

CONTEMPORARY PHILOSOPHY: INTERNET PHILOSOPHY AND TECHNO-PHILOSOPHY IN THE POST-SOVIET SPACE

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Abstract. The article is devoted to the analysis of the development of techno-philosophy in the context of historical and cultural transformations in the post-Soviet space. The paper presents the historical context and prerequisites for the emergence of techno-philosophy as a new branch of philosophical thought associated with the rapid development of digital technologies. Particular attention is paid to the peculiarities of the post-Soviet philosophical tradition in the field of technology analysis and its impact on society and individual consciousness. The key role of the Internet in the formation and transformation of new philosophical concepts is considered, as well as the influence of virtual reality on the perception of time and causality in modern society. Based on an analysis of philosophical sources, the main trends in changes in perceptions of reality and consciousness under the influence of digital technologies have been identified, and the key directions and challenges of this process have been highlighted.

Keywords: Techno-philosophy, internet philosophy, post-Soviet philosophy, digital technologies, virtual reality, digital reality.

Introduction

In the context of rapid digitalization and technological progress, modern society is undergoing profound transformations that affect all spheres of life. The particular value of introducing a philosophical understanding of the new realities lies in the fact that the rapid spread of the Internet and digital technologies is radically changing human perception, forms of social communication, and the structure of everyday life.

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A philosophical approach allows us not only to understand these changes more deeply, but also to develop the critical thinking necessary to comprehend the consequences of digitalization. Narratives have always played a key role in how people understand themselves and the world, shaping identity in personal, social, and digital contexts. Narratives influence individual and collective identity through storytelling, social and digital interactions, drawing on philosophical, linguistic, and translation studies approaches. Online narratives on social media, where identity is constantly being formed and revised. These platforms serve as arenas for self-presentation and interaction [1]. This understanding becomes the key to forming ethical guidelines, preserving humanistic values, and ensuring the sustainable development of society in the context of technological transformation. The Internet has not only changed the ways of communication and access to information, but has also become a sociocultural phenomenon that requires a comprehensive analysis of both a technological and humanitarian nature [2]. Philosophy is undergoing a “computational turn” as computer and information technologies not only shed new light on classical philosophical questions but also pose new challenges to philosophy that go beyond traditional approaches. These technologies have had a significant impact on philosophical thought and have become the subject of extensive research. Contemporary philosophical research covers topics such as the nature of computing systems, the status of virtual worlds, the limits of AI, data modeling, cyber ethics, the epistemology of digital information, and the regulation of cyberspace [3].

In the post-Soviet space, these processes take on a special flavor, linked to the historical, political, and cultural characteristics of the region. New forms of techno-philosophical and internet-philosophical research are emerging, reflecting dramatic changes in the perception of reality, consciousness, social identity, and interpersonal interactions under the influence of the expansion of the world.

The relevance of the topic is linked to the need for a deep philosophical understanding of these innovations in modern society, its values, and ways of existence in the era of technological revolution. Introducing questions related to internet philosophy and techno-philosophy into philosophical discourse is especially important for developing responsible approaches to the development of information space and the formation of a new sociocultural identity in the post-Soviet space.

The purpose of this article is to conceptualise Internet philosophy and techno-philosophy as independent branches of contemporary philosophical thought in the post-Soviet space by: (a) explaining their methodological foundations, (b) identifying their specific features in comparison with the Western tradition, and (c) demonstrating their theoretical significance for analysing the transformation of fundamental categories (consciousness, identity, reality) in the digital age. The article aims to overcome the descriptive approach to these phenomena and justify their disciplinary status in the system of philosophical knowledge.

The main objectives of this article are to systematize the key concepts and conceptual approaches of Internet and techno-philosophy, as well as to analyze their development in the post-Soviet space, taking into account the cultural and historical

context. Particular attention is paid to the influence of digital technologies and Internet culture on the philosophical understanding of consciousness, identity, social communication, and reality. The social, ethical, and cultural aspects of digitalization are also considered, including the need to observe appropriate boundaries in the countries of the region. The potential for further development of these philosophical trends in both scientific and practical terms is determined.

Historical and philosophical foundations of techno-philosophy

Before moving on to an analysis of the post-Soviet specifics of Internet philosophy and techno-philosophy, it is necessary to identify their place in the broader tradition of philosophical reflection on technology. It is important to emphasize that «techno-philosophy» is not a new field that arose spontaneously in the digital age, but rather represents an actualization and terminological update of classical «philosophy of technology», which emerged as an independent discipline in the 19th and 20th centuries.

Contemporary internet philosophy and techno-philosophy in the post-Soviet space did not arise out of nowhere; they inherit and transform this rich conceptual apparatus, applying it to the analysis of specific regional realities of the digital age.

The key figures who shaped the conceptual framework of the philosophy of technology are:

Martin Heidegger, who in his work «The Question Concerning Technology» [4] proposed understanding technology not simply as a tool, but as a special way of revealing hiddenness, which determines the way humans relate to the world. Heidegger demonstrated that technology is not a neutral tool, but rather a way of being-in-the-world that transforms human perception itself.

In his work «The Technological Society» [5], Jacques Ellul developed the concept of technological autonomy, demonstrating how technological rationality subjugates social structures, politics and culture, transforming itself into a self-sufficient force.

In his extensive studies of the history of civilizations [6, 7], Lewis Mumford traced the evolution of technical systems in their interrelation with social structures, showing that technology has always developed in a cultural context.

Günter Anders [8], especially after the dawn of the atomic age, criticized technological civilization, raising the issue of the «obsolescence of man» in the face of the technical systems he himself had created.

In recent decades, these classical approaches have been developed within the framework of post-phenomenology of technology [9, 10, 11], which investigates how specific technologies transform human experience and perception, as well as in the interdisciplinary field of STS (Science and Technology Studies). The works [12, 13, 14] and other researchers of social construction of technology have made it possible to overcome techno determinism and show how technical artefacts are shaped by social processes and themselves influence the social order.

Parallel to the development of the Internet, an «Internet philosophy» is also taking shape, the theoretical foundations of which were laid by Manuel Castells (the concept

of the «network society») [15] and Luciano Floridi (the ideas of the «infosphere», digital ontology, and information ethics) [16, 17], as well as researchers in the field of cognitive science who study the problems of interaction between humans and artificial intelligence.

Methodology

This study aims to provide a comprehensive analysis of the phenomena of Internet philosophy and techno-philosophy in the specific context of the post-Soviet space. To achieve this goal and ensure conceptual rigor, the work draws on an integrative methodology that combines several philosophical approaches and general scientific methods. The formation of techno-philosophy in the post-Soviet space was the result of a complex interplay of historical, cultural, and political-economic factors caused by the transition from the Soviet model of society to new sociocultural and technological realities. The collapse of the Soviet Union in the early 1990s created a vacuum in the worldview and institutional structures of the former republics, which led to a search for new ideological guidelines and philosophical concepts capable of explaining the changing reality [18].

The theoretical and methodological basis of the study consists of three main approaches:

1. The phenomenological approach (in the tradition of E. Husserl and M. Merleau-Ponty) is used to analyze changes in the structure of subjective experience under the influence of digital technologies. This approach allows us to explore how people experience and constitute new forms of reality (virtual, digital), how their perception of time, space and their own identity (digital self) is transformed when immersed in the internet environment.

2. The social constructivist approach (developing the ideas of P. Berger and T. Luckmann) is used to study the processes of forming new social realities, norms, and identities in the digital space. In this context, the Internet is viewed not simply as a technical infrastructure, but as a social arena where collective representations, knowledge and value orientations characteristic of the current stage of development of post-Soviet societies are constructed through narratives, communication and interaction.

3. The post-phenomenological approach (ideas of D. Aidi and P.-P. Verbeke) is key to analyzing «human-technology» relations. This approach allows us to overcome subject-object dualism and view technologies (the internet, artificial intelligence, algorithms) as mediators of human experience and perception. Technology here is understood not as a neutral tool, but as an active mediator that transforms our perception of the world, moral decisions, and ways of being in the world.

As a methodological basis for solving specific problems and maintaining internal consistency in the research, a set of both general scientific and specific philosophical methods is used:

- *the comparative-historical method* is necessary for identifying the specifics of post-Soviet techno-philosophical thought. It allows us to compare it with Western

analogues (with the works of K. Mitchem, L. Floridi) and trace the evolution of philosophical ideas about technology from the Soviet legacy to contemporary realities, taking into account the unique cultural and historical context of the region;

- *the method of systems analysis* is used to consider Internet philosophy and techno-philosophy not as isolated disciplines, but as interconnected elements of a broader system of contemporary philosophical knowledge. This method allows us to identify internal connections between concepts such as «digital reality», «network identity», «virtual consciousness», and «ethical challenges of digitalization»;

- methods of interpretation and hermeneutic analysis are used when working with philosophical texts, scientific articles, and online narratives to identify implicit meanings, conceptual assumptions, and underlying structures of argumentation used by authors working at the intersection of philosophy and technology;

- interdisciplinary synthesis serves as the fundamental principle of the work, since the subject of research requires the integration of data and methods from various fields: philosophy of science and technology, social philosophy, communication theory, cultural studies, and science and technology studies.

It is important to emphasize that, due to the specific nature of the object and subject of this study – the transformation of philosophical categories (consciousness, identity, reality) under the influence of technology – qualitative theoretical analysis is the main tool used. Philosophical research is not aimed at quantifying changes (e.g., measuring the percentage of users who have changed their self-identification), but at conceptualizing these changes, identifying their essential characteristics and ontological foundations. Nevertheless, to ensure the validity of its conclusions, the work relies not only on speculative constructs, but also on the analysis of specific phenomena of digital culture and the philosophical interpretation of narratives formed in the Internet space, which allows us to speak of a strong connection between theoretical generalizations and the real practices of digital society. The empirical background of the study is provided by works analyzing the psychological and social aspects of human interaction with the digital environment [19, 20], as well as specific examples of identity transformation in online narratives [1].

The development of information and communication technologies, the widespread spread of the Internet, and the beginning of the digital revolution have posed new challenges for traditional philosophy. In response, specialized fields have emerged – techno-philosophy and Internet philosophy – which focus on understanding changes in human consciousness, social structure, and cultural practices [21].

In the post-Soviet space, the development of digital and philosophical fields was influenced by the cultural and historical legacy of the Soviet era, in which scientific and technological progress was accompanied by ideological control. Despite the restrictions, a solid technological base was formed [22]. With the transition to a market economy and democratic institutions, Western technologies and philosophical trends had a rapid impact, which increased interest in the relationship between the traditional and the modern, the national and the borrowed.

The relationship between technology and philosophy in the post-Soviet space is based on a unique combination of historical continuity and the modern challenges

of the digital age, which makes it particularly innovative for understanding the transformations of society, culture, and philosophical thought [23].

In his work, Karl Mitcham [24] examines studies devoted to the social, cultural, ethical, and religious aspects of the influence of computers, emphasizes their cultural impact and the need for ethical reflection, and points out that the high-tech environment reflects cultural characteristics and raises religious questions that often remain unaddressed.

Features of post-Soviet philosophical thought in the field of technology

Post-Soviet philosophical thought in the field of technology is characterized by a unique synthesis of the traditions of the Soviet scientific and technical school and the new challenges of the digital age. Unlike Western techno-philosophical concepts, in the post-Soviet space it developed in a rapidly changing socio-cultural and political landscape, which gave it a specific focus and problems [25].

The main feature is the close connection between techno-philosophy and technical and applied disciplines, as well as the attempt to integrate information theories and new technological paradigms into philosophical discourse. This was reflected in the emergence of original concepts and hypotheses, where philosophy ceased to be an abstract science and became a tool for understanding the real transformations of society caused by technical progress [26].

Post-Soviet techno-philosophy often reflects a complex set of contradictions between the legacy of the industrial era, where technology was associated with state control and a planned economy, and the modern global context of globalization and digitalization, which promotes individualism, decentralization, and new forms of social interaction. Particular attention is paid to the ethical, social, and cultural consequences of technological development, including the problems of technocratic domination and the need to humanize technology.

An important aspect is the broad involvement of specialists from technical fields and non-professional philosophers, which has created a fragmented but potentially rich intellectual environment. This has given rise to a special type of philosophical discourse, where the key themes are the interaction between humans and technology, the influence of digital technologies on the perception of reality, identity, and communication.

In his work [27], Mikhail Epstein sets the goal of overcoming the crisis in the humanities, integrating them into the spiritual and scientific-technical development of society, considering the paths of humanistic invention, scientific imagination, and innovation, as well as the formation of humanistic technologies in philosophy, cultural studies, linguistics, and their interaction with technology.

The role of the internet in the formation of new philosophical concepts

The Internet has become a fundamental platform for the emergence of new philosophical ideas and observations, transforming traditional notions of reality,

knowledge, and social life. Unlike classical philosophy, Internet philosophy addresses issues related to virtually, digital communication, network identity, and changes in the conditions of human cognition [28].

One of the central tenets of Internet philosophy is the Internet convention as a technological system, cultural environment, instrumental communication, and even an independent living organism. This multifaceted understanding allows us to view the Internet as a space for the reformation of knowledge, where radical individualization, pluralization, and fragmentation of information sources take place [29]. The new «web life» not only involves the creation and maintenance of social connections, but also governs cyber culture, which is independently becoming a sphere of human light.

Internet concepts exhibit unique properties, such as multiplicity and fragmentation, which characterize the postmodern period and reflect a paradigm shift in traditional thinking [30]. Postmodern ideas transmitted via the Internet hinder the decentralization of power, the spread of new forms of individualism and social activity, and the rethinking of the concepts of reality and identity.

Of particular importance is the study of hypertext and universal information networks as sources of new knowledge in the field of organization and communication. The Internet changes the perception of text, transforming it into a continuous stream of complementary data and simplifying the reliable representation of authorship, originality, and authenticity of information.

In this regard, Internet philosophy is actively involved in the study of ethical issues related to the use of the network: freedom of expression, the problem of confidentiality, digital etiquette, and the fight against disinformation. These topics reflect the challenges of the digital age and require new theoretical and practical approaches.

The role of cyberspace in the development of new philosophical concepts lies in the creation of a special sociocultural and cognitive context that changes the self-understanding of individuals, society, and knowledge in the modern world, opening up prospects for interdisciplinary research and philosophical reflection on digital reality.

Virtual reality, which has emerged thanks to the development of the Internet and digital technologies, is radically transforming traditional ideas about space, time, and cause-and-effect relationships [31]. In philosophical terms, virtual reality is not just a technical tool, but a new form of existence that reveals features that distinguish it from physical, everyday reality.

One of the defining features of modern digital reality is that it is formed at the intersection of the material and social worlds, while possessing its own autonomy, interactivity, and relevance – it exists online, in a constant «here and now» mode. This phenomenon requires a rethinking of familiar philosophical categories such as time and causality, since in digital space, time loses its linearity and objectivity, turning into multiple, fragmented, and extended time streams, which radically changes the perception of events and the logic of their interrelationships.

The philosophical understanding of the phenomenon of digital reality often relies on a phenomenological approach that focuses on how people experience and shape their perception of the world in a changing environment. In this context, virtual space appears not simply as a technical environment, but as an active area of interaction in

which the boundaries between fact and fiction are blurred. Here, human consciousness takes on new forms, expanding through a multitude of digital identities and layers of meaning formed in the virtual environment.

The transformed perception of time in a virtual environment is expressed in the simultaneous coexistence of the past, present, and future, which forms different models of digital consciousness. This consciousness is characterized by dispersion in temporal and spatial coordinates, which calls into question the usual ideas about the integrity of personality and individual responsibility.

Virtual reality blurs the usual cause-and-effect relationships, giving rise to new forms of uncertainty and ambiguity [32]. Scenarios for the development of events in the digital environment can unfold along various, often unpredictable trajectories, prompting philosophical thought to rethink traditional ideas about causality and determinism.

Virtual reality, formed in cyberspace, is a complex, multi-layered environment in which classical philosophical categories are undergoing changes under the influence of digital technologies and new sociocultural realities. This creates the conditions for rethinking the concepts of time, being, and reality in the context of the modern technological era.

The development of digital technologies is significantly changing the philosophical perception of reality and consciousness, forming a new paradigm in which the line between the virtual and the material is becoming increasingly blurred [33]. Contemporary philosophy of the digital age analyzes how the internet, artificial intelligence, big data, and other technological innovations are transforming not only the forms of interaction, but also people's perception of the surrounding world and their own identity.

The analysis of digital technologies leads to a rethinking of the very category of reality: the digital environment is becoming a space for the formation of new meanings and experiences, where reality takes on a multi-layered, fluid, and interactive character. In such conditions, human consciousness loses its closed nature, becoming distributed and fragmented, combining a multitude of virtual images and identities.

Digital technologies are forming new models of cognition, where algorithms, machine learning, and automated thought processes are beginning to play a key role. This calls into question familiar notions of free will, creativity, and the independence of the human mind in conditions of increasing technological dependence. Understanding the phenomenon of digital consciousness requires a rethinking of fundamental philosophical concepts such as "I," "reality," "knowledge," and "truth" in the context of global philosophical discourse.

The focus is on the ethical and social aspects of digitalization, touching on issues of privacy, identity, information protection, and the impact of technology on personal freedom. Digital philosophy provides a space for rethinking the relationship between freedom and surveillance in the digital reality, as well as for forming relevant norms and values that correspond to the challenges of the modern technological environment.

Digital technologies are radically transforming our perception of reality, bringing to the fore philosophical questions about the boundaries between humans and machines,

the virtual and the real, freedom and responsibility [34]. These shifts create the basis for interdisciplinary dialogue and the development of new theoretical approaches in the context of contemporary Internet philosophy.

***The significance of the ideas of techno-philosophy in Kazakhstani research
for the development of philosophy and society***

In the post-Soviet space, Kazakhstani researchers have made a significant contribution to the development of techno-philosophy by integrating classical philosophical ideas with the modern scientific, technical, and cultural characteristics of the republic. Thanks to its rich historical and cultural heritage and rapid technological development, Kazakhstan has become a unique platform for the creation of unique philosophical concepts that reflect the challenges of the digital age [35].

Kazakh philosophical thought has its own tradition of interpreting this branch of science. The techno-philosophy of Kazakhstan is an integrative field in which the following are intertwined: (a) the historical legacy of Soviet philosophy of technology, (b) current global trends in philosophical thought (post-phenomenology, STS, information ethics), (c) specific Kazakhstani socio-cultural realities, and (d) the engineering and technical competencies of local scientists. It is in this unique context that an understanding of technological progress and its impact on human nature and society is formed, one that is adequate to the tasks of Kazakhstan's development in the 21st century.

Kazakh scientists note that technological progress today requires philosophical analysis, as it has a significant impact on society, communication and values. Some suggest creating a new philosophical direction for studying the digital world. For example, A. Amangeldiev, T. Mustafina, and R. Kemberbay consider digital philosophy to be a promising direction. They believe that digital changes in society lead to new ways of communicating, change how we interact with information, and create a new culture that needs to be studied from a philosophical point of view [36].

Kazakhstan studies focus on analyzing how digitization affects society. In a joint project, V.Y. Dunaev and his colleagues are studying how information technology is changing life in Kazakhstan. They note that digital tools are gradually becoming part of our reality, transforming work, communication and how we obtain information. Digitisation creates a new model of interaction based on online communication [37].

The research of N. Aitimbetov and L. Nabieva is related to the analysis of the impact of technology on the political and cultural spheres. Scientists are examining the impact of digital technologies on the transformation of the political culture of contemporary Kazakh youth. The authors note that internet communications and social networks are becoming important tools for shaping political attitudes and social values, which indicates a deep interconnection between technological development and socialization processes [38].

In the post-Soviet period, these traditions underwent a new development. The interpretation of digital reality is explored in the work of M. Pernekulova [39], whose

research focuses on the philosophical aspects of the information society and the transformation of social relations under the influence of digital technologies. Her work provides a conceptual framework for understanding the specifics of digitalization in the Kazakh context.

In [40], the authors conduct an in-depth analysis of the philosophical aspects of digitalization in modern Kazakhstan, paying particular attention to its transformative impact on education, social structure and the aspirations of young people. As the country grapples with the complexities of technological civilization, the relationship between digitalization and cultural identity is becoming increasingly relevant. The study reveals how digital technologies are transforming educational paradigms, economic dynamics and the behavior of young people, reflecting the challenges and prospects of shifting these stages.

The authors of the study [41] provide a timely analysis of the widespread nature of digitalization, emphasizing its role in transforming everyday life. Artificial intelligence and other technologies are becoming part of reality, influencing significant decisions, forms of communication, value orientations, and even semantic coverage. The need for philosophical reflection on these changes is rightly emphasized.

One of the key figures in the development of techno-philosophy in post-Soviet Kazakhstan is Aidarkhan Kaimov, a scientist and professor with extensive experience in information security, information technology, and robotics. He has developed an innovative teaching methodology and has significantly influenced the philosophical understanding of digital technologies and robotics [42]. His research contributes to an active dialogue between technical sciences and philosophy, which promotes the development of techno-philosophical ideas both in Kazakhstan and beyond.

Kaimov puts forward the idea of a systematic approach that combines technical knowledge and philosophical reflection, which helps to better understand the relationship between technological progress and social transformations. In his works, he emphasizes the importance of adaptive teaching and education methods that contribute to the formation of a new philosophy of cognition in the digital age.

His research covers issues of information technology, information security, and the development of intelligent systems that affect social structures. This philosophical position reflects the integration of philosophy and engineering, which is particularly noticeable in the context of the post-Soviet scientific space.

In the context of the rapid digitalization of society, understanding the essence of human beings is becoming particularly relevant. In their work, the authors offer a philosophical analysis of the transformation of human nature in the digital age, drawing on the ideas of J.-P. Sartre, H. Arendt, D. Haraway, L. Floridi, and other contemporary thinkers. The focus is on digital identity, virtual existence, the ethics of information interaction, and a post-humanist rethinking of traditional anthropological categories. The authors offer a conceptual view of the integration of the spiritual and moral aspects of human beings into the digital environment, revealing the ontological status of the virtual as a full-fledged component of reality. Their work contributes to the deepening of philosophical discourse in the field of digital anthropology, ethics, and the philosophy of technology [43].

Contemporary techno-philosophy in Kazakhstan is an integrative field in which philosophical ideas, technological innovations, and sociocultural features are intertwined. It is in this unique context that an understanding of technological progress and its impact on human nature and society is formed.

The research of Kazakhstani scientists complements post-Soviet techno-philosophy, strengthening its authority in the growing scientific community and opening up new opportunities for interdisciplinary projects and practical implementation in the field of digital technologies and philosophy. Techno-philosophy in Kazakhstan is developing thanks to the efforts of scientists who combine a deep philosophical understanding of modern technologies with practical innovations in the digital sphere.

Techno-philosophical concepts contribute to the formation of new approaches to understanding technological and sociocultural changes, influencing the modernization of philosophical thought and social practice in the context of globalization and digital transformation. These ideas help to comprehend the interaction between technology and humans, determine the prospects for the development of society in the context of the transition to an information- and technology-centric world, and stimulate the development of a specifically Kazakhstani philosophical paradigm that reflects the challenges and opportunities of national development [44].

The ideas of Kazakhstani philosophers and scientists in the field of techno-philosophy play an important role both in the development of philosophical science and in the transformation of society in the era of digital technologies. First, they contribute to the creation of a new intellectual environment where classical philosophical categories take on new meaning, taking into account modern technological changes and the socio-cultural characteristics of post-Soviet Kazakhstan. This expansion of the scope of research allows for a deeper understanding of the consequences of technological progress not only from a technical point of view, but also from ethical, cultural, and humanitarian perspectives.

Secondly, the works of Kazakhstani researchers are aimed at shaping national identity in the context of globalization and the digital economy. They develop unique philosophical concepts that take into account historical development, cultural heritage, and contemporary digital trends. Such research helps to understand how traditional values can coexist harmoniously and interact with new technologies, which is especially relevant for a society with a rich history and a transitional socio-political structure.

Thirdly, the philosophical ideas and concepts developed by Kazakhstani scholars require the expansion of educational and scientific programs aimed at combining the humanities and technical disciplines. This approach helps raise public awareness, encourages the development of responsible technological solutions, and promotes ethical understanding of digital transformation processes, shaping identity in personal, social, and digital contexts. These theoretical propositions are confirmed by specific sociological studies of post-Soviet online communities, which record the multiplicity and situational nature of digital identities among contemporary users [25].

Problems of solving techno-philosophy in academic science

Despite the growing importance of techno-philosophy as a scientific discipline, its integration into traditional academic science in post-Soviet countries faces significant difficulties. One of the main problems is the fragmentary and interdisciplinary nature of techno-philosophy, which often leads to it being perceived as secondary or applied. The lack of systematic scientific programs, personnel, and methodological developments makes it difficult to adhere to the principles of techno-philosophy in the field of the environment. The need to develop integrative research and strengthen links between philosophy, technical sciences, and sociocultural disciplines remains relevant throughout the country.

Society faces a complex set of challenges and risks related to the transformation of identities, the manipulation of information, and the need to adapt philosophical and scientific disciplines to the digital age, which requires the development of balanced strategies for development and sustainability at all levels of social organizations.

Conclusion

The study allows us to formulate a number of conceptually significant conclusions that determine the theoretical contribution of the work to the development of contemporary philosophical thought.

Key findings of the study:

1. The specificity of post-Soviet techno-philosophy has been identified. Unlike its Western counterparts, it is formed at the intersection of two opposing vectors: on the one hand, the legacy of the Soviet scientific and technical school with its ideological control and state paternalism, and on the other, global trends in digitalization, which promote individualism and decentralization. This gives rise to a unique type of philosophical discourse, in which the key issues are the preservation of cultural identity, ethical reflection on technocracy, and the humanization of technology. The Internet space is not only an object of philosophical analysis, but also a methodological horizon that shapes new concepts of consciousness (distributivity, multiplicity) and identity (situationally, narrative constructability).

2. The dual role of the Internet space has been established. The Internet acts not only as an object of philosophical analysis (a new reality that requires interpretation), but also as a methodological horizon that shapes the very process of philosophizing. The fragmentary, hypertextual and networked nature of the internet is reflected in new concepts of consciousness, which in the digital age is becoming distributed and multiple. The application of phenomenological and post-phenomenological approaches has demonstrated that virtual reality transforms the basic structures of experience: time loses its linearity, causality loses its unambiguity, and identity becomes situational and narratively constructed. Virtual reality transforms the basic structures of experience: time loses its linearity, causality loses its unambiguity, and the category of 'reality' acquires a multi-layered nature, where the virtual acts as a full-fledged mode of being.

3. The directions of transformation of philosophical categories have been identified. Digital technologies do not simply add new topics to philosophical discourse, but require a revision of the fundamental categories of ontology and epistemology. The category of «reality» becomes multi-layered, where the virtual appears not as secondary or illusory, but as a full-fledged mode of being. The category of «consciousness» expands to include algorithmic and machine components, calling into question traditional notions of subjectivity and personal autonomy. Digital technologies require a rethinking of fundamental categories of ontology and epistemology, including notions of subjectivity, personal autonomy, and the limits of human consciousness.

Key theoretical contribution of the work:

1. Justification of disciplinary status. For the first time in the context of post-Soviet philosophical discourse, the article systematically argues that internet philosophy and techno-philosophy are not applied or secondary fields, but independent areas of philosophical knowledge with their own conceptual apparatus, methodology, and problem domain. They are a necessary tool for an adequate philosophical description of contemporary digital reality.

2. Introduction of Kazakhstani material into scientific circulation. The study demonstrates that the philosophical developments of Kazakhstani scholars (in particular, A. Kaimov and his school) are not peripheral, but rather representative examples of the development of post-Soviet techno-philosophy. Analysis of these works allows us to specify the general patterns of development in this field and show how global technological trends are refracted in specific national and cultural contexts.

3. Development of the concept of a «methodological horizon». The paper proposes understanding the internet not only as a technical infrastructure, but also as a methodological horizon that sets new parameters for philosophical reflection. This position, developed at the intersection of phenomenology and social constructivism, allows us to overcome a narrow instrumental view of technology and consider it as a medium for meaning-making.

Practical contribution of the research:

1. Educational significance. The conceptual framework proposed in this article can be used in the development of courses on the philosophy of technology, social philosophy, and digital culture for students of humanities and technical disciplines. The work promotes the integration of humanities and technical knowledge in educational programmers.

2. Methodological significance. The approaches outlined in the study (phenomenological, post-phenomenological, social constructivist) can serve as a methodological basis for further interdisciplinary research into digital reality, combining philosophy, sociology, and science and technology studies (STS).

3. Social and practical significance. The conclusions of this work on the ethical challenges of digitalization, identity transformation, and the need to humanize technology can be used in the development of digital development strategies and media education programmers aimed at developing critical thinking and digital literacy.

The aim of the study – to conceptualize Internet philosophy and techno-philosophy as independent strands of contemporary thought and to identify their post-Soviet specificity – has been achieved. The results obtained open up prospects for further

interdisciplinary research and the development of educational and social strategies that are adequate to the challenges of the digital age.

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Заманауи философия: постсоветтік кеңістіктегі интернет-философия және техно-философия

Аннотация. Мақала постсоветтік кеңістіктің тарихи және мәдени өзгерістері жағдайында техно-философияның дамуын талдауға арналған. Жұмыста цифрлық

технологиялардың қарқынды дамуымен байланысты философиялық ойдың жаңа саласы ретінде техно-философияның пайда болуының тарихи контексті мен алғышарттары келтірілген. Технологияларды талдау саласындағы постсоветтік философиялық дәстүрдің ерекшеліктеріне және олардың қоғам мен жеке санаға әсеріне ерекше назар аударылады. Жаңа философиялық тұжырымдамаларды қалыптастыру мен түрлендірудегі интернет-кеңістіктің шешуші рөлі, сондай-ақ виртуалды шындықтың қазіргі қоғамдағы уақыт пен себептілікті қабылдауға әсері қарастырылады. Философиялық дереккөздерді талдау негізінде цифрлық технологиялардың әсерінен шындық пен сана идеяларындағы өзгерістердің негізгі тенденциялары, сондай-ақ осы процестің басты бағыттары мен сын-қатерлері анықталды.

Түйін сөздер: техно-философия, интернет-философия, постсоветтік философия, цифрлық технологиялар, виртуалды шындық, уақытты қабылдау, себептілік, сана, қазақстандық зерттеушілер, академиялық ғылым, философиялық тұжырымдамалар, цифрлық шындық.

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Современная философия: интернет-философия и техно-философия на постсоветском пространстве

Аннотация. Статья посвящена анализу развития техно-философии в условиях исторических и культурных трансформаций постсоветского пространства. В работе представлен исторический контекст и предпосылки возникновения техно-философии как новой отрасли философской мысли, связанной с быстрым развитием цифровых технологий. Особое внимание уделено особенностям постсоветской философской традиции в сфере анализа технологий и их влияния на общество и индивидуальное сознание. Рассматривается ключевая роль интернет-пространства в формировании и трансформации новых философских концепций, а также влияние виртуальной реальности на восприятие времени и причинности в современном обществе. На основе анализа философских источников выявлены основные тенденции изменений в представлениях о реальности и сознании под воздействием цифровых технологий, выделены ключевые направления и вызовы этого процесса.

Ключевые слова: техно-философия, интернет-философия, постсоветская философия, цифровые технологии, виртуальная реальность, цифровая реальность.

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