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DEHUMANISATION OF PUBLIC ADMINISTRATION

Humans are constantly striving for progress. Consequently, the technological development of the world is inevitable, and just as in the 19th century there was talk of the industrial revolution, today there is talk of the 4.0 revolution. However, the rapid development of the world brings not only many benefits but also numerous threats, such as an increase in the unemployment rate, lack of data confidentiality, or the loss of human contact as a result of the automation of all services. Does such development not open the door for abuse by the state? Let's take a look at it from the perspective of the individual.

Excessive technological development of a state can lead to a situation where its tools of control cause unjustified interference in every sphere of our private lives. Take China and Singapore, for example, where artificial intelligence is omnipresent and identity verification is done by facial recognition alone. However, the problem is not only digital but also social, as the older generation is gradually being excluded in today's nanotechnological world and young people cannot find jobs due to automation.

The word administration comes from the Latin *ministrare*, which means 'to serve', 'to perform', 'to manage'. The prefix *ad-* refers to deliberate action. The adjective public (from the Latin *publicus*) means 'common', 'social'. Do these words adequately describe public administration? Hypothetically, if we were to ask the average citizen, they might have a completely different opinion. There is currently widespread talk of a constitutional crisis in our country, but we should also consider another type of crisis, namely the digital one. What are its defining characteristics? It is part of a broader social crisis that is dehumanising our society, in which the human as a social being (*homo socius*) is no longer in the centre of society but lives on its periphery. Society has many faces in science. These include mass society, consumer society, and, more recently, civil soci-

ety. The rapid development of novel technologies in recent times, their low cost and ease of access have contributed to the emergence of a digital society. Nowadays, we can take care of any official matter without even leaving the house. All we need is the right equipment and internet access. Also, the Polish media widely promotes the use of such digital tools as ePUAP, Internet Patient Account (IKP), and the mObywatel mobile application. But do they really make our lives easier?

Let's look at it from the other side, the side of the society as a whole, taking into account the role of the individual in the public sector. There are no receptionists in offices because they have been replaced by tablets. There are also fewer and fewer civil servants, as all formalities can be handled online. The trend described above is already taking place all over the world, which is particularly evident in Asian countries with a high level of technological advancement. In the face of these changes, the human being is becoming an unnecessary social cost.

The problem addressed here is, therefore, multidimensional. On a legal level, constitutional provisions guarantee us equal rights, equal treatment by public authorities, and freedom from discrimination for any reason in political, social, and economic life (see Section 32 of the Polish Constitution). In addition, we are guaranteed many protec-

tive mechanisms, the most important of which is the right to a fair trial (see Section 45 of the Polish Constitution). In reality, however, the society is constantly moving forward. Change is its inherent characteristic. Living in the digital age, we have to realise that some professions will disappear due to the increasing digitalisation. The legal profession is no exception.

But what is the crux of the matter? Axiology plays a huge role in law. If the legislator considers the protection of private life (see Section 47 of the Polish Constitution) and data privacy (see Section 51(2) of the Polish Constitution) to be of paramount importance, then these are the supreme constitutional values. What would be the point of violating them?

The problem is that laws are created and applied by people, and humans are flawed by nature. Since information is a valuable currency, the temptation to break these laws is enormous. The law itself is also subject to a value judgement. The value system that we adopt in our European worldview does not necessarily have to be the same in other cultural circles, where different standards may apply. There is, therefore, a risk that in the age of AI, the law will become only a suggestion rather than a binding social fact due to the loss of the human element.