

The Funereal State of Educational Rituals in AI-Governed Learning Environments

Anthropological Alienation from the Perspective of Digital Ethnography

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Abstract: This article investigates the "funereal state" to which educational rituals have devolved amidst the dominance of AI-governed learning environments. It examines how the educational process is transforming from a human social act saturated with symbols into dry, algorithmic operations. Utilizing a theoretical approach based on Digital Ethnography, we analyze the phenomenon of "Anthropological Alienation" experienced by the educational actor both "teacher" and "learner" as behavioral automation swallows the spirit of the ritual, reducing human existence to mere measurable data. The study posits that "Algorithmic Governance" does not merely develop education but reconfigures the very concepts of "presence" and "interaction". This leads to the death of traditional practices that once formed the core of educational culture, culminating in a precise anthropological characterization of the new educational reality one that demands a reconsideration of how educational identity is formed within the digital space.

Keywords: Educational Rituals, Artificial Intelligence, Anthropological Alienation, Digital Ethnography, Algorithmic Governance.

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1 – Introduction:

Amidst the debris of techno-evangelism proclaiming the virtues of Artificial Intelligence, funeral bells toll for the death of the human subject within its most sacred strongholds. We are not merely experiencing a technological leap today; rather, we confront a silent "anthropological invasion" that has transformed the educational environment from a sanctuary for building being into a cold laboratory for data recycling. The spirit has been stripped from the educational act, replaced by a desolate alienation that reduces both teacher and learner to mere "cogs" within a sleepless digital machine. In anthropological literature, "Educational Rituals"⁽¹⁾ are considered the "cultural incubator" that ensures the continuity of identity and the transmission of social values. These rituals cannot be reduced to the routine repetition of lessons and lectures; they are complex symbolic practices deriving their legitimacy from "direct physical interaction" and the "sanctity of the educational place". Anthropology, both classical and contemporary, has established that the educational ritual contains vital "virtual rites of passage"⁽²⁾ that transport the individual from one cognitive and social stage to another through channels of human communication saturated with symbols and significance.

However, the current educational landscape is witnessing radical transformations due to the increasing governance of AI applications. This has caused a profound disruption in these stable anthropological foundations. The transition of the educational ritual from "physical reality" to "cyberspace" was not merely an update of educational tools but represented a shift in the very "epistemology of practice". Technology has begun to impose its strict logic based on mathematical calculations and modeling at the expense of the human spontaneity and impulsiveness that long distinguished the classroom. This approach discusses the phenomenon of "Anthropological Alienation"⁽³⁾ as an inevitable result of the collision between the nature of human ritual, based on live interaction, and the nature of Artificial Intelligence, based on "Behavioral Automation"⁽⁴⁾. Through smart learning environments, complex educational interaction is dismantled into data units and standardized outputs, stripping the educational process of its character as a participatory social activity and turning it into an isolated individual practice within digital bubbles. Here, the educational actor whether teacher or student loses control over the course of the ritual, as implicit authority shifts to the "AI Algorithm"⁽⁵⁾, which determines the pace of learning and the quality of content provided.

This article is an attempt, in the existential sense, to decode this alienation through the microscope of "Digital Ethnography"⁽⁶⁾. We stand here to observe the "disintegration of attachment to place"⁽⁷⁾ or the "Non-Place" and its transformation into a virtual mirage. We witness how "Educational Identity"⁽⁸⁾ is slaughtered. The question is no longer "How do we learn"?, but has become the far more dangerous: "What will remain of our humanity"?, when the funeral ceremonies end and the educational ritual turns into a mere dead algorithmic echo in a merciless smart space. Consequently, there is a dire need for methodological tools capable of comprehending this new reality. Hence, the Digital Ethnography approach acquires paramount importance; we are no longer observing communities in a specific geographical space, but monitoring "virtual communities" formed through symbolic interactions encrypted behind screens. Our research problem crystallizes around the central question: To what extent do AI-governed learning environments contribute to transforming educational rituals from lively practices full of meaning into cold funereal structures?, How does digital automation reshape

human existence within these environments in a way that entrenches anthropological alienation among actors (teachers and learners)?, And what is the analytical value of the digital ethnographic approach in uncovering the secrets of this transformation?.

The objectives of this article center on exposing the manifestations of anthropological alienation resulting from the overlap of human and artificial intelligence in the educational field. It seeks to root an ethnographic understanding of digital practice that transcends the narrow technical view. This approach aims to monitor the death of "ritual behavior" and identify the loci of identity loss in the virtual field, in order to offer a critical vision that contributes to redefining "humanity" within digitally governed educational systems. The ultimate goal is to reveal the possibility of restoring the "spirit of the ritual" in an environment that, at first glance, appears to cancel the specificity of the human actor in favor of algorithmic efficiency.

1. The Funereal Nature of Educational Rituals and the Anthropology of Digital Alienation

1.1- Structural Transformations of the Ritual and Behavior Modeling via AI:

Breaking the gap between the observer and the observed, the receiver and the sender, produces a shared habitus comprising both the makers of the spectacle and the audience; society is thus resurrected via and through the spectacle. Victor Turner devoted his life to researching rituals and spectacles in their various colors and forms, considering the ritual (rite) to be rooted in the frontiers of the social process. In anthropology, educational rituals are viewed as "foundational acts" that go beyond the transmission of information to include the construction of social personality. The traditional ritual rests on a triad: (the present body, the physical place, and shared time). With the expansion of AI's influence, we are witnessing a dismantling of this triad. The fluid digital space has replaced the ancient physical place saturated with institutional memory. This change represents an "anthropological re-engineering" of educational practice; AI imposes a mode of "digital existence" that dispenses with physical meeting, leading to the erosion of the concept of "Collective Effervescence"⁽⁹⁾ posited by Émile Durkheim which is considered the basis of social cohesion in educational institutions.

Ernest Kapp may have been the first to use the term "philosophy of technology" in (1877), but it was Karl Marx (1883), who believed that practice shapes ideas, and thus the philosophy of technology explains political, social, and economic relations in society, making philosophy a possible intellectual endeavor. He called this process in the practice of technology the "means of production" which forged a "new mode of production", making social changes possible as a result of changing "relations of production" between different social classes. During World War II, technology evolved beyond imagination, crowned as we know by the atomic bomb. Philosophers then began to focus on the philosophy of technology from a more radical perspective, such as the Russian Nicolas Berdyayev (1948), a Christian existentialist known for books like *Freedom and the Spirit* (1927), *Solitude and Society*, and *Slavery and Freedom* (1939). The Spaniard Ortega y Gasset, in his book *The Revolt of the Masses*, argues that science and technology are completely linked, and science will stop and retreat if it seeks scientific knowledge only for itself. The philosophy of technology became occupied with searching for motives

within the culture of the society that produced this technological momentum (Abu Daya, 02/02/2026, 18:01).

Through the philosophy of technology and human existence, we find that after the Industrial Revolution, technology grew in the Maghreb, becoming the primary manifestation of modern Western civilization and the face of the entire contemporary world the standard of civilization and backwardness. This scientific (technical) result spread across various fields of science. However, when it reached a limit where it took the role of the human and hid their existence, it began to pose a danger to Western civilization, threatening the death of man, the absence of his value, the eclipse of his civilization, and the destruction of his mind, soul, and self. Because the existence of technology came to oppose the existence of man, philosophy addressed both existences, searching for the essence of technology, its impact on the human march, and the meaning of man in an era where supernatural technical forces crowded together, threatening to melt existence and throw its being into the realm of oblivion this being that philosophy has long panted to preserve (Al-Shouli, 02/02/2026, 18:27).

In this context, AI does not play the role of a neutral auxiliary tool but exercises the role of a "Structural Organizer" of behavior. While traditional ritual is characterized by flexibility and the teacher's ability to adapt the educational situation based on intuition and experience, authority in the digital environment shifts to "Technical Logic". Smart systems perform a process of "modeling" for all interactions, reducing the psychologically and socially complex student to a "digital file" or predictable behavioral patterns. Consequently, the "Thick Description" (a concept associated with Clifford Geertz regarding cultural interpretation) of the educational rank recedes in favor of superficial interactions capable of quantitative measurement. This transforms education from a human exploratory journey into a procedural path targeting only efficiency and speed. Furthermore, the AI environment reinforces "individualism" in a manner contradictory to the collective nature of the educational ritual. While education traditionally seeks to integrate individuals into a shared cultural fabric, "Personalized Learning" algorithms work to isolate each learner in a private path, leading to what can be described as "The Atomization of the Educational Ritual"⁽¹⁰⁾. Here, education transforms from a social event into individual consumption of content, creating a gap between the learner and their social context and imposing a state of "hyper-immediacy" that cancels the psychological time necessary for cognitive maturity.

1.2- The Symbolic Erosion of the Ritual and Loss of Cultural Context in the Digital Environment:

The concepts of "Alienation" and "Solidarity" have been key ideas in sociology since the classical sociologists, referring to two conditions of modernity. On one hand, "Alienation" refers to a state where individuals are socially isolated and culturally confused. On the other hand, "Solidarity" refers to a state where individuals feel they are an integral part of a form of society, socially and culturally. Modernity, according to these concepts, is either a chaotic and disjointed society or a social order where new forms of local community are formed. Many classical sociologists focused on diagnosing states of alienation in the modern era (19th century), a diagnosis that applies to the world in the early 21st century. Karl Marx noted, 150 years ago, the absolute speed of a global system based on rapid communication currents via mass media (and now email/internet) when he described the effects of capitalism culturally and socially: "Constant revolutionizing

of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation... All that is solid melts into air, all that is holy is profaned" (Inglis & Hewson, 01/02/2026, 22:46).

Alienation in this framework is defined as the severance of the symbolic connection between the actor and the practice. From the perspective of Digital Ethnography, we study not just technical interfaces but the fate of "Cultural Representations" in an environment that relies entirely on data. Studies indicate that "Cultural Density" (in Geertz's sense) fades in virtual space, replaced by "Thin" interactions lacking emotional and social context. There is now an educational and cognitive challenge in light of globalization and rapid technological progress, as Western cultures become more widespread and influential, significantly impacting the values and cultural perceptions of Arab youth. This cultural hegemony places traditional Arab education before a major challenge: preserving identity and local cultural values. The educational system in the Arab world faces difficulties in integrating modern technology and global information with curricula that reflect Arab cultural values and traditions, necessitating a rethinking of educational strategies to enhance cultural identity and empower youth to compete globally (Ghazi, 02/02/2026, 20:15).

Furthermore, the cognitive challenge is an integral part of this complex scene. Arab youth must develop thinking skills and the ability to distinguish between information flowing from diverse sources (including Western ones) and understand it in its correct context. This challenge is not just about the quantity of available information, but how to use it effectively to support personal and societal development. Educational and cognitive institutions in the Arab world must encourage youth to explore their cultural identity within an interactive and inclusive educational environment that highlights their abilities to face external influences with awareness and confidence, contributing to building a strong, cohesive society capable of benefiting from globalization without losing its identity (Ghazi, 02/02/2026, 20:15).

Under AI governance, educational symbols undergo a systematic process of "Abstraction". Non-verbal gestures, tone of voice, body language, and expressive silence all vital elements in traditional ritual are digitally converted into automated responses or standardized emojis. This transformation creates a state of "Symbolic Alienation", where the learner finds themselves dealing with a "smart" system that simulates them linguistically but lacks emotional consciousness. Through the lens of digital ethnography, we observed "Interaction Coldness", where the educational process turns into a series of functional procedures void of "Cultural Warmth", deepening the individual's sense of estrangement within their educational environment. This environment leads to what anthropologists call the "Disenchantment"⁽¹¹⁾ of the educational experience (borrowing from Max Weber). The high predictive ability of AI and its ready-made answers eliminate elements of curiosity and surprise. The learner transforms from a researcher and discoverer into a "consumer of information", generating a double alienation: alienation from others due to the absence of real communication, and alienation from the self due to absolute dependence on algorithmic decisions in determining learning paths.

2. Ethnography of Anthropological Alienation Manifestations in the Smart Environment

2.1- Behavioral Automation as a Translator of Alienation in Digital Interaction:

When studying the ethnography of digital network societies, competing concepts emerge such as: Virtual Ethnography, Digital Ethnography, Internet Ethnography, Online Ethnography, and Cyber-Ethnography. Robert Kozinets was one of the first researchers to use the term "Netnography" as a qualitative methodological choice based on studying and investigating virtual or online communities. It "combines the concepts of "Network" and "Ethnography" to adapt traditional ethnographic research methods and apply them to online communities". Thus, "Netnography" is an application of virtual ethnography derived from marketing and consumer research, a multidisciplinary field open to rapid development and the adoption of new technologies. Within this orientation, the "Netnography" researcher lies within the boundaries of qualitative social research embodied by network social constructivism, because it allows for building context entangled and hybrid between the situational and the virtual to describe and understand phenomena (Zakagh, 03/02/2026, 11:38).

Later, Christine Hine chose the term "Netnography" and treated it as a research subject, also employing the concept of "Virtual Ethnography" as a subject to investigate the internet society rather than just a site to visit. This appeared clearly in her books *Virtual Ethnography* (2000), and *Ethnography for the Internet* (2015), where she provided an overview of the various challenges ethnographers face when wishing to understand activities involving the internet. Similarly, Arturo Escobar suggested that "cyberspace is a unique place to study human-technology interactions, thus opening a new field for ethnographic fieldwork". This includes exploring the network environment as a field of netnographic research, isolating local target groups, describing investigation methods, and analyzing data and information, ending with an ethical evaluation of the researcher's practice in dealing with their subject and relations with the researched (Zakagh, 03/02/2026, 11:38).

Digital ethnography allows entry into the depth of virtual interactions to monitor transformations in human behavior. The technique of "Participant Observation" reveals the phenomenon of behavioral automation a state of forced adaptation to machine requirements. It is considered a state of "Coercive Modeling"⁽¹²⁾ or "Technological Determinism" imposed by AI on educational actors. Elements of "Observing Participation" give the researcher the chance to store information in their imagination while participating with the research group, recorded via field notes. First impressions ingrained in the researcher's mind meet, leaving traces in memory, fueled by enthusiasm to collect participation via field notes; the "Ethnographic Researcher" usually expects to return to the research field (Bouzir, 03/02/2026, 12:50).

In traditional educational ritual, interaction was characterized by what anthropologists call "Organized Improvisation", where the teacher responds to the pulse of the class and its momentary expressions. In the contemporary digital field, this spontaneity is suppressed in favor of "Standardized Response". Both learner and teacher face smart interfaces requiring a specific language, a linear way of thinking, and rapid responses compatible with AI processing power. This observation reveals "Performance Alienation", where individual actions do not stem from free will or culture but come as a reaction to options suggested by the system. Ethnography notes the decline of natural language rich in metaphors in favor of dry technical language (clicks, digital ratings). This "Automated" interaction flattens educational relationships and deprives parties of the "Symbolic Communication" that produces meaning. Our approach also documented

the phenomenon of "Soft Algorithmic Control", where systems guide learner behavior subtly through predictive analytics, eliminating the margin of "Trial and Error" necessary for deep learning. The learner is treated as an "arithmetic mean" rather than a unique case, leading to "Ritual Coldness"⁽¹³⁾ that makes participants feel like cogs in a huge machine, practicing rituals they have no authority to change.

2.2- Alienation of Educational Identity and the Disintegration of Attachment to Place:

Place is not merely the physical frame occupied by humans; it is also all the spatial attachments it forms within the human. Even after leaving, the place remains stuck inside them. In this research, place is characterized by three features: (Historical, Relational, and Identity-based), expressing the "Anthropological Place" as per Marc Augé. How does place form us and how do we form it?, What are the relational attachments to it?, How does identity take shape during its interaction with place in contemporary reality?. It becomes clear that today we cannot call places "anthropological" due to the effects of modernity which led to interruptions in its historicity and a focus on the current moment. Relationships also began to be affected by a greater focus on the self than the other, and identity has become "interstitial" a mix of components of place and "Non-Place" (Sweilmi, 2022, p 43). Anthropology confirms the correlation of identity and place. However, digital ethnography reveals that AI-governed learning environments have transformed the educational field into what French anthropologist Marc Augé described as a "Non-Place" a transient, functional space stripped of historical memory. In this space, the educational actor is forced to adopt a "Digital Identity" compatible with system requirements rather than expressing their true self.

This alienation manifests in "Self-Objectification", where AI fragments personality into performance indicators and data points. The phenomenon of reification (objectification) expresses the objectification of human relations; it reflects an anthropological phenomenon expressing the individual's loss of their essence (mental power). This appears in forms of reification such as: Reification of the Mind ("contemporary technology imposes restrictions on the individual to rob their freedom, making it difficult for the mind to achieve its original purpose of providing a developed human life"); Reification of Values ("making the individual a slave whose task is limited to transferring values among individuals and converting them into a commercial commodity"); and Linguistic Reification ("when the one-dimensional individual lives in a closed discourse world, and language loses its critical function, becoming only a servant of the existing system") (Al-Sabah & Owaid, 05/02/2026, 21:26).

Here, the individual's personality and humanity can be extracted by treating them as a thing, turning them into a thing. Relationships between individuals become object-like. This state can be described as the individual surrendering, characterized by slavery/servitude. We can say the individual in a state of surrender and dependency on others is like one selling themselves for survival, relinquishing all human values to transform into a thing. This vision reflects on the individual's awareness of the value of alienation in capitalist societies, affecting the individual's self-concept and their view of the surrounding social environment. It leads to the collapse of social values, and society begins to strip the human of their potential and capabilities, returning them to a bare origin. Here comes the human role in trying to chase after things; individual ownership

of things becomes a social criterion for human value. This is called Reification or Thingification (Al-Sabah & Owaed, 05/02/2026, 21:26).

This creates a separation between the real self and the digital self (The Profile), generating a feeling of lack of true belonging to the virtual educational institution. Connection here becomes purely functional, lacking the intimacy provided by the physical walls of the classroom. Our ethnographic approach monitored the erosion of the "Anthropological Authority" of the teacher, who transformed from a "Guardian of Meaning" and guide of the educational process into a "System Administrator" or monitor. This transfer of authority towards the "Knowing Machine" makes the teacher feel professional alienation. Furthermore, "Asynchrony" in educational time contributed to fragmenting the "Ritual Community"⁽¹⁴⁾, where every individual lives in their own timing, preventing the formation of collective consciousness. This produces an "Alienated Educational Human", technically connected but socially separated. This marginalization of professional and cultural identity creates a deep gap in attachment to the educational field, where education transforms from an "Identity Mission" to a "Technical Response".

3. Results:

The ethnographic investigation and anthropological analysis of the death of educational rituals in the AI environment yielded a set of pivotal results:

- **Replacement of Educational Place with Liquid Space:** Results proved that AI caused a displacement of the educational field transitioning from a "Place" with cultural and symbolic load to a technical "Liquid Space", causing the educational institution to lose its role as a center for psychological and social stability.
- **Automation of Practice and Erosion of Collective Effervescence:** The digital ethnographic approach revealed the fading of spontaneous moments in educational interaction. While ritual was based on human vitality, it was replaced by strict "Behavioral Automation", leading to the absence of collective spirit and emotional sharing in the field.
- **Reification of Educational Identity and Atomization of the Self:** Results concluded that AI does not view the actor as a total cultural entity but as a "Data Bundle", forcing actors to adopt artificial digital identities, deepening the gap between their reality and their digital representations.
- **Sovereignty of Thin Rituals:** Results showed that communication with AI produced practices lacking "Thick Description" in favor of superficial, rapid interactions. Educational symbols are stripped of their deep meanings and converted into mere cold digital icons and signals, making the educational act an "alienated" practice lacking cultural and social meaning.
- **Destabilization of Symbolic Authority and Human Sovereignty:** Digital ethnography monitored a shift in the balance of power within the educational field. The "Authority of Interpretation" and leadership of the ritual shifted from the teacher to the "Smart Algorithm", making the human feel dependent on a non-human entity managing the educational process according to obscure mathematical logic. This represents the peak of anthropological alienation.

4. Conclusion:

It can be said that the phenomenon of "The Death of Educational Rituals in the Digital Age" is not merely a side effect of technical transformation, but a structural change

touching the essence of human existence in educational institutions. The digital ethnographic approach has proven that replacing "Social Dynamics" with "Algorithmic Governance"⁽¹⁵⁾ has produced an educational practice characterized by procedural efficiency but lacking "Cultural Spirit". The existing conflict is a struggle between the "Logic of Human Ritual", based on meaning, and the "Logic of the Machine", based on data.

In light of this approach, foreseeing the future of the educational act imposes upon us the inevitability of transitioning from "Subservience to AI" to "Conscious Anthropological Use" of technology. These results compel us to reconsider the concept of "Technical Integration"; AI has become a "Social Actor" possessing the power of formation and reformulation. To confront this anthropological alienation, we must move from the stage of fascination and technical dependency to the stage of "Conscious Anthropological Use". This requires inventing "Hybrid Educational Rituals" that restore consideration to human sovereignty and create spaces for free human interaction that resists modeling and algorithms. The ultimate goal is not to reject technology, but to protect the "Educational Sacred" from reification (objectification), ensuring the ritual remains an act of liberation and construction of realistic educational identity, not a tool for digital control that alienates the human from their deepest cultural and social manifestations.

Finally, this article remains an open invitation to anthropologists and educationalists to complete ethnographic research in these fluid digital fields. The real battle in the age of AI is not a battle of informational efficiency, but a battle of "Restoring Meaning" in a world becoming increasingly artificially intelligent while lacking the warmth of symbolic human encounter.

Glossary of Terms:

- (1) **“Educational Rituals”**: A behavioral and symbolic system practiced by actors in the educational environment. It aims not only to transfer knowledge but to entrench educational identity and transfer values through specific movements, languages, and symbols that grant the educational act a social "sanctity" transcending the mechanical transfer of information.
- (2) **“Virtual Rites of Passage”**: Digital mechanisms the learner passes through within the smart environment (e.g., passing levels, obtaining digital badges). We sought to identify if they still retain their function of "changing the individual's status" or have turned into mere cold technical procedures void of emotional meaning compared to traditional rituals.
- (3) **“Anthropological Alienation”**: The state of separation and reification (objectification) experienced by the teacher or learner when they lose control over the "meaning" of their actions and become subject to the logic of an external system alien to their nature, generating a feeling of being a "user" of the machine rather than a "maker" of meaning.
- (4) **“Behavioral Automation”**: The transformation of spontaneous human behavior into repetitive, predictable patterns due to submission to AI protocols, where the actor finds

themselves forced to adopt the "Algorithm's Language" and timing to interact within the field.

(5) **“AI Algorithm”**: The "Governing Technical Logic" managing the learning environment. It is the mathematical force replacing human will in directing and fragmenting the educational ritual, acting as a technical tool that frames learner behavior and strips it of its human character.

(6) **“Digital Ethnography”**: A qualitative research method relying on participant observation and analysis of symbolic interactions, monitoring behaviors, digital language, and actors' representations within AI-governed learning environments.

(7) **“Disintegration of Attachment to Place” or “Non-Place”**: The latter is an anthropological term referring to spaces lacking identity. It characterizes the virtual educational space which lacks collective and spatial memory; it is a transient, functional space where losing attachment to the ritual community is easy.

(8) **“Educational Identity”**: Self-awareness (as teacher or learner) regarding role, value, and agency within educational practice. In our research, it represents the Human Entity suffering from "disturbance" due to the loss of boundaries between their innate intelligence and artificial intelligence.

(9) **“Collective Effervescence”**: That state of emotional charge and synchronized sentimental participation occurring between learners and the teacher. We use it to understand the extent to which emotional integration and collective enthusiasm (described by Durkheim) can be realized via digital media.

(10) **“Atomization of the Educational Ritual”**: The fragmentation of collective educational action into isolated "atomic" digital units, where total human interaction disappears in favor of splintered individual algorithmic paths, leading to the loss of the "Collective Spirit" of the educational ritual and its transformation into mere separate technical data.

(11) **“Disenchantment”**: A Weberian term (after Max Weber) referring in this research to the transformation of the educational experience from one rich in wonder, surprise, and human discovery, into the rationalization and precise calculation of the educational process, stripping it of its spiritual aspect.

(12) **“Coercive Modeling”**: The reality where AI imposes a single path for learning that cannot be deviated from. It views technology as imposing a deterministic path for the development of society and behavior, during which the educational actor relinquishes their "ritualistic" freedom to become a mere responder to technical system instructions.

(13) **“Ritual Coldness”**: The recession of the emotional dimension in the learning process, where educational practice transforms from live human interaction into pale automated procedures lacking sense and feelings, due to the sovereignty of dry algorithmic logic emptying the "Educational Ritual" of its human heat and spiritual meaning.

(14) **“Ritual Community”**: The interconnected human fabric between (teachers and students) sharing values and meanings within the educational act. We define it in our

research as the entity subjected to Disintegration and Disturbance, transforming from a live interactive group into isolated individual units led by algorithms.

(15) **“Algorithmic Governance”**: The transfer of decision-making and guidance authority in the educational process from "Human" to "Programming Logic", where the algorithm becomes the controller in formulating and evaluating educational behavior, framing the learner within dry technical standards that cancel their human agency.

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