

мироздания. И это может нам, преподавателям, сохранить дух философии как поиска истины в современном мире, где информация является одновременно самым демократическим и самым элитарным ресурсом, поскольку её превращение в знание требует зрелой культуры мышления, формируемой академической философией.

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THE IMPORTANCE OF SOCIAL AND HUMANITARIAN EDUCATION IN THE DEVELOPMENT OF PROFESSIONALISM IN A TRANSFORMING SOCIETY

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Since the late 20th and early 21st centuries, humanization has occupied a special place among the key trends and principles in the development of the education system. This phenomenon stems from the objective laws governing the modernization of social production and social relations. Its primary goal is to ensure the harmonious and effective development of both the individual and society by optimizing their interaction.

At the same time, an important direction in the contemporary humanization of education is the enhancement of its spiritual and moral content. This approach not only fosters the spiritual development of the individual but also seeks to address the evident shortcomings of a technocratic education system.

In Kazakhstan, social changes affecting all spheres of society today form socio-personal needs for understanding the new social situation. This, in turn, requires a comprehensive analysis of social problems and the definition of a new human place in a multifaceted, self-organizing world. In the context of innovative development, the demands on the intellectual and moral level of the labor subject are increasing, special attention is paid to the modernization of his consciousness, as well as the ability to adapt to a complex and rapidly changing reality. Professional competence is considered as a set of socially significant integrative personal qualities that allow a specialist to quickly and effectively adapt to a changing social environment, perform professional tasks in accordance with the requirements of public safety, economic efficiency and cultural development. From this point of view, the role of social and humanitarian education is of a special nature, since it is not only a general cultural component in the training of specialists in any field, but also represents an independent area of professional training in the higher education system.

Considering that our era is often characterized as the age of the scientific and technological revolution or the information age, the significance of this issue becomes particularly evident. Such definitions typically prioritize technical aspects. Indeed, the achievements of science and technology at the present stage are immense: humanity has not only created highly advanced machines, but has also mastered artificial animal reproduction and the construction of robots modeled after itself.

However, social reality demonstrates that human development cannot be reduced solely to a technological process. The modern individual, to a far greater extent than in previous epochs, requires philosophical reflection and the conceptual interpretation of ongoing phenomena. This implies that humanity must develop philosophical frameworks commensurate with its technological potential. The consequences of scientific and technological advancement should not be limited merely to their outright rejection.

As the prominent twentieth-century thinker Karl Jaspers observed: "...How does a human being, dependent on technology, come to master it? The entire future of humanity depends on whether it can subordinate to itself the consequences of technological development and their impact on human life. This influence manifests itself at every level — from the organization of accessible reality to individual behavior at

any given moment" [1, p. 139]. In this context, we can fully speak about the special importance of social and humanitarian education in modern society. This is primarily due to the peculiarities of the current stage of our country's development. Such features include political transformations, the formation of new economic relations, a change in the value system, the diversification of educational needs of modern youth, as well as the processes of decentralization and pluralization of the education system.

Current trends require an assessment of the state and prospects for the development of social and humanitarian education in the country, its role in the professional and life path of a specialist, compliance with the needs of society and the requirements of the labor market. Among these issues, the latter is of particular importance. Because some studies have shown that the low level of social and humanitarian competence does not allow graduates of many universities to fully realize themselves professionally, as well as to realize their civic potential to the full extent. We hope that the socio-humanitarian component of higher professional education can make a special contribution to solving this problem. As the Russian scientist O. V. Sannikova rightly emphasizes in this context: "the content of socio-humanitarian education, in addition to conveying to the younger generation the actual achievements of the social and humanitarian Sciences, forms the accumulated images of social reality and individual value orientations. Such content can make the individual adapt to social change.

The modern world is characterized by unprecedented rates of change that affect all social relations, institutions, and processes. The position of the individual in modern society is complex and often contradictory. Traditional systems of concepts and definitions are experiencing a crisis, no longer serving as reliable guides for self-identification. The widespread interest in religion, particularly its non-traditional forms, reflects both a symptom of the current crisis of consciousness and a desire to find ways to overcome it.

From this perspective, the social sciences should contribute to overcoming the crises that humanity is currently facing. Scientific criteria should be applied to evaluate both extremist religious doctrines and secular ideologies, establishing a conceptual framework for society, the individual, and the world as a whole. In this regard, the issue of self-determination for individuals and societies is particularly acute in countries with economies in transition.

As is well known, at the end of the last millennium, Kazakhstan embarked on a path of sustainable development as an independent and sovereign state, recognized by the international community. Our country laid the foundations of a market economy and democracy. Over the years of independence, Kazakhstan has become a model of stability, social harmony, and interethnic accord in the post-Soviet space. Today, clear preconditions have been created for the further development of democratic institutions, market relations, and a multicultural society. Foreign experts have also recognized and praised some of our achievements, in particular the level of the financial system and pension reform. We have not only preserved the education system but also succeeded in improving its quality in some areas. It is this scientific and educational capital that is the primary resource for the social, economic, political, and, most importantly, human development of our society in the new millennium.

The experience of developed countries shows that the development of science and education is one of the most important priorities of state policy. This is reinforced by public opinion, which shapes and supports such policy. Our task—and, above all, the task of the social sciences—is to contribute to the formation of public opinion and policies based on education. Only an enlightened society and highly educated politicians can make decisions that address the complexities of the modern era. Here, enlightenment should be understood not as narrow specialization, but rather as the ability to develop a comprehensive and productive understanding by integrating various aspects of social reality. The mission of traditional universities is to maintain the integrity of knowledge in an era of increasing specialization. In this context, Karl Jaspers's assertion that "universities are the practical embodiment of universal knowledge" remains more relevant today than ever.

In this context, Kazakhstan, like many post-Soviet states, needs an effective ideology that contributes to the unification of society, the development of democracy and human freedom, as well as the preservation of advanced facets of national traditions. Of course, ideology cannot only be a scientific product, it arises from socio-political and economic needs. However, outside of science, ideology becomes a social dogma that serves the momentary interests of certain groups. Only science is able to expand the scope of ideological consciousness and prevent its excessive dogmatization.

The development of both society and humanity as a whole must rely not only on technological advances, but on a system of values and ideas that unite social groups and all of humanity, directing those achievements for the good of man. Such knowledge can be given to us by the social and humanitarian Sciences. Therefore, constant efforts should be made to develop them and increase their importance in society, and it should be supported by the state.

Moreover, social and humanities education plays a special role in the formation of the social subject. Its content reflects the interests of both the individual and a changing society. Here, processes focused on professional training intersect with the distinctive features of modern social and humanities education, as well as with the transformations in the sociocultural mission of higher professional educational institutions.

The importance of social and humanities education was also emphasized by one of the greatest thinkers of the 20th century, Karl Mannheim. He wrote: "Our ancestors had no need for sociological theories, because the interrelations of institutions and human activities in villages or small settlements were clear and understandable to everyone. At that time, sociology existed only at the level of everyday consciousness. However, the rapid development of industrial society and the action of its hidden forces made society a mystery to the individual" [3, p. 464].

Under such conditions, traditional everyday consciousness proved insufficient. Today, the development of complex and broad social knowledge requires targeted social efforts. As the famous American sociologist C. Wright Mills noted: "The modern individual must have extensive knowledge about the structure of society, existing relationships and processes, and also have "sociological imagination" in order to live effectively in the modern world" [4, p. 190].

All this once again confirms the importance of innovative education "with a humanities focus" for modern society. Unfortunately, in many cases, innovative education is viewed as a phenomenon based primarily on the natural sciences, engineering, the exact sciences, and mathematics. Certainly, the innovative development of any country requires the introduction of innovative principles into higher education. However, innovative education should not supplant the humanities, but rather actively integrate them into professional disciplines. Innovative learning is the acquisition of new knowledge through the process of creating it, achieved through the integration of fundamental science, education, and industry. A crucial component here is the development of the social and professional competence of modern specialists.

Focusing on the role of the social and humanitarian components in the training of highly qualified specialists, one can agree with the opinion of Russian scholars: "Currently, a lack of social competence is evident at various levels of public life. This is evidenced by the rise in civil conflicts, litigation, verbal and physical violence, as well as selfish and conflictual behavior. A deficit in social competence (irresponsibility, inability to self-regulate, weak interpersonal relationships, and projecting personal insecurity onto others) hinders the effective functioning of enterprises. The development of social competence is continuous and gradual, requiring attention to its dominant components" [5, p. 108].

Today, the issue of training highly qualified specialists is also of particular importance in our country. Modern society places special demands on university graduates. A 21st-century specialist, in addition to professional qualifications, must possess the ability to continuously develop himself, strong communication skills, determination, and competitiveness in the labor market. In other words, they must be able to successfully realize themselves both in life and in their profession. To achieve this goal, students must develop motivation for academic study and professional activity during their time at university. Furthermore, the current economic conditions in our country require graduates to be able to independently evaluate management decisions made in society and, if necessary, be prepared to make such decisions themselves. They must develop a sense of social responsibility when addressing issues of importance to society. For this reason, social and humanities education has become vitally important, as no other discipline can develop social competence to such a degree.

The possibilities of social and humanitarian disciplines in the formation of socio-personal and professional competencies of students are grouped by Russian scientists as follows:

social and humanitarian disciplines play an important role in the formation of students' value orientations, professional and personal qualities;

- social and humanitarian Sciences have great potential in the formation of motivation of a future specialist;

- social and humanitarian disciplines are a means of personal development, the basis for the formation of key competencies;

social and humanitarian disciplines cover a wide range of forms and methods of cognitive activity necessary for the development of professional mobility of a future specialist;

social and humanitarian disciplines are of particular importance in the formation of a conscious attitude of a person to self-education and self-improvement [6].

In conclusion, the following conclusion can be drawn. Currently, social sciences, humanities, and science occupy a leading position in the information war aimed at renewing human consciousness and self-awareness. Their value and ideological orientations are a key factor in national security and serve as a crucial component in developing the professional competence of future specialists in today's rapidly transforming society.

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К ФЕНОМЕНОЛОГИИ ЧЕЛОВЕКА

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Своей философией Бисембай Ергалеевич неизменно напоминал: человек - это не орудие и не инструмент цивилизационного развития, не тело в пространстве, а душа во времени. Время доминирует над пространством как процесс, как живой источник жизни и творчества. Человек живёт во времени, и благодаря времени в нём не иссякает источник развития и жизненного потенциала. Пространство же статично и устойчиво. Как утверждает Бисембай Ергалиевич, «тайна философии Гегеля в его книге «Феноменология духа». Моя феноменология духа – это «Хроно-топос человека». Это философия человека, который представляем во вселенском состоянии с приоткрывающейся душой во встрече времени отсюда-сюда. Душа в духе опосредствует разум в «ничто» и из «ничтошной точечности» человек раскрывается, возвышаясь в душевно-духовном самостоянии» [1, с. 3]. «Предназначение человека, таким образом, усматривается обратно к познанию в мире. Оно, конечно, подмечается в самопознании как он «не есть» из вечности, но как таковое открывается во вдохновении с испытываемым возвращением к ней в конечной истине души из заблуждений наяву и предупреждений во сне. Постигание времени открывает возможности для человека в пространстве, которые достижимы в этом мире» [1, с.23].

В «Хроно-топосе человека» присутствует идея о том, что в современной философии проблема человека всё чаще формулируется не как вопрос о его сущности в абстрактном, метафизическом смысле, а как проблема способа существования, формы присутствия в мире, способа бытийствования. Человек перестаёт пониматься как завершённая субстанция или совокупность устойчивых свойств и всё чаще осмысливается как процесс, как открытое становление, как напряжённое событие между возможным и действительным. Именно в этом контексте монография Б. Е. Колумбаева «Хроно-топос человека» занимает особое и методологически значимое место, предлагая оригинальный подход к философской антропологии. Автор рассматривает человека не как сумму биологических, социальных или психологических характеристик, а как узел смыслов, возникающий и разворачивающийся в пересечении времени и пространства.

Что такое время? По мысли философа, время есть в мире, но как именно оно воспринимается человеком - до конца не ясно. Чувственно ли, интеллектуально ли, или же каким-то иным образом - это остаётся открытым вопросом. Однако несомненно одно: человек неравнодушен ко времени, и это его отношение к нему постоянно сквозит в человеческом существовании. Особенно ясно это проявляется в искусстве. «Именно поэтому и неопределённость времени, и условность души - такие «вещи», над которыми человек, если он хочет быть человеком, должен задумываться, беспокоиться и внутренне волноваться. И в отношении самого себя в мире, и в отношении того, чем он как будто пронзается свыше, - ради того, чтобы его бытие складывалось как призвание, а не растворялось в суетолоке повседневности» [1, с.102].

То, что время дано в искусстве, обнаруживается душой через его духовность. По мысли Колумбаева, душа соприкасается с вечностью во времени поэтически - и на это существуют