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METHODOLOGICAL APPROACHES TO UNDERSTANDING THE ESSENCE OF HUMANISM IN THE CONTEXT OF WORLD PHILOSOPHICAL IDEAS

This study examines the methodological approaches to understanding the essence of humanism within the context of world philosophical ideas. The relevance of the research is determined by contemporary global transformations, including digitalization, technological development, and value-based crises, which intensify the need for a renewed philosophical interpretation of the human being, dignity, freedom, and responsibility. The purpose of the study is to identify and analyze the main methodological approaches to interpreting the essence of humanism in the context of world philosophical thought and to determine their theoretical significance in contemporary humanitarian discourse. During the course of the research, a comparative analysis of classical and contemporary scholarly works from Western and Eastern philosophical traditions devoted to the problem of humanism was conducted. The study also employs conceptual and socio-philosophical interpretation to reveal the ontological, ethical, and cultural dimensions of humanism. The findings demonstrate that humanism is a multidimensional philosophical phenomenon that cannot be reduced solely to anthropocentrism. The study reveals that Western philosophical traditions emphasize autonomy and individual freedom, whereas Eastern traditions focus on moral harmony, communal responsibility, and spiritual order. It is argued that the core principle uniting various interpretations of humanism is the recognition of human dignity and the value of the individual. The research also shows that contemporary challenges such as artificial intelligence, biotechnology, and digital culture require a reinterpretation of humanistic values. The originality of the study lies in its comprehensive methodological interpretation of humanism as a universal yet culturally diverse philosophical paradigm integrating anthropocentric, cosmocentric, theocentric, and posthumanist perspectives.

Keywords: humanism, philosophical anthropology, methodology, human dignity, world philosophy.

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Әлемдік философиялық идеялар контексіндегі гуманизм мәнін түсінудің әдіснамалық тәсілдері

Мақалада әлемдік философиялық идеялар контексіндегі гуманизм мәнін түсіндірудің әдіснамалық тәсілдері қарастырылады. Зерттеу тақырыбының өзектілігі қазіргі жаһандану, цифрландыру, технологиялық даму және құндылықтық дағдарыстар жағдайында адам болмысы, қадір-қасиеті, еркіндігі мен жауапкершілігі мәселелерінің жаңа философиялық мазмұнға ие болуымен анықталады. Зерттеудің мақсаты – әлемдік философиялық ой контексінде гуманизмнің мәнін түсіндірудегі негізгі әдіснамалық тәсілдерді анықтап, олардың қазіргі гуманитарлық дискурстағы теориялық маңызын философиялық тұрғыдан талдау. Зерттеу барысында гуманизм мәселесіне қатысты Батыс және Шығыс философиялық дәстүрлеріндегі классикалық және қазіргі ғылыми еңбектер салыстырмалы түрде талданды. Сонымен қатар концептуалдық талдау мен әлеуметтік-философиялық интерпретация тәсілдері пайдаланылды. Зерттеу нәтижелері гуманизмнің тек антропоцентризммен шектелмейтін көпқырлы философиялық феномен екенін көрсетті. Батыс философиясында гуманизм тұлғаның автономиясы мен еркіндігі арқылы түсіндірілсе, Шығыс дүниетанымында моральдық үйлесім, қауымдық жауапкершілік және рухани тәртіппен байланыста қарастырылатыны анықталды. Сонымен қатар әртүрлі философиялық дәстүрлерді біріктіретін негізгі қағида – адам қадір-қасиетін мойындау екендігі негізделді. Зерттеу қазіргі жасанды интеллект, биотехнологиялар және цифрлық мәдениет жағдайында гуманистік құндылықтарды қайта пайымдау қажеттігін көрсетті. Зерттеудің ғылыми жаңалығы гуманизмді антропоцентрилік, космоцентрилік, теоцентрилік және постгуманистік бағыттарды өзара байланыстыратын әмбебап әрі көпдеңгейлі философиялық парадигма ретінде кешенді әдіснамалық тұрғыдан қарастыруында.

Түйін сөздер: гуманизм, философиялық антропология, әдіснама, адам қадір-қасиеті, әлемдік философия.

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Методологические подходы к пониманию сущности гуманизма в контексте мировых философских идей

В статье рассматриваются методологические подходы к пониманию сущности гуманизма в контексте мировых философских идей. Актуальность темы исследования определяется тем, что в условиях современной глобализации, цифровизации, технологического развития и ценностных кризисов вопросы человеческого бытия, достоинства, свободы и ответственности приобретают новое философское содержание. Цель исследования заключается в выявлении основных методологических подходов к интерпретации сущности гуманизма в контексте мировой философской мысли и философском анализе их теоретического значения в современном гуманитарном дискурсе. В ходе исследования был проведен сравнительный анализ классических и современных научных трудов западной и восточной философских традиций, посвященных проблеме гуманизма. Кроме того, применялись методы концептуального анализа и социально-философской интерпретации. Результаты исследования показали, что гуманизм представляет собой многогранный философский феномен, не ограничивающийся исключительно антропоцентризмом. Если в западной философии гуманизм трактуется через автономию личности и свободу, то в восточном мировоззрении он рассматривается в связи с моральной гармонией, коллективной ответственностью и духовным порядком. Также обосновано, что основным принципом, объединяющим различные философские традиции, является признание человеческого достоинства. Исследование показало необходимость переосмысления гуманистических ценностей в условиях развития искусственного интеллекта, биотехнологий и цифровой культуры. Научная новизна исследования заключается в комплексном методологическом рассмотрении гуманизма как универсальной и многоуровневой философской парадигмы, объединяющей антропоцентрические, космоцентрические, теоцентрические и постгуманистические направления.

Ключевые слова: гуманизм, философская антропология, методология, человеческое достоинство, мировая философия.

Introduction

In the context of contemporary globalization, digitalization, and cultural transformation, the problem of humanism has become one of the most relevant topics in world philosophy. Questions concerning human existence, dignity, freedom, and responsibility occupy a central place not only in classical philosophical discourse but also in modern socio-humanitarian studies. From this perspective, the concept of “humanism” acquires significance not merely as a historical and cultural phenomenon, but also as a universal philosophical category that regards the human being as the highest value and measure of meaning. In the history of world philosophical thought, humanism has been interpreted in various ways, evolving from the Renaissance tradition of *studia humanitatis* to contemporary ideas of human rights, individual freedom, and cultural pluralism. Therefore, the philosophical reinterpretation of the essence of humanism constitutes one of the important tasks of modern humanitarian knowledge.

The relevance of the research topic is determined by several factors. First, under conditions of contemporary civilizational crises, technological changes, and transformations of values, the prob-

lem of the human being is acquiring new meanings. Artificial intelligence, biotechnology, and digital communications require a reconsideration of traditional understandings of human nature and freedom. Second, the historical and theoretical multilayered nature of the concept of humanism prevents its one-sided interpretation. Third, the issue of humanism is not limited solely to Western philosophy but is also closely connected with moral-cultural models grounded in Eastern worldviews, such as the Islamic tradition of *adab* and the Confucian principle of *ren* (Confucian, 2020). In this regard, studying the essence of humanism through a comparative and methodological analysis within the context of world philosophical ideas is of particular scholarly significance.

An analysis of the degree of scholarly development of the research problem demonstrates that despite the extensive study of humanism, there remains a lack of methodological coherence in interpreting its essence. Many studies consider humanism either as a cultural phenomenon of the Renaissance or as a legal and ethical principle. At the same time, insufficient attention has been paid to the systematic examination of the ontological, axiological, and praxeological dimensions of humanism in their in-

terrelation. Furthermore, the comparative analysis of the concepts of humanism in Western and Eastern philosophical traditions, as well as their influence on contemporary Kazakhstani humanitarian discourse, has not yet been comprehensively explored. These scholarly gaps increase the relevance and necessity of the present research.

The philosophical foundations of humanism originate in antiquity. Socrates regarded moral self-knowledge as the primary purpose of philosophy, while Plato associated human spiritual perfection with the attainment of the Idea of the Good. In his *Nicomachean Ethics*, Aristotle explained the essence of human existence through rationality and virtuous action, substantiating the concept of eudaimonia as the highest goal of human life. These ideas later became the theoretical basis for the formation of the humanistic worldview. Humanistic ideas also occupied an important place in Eastern philosophy. Confucius's principle of *ren* was understood as the foundation of morality and mutual respect in social harmony, while the Buddhist principles of compassion and mercy promoted respect for all living beings. From this perspective, the historical roots of humanism are not limited solely to Western philosophy but are closely connected with the spiritual experience of world civilizations.

During the Renaissance, humanism became the principal direction of philosophical anthropocentrism. In this period, the human being was interpreted not merely as a creature dependent on God, but as a free subject endowed with creative abilities. In his *Oration on the Dignity of Man*, Giovanni Pico della Mirandola () connected human uniqueness with the capacity for self-formation. Erasmus of Rotterdam, in turn, regarded humanism as the foundation of spiritual development through education, morality, and culture. Renaissance humanism, while reviving the legacy of antiquity, philosophically substantiated the intellectual and creative capacities of the human being.

In modern philosophy, humanism developed within the frameworks of rationalism and moral philosophy. Immanuel Kant considered human dignity as an absolute moral value and proposed the principle that a person should never be treated merely as a means, but always as an end in themselves (Kant, 1998). In his view, human freedom and moral responsibility constitute the core of the humanistic worldview. These ideas were later continued in existentialism, phenomenology, and personalism. Jean-Paul Sartre, through existentialist humanism, argued that the essence of a human being is formed through free choice (Sartre, 2007), while Martin Heidegger,

in his *Letter on Humanism*, criticized the limitations of traditional humanism and emphasized the need for a deeper ontological understanding of human existence (Heidegger, 1962).

The historical events of the twentieth and twenty-first centuries elevated the problem of humanism to a new level. World wars, totalitarian systems, genocide, international terrorism, and the development of technocratic civilization clearly revealed the spiritual crisis of humanity. Consequently, contemporary humanistic theories increasingly focus on human rights, social justice, tolerance, and intercultural dialogue. Today, humanism is regarded not only as a moral principle but also as a philosophical and civilizational orientation aimed at ensuring the sustainable development of global civilization. In particular, within the context of digital society, issues related to human existence in virtual spaces, interaction with artificial intelligence, and technological dependency are shaping new dimensions of humanism.

In this regard, the study of the phenomenon of humanism is not limited merely to describing its historical formation. The research examines the ontological, axiological, and praxeological dimensions of humanism in their interrelation. From an ontological perspective, humanism is aimed at revealing the essence of human existence; at the axiological level, it substantiates human dignity and moral values; while its praxeological dimension determines the significance of human social responsibility and cultural activity. Furthermore, a comparative analysis of humanistic ideas in Western and Eastern philosophical traditions makes it possible to gain a deeper understanding of the universal nature of humanism and its cultural-civilizational particularities.

Literature review

The problem of humanism is one of the most extensively studied and debated topics in the history of philosophy. In classical works, humanism was regarded as a worldview orientation that substantiates human dignity, freedom, and spiritual potential. The formation of humanistic ideas during the Renaissance was greatly influenced by the works of thinkers such as Giovanni Pico della Mirandola, Erasmus of Rotterdam, and Thomas More. In particular, in Pico della Mirandola's *Oration on the Dignity of Man*, human existence was interpreted through the capacity for free choice and self-formation, thereby defining the anthropological foundations of humanism. These works established humanism as a philosophical program for the cultural and spiritual self-realization of the individual.

In modern philosophy, the problem of humanism acquired new meaning within Immanuel Kant's moral philosophy. Kant regarded the human being as an "end in itself" and connected human dignity with the concept of autonomy. Through this approach, humanism came to be understood not merely as a cultural-historical phenomenon but also as a universal ethical principle. Furthermore, Hegel, Marx, and representatives of existentialist philosophy analyzed humanism in relation to social alienation, freedom, and the selfhood of the individual. In particular, in the works of Karl Marx, humanism was described as a practical and social orientation aimed at overcoming social inequality and alienation, while Jean-Paul Sartre connected humanism with the responsibility inherent in human freedom of choice (Kant, 1998; Marx, 1959; Sartre, 2007).

Twentieth-century philosophy also produced critical approaches to the problem of humanism. In his *Letter on Humanism*, Martin Heidegger evaluated traditional humanism as a continuation of metaphysical thinking and pointed out its limitations. Contemporary thinkers such as Alain Renaut (1997), Erich Fromm (1947), and Jurgen Habermas (2003) examined humanism in relation to subjectivity, communication, and cultural crisis. Erich Fromm interpreted humanism as a cultural orientation aimed at preserving the creative nature of the human being, while Jurgen Habermas proposed a new humanistic model grounded in communicative rationality.

In contemporary scholarly literature, the issue of humanism is also examined within the contexts of posthumanism, technogenic civilization, and the "nonhuman turn." Research in these areas analyzes the transformation of human nature under conditions of technological change, as well as the impact of artificial intelligence and biotechnology on humanistic values. However, in many studies, humanism is still interpreted primarily within the framework of Western anthropocentrism, while its intercultural and multiparadigmatic character remains insufficiently explored. Moreover, the relationship of humanism to worldview models such as cosmocentrism, theocentrism, and anthropocentrism has not been systematically investigated.

One of the important characteristics of contemporary humanistic discourse is its enrichment through new theoretical directions such as posthumanism, transhumanism, and digital humanism. These approaches seek to reconsider the anthropocentric assumptions of classical humanism, which viewed the human being as the center of the world and the measure of all values. In particular, the de-

velopment of artificial intelligence technologies, the expansion of virtual communication, and the emergence of digital society in the twenty-first century have generated new philosophical questions concerning human nature, freedom, consciousness, and responsibility.

Posthumanist theory criticizes the classical humanist model of the "autonomous rational subject." One of the prominent representatives of this approach, Rosi Braidotti, argues that it is insufficient to regard human existence solely through biological or rational categories (Braidotti, 2013). In her view, under the conditions of contemporary civilization, the human being should be understood as a "post-anthropocentric subject" living in interaction with technological systems, bioengineering, information networks, and the ecological environment. From this perspective, posthumanism re-evaluates the classical humanist assumptions that place the human above nature or technology.

N. Katherine Hayles also examines posthumanism within the context of the information society, focusing on human existence in digital space (Hayles, 1999). In her work *How We Became Posthuman*, she demonstrates how the integration of human consciousness with information systems transforms the traditional boundaries between body and mind. This theory constitutes one of the important philosophical foundations for understanding the influence of artificial intelligence and virtual space on human identity.

The transhumanist movement supports the idea of enhancing human biological and intellectual capacities through technology. Representatives of this approach, such as Nick Bostrom (2014) and Ray Kurzweil, emphasize that human evolutionary development is now determined not only by natural biological processes but also by technological innovations. Nick Bostrom characterizes transhumanism as a philosophical movement aimed at expanding human physical, cognitive, and emotional capacities through scientific and technological progress. Ray Kurzweil, in his theory of the "singularity," predicts that the development of artificial intelligence will usher in a new stage of human civilization, arguing that the integration of humans and machines will become a major civilizational process of the future (Kurzweil, 2005).

Nevertheless, critical perspectives on transhumanism have also emerged. Francis Fukuyama described transhumanism as "one of the world's most dangerous ideas," warning that technological enhancement may alter human nature and intensify social inequality and moral crises. From this perspective, although

transhumanism seeks to expand human freedom and dignity, its ethical and anthropological consequences require complex philosophical analysis.

Contemporary theories of digital humanism are aimed at preserving human value within the context of technological civilization. This approach substantiates the necessity of subordinating the development of digital technologies to human interests. According to representatives of digital humanism, artificial intelligence, big data, and algorithmic systems of governance should not threaten human freedom. Within the framework of the philosophy of information, Luciano Floridi examines human existence in the digital environment and interprets modern society through the concept of the “infosphere.” In his view, contemporary human beings live not only in physical space but also within a virtual-information environment. Therefore, modern humanism must be directed toward protecting digital rights, informational freedom, and moral responsibility within virtual space.

The issue of artificial intelligence has become one of the central directions in contemporary humanistic philosophy. In his work *Superintelligence*, Nick Bostrom examines the potential dangers that artificial intelligence may pose to human civilization, analyzing the possibility that intelligent systems could escape human control. In addition, Yuval Noah Harari argues that within digital society human freedom of decision-making may become limited by algorithmic systems. These issues shape the new content of contemporary humanism and require a philosophical reconsideration of the relationship between human beings and technology (Harari, 2016).

The formation of posthumanism was influenced by several philosophical and cultural preconditions. These include the crisis of the concept of the subject in classical philosophy, the limitations of traditional humanism, the critique of anthropocentrism in post-modern philosophy, new directions in twentieth-century social and cultural theories, as well as transformations in the relationship between humans and technology. In particular, the ideas of deconstructing the subject found in the works of M. Foucault, J. Derrida, G. Deleuze, and F. Guattari significantly contributed to the formation of posthumanist theory (Foucault, 1994; Derrida, 1976).

One of the central concepts of posthumanism is post-anthropocentrism. This concept implies the rejection of viewing the human being as the absolute center of the world. In addition, posthumanism, relying on the principle of post-dualism, reconsiders classical binary oppositions such as human/nature, human/technology, and mind/body. In this regard,

the concept of the “post(non)human” has become widely used in contemporary philosophical discourse, making it possible to explain new forms of human existence.

In contemporary studies of the human condition, the debate between posthumanism and transhumanism occupies a special place. Transhumanism regards the human being as a project that can be technologically enhanced and proposes the overcoming of biological limitations as its primary goal. This approach supports the expansion of human physical and intellectual capacities through artificial intelligence, genetic engineering, and cybernetic technologies. Posthumanism, by contrast, focuses less on technological enhancement and more on the transformation of human essence and subjectivity. Therefore, the genesis and philosophical aims of these two approaches differ fundamentally.

An analysis of existing studies demonstrates that despite the broad examination of the problem of humanism, there remains a lack of methodological coherence in interpreting its essence. In particular, the issue of comprehensively studying the historical, axiological, ontological, and socio-philosophical dimensions of humanism in their interrelation has not been fully resolved. Moreover, the comparative analysis of humanistic ideas in Western and Eastern philosophical traditions, as well as their significance under conditions of contemporary global transformations, has not yet been sufficiently systematized. This research aims to fill these scholarly gaps by examining humanism as a multidimensional methodological phenomenon within the context of world philosophical ideas.

Methodology

The research was designed as a theoretical and philosophical study aimed at the methodological analysis of the essence of humanism within the context of world philosophical ideas. The primary research materials included classical and contemporary philosophical works, scholarly articles devoted to the problem of humanism, international philosophical encyclopedias, official documents concerning human rights, as well as socio-philosophical studies dedicated to contemporary interpretations of humanism. In particular, the works of thinkers such as Giovanni Pico della Mirandola, Immanuel Kant, Martin Heidegger, Erich Fromm, Jurgen Habermas, Alain Renaut, Karl Marx, and Jean-Paul Sartre constituted the theoretical foundation of the study. In addition, materials from academic resources such as the *Stanford Encyclopedia of Philosophy*, *Encyclo-*

paedia Britannica, and *Oxford Academic*, as well as normative-legal and scholarly data related to humanistic values in Kazakhstan, were utilized.

The research design was based on the principles of comprehensive philosophical and methodological analysis and was carried out through several interrelated stages. At the first stage, a theoretical analysis of classical and contemporary literature concerning the historical and philosophical formation and evolution of the concept of humanism was conducted. This stage identified the logic of the development of humanism from the Renaissance to contemporary posthumanist discourse. At the second stage, the principal methodological approaches to interpreting the essence of humanism were systematized, and their worldview characteristics were examined comparatively. At the third stage, the similarities and differences between humanistic ideas in Western and Eastern philosophical traditions were identified, and their significance under conditions of contemporary global processes was analyzed. At the fourth stage, the manifestations of humanism within contemporary Kazakhstani humanitarian discourse and value policy were examined, and the findings of the study were summarized.

The central research question of the study was: what are the principal methodological approaches characteristic of world philosophical ideas in interpreting the essence of humanism, and what is their theoretical significance under conditions of contemporary global socio-cultural transformations?

In accordance with this question, the working hypothesis of the study proposed that the essence of humanism can only be fully and comprehensively understood when examined not solely within the framework of anthropocentrism, but also in relation to cosmocentrism, theocentrism, and contemporary posthumanist approaches. Furthermore, it was hypothesized that analyzing humanism as a shared axiological foundation of various cultural and philosophical traditions would make it possible to reveal its universal worldview potential.

Several philosophical and general scientific methods were employed in the course of the research. The hermeneutic method was used to analyze the semantic structure of concepts such as “human,” “dignity,” “freedom,” and “humanity” within philosophical texts. The comparative-philosophical method was aimed at comparing humanistic ideas in Western and Eastern philosophical traditions. The dialectical method made it possible to identify the internal contradictions of humanism, its historical transformations, and its role in socio-cultural changes. The systemic method was applied to examine hu-

manism in relation to social, cultural, political, and spiritual factors. In addition, methods of conceptual analysis, the axiological approach, and socio-philosophical interpretation were employed.

To ensure the reliability of the research results, several scientific principles were followed. First, the study relied on classical and contemporary scholarly works recognized by the international academic community. Second, the perspectives of various philosophical schools and approaches were analyzed comparatively, adhering to the principle of avoiding one-sided conclusions. Third, the interpretations and arguments employed in the research were based on philosophical texts, official documents, and peer-reviewed academic publications. Fourth, in examining the problem of humanism, both historical and cultural contexts were taken into account, while continuity was maintained between the contemporary meanings of concepts and their classical interpretations. This approach made it possible to ensure the theoretical validity and scientific objectivity of the research findings.

Results and discussion

The research findings demonstrated that humanism in world philosophical thought does not possess a single, stable definition, but rather constitutes a multilayered and historically dynamic phenomenon. The analysis of the principal methodological approaches to interpreting the essence of humanism revealed that it is not confined solely to the Renaissance period; instead, it manifests itself in different forms within various civilizational and worldview models.

One of the main findings of the study is that the anthropocentric approach cannot be regarded as the only universal model for understanding the essence of humanism. While classical Renaissance humanism viewed the human being as the center of the world and as a free subject, Eastern philosophical traditions interpreted humanism through the harmony between the individual and the community, the individual and nature, and the individual and spiritual order. For example, the Confucian category of *ren* explains humanism through relational ethics and moral perfection, whereas the Islamic concept of *adab* associates it with cultural education, spiritual discipline, and ethical norms. This demonstrates that the meaning of humanism in world philosophy is not uniform; however, the recognition of human dignity remains its central core.

The research also identified the historical evolution of humanism. During the Renaissance, hu-

manism emerged as a cultural-anthropological orientation that substantiated human freedom and creative capacities. In the works of Giovanni Pico della Mirandola, the human being was interpreted as a self-forming subject, while in Kantian philosophy humanism was linked to moral autonomy and the principle of recognizing the human being as an “end in itself.” In the twentieth century, existentialism and critical theory connected humanism with issues of social alienation, freedom, and responsibility. These conclusions indicate that throughout its historical development, humanism expanded from a cultural-educational model to socio-ethical and existential dimensions.

The obtained results also made it possible to reconsider contemporary critical perspectives on humanism. Martin Heidegger’s association of humanism with the “metaphysics of subjectivity” revealed the limitations of classical humanism, whereas the works of Alain Renaut and Jürgen Habermas demonstrated the necessity not of rejecting humanism altogether, but of adapting it to new historical conditions. The study showed that contemporary critiques of humanism are directed primarily at its technocratic and individualistic interpretations; however, this does not signify the complete collapse of the idea of humanism. On the contrary, humanism is being renewed with new meaning under the conditions of contemporary global crises.

In comparison with previous studies, the present work considers humanism not merely as a product of Western philosophy but as a universal axiological orientation manifested in various cultural and civilizational traditions. While many studies directly associate the essence of humanism with anthropocentrism, this research also incorporates its cosmocentric, theocentric, and posthumanist interpretations. In this way, it is argued that the essence of humanism lies not only in placing the human being at the center, but also in serving as a worldview model that explains the relationship of the human being with existence, society, and culture.

The findings of the study further demonstrated that humanism in the contemporary era faces new philosophical challenges. Artificial intelligence, biotechnology, and digital culture are transforming traditional understandings of human nature and once again making the question “What is the human being?” highly relevant. Although posthumanist approaches advocate reconsidering the boundaries and status of the human being, the research confirms that the fundamental values of humanism—human dignity, freedom, and responsibility—retain their significance even under conditions of civilizational transformation.

The critical analysis revealed that it is insufficient to interpret humanism merely as an ideological slogan or a historical stage. Although the essence of humanism has been interpreted differently across various philosophical traditions, all of them share a common core: the understanding of the human being as a form of existence endowed with value and spiritual meaning. Therefore, studying humanism as a multidimensional methodological phenomenon allows for a deeper understanding of its ability to adapt to historical transformations and of its theoretical and practical potential in the contemporary world.

Thus, the conclusions of the research demonstrate that humanism, within the context of world philosophical ideas, constitutes a universal and multifaceted axiological and methodological system. Humanism regards the human being not merely as a social function or a biological object, but as a personality capable of freedom, creativity, and spiritual self-development. This defines humanism as an important philosophical paradigm capable of preserving the cultural and ethical orientations of humanity under conditions of contemporary global transformations.

Conclusion

The conducted research demonstrated that there is no single or universal methodological model for interpreting the essence of humanism in world philosophical thought. Although humanism has manifested itself in various forms depending on historical, cultural, and worldview contexts, the common foundation uniting all its interpretations is the recognition of human dignity, freedom, and spiritual potential. The findings of the study prove that it is insufficient to consider humanism merely as a cultural phenomenon of the Renaissance or as an anthropocentric doctrine. On the contrary, humanism was identified as a multidimensional philosophical and methodological system that explains the relationships between the human being and existence, society, and culture.

The principal scientific conclusion proposed in the study—that the essence of humanism can only be fully and profoundly understood when examined not solely within the framework of anthropocentrism, but also in relation to cosmocentrism, theocentrism, and contemporary posthumanist approaches—was substantiated. A comparative analysis of world philosophical ideas demonstrated that humanism developed with distinctive characteristics across different civilizations. In Western philosophy, humanism was primarily grounded in individual autonomy and

freedom, whereas in Eastern worldviews it was associated with moral harmony, communal responsibility, and spiritual order. Consequently, the essence of humanism was interpreted not as a phenomenon confined to a particular historical model, but as a universal principle of morality and spiritual perfection.

The research findings also made it possible to clarify the historical evolution of humanism. Originating from the Renaissance tradition of *studia humanitatis*, humanism evolved in the modern era into legal and ethical universalism and, in the twentieth and twenty-first centuries, acquired new meanings connected with social critique, cultural crisis, and technological transformation. Although contemporary posthumanist discourses demonstrate the need to reconsider the boundaries of humanism, the study confirmed that humanistic principles grounded in human dignity and freedom continue to remain important axiological orientations for contemporary civilization.

The scientific significance of the research lies in its interconnected examination of humanism at historical-philosophical, axiological, and socio-philosophical levels. The study substantiated humanism not only as a historical phenomenon but also as a methodological instrument for understanding contemporary global socio-cultural processes. This ap-

proach expands the theoretical framework for the study of humanism and provides a new perspective on the problem of the human being in world philosophy. Furthermore, the findings contribute to the development of scholarly discourse in the fields of philosophical anthropology, philosophy of culture, philosophy of religion, and social philosophy.

Thus, within the system of world philosophical ideas, humanism appears as a universal philosophical paradigm that explains the spiritual and axiological nature of the human being. Despite historical transformations, its essence remains grounded in the recognition of the human being as a free, responsible, and spiritually self-perfecting personality. Therefore, under conditions of contemporary global challenges, humanism continues to serve as an important worldview foundation that shapes the cultural and moral orientations of human civilization.

Conflicts of Interest

The authors declare no conflict of interest.

Author Contributions

L.G. Balabekova – Methodology; Data Curation; Formal Analysis; Investigation. M.M. Manassova – Corresponding Author; Writing – Review & Editing; Supervision.

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Поступила: 10.01.2025

Принята: 20.04.206