SIMULATION AND TRANSFORMATION OF KNOWLEDGE IN THE CONTEXT OF THE CIVILIZATIONAL PARADIGM OF HYPERREALITY

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СИМУЛЯЦИЯ И ТРАНСФОРМАЦИЯ ЗНАНИЯ В КОНТЕКСТЕ ЦИВИЛИЗАЦИОННОЙ ПАРАДИГМЫ ГИПЕРРЕАЛЬНОСТИ

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GIPERREALLIK SIVILIZATSION PARADIGMASI DOIRASIDA BILIMNING SIMULYATSIYASI VA TRANSFORMATSIYASI

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Abstract: This article is devoted to the analysis of simulation as a key mechanism for transforming cognitive processes within the framework of the modern civilizational paradigm determined by the phenomenon of hyperreality. The author examines the epistemological consequences of the transition from reality to simulacrum, in which stable reference points of truth disappear, and knowledge itself becomes a function of digital representations and the media environment. Based on the concepts of J. Baudrillard, M. Foucault and P. Virilio, the article identifies key characteristics of a civilizational shift in contemporary Central Asia, in which hyperreality begins not only to distort reality, but also to replace it.

Key words: simulation, simulacrum, hyperreality, truth, knowledge, transformation, civilization paradigm, Central Asia.

Аннотация: Статья посвящена анализу симуляции как ключевого механизма трансформации когнитивных процессов в рамках современной цивилизационной парадигмы, детерминируемой феноменом гиперреальности. Автор рассматривает эпистемологические последствия перехода от реальности к симулякру, в котором исчезают устойчивые ориентиры истины, а само знание становится функцией цифровых репрезентаций и медиасреды. Опираясь на концепции Ж. Бодрийяра, М. Фуко и П. Вирильо, в статье выявляются ключевые характеристики цивилизационного сдвига в современной Центральной Азии, при котором гиперреальность начинает не только искажать реальность, но и подменять её.

Ключевые слова: симуляция, симулякр, гиперреальность, истина, знание, трансформация, цивилизационная парадигма, Центральная Азия.

Annotatsiya: Maqola zamonaviy sivilizatsion paradigma doirasida kognitiv jarayonlarning transformatsiyasida simulyatsiyaning asosiy mexanizm sifatida tahliliga bag'ishlangan bo'lib, bu jarayon giperreallik fenomeni bilan belgilanadi. Muallif reallikdan simulyakrga o'tishning epistemologik oqibatlarini ko'rib chiqadi, bu jarayonda haqiqatning barqaror mezonlari yo'qoladi va bilimning o'zi raqamli reprezentatsiyalar va media muhit funksiyasiga aylanadi. J.Bodriyyar, M.Fuko va P.Virilo

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konsepsiyalariga tayangan holda, maqolada zamonaviy Markaziy Osiyodagi sivilizatsion o'zgarishning asosiy xususiyatlari aniqlanadi — bunda giperreallik nafaqat reallikni buzadi, balki uning o'rnini egallay boshlaydi.

Kalit so'zlar: *simulyatsiya, simulyakr, giperreallik, haqiqat, bilim, transformatsiya, sivilizatsiya paradigmasi, Markaziy Osiyo.*

Introduction. Modern society is experiencing a radical civilizational shift, which is based not only on technological development, but also on a fundamental transformation of the ways of knowing, interpreting and perceiving reality. In the context of rapid digitalization, widespread mediatization and the expansion of virtual environments, the phenomenon of hyperreality arises - a state in which simulacra begin to function as more «real» than reality itself: «A relativistic fusion/mixing of the factual (or, if you like, operational) and the virtual has taken place, the «reality effect» has prevailed over the principle of reality» [1, 108-109]. This situation leads to the substitution of representation for self-reproducing sign constructions, which has a profound impact on the foundations of human thinking and knowledge. The relevance of this issue is due to the need to rethink the nature of cognition in the context of a new civilizational paradigm, where clear boundaries between the true and the false, the authentic and the constructed, the real and the simulated disappear. Cognition can no longer be considered a neutral reflection of the external world, but becomes included in the processes of generation, processing and transmission of signs in post-media culture, which requires a transition from classical and even modernist epistemological models to the analysis of cognition as a dynamic and simulative process built into the logic of hyperreality.

Literature review and methodology. The problem of simulation and transformation of knowledge in the context of hyperreality was widely reflected in the philosophy of the late 20th - early 21st centuries. The founder of the theoretical understanding of the phenomenon of hyperreality is considered to be J.Baudrillard, whose works «Simulacra and Simulation», «The System of Things» and others laid the foundation for understanding simulation as a special type of symbolic processes that determine modern culture and consciousness[2]. Following Baudrillard, research in this area was carried out by M.Foucault[3], J.Deleuze[4], P.Virilio[1] focused on the relationship between technology, power and knowledge, as well as on the transformations of the subject and episteme. In line with the civilizational paradigm, the problem of hyperreality and simulation is being explored by philosophers and cultural scientists who analyze shifts in the structure of modern society associated with digitalization, globalization and information technology [6, 7, 8, 9]. In particular, attention is paid to changes in cognitive models and mechanisms of knowledge construction in the context of postmodernism and post-truth. The methodological basis of this article is based on an interdisciplinary approach that combines system analysis, cultural interpretation and epistemological reflection. The main method is critical-theoretical, which allowed us to identify hidden structures and mechanisms of simulative cognition. Conceptual analysis of the key categories of «simulation», «hyperreality», «knowledge», «subject» and a comparison of classical epistemological models with new epistemological paradigms are used.

The transition from industrial to information and further to post-media civilization paradigm has radically changed not only economic, socio-political structures, but also the cognitive mechanisms through which individuals and societies perceive, comprehend and shape reality. Hyperreality as a key symptom of these transformations is not just an «excess» of signs and images, but a fundamental substitution of the real at the level of perception and consciousness. As J.Baudrillard points out, in the conditions of late capitalism and digital culture, we are not dealing with the representation of reality, but with the production of signs that have no real referent: «It has no relation to any reality at all, being its own simulacrum in its pure form»[2, 12]. A simulacrum is not a copy of the real, but an independent entity that functions in an autonomous, self-reproducing sign order. Thus, knowledge ceases to be a reflection or explanation of the world, but becomes a construction dependent on the media environment, algorithms and network structures. The civilizational shift is expressed in the loss of stable reference points of truth, identity and authoritative

knowledge. It should be noted that simulation in modern conditions does not act as a secondary process in relation to reality, but as a primary mechanism of cognition, representation and interpretation. In post-media culture, knowledge is formed not through direct experience of the world, but through interaction with images, interfaces and algorithmic structures. In this sense, simulation becomes a model that integrates the subject into the process of continuous processing of signs. Cognition as simulation, in our opinion, is not just manipulation of images, but a transition from representative logic to generative: the truth is not revealed, but constructed in the context of a certain media environment and cultural code. An example is the widespread use of AI, virtual reality, when knowledge and experience are obtained not from contact with the world, but from its digital models. Simulation radically transforms the structure of cognitive subjectivity: instead of the autonomous, rational subject of modernism, the distributed user comes to the fore, included in networks of digital interactions and dependent on algorithmically generated scenarios of perception. Sources of knowledge also undergo changes. They shift from empirical reality and direct experience to mediatized structures, where information is constructed and transmitted through digital channels and visual interfaces. In turn, the form of truth loses its universal character and acquires a relativistic nature, becoming dependent on the context, cultural codes and logic of the platforms in which it arises and functions.

In the philosophy of J.Baudrillard, a special place is occupied by the concept of «catastrophe of meaning»[2, 115], which arises at the intersection of criticism of the information society and the concept of simulation. The category of «catastrophe of meaning» appears as a result of the conflict between the stable mental structures of the subject and new types of media or social reality, in which the usual cognitive mechanisms lose their effectiveness. First, there is a cognitive frame of meaning and communication. The modern subject functions within the framework of a stable cognitive attitude - the idealism of meaning and communication, which Baudrillard describes as «mad idealism»[2, 115]. This attitude consists in the a priori expectation that all information coming from the outside should be meaningful, and communication should be aimed at

exchanging meaningful contents. Secondly, the catastrophe of meaning acts as a cognitive conflict. When what is happening violates the cognitive expectations of the subject, for example, turns out to be semantically vague or excessively simulated, mental models lose the ability to synthesize meaning, which determines the emergence of a feeling of frustration and anxiety, which are interpreted as a «catastrophe». However, from the point of view of J.Baudrillard, such a «catastrophe» is not an objective collapse, but a consequence of the subject's commitment to a linear model of understanding and interpretation. It should also be noted that the concept of «catastrophe» in itself can also be considered as a cognitive scenario - a structure built into narrative thinking. The perception of the end of meaning as a catastrophe is based on the frame of the final crisis produced by the cultural and cognitive system itself.

Baudrillard argues that a catastrophe ceases to be a catastrophe if the subject is able to go beyond the «ultimatum of meaning» i.e. change the cognitive frame — to abandon the obligatory search for meaning in favor of accepting multiplicity, uncertainty, and even simulativity as the new norm. This approach resonates with contemporary theories of cognitive flexibility and metacognition[10], according to which the ability to adaptively change interpretative schemes becomes critically important in conditions of information overload and instability.

Of particular importance is the analysis of the transformation of knowledge within the Central Asian context, where the processes of digitalization, globalization and mediatization occur against the backdrop of historical, ethnocultural layers. Regional societies are at the intersection of several civilizational matrices - Islamic, post-Soviet, globalist, which directly increases the fragmentation and instability of epistemological foundations. Digital platforms, social networks and mass media in Central Asia act not only as communication channels, but also as the main producers of symbolic reality, in which collective ideas about the past, present and future are formed. For example, visual narratives distributed on TikTok and Instagram create new forms of historical memory and national identity, often simulating «authenticity» with the help of templates and trends. For example, short videos in TikTok are becoming popular among

Kazakhstani users. They feature young bloggers dressed in stylized national costumes, dancing to ethnic music or a modern remix with dombra, filmed against the backdrop of yurts, steppes or traditional life. Such videos collect millions of views. These visual narratives are often presented as an «authentic» expression of Kazakh identity and pride in the nomadic past, but in reality they represent a symbolic reconstruction, often stylized and idealized. The historical complexity and diversity of traditional culture gives way to visual clichés that are convenient to perceive in the format of a fifteen-second video. That is how social networks act not just as broadcast channels, but as mediators of a new form of memory, where tradition becomes content, and national identity is part of digital branding. In recent years, videos have also been actively distributed in the Uzbek segment of Instagram, in which young people are presented in national clothing - atlas, adras, khan-atlas style jewelry, against the backdrop of architectural monuments of Samarkand, Bukhara, Khiva. Their videos are accompanied by oriental, folk music, including remixes of traditional melodies with a modern sound. Such visual narratives create a romanticized image of «oriental beauty», «the legacy of the great Timurid civilization» and «national pride». This visual representation actively simulates «authenticity», but in fact is a stylized cultural brand adapted to the tastes of the digital audience. As in Kazakhstan, digital platforms in Uzbekistan play a key role in the formation of a new model of collective memory, within which historical and cultural heritage is represented through visually attractive, but reduced and standardized media content. Such representation is not a direct reconstruction of historical realities, but a form of popular cultural interpretation of the past, conditioned by the logic of digital algorithms and the needs of the online audience. Thus, Central Asia is a rhizomatic space in which various forms of simulative knowledge intersect and conflict. It is here that the civilizational dynamics of the transition from traditional to post-media thinking is especially clearly manifested.

The education system is also undergoing a significant transformation, during which the emphasis is shifting from the development of critical thinking and autonomous judgment to the formation of skills to effectively navigate information flows, comply with given formats and demonstrate competence, which in many cases is only superficial or imitative. This process is implemented through the integration of digital technologies and platforms that structure educational practices in the format of standardized tests, online courses and modular programs focused on the rapid assimilation of large volumes of data and adaptation to algorithmic requirements. As a result, the educational process is increasingly reduced to mastering the skills of formatted presentation of knowledge and completing assignments optimized for automated assessment systems, which reduces the importance of deep analytical work and independent critical understanding of the material. In addition, social networks and digital communications are forming new models for representing educational achievements. For example, through visual reports, short videos or certificates confirming completion of courses. Such forms of representation can create the illusion of competence that does not always correspond to the actual level of knowledge and skills, which gives rise to the phenomenon of «imaginary competence» in the educational environment of the digital age. There is a simplification and formalization of knowledge, in which educational platforms, rating systems and standardized tests contribute not to a deep understanding of the material, but to a superficial reproduction of formal competencies. Also, symbolic capital in the form of diplomas, certificates and digital badges increasingly acts as signs of possession of knowledge, without guaranteeing, at the same time, the presence of deep substantive understanding. This situation is particularly acute in the educational systems of countries in the transitional stage between the industrial and post-industrial stages of development, in particular in Central Asia. Here, the processes of digitalization of education often outpace the creation of conditions for the development of a critical educational environment. The introduction of technologies is carried out primarily as a symbol of modernization, and not as a conscious strategy for the formation of subjects of knowledge capable of critical understanding and creative use of knowledge.

One of the fundamental consequences of the simulation process is the loss of the real status as the

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main criterion of truth. The discursive and ontological boundaries between the authentic and the artificial, between the reliable and the constructed, become blurred and indistinguishable. As a result, the epistemological paradigm is transformed from the task of revealing being to the practice of managing sign systems and creating effects of presence, focusing on the manipulation of representations instead of the search for objective knowledge. In this paradigm, the subject of knowledge itself is transformed. It ceases to be an autonomous cognitive subject in the Kantian or phenomenological sense and becomes a function of the simulation process - a consumer, an interpreter, but not a source or bearer of truth.

In the context of institutional weakness of the structures responsible for maintaining the reliability of information, such as independent media, academic communities and expert platforms, the media space in the region is transformed into a field of symbolic competition, where various actors - state, religious, etc., produce not verifiable truth statements, but competitive simulacra of truth, which are cognitively and semiotically designed constructions intended, first of all, to mobilize affective reactions and manage attention, rather than for critical reflection or the search for objectivity. Social conflicts and crises, instead of becoming the object of rational analysis, are immediately included in media-semiotic processing, as a result of which the significance of an event is determined not by its actual nature, but by the image circulating in the infosphere. Thus, public perception is formed primarily through the recognition of stable signs - political metaphors, symbolic labels and discursive templates that activate cognitive heuristics and replace the analytical processing of empirical data.

As J.Baudrillard emphasizes, the so-called «catastrophe of meaning» is not the end, but only a turn within the civilizational cycle, a sign of the transition to a new epistemological configuration, where knowledge and cognition coexist with uncertainty, simulation and a plurality of perspectives. Such a paradigm requires not the denial of reality, but a redefinition of the attitude towards it - not in terms of truth and representation, but in terms of navigation, flexibility and cross-contextual connectivity. In the context of Central Asia, where historical memory, sacred symbols and collective narratives still retain high symbolic significance, the invasion of global hyperreality takes on a special character, simulation not only blurs the boundaries between the real and the media, but enters into an intense dialogue with traditional structures of knowledge - oral culture, mythopoetic thinking, Islamic and post-Soviet heritage. This creates a unique space of a hybrid knowledge system, in which global patterns of sign circulation are superimposed on local forms of meaning, and cognitive adaptation requires simultaneously maintaining cultural specificity and mastering the nonlinear logic of hyperreality. The Central Asian subject today turns out to be not just an object of global simulation, but also a potential architect of new forms of cognitive stability - forms capable of connecting the ritual and the digital, the sacred and the simulative, the local and the planetary.

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