of pedagogy research. This relationship is bidirectional: on the one hand, artificial intelligence promotes the updating of pedagogy theory by promoting changes in educational practice, and also directly affects the contemporary reconstruction of pedagogy; on the other hand, pedagogy has also become an important standard and scale for the development and application of artificial intelligence, a value coordinate for developers and users of artificial intelligence, and provides a reference for the enlightenment of people in the artificial intelligence technology system.

The reason why the study of the relationship between artificial intelligence and education is a new field of education research is that artificial intelligence is essentially technology, and the essence of the relationship between artificial intelligence and education is the relationship between technology and education. This is a new form of relationship. In the educational discipline group, the study of technology has always been undertaken by the secondary discipline of educational technology. Some scholars pointed out: “Educational technology is a discipline based on multidisciplinary fields, formed by researchers in these fields who are committed to using technology to improve the design and delivery of teaching, and who continuously accumulate systematic knowledge in the process of technological innovation and application. ”[1]

In the era of artificial intelligence, pedagogy must develop a "technological consciousness" and actively participate in the exploration of artificial intelligence, revealing the educational mechanism of the "artificial intelligence-society" and "artificial intelligence-human (human)" relationships, and transforming the two major relationships into "artificial intelligence-education-society" and "artificial intelligence-education-human (human)" relationships. In this way, the "artificial intelligence-pedagogy" relationship has become a new basic issue in current pedagogy research.

Francis Bacon said, “Knowledge is power”[2] and Herbert Spencer asked, “What knowledge is most valuable?”[3] Technology became the driving force for the emergence of the discipline of education and an important reference for its construction.

In essence, the relationship between artificial intelligence and humans is the relationship between technology and humans. As a specialized "adult" discipline, pedagogy should be more vigilant about the potential dangers of artificial intelligence when people open their arms to cheer for it.

As Langdon Winner pointed out, in the technological age, "man has entered into a contract with technology without reading the text clearly; he has never asked himself what price he will have to pay for the power he has acquired. This is the main question we have to ask now" [4].

Obviously, this "price" is the loss of human freedom in the face of technology. Although pedagogy cannot reverse the basic trend of the development of artificial intelligence, it can make its own disciplinary contribution to defending the dignity of human beings in the technological system represented by artificial intelligence. "Education is the education of the human soul, not the accumulation of rational knowledge and cognition.

Pedagogy in the era of artificial intelligence should provide a theoretical basis for how education can cultivate people's "endogenous power". Future education needs artificial intelligence, but it will pay more attention to returning to the original point and essence of "educating people". In this sense, pedagogy in the era of artificial intelligence will take "life consciousness" as the core concept and construct a new theoretical system and discipline system.

[1]Xu Xiaoxiong. What is educational technology? Open Education Research, 2005 (3): 10.

[2]Bacon, F. Bacon on life [M]. He Xin, translator. 1983: Preface.

[3]Spencer, H. What knowledge is most valuable//Spencer, H. Selected works of Spencer’s education. Hu Yi, Wang Chengxu, translator.

[4]Wenner, L. Autonomous technology: uncontrolled technology as a political thought theme. Yang Haiyan, translator. Beijing: Peking University Press, 2014: 162.