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## **Philosophy of Education in the Digital Age: Transformation of Meanings and Values**

The current stage of development of society is characterized by intensive digitalization of all spheres of life, including education. In the context of rapid digital transformation, there is a need for a deep philosophical understanding of the changes taking place. This article is devoted to the analysis of the transformation of the meanings and values of education in the context of the digital era. The purpose of this study is to identify and analyze key philosophical concepts that define the modern understanding of education in the context of the penetration of digital technologies into the educational environment, as well as to assess their impact on the formation of new ethical, axiological and ontological foundations of the educational system. The study provides a systematic analysis of the fundamental philosophical categories of subjectivity, knowledge, truth, freedom and education through the prism of digital reality. Particular attention is paid to the phenomena of virtualization, algorithmization and automation, which transform traditional models of educational interaction and redefine the goals of education. Drawing on the practice of NJSC "Toraighyrov University", the shift in emphasis from the humanistic paradigm to technocratic logic is considered, within which personal development is increasingly giving way to competence indicators and digital efficiency. The authors substantiate the need to preserve the humanitarian and existential dimensions of education in the context of technological pressure and offer conceptual guidelines to form a new philosophy of education capable of integrating the achievements of the digital era with the enduring values of humanity, dialogue and critical thinking. The results obtained are of interest both for the development of theoretical discourse in the field of philosophy of education and for the design of educational policy strategies in the digital era.

**Keywords:** philosophy of education, digital transformation, educational values, axiology, subjectivity, critical thinking, virtualization, digital educational technologies, innovative educational programs.

### *Introduction*

The digital era radically transforms not only the technological parameters of social life, but also affects the ontological and axiological foundations of education as a cultural and philosophical phenomenon. The digital era radically transforms not only the technological parameters of social life, but also affects the ontological and axiological foundations of education as a cultural and philosophical phenomenon. In the context of the accelerated implementation of digital platforms, algorithmic knowledge management and automation of cognitive processes, not only the forms and methods of teaching change, but also the goals of education shift: from the formation of a critically thinking subject to the preparation of a functional agent of the digital economy. This transition is associated with the risks of losing the humanistic dimension of education, leveling its educational mission and replacing the value content with adaptive and utilitarian skills.

The philosophy of education cannot be limited to describing the changes taking place. The main task of the philosophy of education is a critical reflection on the transformation of meanings, the identification of the limits of technological rationalization and the formation of an axiological framework capable of protecting the dignity of a person as a bearer of cultural and spiritual identity. The issue of preserving the humanistic core of education in the context of increasing digital determinism is acquiring not only theoretical but also civilizational and existential significance in the modern world, since it affects the foundations of personality formation, value orientations and cultural identity in the era of digital transformations.

The purpose of this article is to identify and philosophically understand the transformation of the meanings and values of education in the digital age.

The processes of virtualization, algorithmization and automation of the educational environment radically transform not only traditional forms of teaching, academic communication and knowledge transfer, but also affect deeper layers of educational reality — its value, meaning-forming and anthropological foundations. The digital era forms other expectations in relation to the subject of education, focusing on flexibility, digital literacy, adaptability and the ability to promptly process and apply information. However, such func-

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tionalization of the educational subject is associated with the risk of losing the humanistic mission of education as a space for the formation of a holistic personality, the development of critical thinking, ethical responsibility and cultural identity. Amidst the active promotion of the digital transformation of educational processes in Kazakhstan, implemented through state initiatives and strategic documents, philosophical examination of these processes is of particular importance. Without proper axiological support, there is a risk of turning education into a service function that has lost its connection with cultural continuity and ideals of the individual. In this regard, the philosophy of education should act not just as an observer, but as a normative authority capable of setting the horizons of what is acceptable and forming conceptual guidelines for educational policy.

### *Research Methodology*

The study is based on a philosophical and methodological approach aimed at identifying and interpreting the transformation of the fundamental foundations of education in the digital era. The methodological framework of the article relies on the synthesis of classical philosophical methods, such as hermeneutic analysis, phenomenological reduction and critical theory and modern interdisciplinary approaches, including digital philosophy, philosophy of technology and cultural analytics.

The key methodological tool is the philosophical analysis of concepts such as education, meaning, value, subject, knowledge, considered in the context of a radically changing digital reality. Particular attention is paid to comparing classical interpretations (Plato, Kant, Dewey, Jaspers) with modern interpretations presented in the works of M. Foucault, J. Deleuze, H. Jonas, P. Freire, B. Steele, etc. This allows us to trace the epistemological and axiological shifts caused by the digitalization of education.

The second methodological dimension is the axiological approach, which analyzes changes in the value architecture of education, and includes a comparison of traditional humanistic values (self-realization, critical thinking, ethical responsibility) with the priorities of the digital era, such as adaptability, technological flexibility, algorithmic optimization and digital competence.

A comparative analysis method is also used, applied to educational models before and after digital transformation. In particular, the differences in the philosophical foundations of traditional and digital education are analyzed. This allows us to consider digitalization not as a universal trend, but as a culturally specific phenomenon with philosophical consequences for understanding the subject of education.

Thus, the methodology of the article is aimed at identifying the philosophical foundations, boundaries and consequences of the digital transformation of education as a key institution for the formation of cultural, ethical and the cognitive identity of a person.

### *Discussion*

The philosophy of education has been formed throughout the history of human culture as a reflection on the meaning, goals and essence of the educational process. Its development is inseparable from changes in the philosophical understanding of man, knowledge, truth, education and social justice. This evolution is not limited to linear progress: it is a series of profound axiological shifts, accompanied by a radical redefinition of the status, functions and ontological position of the subject of education in the educational system.

In ancient philosophy, education was understood as a process of becoming a virtuous, political, intellectual and thinking person. Socrates, Plato and Aristotle laid the foundations of the philosophical concept of education as a dialogue with truth, the formation of virtue and contemplation of the cosmic order [1]. For Plato, education is the ascent of the soul to ideas, for Aristotle — the realization of the form inherent in human nature. Already at this stage, education was thought of not as a simple transfer of knowledge, but as a path to the internal transformation of the subject [2].

With the transition to the medieval worldview, both philosophical attitudes and educational guidelines changed. In Christian Europe, education becomes a predominantly religious and spiritual act aimed at saving the soul and knowing God. Thinkers such as Augustine of Hippo [3] and Thomas Aquinas [4] viewed learning as a path to divine truth, where reason is subordinated to faith. In the Islamic world, on the contrary, philosophers and scholars including al-Farabi [5], Ibn Sina [6] and Ibn Rushd developed ideas of a harmonious synthesis of knowledge, morality and faith, laying the foundations of classical Islamic pedagogy.

The modern era and the Age of Enlightenment are marked by an epistemological turn: the subject of knowledge became an autonomous source of meaning. Education acquired the status of a means of forming civil autonomy, rationality and personal responsibility. John Locke emphasized the importance of experience and the formation of character [7], Jean-Jacques Rousseau advocated education in accordance with the nature

of the child [8], and Immanuel Kant asserted the autonomy of the individual as the highest value of education [9]. The works of these thinkers embody this transformation: from education as the formation of character and civic virtues to the affirmation of education as a process of realizing freedom and moral autonomy.

The 19th and 20th centuries are marked by a diversity of approaches and a critical revision of classical models of education. At this time, new philosophical trends were formed, each of which offered its own view on the purpose and essence of education. John Dewey developed a pragmatic model in which learning is an active inclusion in social life and the formation of democratic experience [10]. Existentialists (Sartre, Jaspers) redefined education as a space of freedom, choice and authenticity. Critical pedagogy (P. Freire, I. Ilyich) [11] questioned the power structures of education, emphasizing its potential as a means of liberation and resistance to alienation [12].

Historical and philosophical analysis of educational paradigms reveals not only the dynamics of the transformation of ideals, but also sheds light on the ontological and value foundations that can serve as a support for philosophical reflection on the challenges of the digital age. In the context of growing environmental and socio-cultural crises, the widespread introduction of artificial intelligence and the spread of post-humanistic discourses, there is a growing need to form a new epistemology of education that can take into account both technological realities and humanitarian horizons of personal development. Digital literacy in this context appears not just as a technical skill, but as a form of epistemic virtue — the ability to critically filter information, attention, intellectual honesty and digital ethics. Rethinking educational philosophy today is also connected with the need to resist technocratic reductionism, in which the image of man as a spiritual and cultural personality disappears. The concepts of lifelong learning [13], digital literacy as an epistemological virtue, ethical and cultural reflection in the context of technological acceleration come to the fore. These ideas reflect a shift from the classical model of education to a more flexible, non-linear, personalized and networked paradigm, where knowledge ceases to be a stable substance and becomes a dynamic process.

In the Kazakhstani context, the philosophy of education began to actively develop in the 1990s, during the formation of the national education system in the context of independence. A significant contribution to the development of philosophical reflection on issues of modern education was made by domestic researchers, including N.F. Sarsenbieva, B.Sh. Myrzakhmetova, E.T. Adylbekova, G. Yesim, S.Zh. Edilbayeva, R.K. Turyszhanova and others. Their works contributed to the formation of axiological, cultural and humanitarian foundations of the domestic educational paradigm. Thus, the studies of N.F. Sarsenbieva, B.Sh. Myrzakhmetova and E.T. Adylbekova consider the digitalization of education in Kazakhstan as part of the state strategy for the modernization of the social sphere [14]. The authors emphasize the importance of implementing information systems, using Big Data for educational analytics, and also note the need for digital transformation of human resources. At the same time, their works also identify risks — technological inequality, weak infrastructure and insufficient training of teachers, which requires a philosophical understanding of the balance between technical progress and humanitarian values of education.

The humanitarian and philosophical perspective allows us to consider digitalization not only as a technical process, but also as an existential and axiological challenge affecting the nature of the subject of education. This approach is developed through the critical understanding of the utilitarian and technocratic tendencies of digital learning and is related to the ideas of the Kazakhstan philosophical tradition, in particular, the works of academician Garifolla Yesim [15].

In his works, G. Yesim focuses on the spiritual, moral and cultural foundations of the Kazakhstani educational ideal, based on the value guidelines of the heritage of Abai and Eastern philosophy. The central place in his concept is occupied by the formation of personality through the harmony of mind and heart, the development of the inner world of a person and education based on eternal humanistic values. In the context of digital transformation, these ideas are particularly relevant as a philosophical counterpoint to technocratic strategies: they emphasize the need to preserve the human-centric nature of education. In his works, G. Yesim focuses on the spiritual, moral and cultural foundations of the Kazakhstani educational ideal, based on the value guidelines of the heritage of Abai and Eastern philosophy. The central place in his concept is occupied by the formation of personality through the harmony of mind and heart, the development of the inner world of a person and education based on eternal humanistic values. In the context of digital transformation, these ideas are particularly relevant as a philosophical counterpoint to technocratic strategies: they emphasize the need to preserve the human-centric nature of education. Thus, the philosophical heritage of G. Yesim actualizes the cultural and value approach to digitalization, aimed at preserving the humanistic core of education.

Modern researchers S.Zh. Edilbayeva and R.K. Turyszhanova made a significant contribution to the development of the philosophy of education in Kazakhstan. In their works, they reveal education not only as a socio-cultural institution, but also as a phenomenon of spiritual culture that forms personal and national identity in the context of global transformations. Their approach emphasizes the importance of the value dimension of the educational process, which is especially relevant in the era of digitalization and cultural shifts.

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S.Zh. Edilbaeva considers education as a cultural-historical and meaning-forming practice that ensures the transfer of values, worldview orientations and cultural memory from generation to generation. Her research emphasizes that the philosophy of education cannot be reduced to purely pragmatic tasks: it must retain the status of a reflexive discipline focused on understanding the fundamental questions of human existence — such as “what does it mean to be human?”, “how is spirituality formed?”, “what is the mission of education in culture?” [16]. Particular attention in the works of S. Zh. Edilbaeva is given to the need to harmonize rational and spiritual principles in educational practice, as well as the formation of a personality capable of moral choice, intercultural dialogue and responsible participation in the life of society. This approach emphasizes the value-humanitarian focus of education as a tool not only for the transmission of knowledge, but also for the formation of a mature spiritual and moral identity.

Turyszhanova R.K., in turn, explores the philosophical, anthropological and existential foundations of education, interpreting it as a process of formation of the subject’s self [17]. In the context of digitalization, in her opinion, the processes of alienation, fragmentation of the “I” and loss of cultural continuity are intensifying. In this context, education should be viewed as a path of existential disclosure of the individual, within which digital technologies are not an end in themselves, but a means designed to promote humanistic education, the development of critical thinking and the strengthening of cultural identity.

The ideas of Edilbaeva S.Zh. and Turyszhanova R.K. are related to the broad humanitarian tradition in the philosophy of education, which opposes reductionist and technocratic approaches. Their research emphasizes the need for a philosophical rethinking of the mission of education, its value foundations and anthropological dimension in the context of digital transformation. This approach actualizes the issue of preserving the humanistic core of the educational process, capable of resisting the risks of depersonalization, standardization and cultural amnesia.

In the context of rapid digital transformation of education, the processes of virtualization, algorithmization and automation are becoming increasingly evident, which have a profound impact on traditional forms of interaction between participants in the educational process [18]. These processes not only change the forms of communication between the teacher and the student, but also transform the very foundations of the educational act — its goals, values and methods. The virtual educational environment erases the usual boundaries between physical and digital space, transferring training to the format of remote and asynchronous interaction. At the same time, the emphasis shifts from personal involvement to digital self-regulation and algorithmically defined trajectories of knowledge acquisition. In such a configuration, the subject of the educational process is included in the digital environment as a system of meanings and predetermined choices that limit the space of critical reflection.

Algorithmization of learning, which involves the widespread introduction of digital platforms and software systems, standardizes and automates many aspects of the educational process — from knowledge assessment, planning, and recommendations for an individual educational trajectory. This leads to a narrowing of the field of pedagogical intuition, dialogicity and trusting forms of communication, replacing them with technological interfaces. Automation, in turn, intensifies the processes of depersonalization and massification of educational practice, reducing the need for the live participation of the teacher and forming a model of education as a controlled information flow, in which priority shifts towards standardization and reproducibility of educational practices to the detriment of their existential and personality-oriented component.

Against this background, a profound axiological shift is taking place: the traditional humanistic paradigm, focused on personal development, moral growth and critical thinking, is giving way to a competence-instrumental approach and quantitative performance indicators. Modern transformations of educational discourse lead to a shift in emphasis: the focus is on digital literacy, technological flexibility, adaptability and the ability to quickly master innovations. At the same time, education is beginning to be viewed as a means of preparing a functional participant in the digital economy, while losing its significance as a space for existential development and cultural identification of the individual.

Thus, an obvious tension is formed between the value foundations of the classical educational paradigm and the instrumental logic of digital rationality. However, this contradiction should not be considered antagonistic. This contradiction does not imply a rejection of digital transformation, but requires a philosophically verified approach to its implementation — a well-founded integration that presupposes the preservation of the humanistic core of education, recognition of the integrity and value of the individual and their spiritual and moral dimension. This perspective presupposes not only technological but also philosophical reflection, in which new possibilities of the digital environment are related to fundamental values — the personal dimension of education, cultural continuity and the formation of subjectivity in the conditions of a transforming world. That is, digital transformation does not cancel, but rather intensifies the need for philosophical support of education, in which accelerating technoreality is understood not as an end in itself, but as a tool for strengthening subjectivity, does not replace, but supports the formation of personality, does not displace cultural meanings, but becomes a mediator, a means of their actualization, preserving the ethical dimension of education in a transforming digital world.

### *Results*

In the context of accelerated digital transformation and global changes in the field of knowledge, universities in Kazakhstan are increasingly moving towards the implementation of innovative educational programs adapted to the challenges of the modern era. These programs not only transform the content and methods of teaching, but also require a revision of the very foundations of the philosophy of education, including its axiological, epistemological and ontological framework. Adaptation to new educational paradigms is due to a complex of exogenous and endogenous factors: political, economic, technological, cultural and philosophical-methodological, which set the vector of institutional transformations of universities as centers for the production of knowledge, the formation of identity and the reproduction of values. Innovative programs are increasingly becoming not just tools for adaptation, but an intellectual environment in which the foundations of the educational mission are revised through the prism of the challenges of the digital era and the changing anthropology of the subject.

The analysis of the educational process in a multidisciplinary university using the example of NJSC “Toraighyrov University” demonstrates the active transformation of educational processes that began in 2021. Innovative educational programs are being introduced into university practice — blockchain engineering, industrial psychology and psychological counseling, energy management and sustainable development, digital finance, etc., aimed at meeting the needs of the digital economy, regional communities and global trends. These programs not only update the content and tools of the educational process, but also initiate a deep reorientation of its value-semantic, methodological and anthropological foundations. Thus, the university forms a philosophically reflexive model of education, in which technological modernization is correlated with humanistic guidelines and the task of educating a critically thinking, holistic personality.

The vector of implementation of innovative educational programs in NJSC “Toraighyrov University” is conceptually correlated with the provisions of the Atlas of new professions of Pavlodar region, developed taking into account the structural transformation of the regional economy and priorities of technological development. The presented educational tracks not only reflect the current demands of the digital economy, but also form an environment for advanced training of personnel for the professions of the future. This allows the university not only to respond to changes, but to become an active subject of socio-economic forecasting, forming educational models focused on long-term regional and global priorities. In this context, the university acts as a translator of innovative meanings and an institutional driver of cultural and value adaptation to the professions of tomorrow.

A significant area of transformation of the educational environment at the university has become the use of global digital platforms and the development of strategic partnerships with high-tech companies. Thus, the integration of Coursera courses and the implementation of joint educational projects with Huawei Corporation reflect not only the process of technological modernization, but also profound philosophical shifts in understanding the very essence of education. In the paradigm of the philosophy of education, such initiatives go beyond the instrumental approach to digitalization, opening up opportunities for expanding the educational space, the formation of new forms of subjectivity and redefining the role of the university as an institution of cultural and value transmission in the knowledge society. The integration of these digital platforms into the educational processes of students of the regional university provides them with access to the knowledge of world universities (Stanford, Yale, University of London, etc.) and embodies the idea of open education, in which knowledge ceases to be the property of the elite and becomes available to everyone who strives for

learning. Such practice contributes to the formation of an autonomous, reflexive and responsible subject of learning, corresponding to the humanistic ideals of self-disclosure, self-overcoming and intellectual self-determination.

From a philosophical point of view, the integration of the Coursera platform into the educational process promotes the implementation of the principles of project-based, dialogic and activity-based education. The student becomes an active participant in the process, not just absorbing information, but choosing, interpreting and applying knowledge in a personal and social context, which contributes to the development of critical subjectivity and reflection.

At the same time, philosophical reflection requires taking into account not only the potential of digitalization, but also the risks associated with it, such as the market instrumentalization of education, the deepening of digital inequality and increasing dependence on global technocratic structures. This actualizes the need to develop a balanced strategy for digital transformation, in which technological progress is related to the values of educational autonomy, cultural identity and social justice.

Cooperation with Huawei opens up opportunities for integrating advanced digital solutions into the educational environment — from artificial intelligence and cloud computing to cybersecurity systems. This contributes to the development of key competencies of digital literacy and responsible participation in the information society, which are necessary for effective adaptation and active interaction in the context of rapid technological dynamics and the transformation of the social and information environment. However, in the context of the philosophy of education, this partnership is significant not only in the technological aspect, but also as a space for posing critically important questions: how do digital technologies transform ideas about freedom and autonomy? How can human dignity and subjectivity be preserved in an algorithmic environment? These questions emphasize the need for humanitarian expertise of technologies — the ability not only to master digital tools, but also to understand their anthropological, ethical and socio-cultural consequences.

Thus, interaction with technological partners contributes to the formation of a new type of educational subject — technologically savvy, ethically aware, possessing critical thinking and capable of spiritual development. This approach closely correlates with the philosophical paradigm of education as a process of nurturing a personality within the framework of a cultural and humanistic context.

In this light, digital and innovative initiatives of the NJSC “Toraighyrov University” fit into the philosophy of education as a space for the synthesis of technologies, humanitarian values and cultural traditions to ensure the holistic development of the individual and society. The university ceases to be just a place for training specialists — it turns into a space for the formation of a new type of consciousness: open, morally oriented and capable of life and action in the rapidly changing digital world.

The experience of the NJSC “Toraighyrov University” demonstrates that the digital transformation of education in Kazakhstan goes beyond a purely technical process and acquires a deep philosophical dimension. Innovative educational programs, integration of global platforms and partnerships with technology companies act not only as tools for modernization, but also as catalysts for rethinking the mission of the university, its social role and the very meaning of the educational process. These transformations require further rethinking of the philosophical foundations of education — its value, epistemological and organizational principles that can adequately respond to the challenges of the digital age.

### *Conclusion*

The study conducted in the article confirmed that the digital era is radically changing the philosophical foundations of education. However, these changes are not unambiguously positive or negative — digital transformation brings both opportunities and risks. Therefore, the philosophy of education in the 21st century should perform not only an adaptive, but also a normative and critical function: to set the limits, meanings and goals of the educational process, not allowing the technological environment to replace a person and cultural values. In this context, the philosophy of education acts not only as a theoretical reflection, but also as a practical orientation towards the formation of a personality capable of dialogue, creativity, responsibility and humanity. This is a search for answers to fundamental questions: what should a person of the future be like? How to preserve the dignity of the individual in the digital age? And how can education contribute to building a fair, sustainable and inclusive world? The main challenge for the philosophy of education is to preserve the human dimension of education in the context of digital reality, without losing the desire for truth, moral development and freedom of thought.

It should be understood that digital transformation is not the end of education, not the completion, but an opportunity to reformat it towards greater openness, flexibility and human-centeredness. However, such a perspective becomes feasible only if the philosophy of education retains its role as a space for critical thinking, moral reflection and concern for the fate of man in the context of technological transformations, and if its voice is perceived not as abstract theorization, but as a necessary basis for developing guidelines in the changing educational landscape. Thus, the future of education is determined by our ability to integrate technological progress with deep philosophical reflection and stable value guidelines that guide the formation of a free, responsible and creative personality as a genuine subject of being.

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### Цифрлық дәуірдегі білім беру философиясы: мағына мен құндылықтардың трансформациясы

Қоғам дамуының қазіргі кезеңі өмірдің барлық салаларында, соның ішінде білім беру саласында да қарқынды цифрланумен сипатталады. Қарқынды цифрлық трансформация жағдайында болып жатқан өзгерістерді терең философиялық тұрғыдан пайымдау қажеттілігі туындайды. Осы мақалада цифрлық

дәуір контексінде білім берудің мағынасы мен құндылықтарының трансформациясы талданған. Зерттеудің мақсаты — цифрлық технологиялардың білім беру кеңістігіне енуі жағдайында қазіргі білім беру түсінігін анықтайтын негізгі философиялық ұғымдарды анықтау және талдау, сондай-ақ олардың білім беру жүйесінің жаңа этикалық, аксиологиялық және онтологиялық негіздерін қалыптастыруға әсерін бағалау. Зерттеу аясында субъектілік, таным, шындық, еркіндік және тәрбие сияқты іргелі философиялық категорияларға цифрлық шындық призмасы арқылы жүйелі талдау жүргізілді. Виртуализация, алгоритмдендіру және автоматтандыру феномендеріне ерекше назар аударылып, олар дәстүрлі білім беру өзара әрекеттесу үлгілерін трансформациялап, білім беру мақсаттарын қайта анықтауда. «Торайғыров университеті» КеАҚ мысалында гуманистік парадигмадан технократиялық логикаға қарай бағыттың ығысуы қарастырылады. Бұл логика аясында тұлғалық дамуға емес, құзыреттілік көрсеткіштері мен цифрлық тиімділікке басымдық беріліп келеді. Авторлар технологиялық қысым жағдайында білім берудің гуманитарлық және экзистенциалдық өлшемдерін сақтау қажеттігін негіздеп, цифрлық дәуірдің жетістіктерін адамгершілік, диалог және сыни ойлау сынды мәңгілік құндылықтармен үйлестіре алатын жаңа білім беру философиясын қалыптастыруға арналған тұжырымдамалық бағыттарды ұсынады. Алынған нәтижелер білім беру философиясы саласындағы теориялық дискусты дамытуға да, цифрлық дәуірдегі білім беру саясаты стратегияларын жобалауға да қызығушылық тудырады.

*Кілт сөздер:* білім беру философиясы, цифрлық трансформация, білім беру құндылықтары, аксиология, субъектілік, сыни ойлау, виртуализация, цифрлық білім беру технологиялары, инновациялық білім беру бағдарламалары.

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## Философия образования в цифровую эпоху: трансформация смыслов и ценностей

Современный этап развития общества характеризуется интенсивной цифровизацией всех сфер жизнедеятельности, включая образование. В условиях стремительной цифровой трансформации возникает необходимость глубокого философского осмысления происходящих изменений. Настоящая статья посвящена анализу трансформации смыслов и ценностей образования в контексте цифровой эпохи. Целью данного исследования является выявление и анализ ключевых философских понятий, определяющих современное понимание образования в условиях проникновения цифровых технологий в образовательную среду, а также оценка их влияния на формирование новых этических, аксиологических и онтологических оснований образовательной системы. В рамках исследования проводится системный анализ фундаментальных философских категорий субъектности, познания, истины, свободы и воспитания сквозь призму цифровой реальности. Особое внимание уделяется феноменам виртуализации, алгоритмизации и автоматизации, трансформирующим традиционные модели образовательного взаимодействия и переопределяющим цели образования. На примере практики НАО «Торайғыров университет» рассматривается смещение акцентов от гуманистической парадигмы к технократической логике, в рамках которой личностное развитие всё чаще уступает место компетентностным показателям и цифровой эффективности. Авторы обосновывают необходимость сохранения гуманитарного и экзистенциального измерений образования в условиях технологического давления и предлагают концептуальные ориентиры для формирования новой философии образования, способной интегрировать достижения цифровой эпохи с непреходящими ценностями человечности, диалога и критического мышления. Полученные результаты представляют интерес как для развития теоретического дискурса в области философии образования, так и для проектирования стратегий образовательной политики в цифровую эпоху.

*Ключевые слова:* философия образования, цифровая трансформация, ценности образования, аксиология, субъектность, критическое мышление, виртуализация, цифровые образовательные технологии, инновационные образовательные программы.

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