

L.G. Balabekova^{1*}, M.V. Klishina², V.P. Kazaryan³

¹*Buketov Karaganda National Research University, Karaganda, Kazakhstan;*

²*Karaganda University of Kazpotreboysuz, Karaganda, Kazakhstan;*

³*M.V. Lomonosov Moscow State University, Moscow, Russia*

(E-mail: Lyaka1982e@mail.ru, klmarina_7@mail.ru, kazaryanvp@mail.ru)

A humanitarian perspective on education: a philosophical analysis of the problem of preserving the human dimension in the era of technological civilization

This article examines the importance of studying the humanities perspective on education in the process of personality development in the educational environment. It analyzes the key functions of a humanities education and its impact on the development of students' moral qualities, critical thinking, and social responsibility. Particular attention is paid to the role of the humanities in the context of digitalization and globalization of modern society. The authors offer a traditional interpretation of education as one of the most important mechanisms for the reproduction of culture, the transmission of knowledge, and the development of personality. However, they emphasize that in the modern world, its meaning is becoming the subject of increasingly heated philosophical debate. The authors attribute the challenges to education to the development of digital technologies, artificial intelligence, labor automation, and the global economy, which has led to the educational system being increasingly evaluated through criteria of efficiency, competitiveness, and the demand for graduates in the labor market. As a result, the humanities dimension of education often finds itself on the periphery of public attention. However, at the same time, according to the authors, it is the humanitarian perspective that allows us to see education not only as a means of acquiring professional competencies, but also as a process of developing a person as an individual, a subject of culture, and a bearer of moral and civic responsibility. The authors emphasize that the humanities perspective on education represents a particular way of understanding the educational process, in which the focus is not on professional training as such, but on personal development, the formation of an individual's value system, and the capacity for meaningful existence.

Keywords: education, humanitarization of education, personality, values, constructive thinking, critical thinking, culture, upbringing, communicative culture, humanistic competence, creative thinking.

Introduction

Modern society is experiencing a period of intense social, economic, and technological transformation. Under these conditions, education must be not only a tool for imparting knowledge and professional competencies, but also a crucial factor in shaping a person's worldview and personal potential.

The relevance of a humanities perspective in education is also driven by the need to cultivate individuals capable not only of effectively performing professional tasks but also of understanding their responsibility to society, culture, and future generations.

The relevance of this problem is also driven by the fact that modern society faces a paradoxical situation. The higher the level of technological development, the more acute becomes the need to understand human existence, moral guidelines, and cultural identity. If technology allows people to change the world around them, then a humanities education helps them understand the purpose of these changes. The purpose of this paper is to provide a philosophical analysis of the humanities dimension of education as a means of preserving human agency in the context of modern civilization and a digitally connected society.

The humanities perspective on education emphasizes the development of personality, moral values, constructive and critical thinking, a culture of communication, and social responsibility, rather than solely the acquisition of technical knowledge.

Modern education is confronted with constant technological and social change, requiring not only professional training but also flexible humanities competencies. In the era of AI and automation, the need for empathy, interdisciplinary thinking, and an ethical approach is growing. The humanities component promotes social integration and civic maturity.

Even ancient thinkers associated education not only with the transmission of knowledge as such, but with the formation of a person. In the dialogue «The Republic,» Plato considers education as the process of turning the soul to the truth. According to him, «Education is the art of turning the soul in the right direc-

* Corresponding author's e-mail: Lyaka1982e@mail.ru

tion». He emphasized that in the direction in which someone was educated, such will, perhaps, be his entire future path... A very definite and pronounced result ultimately depends on education: either good or its opposite» [1; 195]. This position demonstrates that education is understood as an internal transformation of the individual. A person becomes educated not when he masters a certain amount of information, but when he acquires the ability to distinguish between good and evil, truth and error. We can identify Plato's basic principles, which must be implemented in modern education and upbringing. Of course, first of all, this is a reliance on everything positive in a person, secondly, the unity of educational influences from all levels of the education system, and thirdly, the social orientation of education.

Aristotle held a similar position. In his treatise «Politics,» he noted: «The purpose of education is to make citizens virtuous» [2; 128]. Thus, ancient philosophy viewed education primarily from a moral perspective. Education should not only teach, but also cultivate.

The ancient tradition developed the concept of the unity of knowledge and virtue. This idea would later become the foundation of the humanities model of education. In this regard, we can recall the English thinker J.H. Toland.

A new understanding of education emerged during the Enlightenment and classical German philosophy. Wilhelm von Humboldt's concept played a special role, exerting a profound influence on the development of the European university. Humboldt asserted: «The true goal of man is the most complete and harmonious development of his powers into a unified whole. Education must have a single goal — the upbringing of man, because the «true» goal of «man» was the «highest and most harmonious development of his abilities to a complete and consistent whole».[3; 27]

This idea became the foundation of the humanistic educational model. Education should develop not isolated skills, but the individual in their full intellectual, moral, and creative capacities. Within the Humboldtian tradition, the university is understood as a space for the free pursuit of truth. Its purpose is not to produce specialists, but to develop the individual. This position remains relevant today. The modern trend toward narrow professionalization often leads to the loss of a holistic view of the individual. A specialist may possess a high level of technical training but struggle to comprehend the social and moral consequences of their work.

The 20th century brought fundamentally new challenges to education. The development of science and technology was accompanied by the emergence of a special type of thinking, which many philosophers characterized as technocratic.

The existential tradition occupies a special place in the philosophy of education.

Research methods

The study's methodological framework is grounded in systemic, anthropological, comparative, humanistic, and axiological approaches, enabling an examination of the humanistic dimension of education in conjunction with the processes of personality formation, cultural development, and the transformation of the educational environment. The study employs methods of philosophical analysis, synthesis, and interpretation of scholarly sources addressing issues related to education, the humanities, and personality development. A systemic approach is applied to view education as an integral socio-cultural process encompassing knowledge transmission, cultural reproduction, and the development of learners' personal qualities. The anthropological approach considers education as a process of human development that fosters self-awareness, moral values, and the capacity for meaningful interaction with society. The axiological approach is used to analyze the role of the humanities in shaping values, critical thinking, and social and civic responsibility. The comparative method is employed to contrast the traditional view of education as a mechanism for knowledge transmission with contemporary interpretations emerging in the context of digitalization, the rise of artificial intelligence, labor automation, and globalization. Critical analysis is used to identify contradictions between the educational system's primary focus on professional efficiency and the need to preserve the humanistic dimension of education. Additionally, the study employs methods of asynchronism, content analysis, and interpretation.

Results and Discussion

Martin Heidegger was one of the first to raise this issue. In his work «Time and Being,» he wrote: «The essence of technology is not at all something technical» [4; 221]. Heidegger sought to demonstrate that technology is more than just a collection of tools. It becomes a way for humans to relate to the world. When efficiency becomes the highest value, humans begin to perceive both the surrounding environment and them-

selves as resources. This logic is gradually permeating the field of education. Education is beginning to be evaluated based on the number of competencies mastered, the employability of graduates, and economic efficiency. At the same time, questions of meaning, morality, and spiritual development are relegated to the background.

Criticism of this approach is also found in the works of Herbert Marcuse. In his book *One-Dimensional Man*, he noted: «People recognize themselves in their products; they find their soul in a car, a stereo system, a kitchen appliance.» [5; 12].

Marcuse believed that industrial society creates a person focused exclusively on consumption and functional efficiency. Education in such conditions becomes a mechanism for adapting the individual to the existing system, rather than a means of critically understanding it.

Representatives of this school of thought proceeded from the premise that education is primarily associated with the search for the meaning of human existence.

Karl Jaspers, in his work «*The Idea of the University*,» 1953, asserted: «Education leads man to himself» [6; 107]. At first glance, this idea seems simple. However, it contains profound philosophical meaning. A university should not only impart knowledge but also help a person realize their own individuality. For Jaspers, education is a space for spiritual communication between teacher and student. Its goal is to develop a free individual, capable of independent thought and responsible decision-making.

Since the world is incomplete, humans hope to find peace not in transcendence, as other existentialist philosophers believed, but in a world they can change and make better. Humans develop a belief in the possibility of achieving perfection on Earth. But the real world is contradictory and highly complex, posing a variety of questions and forcing humans to solve the problems they encounter. How do humans cope with and overcome the most difficult situations? What spiritual guidelines guide humans in the 20th century, and how can they be developed and strengthened in the modern industrial world?

Jaspers provides answers to these questions in his theory of humanity, outlined in his book «*The Spiritual Situation of the Time*»: «The formation and development of man occurs not only through biological inheritance, but primarily through traditions and the historical experience accumulated by humanity in the realm of knowledge and relationships» [7]. He attaches particular importance to the fundamental principles of upbringing and education, which cannot be built without the support of historical traditions. Let us recall the words attributed to Bismarck: «The Franco-Prussian War was won by a German teacher» uttered by the German teacher Peschel. Traditions operate in a historical world in which individuals are born and formed through systematic education by parents and schools, institutes, and various social institutions, as well as—throughout life—what the individual hears, sees, and learns, what they absorb, assimilate, and what «becomes their education, as if second nature».

Jaspers was a proponent of the idea of the continuity of eras and generations, their spiritual interpenetration and mutual enrichment. The reform of higher education in Germany, prepared by him and Martin Heidegger in 1933, became the «Center for Spiritual Legislation.»

The existential approach allows us to view education as a process of self-discovery. People learn not only to understand the world but also to recognize their place in it.

The issue of humanizing education has been actively explored in both foreign and Soviet science, as well as contemporary Russian and Kazakh science and philosophy. For example, in international studies, the issue of the humanities perspective has received considerable attention from proponents of democratic education (M. Nussbaum), caring pedagogy (N. Noddings), and critical pedagogy (P. Freire). The fundamental tenets and principles of UNESCO and OECD educational strategies are of great importance. They also prioritize the development of personality, civic responsibility, and moral potential.

In Russian philosophy, the humanities understanding of education is closely linked to the concept of the individual. Nikolai Berdyaev once wrote: «Personality is a spiritual and religious category.» «The creation... of a new man and the brotherhood of man is a spiritual, religious task; it presupposes the inner rebirth of people» [8; 15].

For Berdyaev, a person cannot be reduced to a set of social functions or professional roles. The individual possesses inner freedom and creative potential. Consequently, education should facilitate the development of a person's spiritual nature.

Similar ideas were developed by Vasily Zenkovsky, who emphasized the need to cultivate a holistic personality. Zenkovsky's position on education was progressive: he advocated for its universality, accessibility, and continuity, implying the integration of school, preschool, and extracurricular education. However, in contrast to the narrowly understood goal of quantitative expansion of the educational sphere, he prioritized

the task of qualitative deepening, aimed at preparing the individual for a full civic life and responsible social activity. The key goal of social education, according to Zenkovsky, is to develop in the individual the ability to overcome narrowly egoistic interests and focus on serving the public good [9, 10]

In Soviet and Russian philosophy and pedagogy, the humanities focus of education is explored in the context of L.S. Vygotsky's cultural-historical theory, V.V. Davydov's developmental learning, E.V. Bondarevskaya and V.V. Serikov's student-centered education, and the concepts of humanizing the educational process developed by V.A. Slavenin and I.A. Zimnyaya.

Nevertheless, in the 21st century, humanities education faces a number of serious challenges.

- The educational environment is rapidly becoming digital.
- Artificial intelligence is beginning to perform many intellectual functions previously considered exclusively human.
- The market logic of organizing the educational process is strengthening.

As a result, humanities disciplines are often perceived as less useful than technical and economic fields of study. However, such an assessment is superficial. Today, the humanities perspective on education is viewed not only as a means of humanizing the educational process but also as a methodological foundation for reforming education in the context of the digital transformation of society. Humanitarianization is understood not only as an expansion of the humanities component of educational content but also implies a rethinking of the goals of education through the development of critical thinking, empathy, agency, civic responsibility, and the ethical culture of the individual. This approach allows for the integration of humanities values into the technologically oriented educational models of the 21st century.

It is necessary to recognize that personality is formed through communication, and education is not the production of human capital, but a space for dialogue where the ability to understand others is developed.

One cannot but agree with Nussbaum, who is convinced that without the humanities, the development of critical thinking, empathy, and civic responsibility is impossible. In her book *Not for Profit*, Martha Nussbaum addresses the question of why democracies need the humanities. «The thirst for profit threatens the world's education systems with a profound crisis. I won't deny that the natural sciences and social sciences (economics in particular) also play a key role in educating citizens. However, no one intends to abandon the study of these disciplines, so I will focus on what is both of undoubted value and at the same time significantly endangered.» [10; 17].

In recent years, scientific knowledge has also focused on developing imagination, critical thinking, and logical analysis. Researchers today emphasize that the natural sciences are more a friend of the humanities than their enemy.

Faced with a contemporary spiritual crisis, modern society has become acutely in need not only of specialists but also of people capable of understanding the complexity of human relationships, respecting cultural diversity, and making morally sound decisions.

Of course, when setting the goal of humanization, it is necessary to answer the philosophical question: what function should humanities education fulfill in the era of artificial intelligence?

What are the characteristics of human superiority over artificial intelligence:

- the capacity for moral responsibility;
- the capacity to experience meaning;
- the capacity for creativity;
- the capacity for empathy;
- the capacity for free choice.

These qualities are becoming the central focus of a humanities education. Therefore, the following thesis can be advanced: it is important to consider that while artificial intelligence can replace some intellectual labor, it cannot replace human conscience, moral responsibility, or the ability to experience love, compassion, and a sense of duty. The study of history, philosophy, literature, and art allows people to become familiar with the experiences of different eras and peoples, to understand questions of good and evil, justice, freedom, and responsibility, and to develop their own set of value preferences.

Modern technologies have significantly changed the educational environment. However, the development of artificial intelligence, the automation of production, and the digitalization of society do not diminish the importance of humanities. On the contrary, with technological progress, the need for specialists with a high level of social responsibility, ethical awareness, and the ability to make decisions in non-standard situations is increasing. The humanitarianization of education helps maintain a balance between technical develop-

ment and human values. It contributes to the development of individuals capable of using the achievements of science and technology for the benefit of society.

The history of education has seen a shift from a deficit of knowledge to a deficit of meaning. While previously the primary goal of education was the transmission of information, in the 21st century, information has become universally accessible. Therefore, a humanities education must fulfill a new function—not so much imparting knowledge as developing a person's ability to navigate the world of meanings, values, and moral choices.

This idea can be developed further:

- in an agrarian society, education transmitted tradition;
- in an industrial society, it transmitted professional skills;
- in an information society, it transmitted competencies;
- in the era of artificial intelligence, education must shape individuals as subjects of responsibility.

It is important to note the attention Western researchers have paid to this issue, which has also inspired Russian researchers to explore the humanities perspective on education.

Caring pedagogy emphasizes the development of empathy through education, aiming to develop socially responsible individuals and humanize the educational environment.

Viewing education as a global good, the development of personality through humanitarian values, modern researchers believe that education should be focused on the holistic development of the individual, incorporating humanitarian values.

A humanities perspective on education allows us to view education as a practice of preserving the human in each person. In the age of digitalization, the importance of a humanities perspective is determined not by the quantity of knowledge imparted, but by the ability to provide the conditions for the development of individuals capable of critical thinking, responsibility for their actions, and awareness of the meaning of their own existence. Therefore, an educational policy that marginalizes the socio-humanities component of education is difficult to justify.

What is the meaning of human life, what are the boundaries of freedom and responsibility, what is a human being? These questions can be answered when the student should not be treated as a computer or as a vessel to be filled with knowledge; rather, education should ignite the student's capacity to develop an independent worldview and moral orientation. A humanities education reminds us of the value of the human person, respect for others, and the need to preserve cultural heritage.

Development of constructive and critical thinking. The information age has presented humanity with a new challenge: learning to navigate the vast flood of information. Today, simply receiving information is not enough; it is important to be able to analyze it, compare facts, and identify unreliable data.

Humanities disciplines develop critical thinking skills, teach students to argue their own position, and respect alternative points of view. This transforms people from passive consumers of information to active participants in public life.

In the future, society will need not just specialists skilled in working with technology, but people capable of making responsible decisions in complex ethical situations. Therefore, the humanities component of education is becoming no less important than technical training.

The importance of a humanities perspective for education reform today lies in:

-integration of knowledge and competencies — a humanities perspective helps combine technical and social skills.

-development of civic identity — development of critical thinking and social awareness.

-sustainability of the education system — humanities values promote adaptability to societal changes.

-development of an innovative culture — creative thinking and interdisciplinarity support innovation.

Incorporating AI ethics into the school curriculum is a direct application of the humanities approach to technical reform.

Conclusion

Humanities education should not be viewed as a secondary component of the educational system, but as its ideological core.

The humanities approach to education is an approach that focuses on the individual as the highest value of the educational process. Its primary goal is to develop spiritual and moral qualities, foster a humanistic worldview, and develop the ability to meaningfully interact with the world around us.

Unlike narrowly focused professional training, humanities education aims to understand cultural, historical, and social processes. It fosters the ability to analyze events, evaluate their consequences, and make responsible decisions.

Thus, the humanities approach to education plays a vital role in the development of a well-rounded individual. It fosters moral qualities, critical thinking, communication skills, and social responsibility. In the face of modern challenges, a humanities education is becoming a necessary condition for the harmonious development of individuals and the sustainable development of society as a whole.

A philosophical analysis of the humanities perspective on education reveals that the problem of education extends far beyond professional training. From ancient philosophy to modern concepts, education has been viewed as a process of shaping individuals, their values, and their worldview.

The ideas of Plato, Aristotle, Humboldt, Heidegger, Jaspers, Berdyaev and Nussbaum suggest that a humanities education fulfills a unique cultural mission. It promotes personal development, fosters moral responsibility, and preserves the human capacity for critical thinking.

In the context of digitalization and the rapid development of artificial intelligence, the importance of a humanities education is not diminishing, but rather increasing. Its primary goal is to preserve the human dimension of culture and protect individuals from becoming mere components of a technological system.

While a humanities education was previously justified by the need to study culture, today it is becoming a prerequisite for preserving human uniqueness. Artificial intelligence is capable of analyzing data, generating texts, and solving problems, but it lacks moral responsibility for its decisions. Consequently, humanities education is becoming not a supplement to technological progress, but rather its necessary ethical corrector.

Thus, a humanities perspective in education should be viewed as a prerequisite for the existence of a free, responsible, and culturally developed individual in the modern world.

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Л.Г. Балабекова, М.В. Клишина, В.П. Казарян

Білім берудің гуманитарлық ракурсы: технологиялық өркениет дәуірінде адами өлшемді сақтау мәселесін философиялық талдау

Мақалада білім беру ортасында тұлғаны дамыту процесінде білім берудің гуманитарлық тұрғыдан көзқарасын зерттеудің маңыздылығы қарастырылды. Сонымен қатар гуманитарлық білім берудің негізгі функциялары және оның студенттердің адамгершілік қасиеттерін, сыни ойлауы мен әлеуметтік жауапкершілігін дамытуға әсері талданды. Қазіргі қоғамның цифрландыруы мен жаһандану жағдайындағы гуманитарлық ғылымдардың рөліне ерекше назар аударылады. Авторлар білім беруді мәдениетті жаңғыртудың, білім берудің және тұлғаны дамытудың ең маңызды тетіктерінің бірі ретінде дәстүрлі түсіндіруді ұсынады. Дегенмен олар қазіргі әлемде оның мәні барған сайын қызу философиялық пікірталас тақырыбына айналып келе жатқанын атап өтеді. Мақала авторлары білім берудегі қиындықтарды цифрлық технологиялардың, жасанды интеллектінің, еңбекті

автоматтандырудың және жаһандық экономиканың дамуымен байланыстырады, бұл білім беру жүйесінің тиімділік, бәсекеге қабілеттілік және еңбек нарығындағы түлектерге деген сұраныс критерийлері арқылы бағалануына әкелді. Нәтижесінде білім берудің гуманитарлық өлшемі көбінесе қоғам назарынан тыс қалады. Дегенмен авторлардың пікірінше дәл гуманитарлық ғылымдар тұрғысынан білім беруді тек кәсіби құзыреттіліктерді игеру құралы ретінде ғана емес, сонымен бірге адамды жеке тұлға, мәдениет субъектісі және адамгершілік пен азаматтық жауапкершілікті тасымалдаушы ретінде дамыту процесі ретінде қарастыруға мүмкіндік береді. Авторлар білім берудің гуманитарлық ракурсты білім беру үдерісін түсінудің ерекше тәсілі екенін атап көрсетеді. Бұл тәсілде басты назар кәсіби даярлықтың өзіне емес, тұлғаның дамуына, оның құндылықтар әлеміне және саналы өмір сүру қабілетіне аударылады.

Кілт сөздер: білім беру, білім беруді гуманизациялау, тұлға, құндылықтар, конструктивтік ойлау, сындарлы ойлау, мәдениет, тәрбие, коммуникативтік мәдениет, гуманитарлық құзыреттілік, шығармашылық ойлау.

Л.Г. Балабекова, М.В. Клишина, В.П. Казарян

Гуманитарный ракурс образования: философский анализ проблемы сохранения человеческого измерения в эпоху технологической цивилизации

В статье рассматривается значение исследования гуманитарного ракурса образования в процессе формирования личности в образовательной среде. Анализируются основные функции гуманитарного образования, его влияние на развитие нравственных качеств, критического мышления и социальной ответственности обучающихся. Особое внимание уделяется роли гуманитарных дисциплин в условиях цифровизации и глобализации современного общества. Авторы дают традиционную трактовку образования как одного из важнейших механизмов воспроизводства культуры, передачи знаний и формирования личности. Вместе с тем они подчеркивают, что в современном мире его смысл становится предметом все более острых философских дискуссий. Проблемность образования авторы связывают с развитием цифровых технологий, искусственного интеллекта, автоматизации труда и глобальной экономики, что привело к тому, что образовательная система все чаще оценивается через критерии эффективности, конкурентоспособности и востребованности выпускников на рынке труда. В результате гуманитарное измерение образования нередко оказывается на периферии общественного внимания. Однако, по мнению авторов, именно гуманитарный ракурс позволяет увидеть в образовании не только средство приобретения профессиональных компетенций, но и процесс становления человека как личности, субъекта культуры и носителя нравственной и гражданской ответственности. Авторы подчеркивают, что гуманитарный ракурс образования представляет собой особый способ понимания образовательного процесса, в центре которого находится не профессиональная подготовка как таковая, а развитие личности, ее ценностного мира и способности к осмысленному существованию.

Ключевые слова: образование, гуманитаризация образования, личность, ценности, конструктивное мышление, критическое мышление, культура, воспитание, коммуникативная культура, гуманитарная компетентность, творческое мышление.

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Information about the authors

Balabekova Lyazzat Ginayatovna — PhD student, the Department of Philosophy and Theory of Culture, Buketov Karaganda National Research University, Karaganda, Kazakhstan, <https://orcid.org/0009-0004-4579-4307>

Klishina Marina Vasilevna — Candidate of philosophical sciences, Associate Professor of the Department of Social and Political Disciplines and the Assembly of the People of Kazakhstan, Karaganda University of Kazpotrebsoyuz, Karaganda, Kazakhstan; <https://orcid.org/0009-0004-2551-7361>

Kazaryan Valentina Pavlovna — Doctor of Sciences (Philosophy), Professor of the Department of Philosophy of Natural Sciences, Faculty of Philosophy, M.V. Lomonosov Moscow State University, Moscow, Russia, <https://orcid.org/0000-0001-9435-8625>