

значительная доля респондентов, не согласных с данным утверждением, может указывать на стремление молодежи дистанцироваться от навязываемых моделей «интенсивного» и постоянно вовлеченного родительства. С другой стороны, почти треть опрошенных признает наличие подобного давления, что позволяет говорить о распространенности представлений о необходимости активного родительского участия, формируемых в медиасреде. Существенная группа студентов, затруднившихся с ответом, указывает на неосознанный характер данного влияния и сложность рефлексии социальных ожиданий, связанных с будущим родительством. В целом результаты подтверждают, что социальные сети выступают пространством производства нормативных представлений о «правильном» родительстве, даже в тех случаях, когда их влияние не всегда прямо осознается молодежью

- Проведённый теоретический анализ и результаты анкетного опроса свидетельствуют о сложном и противоречивом характере влияния социальных сетей и инфлюенсеров на формирование представлений молодежи о будущем родительстве. Социальные медиа выступают значимым пространством социализации, в рамках которого транслируются нормативные образы семьи и родительства, однако степень осознания данного влияния со стороны молодежи остается неоднородной.

- Эмпирические данные показывают, что большинство респондентов критически оценивают семейный контент в социальных сетях, указывая на его нереалистичность, а также выражают недоверие к инфлюенсерам и экспертным каналам в вопросах воспитания детей. Вместе с тем выявляется латентное медиавлияние, проявляющееся в формировании ожиданий активного и постоянно «включенного» родительства, а также в воспроизводстве представлений о нормативных моделях семейного поведения. Значительная доля студентов, затруднившихся с оценкой влияния социальных сетей на свои представления о родительстве, указывает на неосознанный характер медиавлияния и ограниченную рефлексивность цифровых практик. В целом полученные результаты подтверждают необходимость рассмотрения социальных сетей и инфлюенсеров как значимого фактора формирования ценностей будущего родительства у молодежи и актуализируют дальнейшие социологические исследования в данной области.

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REFRAMING THE HUMANITARIAN PARADIGM IN THE CONTEXT OF KAZAKHSTAN'S MODERN TRANSFORMATION

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Introduction

In the contemporary world, marked by rapid technological progress, globalization, and the expansion of digital communication, the question of the value foundations of social development becomes increasingly significant. Modern societies face the challenge of combining economic efficiency and innovation with ethical responsibility, cultural continuity, and respect for human dignity. In this context, the humanitarian paradigm

emerges as a key philosophical framework that allows for a comprehensive understanding of the human being not merely as a functional element of social systems, but as a bearer of meaning, culture, and moral agency.

Unlike narrowly instrumental approaches to modernization, the humanitarian paradigm integrates worldview orientations, ethical principles, and historical memory into the analysis of social change. It emphasizes that development cannot be reduced to technological advancement or institutional reform alone. Rather, sustainable progress presupposes the formation of value-based consciousness, critical thinking, and cultural self-awareness. The humanities — philosophy, history, cultural studies, and philology — play a central role in articulating these dimensions, providing society with interpretive tools for understanding both its past and its future.

For Kazakhstan, the relevance of the humanitarian paradigm is closely connected with the experience of independence and the search for a balanced model of modernization. The post-Soviet transformation involved not only economic and political restructuring, but also a profound reconfiguration of symbolic, cultural, and educational spaces. In this process, questions of identity, historical memory, language, and moral responsibility acquired particular importance. The humanitarian paradigm thus functions as a conceptual bridge between tradition and innovation, enabling the integration of global processes with national cultural specificity.

This article aims to analyze the philosophical dimensions of the humanitarian paradigm in contemporary Kazakhstan, examining its theoretical foundations, socio-cultural significance, and role in modernization processes. By combining philosophical reflection with empirical observations, the study seeks to demonstrate that the humanitarian paradigm is not merely an abstract academic construct, but a living system of values and meanings that shapes social consciousness and influences the strategic direction of societal development.

Results

The concept of a paradigm, initially formulated within the philosophy of science, provides an important analytical framework for understanding transformations in knowledge and social consciousness. According to Thomas Kuhn, a paradigm is not merely a set of theories, but a comprehensive system that includes methodological principles, value orientations, and models of problem-solving shared by a scientific community [1]. Paradigms determine what is considered legitimate knowledge, which questions are meaningful, and which methods are acceptable within a given historical context.

When this concept is transferred to the humanities, its scope significantly expands. In humanitarian knowledge, a paradigm encompasses not only cognitive models but also ethical norms, cultural meanings, and worldview assumptions. The humanitarian paradigm thus reflects society's fundamental understanding of the human being, freedom, justice, historical memory, and the purpose of social development. It influences educational priorities, cultural policy, and the forms of collective self-awareness.

For Kazakhstan, the relevance of the humanitarian paradigm is directly connected to the historical experience of independence. The post-Soviet period was characterized by a radical restructuring of political institutions, economic relations, and symbolic systems. This transition required overcoming the ideological rigidity of the Soviet model and adapting to a pluralistic intellectual environment shaped by global interactions. In this process, the humanitarian paradigm functioned as a means of reinterpreting the past, reassessing national identity, and defining new value-based guidelines for modernization.

Philosophical reflection reveals that the humanitarian paradigm of contemporary Kazakhstan possesses a dual orientation. On the one hand, it is open to global intellectual currents such as post-classical philosophy, intercultural dialogue, and critical theory. On the other hand, it seeks to preserve cultural originality, linguistic diversity, and historical continuity. This tension does not represent a contradiction, but rather a productive dynamic that enables society to integrate into the global world without losing its cultural specificity.

A key role in shaping the modern humanitarian paradigm belongs to twentieth-century philosophical traditions that emphasized language, history, and interpretation. Philosophical hermeneutics, developed by Hans-Georg Gadamer, introduced the idea that understanding is always historically situated. Meaning emerges through dialogue between past and present, tradition and contemporary experience [2]. From this perspective, cultural heritage is not a static legacy, but a living source of meaning that is continuously reinterpreted.

Similarly, existential philosophy, particularly in the works of Martin Heidegger, redefined the understanding of human existence. Heidegger's concept of being-in-the-world emphasizes that human life is inseparable from language, tradition, and temporality. The humanitarian paradigm, therefore, can be understood as a historically conditioned horizon of meanings within which human existence acquires significance. This insight is especially important for societies undergoing rapid transformation, where the loss of cultural orientation can lead to existential uncertainty.

In the contemporary context, globalization and digitalization intensify the challenges facing the humanitarian paradigm. Technological progress, while expanding access to information and increasing

economic efficiency, also transforms cognitive styles and social communication. The dominance of instrumental rationality and market-oriented logic often marginalizes humanitarian knowledge, reducing education to the acquisition of applied skills. Heidegger's critique of technological thinking warns that such a reduction leads to the perception of the world — and the human being — as a mere resource subject to calculation and control.

Applied to Kazakhstan's modernization, this critique highlights the necessity of maintaining a balance between technological development and humanitarian reflection. Economic growth and digital innovation are essential, but they cannot serve as sufficient criteria of progress. Without ethical orientation, critical thinking, and cultural self-awareness, modernization risks becoming a one-dimensional process detached from human values and social responsibility.

The humanitarian dimension of modernization is explicitly emphasized in the political discourse of contemporary Kazakhstan. Under the reform agenda articulated by President Kassym-Jomart Tokayev, modernization is interpreted as a comprehensive renewal of society, including political participation, justice, and public values [3]. This approach recognizes that sustainable development requires not only institutional reforms, but also the transformation of social consciousness.

Empirical research conducted among students of higher education institutions across various regions of Kazakhstan further illustrates the practical significance of the humanitarian paradigm. Surveys and focus groups demonstrate that student youth increasingly perceive humanitarian knowledge as a source of worldview orientation and moral guidance, particularly in the context of digital saturation. At the same time, the data reveal concerns about the declining role of philosophy, history, and cultural studies in educational curricula dominated by technical and applied disciplines.

This situation reflects a broader global trend in higher education, where market demands shape academic priorities. As John Dewey argued, education focused solely on functional efficiency risks losing its social and ethical purpose. Without humanitarian depth, education produces specialists who are technically competent but insufficiently prepared for responsible citizenship and reflective engagement with social challenges.

Digital transformation further complicates this issue. The acceleration of information flows and the prevalence of short-form content contribute to fragmented thinking and superficial understanding. The simplification of language and communication weakens the capacity for sustained argumentation and critical analysis. From a philosophical perspective, these changes affect the very foundations of human existence, since language is the medium through which meaning and reality are disclosed.

In the Kazakhstani context, the humanitarian paradigm draws strength from national intellectual traditions. The ethical philosophy of Abai emphasizes moral self-perfection as the basis of social harmony, while al-Farabi's concept of the virtuous city links the stability of society to the moral maturity of its citizens. These ideas demonstrate that cultural heritage provides not only historical identity, but also normative resources for contemporary development.

Globalization transforms identity into a dynamic and processual phenomenon. According to Manuel Castells, modern societies generate multiple forms of identity shaped by global networks and media environments. In this context, language, cultural memory, and spiritual heritage become key factors of resilience. As emphasized by Jan Assmann, cultural memory ensures continuity between generations and strengthens collective self-understanding [4].

From an anthropological standpoint, the humanitarian paradigm affirms the intrinsic value of the human being. Unlike technocratic models that reduce individuals to economic or informational functions, the humanitarian approach views the person as an autonomous moral subject. This position is consistent with the ethical philosophy of Immanuel Kant, who defined the human being as an end in itself, possessing inherent dignity and responsibility. In this sense, the humanitarian paradigm provides an ethical foundation for modernization that prioritizes human development over purely instrumental goals.

Conclusion

In the context of global transformations characterized by digitalization, cultural pluralism, and the acceleration of social change, the humanitarian paradigm acquires strategic importance for the future development of Kazakhstan. It provides normative and value-based criteria for evaluating modernization processes, ensuring that technological and economic progress remains oriented toward human well-being, social justice, and cultural continuity. Without such a paradigm, modernization risks becoming a one-sided, technocratic process detached from ethical reflection and humanistic meaning.

The analysis demonstrates that the humanitarian paradigm of contemporary Kazakhstan represents a multidimensional system of worldview and value orientations. It integrates philosophical reflection on human existence, cultural identity, and historical memory with practical challenges arising in education, public policy, and social communication. By affirming the intrinsic value of the human being, the humanitarian paradigm

counterbalances functionalist and instrumental interpretations of social development, emphasizing moral autonomy, responsibility, and dignity.

The coherence between tradition and modernization emerges as a central principle of this paradigm. Cultural heritage, language, and spiritual values are not obstacles to progress, but essential resources for its meaningful realization. Their reinterpretation in light of contemporary challenges allows society to maintain internal integrity while actively participating in global processes. In this sense, the humanitarian paradigm serves as a foundation for sustainable development grounded in cultural resilience and ethical awareness.

Further advancement of the humanitarian paradigm requires its consistent integration into educational systems, cultural policy, and strategic planning. Strengthening the role of humanitarian knowledge in public discourse contributes to the formation of reflective citizens capable of critical judgment and responsible participation in social life. Ultimately, the humanitarian paradigm defines a model of modernization in which the human being remains the central value and purpose of societal transformation, ensuring that progress is not only effective, but also meaningful and humane.

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THE STRUGGLE FOR HUMAN CONSCIOUSNESS: THE COMPETITIVE CAPACITY OF HUMANITARIAN KNOWLEDGE IN THE MEDIA SPHERE

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The twenty-first century, characterized as the information age, has emerged as a period of intensified contestation over human cognition and consciousness. In an era in which digital technologies, the internet, and social networking platforms have become integral to everyday life, the media space constitutes one of the most influential domains in the formation of human consciousness. Within this context, the position, significance, and competitiveness of humanitarian knowledge attain heightened scholarly relevance. In contemporary society, individuals are constantly exposed to an unprecedented flow of information, ranging from news reports and scholarly articles to social media posts and opinion pieces. This deluge of content, while offering unprecedented opportunities for learning and engagement, also presents challenges for discerning truth from misinformation, shaping informed opinions, and developing critical reasoning skills. It is within this complex informational environment that humanitarian knowledge demonstrates its competitive edge, providing the intellectual frameworks necessary to navigate, interpret, and assess the vast array of messages that permeate the media landscape. Humanitarian knowledge — encompassing philosophy, ethics, history, literature, and cultural studies — equips individuals with the capacity for reflective thinking, ethical judgment, and the contextualization of information within broader social and historical frameworks [1, c.241]. Unlike purely technical or factual knowledge, the humanities foster the ability to question assumptions, analyze multiple perspectives, and engage with ideas at a deeper conceptual level. This capacity is increasingly vital in an age where media content is not merely consumed but also produced, shared, and manipulated at unprecedented speed. Furthermore, the competitive capacity of humanitarian knowledge is evident in its ability to shape not only individual cognition but also collective consciousness. Societies that prioritize the humanities cultivate citizens capable of critical engagement with media narratives, resilient against manipulation, and adept at contributing to informed public discourse [2, c.74]. Consequently, the media sphere has become both a