

Қорытындылай келе, цифрлық дәуір адамға бұрын-соңды болмаған таңдау мүмкіндіктерін ашып отырғанымен, ол еркіндіктің парадокстық сипаттарын да айқын көрсетті. Бір жағынан, қазіргі қоғам адамы кеңістік пен уақыт шектеулерінен арылып, өзін-өзі дамытуға, «цифрлық көшпенді» болуға мүмкіндік алды. Екінші жағынан, алгоритмдер, жасанды интеллект пен тұтынушылық мәдениет еркіндікті шынайы құбылыс емес, иллюзияға айналдырып отыр. Демек, еркіндіктің мәні тек таңдау көптігінде емес, оның құндылықтармен, моральдық жауапкершілікпен және рухани үндестікпен сабақтас болуында. Осы тұрғыдан алғанда, цифрлық дәуірдегі таңдау еркіндігі философиялық қана емес, этикалық және әлеуметтік өлшемдерде де терең зерделеуді қажет етеді.

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ARTIFICIAL INTELLIGENCE AND CHILDREN'S LINGUISTIC DEVELOPMENT: MEDIA EFFECTS IN PHILOSOPHICAL, RELIGIOUS, AND CULTURAL CONTEXTS

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Introduction

In recent years, digital technologies, particularly artificial intelligence, have penetrated almost every aspect of human life. Today, the role of media tools in shaping children's speech and thinking is steadily increasing, as they develop their linguistic experience not only within the family and school environment but also through the internet, mobile applications, and programs powered by artificial intelligence. This process, on the one hand, opens up new opportunities for speech development; on the other hand, it significantly affects the natural mechanisms of language formation, the transmission of cultural codes from generation to generation, and the preservation of religious and spiritual values.

From the perspective of traditional psycholinguistics, the formation of children's speech is based on three main factors. The biological factors include brain development, the functioning of hearing, and articulatory organs. The socio-cultural factors involve the child's environment, family upbringing, cultural traditions, and values. Communicative practice refers to constant interaction with others, conversations, play, and social activities. The introduction of artificial intelligence and media tools directly influences particularly the second and third factors. A child's speech is now shaped not only by parental input but also by the voices of virtual characters, texts in digital games, and online applications.

Main part

Today, AI-based tools—such as voice assistants (Siri, Alexa, Google Assistant), interactive games, and educational programs—are widely integrated into children's speech practices. These tools serve as sources of new words, new sentences, and new communicative situations for the child. As a result, children acquire language more quickly and actively; however, in some cases, the speech process becomes dependent on artificial speech patterns. Consequently, communication tends to shift from a natural social environment toward more virtual forms of interaction. From this perspective, artificial intelligence emerges as a factor that both expands and simultaneously limits the possibilities of children's speech. The general characteristics of media influence on speech development can be observed in three direct dimensions. First, the linguistic dimension: children rapidly acquire new words, expressions, and text structures. Second, the cognitive dimension: information delivered through media accelerates thinking, yet reduces critical reflection. Finally, the emotive dimension: in interacting with media images and artificial intelligence, children learn to express

their emotions, though the natural form of sincere communication tends to weaken. Overall, artificial intelligence and media tools exert a dual impact on the formation of children's speech.

On the positive side, language learning accelerates, vocabulary expands, new communicative situations emerge, and access to information increases. On the negative side, the natural speech environment diminishes, children become dependent on technology, stereotypical and patterned speech forms proliferate, and opportunities for emotional communication become more restricted. Thus, the issue should be approached not only from a linguistic perspective but also within philosophical, religious, and cultural contexts. Children's speech is not merely a linguistic phenomenon but a fundamental element that shapes the cultural and spiritual future of society. From the standpoint of philosophical approaches, studying children's speech in the context of artificial intelligence and media is of particular importance. Language is not only a means of communication but also a form of human thought, worldview, and perception of reality. A person's speech defines their interaction with society and the process of internalizing values. In the philosophy of language, thought and speech are regarded as inseparable processes. L. S. Vygotsky identified language as the primary factor in the formation and development of a child's thinking. Similarly, L. Wittgenstein emphasized that the limits of language are the limits of one's worldview. Hence, the formation of children's speech under the influence of artificial intelligence may also alter their way of perceiving the world.

Representatives of the philosophy of technology interpret technology as a force that reshapes the relationship between human beings and reality. M. Heidegger defined technology as "the revealing of being in a new form," while J. Ellul viewed technology as an autonomous force that governs social development. As media and AI affect children's speech, they influence not only linguistic formation but also the child's mode of perceiving reality. For instance, natural conversation may be replaced by virtual interaction, while experiences may take shape not through real events but through algorithmic constructions.

Humanistic philosophers highlight the importance of free personal development, creativity, and natural communication. E. Fromm described the human being as "a creature of love and freedom," whereas A. Maslow stressed that, alongside fulfilling natural needs, fostering creative abilities is essential in a child's development. If children's speech is shaped predominantly through artificial intelligence, their experiences of empathy, sincere dialogue, and social bonding may weaken. At the same time, if AI is used as a tool to support creativity (for example, assisting in storytelling), the development of children's speech may be elevated to a new stage.

The formation of children's speech is determined not only by biological and social factors but also significantly guided by religious and spiritual values. Religious traditions interpret speech not merely as a means of communication but as a tool for transmitting moral and spiritual values across generations. The rapid spread of artificial intelligence and media tools poses new challenges to these mechanisms of value transmission.

In Islamic teaching, speech holds a particularly important place. The Qur'an repeatedly emphasizes the significance of speech in human destiny. For example, in *Surat ar-Rahman*, it is stated that Allah created man and taught him *bayan* (speech and the ability to explain). Thus, speech is regarded as a divine gift and a feature that distinguishes human beings from other creatures. Hadiths also emphasize that teaching children beautiful words and accustoming them to good speech is the responsibility of parents.

Modern media tools, including AI-based programs, often function as part of a global information flow. They may contain expressions, images, or speech forms that contradict religious and moral values. For example, phrases inappropriate to religious etiquette, sarcasm, or elements of violence may infiltrate children's speech. From this perspective, parents and educational institutions must develop mechanisms of control that safeguard religious values while utilizing artificial intelligence tools.

In Islam, Christianity, and other religions, the upbringing of children has traditionally been carried out through constant communication, prayer, worship, and reading of sacred texts. In this process, speech has served as a source of spiritual and moral strength for the child. For example, Imam al-Ghazali, in his works, specifically recommends teaching children from an early age to read the Qur'an, listen to hadiths, and practice eloquent and virtuous speech [1]. However, in today's digital environment, children increasingly acquire their speech experience through AI-generated voices and virtual images. This process may, to some extent, disrupt the natural continuity of religious and spiritual traditions.

Cultural factors play a particularly important role in the formation of children's speech. Language is not merely a set of grammatical rules, but rather a linguistic embodiment of a people's historical experience, worldview, and values. Therefore, studying the influence of media and artificial intelligence on children's speech requires a linguo-cultural approach. In linguoculturology, language is interpreted as the fundamental "code" of national culture. Every word and expression encapsulates the historical memory, customs, and values of a people [2]. Media tools, especially cartoons, games, and programs designed for children, often

promote examples of global culture. As a result, English words and cultural images from other societies appear more quickly in children's speech. For instance, terms such as "superhero", "game over", and "like" increasingly occur in children's vocabulary. Linguoculturologists refer to this process as the "transformation of cultural codes." The issue of preserving national values in children's speech is highly relevant today. As the number of words and expressions characteristic of the national mentality decreases, the unique national intonation of speech also weakens. W. von Humboldt defined language as the "spiritual power" of a people and emphasized that its loss is equivalent to the loss of national identity. From this perspective, the preservation of national linguistic features becomes an urgent task when using AI-based media tools. The analysis shows that the impact of artificial intelligence and media on children's speech is multifaceted, complex, and contradictory. On the one hand, modern technologies create opportunities for children to learn languages, expand their vocabulary, and gain quick access to information. AI-based programs organize speech exercises in an interactive format, increasing children's interest in language and generating new communicative situations.

Conclusion. On the other hand, risks such as the reduction of natural communication, excessive dependence on artificial speech patterns, and the predominance of global cultural elements over national values also exist. As a result, the ability of children's speech to convey emotional sincerity, national identity, and religious-spiritual values may be weakened. Philosophical analysis reveals that children's speech is not merely a linguistic phenomenon but also a process that defines the child's worldview, cognitive development, and relationship to social reality. From the standpoint of religious traditions, speech is a divine gift from God, and filling it with beauty and spiritual meaning is both a parental and societal responsibility. From a cultural and linguoculturological perspective, children's speech serves as a means of preserving national identity and values.

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ОБРЕТЕНИЕ ИЛИ ОБРЕЧЕННОСТЬ: ОБ ИСКУССТВЕННОМ ИНТЕЛЛЕКТЕ

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Что такое интеллект? По определению Аристотеля, интеллект – (нус) – высшая часть человеческой души, способная постигать формы и универсалии. По мысли Р.Декарта, интеллект- способность ясного и отчетливого мышления, отличающаяся от воображения. Кант считал, что интеллект- способность суждения упорядочивать опыт с помощью категорий. М.Хайдеггер определял интеллект как рациональную технику мышления, как «расчетливое» знание.

Подобных попыток понимания сущности интеллекта в истории развития философской мысли достаточно много. Большинство из них сводятся к одному: интеллект – рациональная конструкция, свойство человеческой психики осознавать себя в мире, с тем чтобы сохранить, управлять и изменять мир и самого себя. Еще в древности люди обнаружили в себе эту способность, и по мере самопознания и самосознания, по мере развития философских и научных знаний о себе возникла решимость обуздать, приручить собственный интеллект, сделать понятным и простым, вплоть до