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## INTO IDIOCRACY – PEDAGOGICAL REFLECTION ON THE EPIDEMIC OF STUPIDITY IN THE GENERATION OF THE INTERNET ERA

*I did not realize how many idiots there are in the world  
until I looked into the Internet.*

Stanisław Lem (1921-2006),  
a leading Polish science fiction author,  
philosopher, futurologist, critic

### INTRODUCTION

While reviewing the comments of Internet users on Polish Internet portals, such as Onet, Wirtualna Polska and others, it is difficult not to agree with the above-mentioned reflection by S. Lem. This thought from over a dozen years ago is now even more up-to-date than when it was formulated. Today, it only needs to be completed with omnipresent malice, primitive criticism and Internet hate, that is dislike for everyone and everything, while the very word “hate” might perhaps sound too strong. Nowadays, many more and less important events focus the attention of Internet users who seem – in their own opinion – to be real Renaissance people. Regardless of the topics being tackled, they are experts – whether in the field of politics, economics, medicine, history, mountaineering or Olympic sports. In a situation where, according to the most recent global surveys, 73.3% of Poles have the access to the Internet (we are slightly out of the average for Europe, which is 80.2%, but far ahead of the global average – 51.8%) (*Internet World Stats*, 2018), and national surveys show that over 93% of Polish teenagers use the Internet, 31% of them for over five hours a day (Kamieniecki et al., 2017), it can be stated that the global network is an emanation of knowledge, opinions, mentality and ways of thinking of the young and middle generation.

We are living in an era of various paradoxes, the most important of which is the fact that the unprecedented ease and speed of access to huge collections of information is not accompanied by an increase in the intellectual level of people. Therefore, we do

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not use the possibilities of our own development offered by the spectacular development of technology – at hand (holding a computer mouse) there are bricks of information, constituting the basic building blocks of knowledge, but – in the vast majority of cases, we do not manifest any initiative to become a good architect, and the next category – wisdom – is in short supply these days. The problem of crowding out higher axiological categories – knowledge and wisdom – by information already appeared in the middle of the last century, and was strongly revealed in the Internet era. A British poet, philosopher, essayist, laureate of the literary Nobel Prize (1948) Thomas Stearns Eliot (1888-1965), was one of those who foreshadowed it, as he wrote:

*Where is the wisdom we have lost in knowledge?  
Where is the knowledge we have lost in information?*

The aforementioned paradox – a huge discord between the ease of access to information and the intellectual level of modern human – is now manifested in irrationalism, the lack of critical thinking, questioning scientific authorities (e.g. calling into question the validity of vaccines, believing in flat Earth, etc.). While ignorance and stupidity might have been the result of the lack of access to information and education, nowadays it is often an informed democratic choice and – what is worse – it has ceased to be a reason for embarrassment, becoming a norm. Thus, an aphorism by Henry Ford still seems to be apt: “Thinking is the hardest work possible and probably that’s why so few people take it” (superstarsi.pl, 2018).

Educators, media experts and – simply – thoughtful and wise people draw attention to the worrying development of the global epidemic of stupidity – idiocracy. This concept was borrowed from a 2006 American movie directed by Mike Judge, belonging to the science fiction genre. The film shows the world in 2505, in which both the intellectual level and ethical standards of people have been significantly reduced. Unfortunately, it turned out to be a sad prophecy, as the vision outlined in the movie was fulfilled only ten years after its premiere. This phenomenon is of concern to the majority of educators, but it also requires an in-depth analysis of its causes and search for remedies.

The subject of stupidity has been already taken up in my 2017 article entitled *Sokrates odwrócony, czyli o Internetowej głupocie* (English: *Socrates Reversed: on the Internet Stupidity*) (Morbitzer, 2017), concerning the issue of the Internet foolishness. In the present study, I return to the topic, but with a slightly different perspective – more philosophical and socio-cultural, as the problem is becoming more and more up-to-date and constitutes an immediate challenge of contemporary education, and – in a broader sense – the future of social development. The subject is very sensitive and delicate.

Stupidity is not an easy-to-define concept, though seemingly intuitive and universally understandable. For obvious reasons, it is necessary to take a scientific-objective approach to the subject, hence the formulation of the concept must be free from

political contexts in the first place, secondly – it must not affect or hurt anyone, and thirdly – it should be, as far as possible, free from emotions.

The fulfillment of the above-mentioned conditions is extremely difficult, as the issue essentially involves all the enumerated contexts. The aim of this article is to encourage reflection and stimulate the development of both smart people and the representatives of the remaining group, since we are never perfect enough so as not to have to develop anymore.

## STUPIDITY – AN OLD ISSUE

The concept of stupidity is not unambiguous. *The Polish Dictionary* defines it as “a lack of knowledge or thoughtlessness” (SJP, 2018). However, this is not a valid definition, as most of us do not have knowledge in the fields and areas that we do not deal with and are not interested in, and yet it is not a determinant of stupidity. An important clue may constitute an aphorism by a Roman author, speaker, politician, military commander, philosopher, lawyer and priest – Marcus Tullius Cicero (106-43 BC): “Any man is liable to err, only a fool persists in error. To live is to think” (Wikipedia, 2018a). Therefore, stupidity does not mean a lack of knowledge; stupidity is stubbornness in one’s ignorance, a lack of willingness to comprehend, persistence in overestimating one’s knowledge and intelligence, reluctance or inability to think rationally (see *Definicja głupoty*, 2018).

It is astounding, but also testifying to the universality of human nature, that this brief characteristic ideally describes many contemporary Internet users who seem to have knowledge of everything or believe they can know everything at any time because of the ease of access to information resources. Such naive faith in their own wisdom proves to be in complete contradiction to the humility and modesty of the Socrates’ confession, “I know that I know nothing.” For stupidity is not only the “scarcity of reason manifesting itself in the lack of sharpness, the inability to recognize the essence of things and cause-and-effect relationships, to make predictions and associations,” but also the lack of self-criticism (*Definicja głupoty*, 2018). This last determinant of stupidity seems to be the dominant one these days.

The problem of stupidity is neither a new one, nor characteristic exclusively of modern times. Over the course of history, it has been addressed in literature so many times that it has almost become a classical trend. In his greatest work, devoted to the aforementioned problem, entitled *Praise of Folly*, Erasmus of Rotterdam (1466-1536), a Dutch writer, philosopher, educator, one of the leading Renaissance humanists, a Christian thinker and a propagator of the ancient culture, criticized the Renaissance society and its vices, such as bribery, hypocrisy, promiscuity and stupidity. Such disadvantages as pettiness, duplicity, weakness of character, oiliness and informing, all contributing to the foolishness of a society, were emphasized by Nikolai Gogol (1809-1852), a Ukrainian author, who wrote in Russian, in his play *The*

*Government Inspector*. In a well-known phrase from the play: “What are you laughing at? You are laughing at yourselves!” the author explicitly shows the lack of criticism of the Russian society of the first half of the nineteenth century.

As far as domestic authors are concerned, it is worth mentioning the *History of Stupidity in Poland* by Aleksander Adolf Maria Bocheński (1904-2001), a younger brother of the Dominican friar Józef Maria, believed to be a sage, who somehow in contrast, wrote the famous *Handbook of Wisdom of the Ordinary World* (Bocheński, 1994). In the *History of Stupidity in Poland*, the author presented selected aspects of our history, mercilessly revealing the mistakes, meaninglessness and ignorance when making decisions by a number of Polish politicians and leaders of the 19th and the first half of the 20th century (Bocheński, 1996).

The motif of stupidity has also been present in the statements by many famous people. Due to the limited scope of the article, only two most classic ones will be mentioned. The first one is a thought formulated by a great physicist and Nobel Prize winner Albert Einstein (1879-1955): “Only two things are infinite: the universe and human stupidity, and I’m not sure about the former” (Fedirko, 2009, p. 80). The second one is a sentence by a French poet, playwright, film director, painter and stage choreographer Jean Cocteau (1889-1963): “The drama of our era is that the stupid have started to think” (Wikipedia, 2018b). This thought, formulated in the middle of the last century, needs to be developed so as to be up-to-date. Nowadays, the stupid have acquired a powerful tool – the Internet, which has become a kind of catalytic agent for radically accelerating the social circulation of stupidity.

It would not be rational to blame the Internet for the epidemic of stupidity. In the fields of social studies, which both pedagogy and media studies belong to, one of the most important principles is the so-called Saint Matthew’s principle. Its essence is contained in the conclusion of the Gospel parable of the talents: “For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away” (Matthew 25: 14-30). Therefore, in the case of intellectually rich, wise people who can rationally use the resources of the Internet, the global network will constitute a tool for intellectual development. They will build a solid knowledge taking advantage of the online information bricks. For the intellectually poor, in turn, who often do not understand the content they copy, the Internet might turn out to be a tool of intellectual degradation. Moreover, such mindless copying information can expose these people to legal problems, as plagiarism, or the theft of someone else’s intellectual property, is a crime. Thus, the impact of the Internet and all the ICT tools on the intellectual functioning of people depends mainly on how reasonable they are used (see Morbitzer, 2017), and only their irresponsible use, usually due to ignorance and lack of preparation, can result in negative consequences in the form of acquiring and copying untrue or simply stupid content. It is undoubtedly a harmful phenomenon, but definitely not a new one, as it was Georg Christoph Lichtenberg (1742-1799), a German professor of physics, thinker and prominent representative of the Enlightenment, who said: “In the world

we live in, one fool creates many fools, but one wise man – barely more wise men” (after: Fazlagić, 2007).

## ON SELECTED REASONS FOR THE EPIDEMIC OF STUPIDITY

In my article *Sokrates odwrócony, czyli o Internetowej głupocie* (English: *Socrates Reversed: on the Internet Stupidity*), I pointed out that the causes of the spread of the epidemic of foolishness are numerous, and the phenomenon itself has a multidimensional character (Morbitzer, 2017). Also, I described in detail and characterized the most important ones. Therefore, I do encourage the interested Readers to familiarize with the above-mentioned article. As for now, I will present a few other reasons, those which are more hidden and less legible for the average user of media.

Some of them are of a technical nature, whereas others are associated with a person – their mentality, intellectual efficiency, narcissistic attitudes and diligence. The latter category is particularly significant, but cognitively more difficult. Technical reasons can strengthen or weaken human actions, as technology does not force us to anything, only offers certain possibilities. It can also be used by some particular groups of people to influence (usually in a negative way) others. Such mechanisms of manipulation are described in an excellent book by an American media critic and sociologist Herbert Irving Schiller (1919-2000). In *The Mind Managers* he says: “The managers of American mass media produce, process and shape the images and information that create and reinforce our beliefs and attitudes (and, as a result, our behavior, too) and guide the circulation of this information.” And further, in the words of a Brazilian teacher and representative of the radical emancipation pedagogy – Paulo R.N. Freire, it is signalled that “Manipulation of human minds is a «tool of conquest», one of the ways by which «the dominating elites are trying to subordinate the masses to serve their goals»” (Schiller, 1976, p. 13). It is worth noting that the quoted works come from almost fifty years ago. However, they have not lost their relevance, as these days we possess much better tools and techniques of manipulation, the repertoire is definitely wider (information, shopping, education, ticket booking, social networking, etc.), as well as the temptation media users face and their willingness to freely submit to it at the cost of losing their privacy in return for the services offered to increase the comfort of life. This remark concerns especially the representatives of the young generation, the so-called digital natives, but almost everyone has become a *homo mediens* – a media man.

An additional factor accelerating the circulation of stupidity is the wrong interpretation of democracy. A vast majority of people seems to have believed that this concept means common equality in all aspects, and therefore also in the aspect of knowledge, wisdom, talents and opinions, especially that in democracy everyone has the right to own views. However, democracy stands only for the equality of citizens

before the law and it is completely unfounded to assume the identical intellectual potential of all Internet users. People confuse the same (almost) access to rich sources of information (e.g. the popular Wikipedia) and their search tools (e.g. Google) with understanding the information or the ability to draw logical conclusions from it. The current universality and easy access to information is conducive to the disappearance of differences between laymen and experts, between dilettantes and those with extensive knowledge, which leads to negative consequences, including the rejection of science and rationalism, which an American national security professor – Tom Nichols refers to as the agony of knowledge (Nichols, 2017). People seem to not be aware of the fact that the access to information alone is not an automatic getaway to extensive knowledge and the ability to use it to solve difficult problems.

This aspect of the negative influence of the media on people is highlighted by an Italian philosopher and medievalist Umberto Eco (1932-2016), in his latest book, published after his death, in which he noted that “The omnipresence of the electronic eye seems to be winning with the ability to think and causes serious mental changes, also for civilized people” (Eco, 2017, p. 131). What is characteristic of this statement is the reference to “civilized people,” and thus to the citizens of the global society of the liquid-modern times. It has a deep sense, because today we are witnessing a new form of imperialism – the cultural one, or, more precisely, the cultural imperialism of the Internet. Imperialism is a policy of superpower states aiming at extending their political, military, economic and cultural influences to areas that do not belong to them (<https://pl.wikipedia.org/wiki/Imperializm>). Already quoted above, H.I. Schiller defines cultural imperialism as “a sum of processes by which societies are absorbed into the framework of the contemporary world system, and their dominant layers are persuaded, forced, and sometimes bribed to shape social institutions in accordance with the system of values and structures of the dominant center of the system and to propagate them” (Schiller, 1978, p. 12). The concept of cultural imperialism of the Internet suggested by Magdalena Szpunar (2017) is a new, special version of cultural imperialism, in which – according to the French sociologist, anthropologist and philosopher Pierre Bourdieu – symbolic violence consists in imposing a specific way of perceiving and evaluating reality (Bourdieu, Passeron, 1990, after: Szpunar, 2017), whose hidden goal is to reduce the intellectual level of the “conquered” areas. While real territories (geographic areas) used to be literally conquered in the past, today we are dealing with the colonization of the minds and souls of users and shaping their system of values. It is therefore legitimate to use the term “electronic colonialism” already introduced in 1981 by Tom McPhail – a Marshall McLuhan’s student of (Wikipedia, 2018d).

Modern cultural imperialists of the Internet, or – more broadly – media imperialists, who have the greatest impact on people, are world’s five leading companies with the highest value:

- Apple (which provides branded hardware);

- Google (the main information provider);
- Microsoft (the producer of the most popular software in the world);
- Facebook (which provides Internet users with contacts);
- Amazon (which provides everything).

## HOW TO PREVENT THE OUTBREAK OF STUPIDITY?

Remedies to prevent the outbreak of stupidity should be sought outside the field of technology – mostly in good education. The improvement in the outlined situation lies in opening to another person, the willingness and readiness for dialogue, the inclination to listen to their opinions with emotions silenced to an extent that it would be possible to rationalize the arguments of the other side, with wise kindness, without offense and without humiliation (see Erikson, 2017). It is necessary to shape a student's cognitive curiosity and his or her aspiration to discover their own truth, and – in a broader sense – shaping the responsibility for their own development.

Tomasz Szlendak, a professor at the Nicolaus Copernicus University in Toruń, emphasizes the change of the paradigm of modern illiteracy. It is no longer a lack of reading and writing skills, as they have become common, but the inability to judge the information found with the use of Google and its selection, closing in a peculiar information bubble by drawing information from Facebook wall or Instagram – perceiving the world mainly through the prism of friends' posts, moving only within the circle of people with views similar to ours, which uncritically strengthens the conviction of their uniqueness and rightness. Understood thus, cultural and social illiteracy destroys the possibility of establishing agreement and understanding with other people (*Cywilizacja, czyli maszyna...*, 2018).

The main problem is therefore preparing the young generation for rational and responsible use of information and communication technology tools. This form of education, understood as preparation for functioning in the media world properly, should be carried out almost from the cradle, since by providing such tools to small children we shape them intellectually and equip them with a specific cognitive apparatus. The latest reports show that 6-month-old children already use ICT tools these days (FDN, 2015). It is necessary for children to learn about the world in a balanced, holistic, full and polisensoric way, as this is what the world is like. Exploring it with a flat screen leads to a large cognitive impoverishment. The American Pediatric Society calls for children under 3 years of age not to have access to ICT tools at all. What is also important here is the mechanism of mirror neurons – responsible for learning by imitation and developing higher feelings, such as empathy, which requires human presence and is not possible to develop while having contact with a machine. Preparing a child for proper social functioning should take place in the world of culture, nature, art and other people. It is about forming a young person to be sensitive to

beauty, to the harm of others, a person who is curious about the world, intellectually awakened, physically fit, thinking rationally, open to dialogue – especially with wise people. It requires dedicating time and attention to the young person. It is worth mentioning a thought by a Vietnamese Buddhist monk, Zen master, teacher, author of many books, poet and peace movements activist – Thích Nhất Hạnh (born in 1926): “The most precious thing that can be offered to another person is one’s presence” (*Uważność*, 2018). This aphorism is simple in its form, but so difficult in terms of its practical implementation. For we live too fast and too intense, and our thinking is shallow and time horizons narrow. What must be acquired is the ability to perceive problems, processes and phenomena in a broad context, in the richness of connections with many other issues, which requires broad knowledge and logical thinking – simply wisdom. Wisdom, understood as the ability to make accurate and socially valuable choices, requires reflection, time to think. These days, it is becoming one of the most scarce assets, it was much easier to find it in the times of ancient philosophers, an era when haste was not people’s inseparable companion. Is today – the time of constant changes, high pace of life and omnipresent speed, not conducive to hasty actions, not given due thought – or stupidity indeed?

Is not this a sign of the times that some of the most important politicians communicate with the world through Twitter? They convey their views or facts from the field of politics, economics and many others – sophisticated, deep contexts (and requiring knowledge for full understanding) reduced to 140 characters. Sound knowledge and strong expertise has been replaced by shallowness and even primitivism, building among less-conscious people (and such is the vast majority) the impression that politics is something easy and boils down to a few simple slogans. It is dangerous, because this illusion of simplicity fosters people’s emotional involvement in politics. What can be observed at present is – probably an intentional creation – the triumph of emotions over rational attitudes, which can be best evidenced by the universal functioning of post-truth and the so-called fake news. This constitutes a historical regularity, since the development of civilization is a transition from the old, cold and conservative hierarchy to the contemporary hot, emotion-saturated network (see Morbitzer, 2015).

The shallowness of thinking is one of the most crucial tendencies enforced and reinforced by the Internet. A good metaphor of the global network is an almost infinitely long informative buffet where we can see “[...] one dish after another, each of them more tasty than the previous one, so we miss the moment to breathe between bites” (Carr, 2013, p. 12). Obviously, such abundance of information imposes a strategy of shallowness in its acquisition and processing. This shallowness is indicated by research results – the use of media for communication and entertainment prevails among junior high school students (Michniuk, 2018). It is easy, connected only with shallow information processing. Learning, however, requires deep processing, reflection and time. What is equally disturbing is the fact that the catego-

ry of self-development is absent from the young generation's lives. This constitutes a special challenge for modern education.

The key to rational use of media is the following thought by Steven Paul Jobs (1955-2011), the co-founder and former president of Apple Inc.: “Technology is nothing. What’s important is that you have a faith in people, that they’re basically good and smart, and if you give them tools, they’ll do wonderful things with them” (EFNTiIwE, 2018). Jobs emphasizes the particular significance of two axiological categories – wisdom and good. But what does it mean to be wise from an educational point of view? It is necessary to recall the distinction between two components of the human brain: intellect and reason, existing in philosophy since antiquity, and strongly popularized by the German philosopher of the Enlightenment, Immanuel Kant (1724-1804). Intellect (Latin *intellectus*, German *Verstand*), which is a tool in its character, emotionally uninvolved, axiologically neutral, fulfills revealing functions leading to cold discovering the truth. Reason, on the other hand, (Latin *ratio*, German *Vernunft*) is associated with the axiological layer, provides reflection, evaluates and indicates what is right and what is wrong. It is a concept close to wisdom. Intellect is necessary for a person to be an inventor and discoverer, but it is the mind that determines how they will use these achievements. A German educator and philosopher Otto Friedrich Bollnow (1903-1991) indicated very aptly that “the intellect will teach us how to build a house. But that’s not enough. Only reason will teach us how to peacefully live there together” (after: Gadacz, 2017). What constitutes an educational problem is that contemporary education values intellect more than reason, so you can be intellectually fit, yet thoughtless (Gadacz, 2017).

## CONCLUSIONS

The modern epidemic of stupidity has complex causes. Information and communication technology tools only serve as a catalyst, and the main reasons lie in the human – and such negative traits as: the lack of criticism and reflection, laziness and the lack of willingness to explore the world, as well as the lack of responsibility for self-development, closing in an information bubble and staying within a circle of your own views, resulting from the lack of openness to new ideas and other peoples’ way of thinking. To a large extent, the existing state of affairs is also borne by the educational systems which prepares for the use of ICT tools only from the technical side, almost neglecting its cultural and philosophical aspects. They do not shape the essential skill of information selection, and, above all, the separation of real and valuable pieces of information from the useless, untrue and harmful ones.

As it was presented in the article, stupidity has always been an inseparable companion of humanity. However, an excellent Polish literary and film critic, poet and prose writer Karol Irzykowski (1873-1944) was right to have stated that “Stupidity

is also a way of using one's mind" (Irzykowski, 1975, p. 34). A medium has now come into being which makes it extremely easy to publicize even the most absurd views that will always find followers – a kind of support group. This encourages the escalation of such activities and drives the mechanism of spreading the epidemic of stupidity. As a result, what we are experiencing today is a social acceptance of stupidity, since it has supplanted wisdom, and idiocracy has become an applicable standard.

What can be done, then? Against the so-called political correctness, we must not remain silent before the problem – it is necessary to point stupidity out, because universal consent to evil means strengthening and prolonging the life of what is wrong. Such lack of consent should occur everywhere – at home, at school, in social circles, in various institutions. But such attitude would require a concept of a society encouraging self-development, which seems almost utopian, as every pursuit of perfection is difficult and requires sacrifices, and many people are not willing to do so. As a result, we will have societies (because the problem is global) of two speeds – a minority boosting progress and understanding, or trying to understand the complexity of the modern world, and the vast majority benefitting from the progress unthinkingly and very selectively, not caring about understanding the world. The latter group has not even noticed that the Internet, which used to be advertised as the most democratic tool of freedom, has soon transformed into a tool of totalitarian control and enslavement.

Referring to the already quoted H.I. Schiller's book *The Mind Managers*, we can say that today's mind managers are getting better and better, becoming less and less conscious at the same time, whereas their inferiors – the media community – are getting easier to control. It is not surprising, therefore, that e-fools team is being eagerly joined by new groups of members and together they head towards the new world of Internet stupidity – the idiocracy (see Ziemska, 2017).

Perhaps, it is worth taking up the fight against the epidemic of stupidity, for the sake of future societies and in the sense of responsibility for the fate of the world. Are the ruling elites – of the world and individual states – interested in the wisdom of their societies, though? This constitutes a particularly significant question that should be asked in the context of contemplating the outbreak of foolishness and searching for measures to prevent it.

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## PEDAGOGICAL REFLECTION ON THE EPIDEMIC OF STUPIDITY IN THE GENERATION OF THE INTERNET ERA

**Keywords:** stupidity, cultural imperialism, “idiocracy”, mind, intellect, wisdom

**Abstract:** A disquieting phenomenon of stupidity’s epidemic can be observed at present. Stupidity has always been an element of human existence and the issue is widely described in the literature. The paper is a continuation of the discussion initiated in my work of 2017 *Socrates Reversed or the Foolishness of the Internet*, where I have analyzed the causes of that phenomenon. In the present paper, further philosophical, social and cultural aspects are studied. This timely issue is an urgent challenge for education and the future society’s development. The stupidity’s epidemic is connected with many factors, e.g. with Internet cultural imperialism. The paper presents chosen causes of the phenomenon and methods of prevention.



## W STRONĘ IDIOKRACJI – PEDAGOGICZNE REFLEKSJE NA TEMAT EPIDEMII GŁUPOTY POKOLENIA EPOKI SIECI

**Słowa kluczowe:** głupota, imperializm kulturowy, idiokracja, rozum, intelekt, mądrość

**Streszczenie:** Współcześnie obserwujemy niepokojące zjawisko epidemii głupoty. Głupota towarzyszy ludzkości od zarania dziejów, problem ten jest szeroko obecny w literaturze. Artykuł jest kontynuacją tematu podjętego w mojej pracy z roku 2017 *Sokrates odwrócony, czyli o Internetowej głupocie*, gdzie analizowałem przyczyny tego zjawiska. Obecnie powracam do tematu w ujęciu filozoficzno-społeczno-kulturowym. Temat jest bardzo aktualny, staje się pilnym wyzwaniem dla edukacji. Jest on też istotny z punktu widzenia przyszłości rozwoju społeczeństwa. Epidemia głupoty związana jest m.in. z imperializmem kulturowym Internetu. W artykule omawiam wybrane przyczyny oraz sposoby jej zapobiegania.



