

DOI 10.36074/logos-31.10.2025.027

CULTIVATING OF INDEPENDENCE, CRITICAL THINKING AND CIVIC SELF-CONSCIOUSNESS IN PROTECTION FROM MANIPULATIVE INFLUENCES

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The accelerated rise of the knowledge sector's role and share guarantees both an upward trajectory of economic and social transformation and an increase in sovereignty and security. Today, the revival and further development of the sector requires an emphasis on the development, analysis, adaptation, and dissemination of knowledge [1-11]. At the same time, the strengthening of the means, channels, and capabilities of information influence, closely linked to the knowledge economy, is an influential force in transforming worldviews, perceptions, the nature of organizational-managerial decisions, and the life of society. The need for constant choice has descended to the level of routine, and attempts to avoid making responsible decisions border on a willingness to be manipulated and the loss of real freedom (including not only freedom of action but also freedom of thought, freedom of belief, freedom of speech, and so on) for the sake of comfort.

The direction of addressing the question of the true priority of knowledge in society largely predetermines the formation of a human economy as a significant factor in the comprehensive humanization of relations in society [12-28]. Sustainable creative civic activity's strengthening is a natural component of both democracy and the formation of a socio-cultural and political-economic field favourable for innovative search. Models of interaction in the management have also been enriched by the realization of the need to invite representatives of the region, civil society to participate in the polylogue, and distinguish between the interests of owners and managers. The new political range of social roles of the employee additionally strengthens the influence of culture on the perception of polyfunctionality in the production process. Overcoming the monopoly of the "non-

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moral” model of activity, the growth of anthropocentric tendencies enriches creative potential: a person can and knows more than he realizes. In turn, the spread of multi-level, complex activities that challenge a person, the need to rely on oneself in decisions, and self-criticism are not localized in the production sphere at all. Thus, the previous model of “three-partism” has grown into a defining direction for the realization of a general civil polylogue.

Meanwhile, a large-scale redistribution of the “tree of goals” in political and economic policy requires a solid foundation, including a correspondence between civic consciousness, social experience, and the level of objectives. Conversely, it is precisely the cultivation of a new political and economic structure that today constitutes one of the most serious manifestations of patriotism [29-35]. Providing the path of duty, mercy, empathy, freedom and honour, as well as expanding the range of overcoming various phobias on it, value-sense complexes result in a life position, form life structures and institutions of historical development of the cultural-civilizational world. At the same time, they create a moral axis around which the growth of generic essential forces of man occurs in specific models provided by various political regimes and social systems, religious doctrines and ideological approaches characteristic of different historical epochs and social formations. In the historical process of life, the reality of the cultural-civilizational world becomes a reflection of the character, state and vector of the dynamics of basic value-sense complexes in an eclectic kaleidoscope of social practice. At the same time, it is obvious that verbal balancing and sophisticated sophistry (including around understanding and protecting justice) is a powerful means of manipulation. Alternatives are clearly manifested at the turning points of changes. The overflow of information flows transforms the process of processing and disseminating information to consumer groups into a powerful tool of social influence. For example, the failure of the American gunboat policy, with its usual attempts to provoke a major war to control chaos, results in the destabilization of the West's domestic space. At the same time, attempts to revitalize the West through the creative energy of the masses from the global East and South have also further intensified processes of internal reformatting. The appeal of using special operations, proxy conflicts, and information influence in the confrontation of cultural-civilizational worlds, rather than large military units and super-weapons, is significantly increasing. Information influence allows one to utilize potential rather than destroy it. Neo-imperialism prefers to dispose of the wealth of others rather than take responsibility. Thus, the social level of information influence (with differentiation and specification for different population groups) becomes an effective channel for the struggle between cultural-civilizational worlds. In particular, this struggle naturally intensifies during the transition to a new social

paradigm and world order structure, when the search for new paths and forms of embodying cultural traditions and value-sense complexes of peoples expands.

Accordingly, the role of a willingness to think independently and critically perceive diverse information flows increases, as does the ability to analyse and evaluate facts, separating the primary from the secondary, highlighting the value of trends and the hierarchies of parameters influencing them, etc. Under these conditions, fostering critical thinking and cultivating civic consciousness are not only factors in maintaining of information hygiene but also necessary conditions for harmonious development. Due to such changes, the importance of comprehensive preparation for life in a new reality, one of the characteristic features of which is information abundance, is heightened [36-39]. Thus, developing in the population the habit of their own (often alternative) interpretations of facts, trends, processes, and of identifying hidden subtexts in messages, of participating in the “common cause” of governing the country, of creative self-activity is an essential element in the foundation of society’s security.

Naturally, the role of social science in studying and understanding deep processes of transformation is growing as a factor in forecasting, preparing, and implementing constructive interventions. On the contrary, cramming fragments of western social science will not galvanize the socio-political corpse. “Storing” micro-facts is an imitation of science, which obviously does not provide an understanding of what is happening. This is especially true during a shift in the practical and theoretical paradigm, when attempts to apply clichés from the rump of the conceptual apparatus of western modernity fail to confirm their practical truth or justify the use of terminology. With the incredibly increased threat of global catastrophe and an endless series of crises, the hypocrisy of a society mired in a web of propaganda, attempting to shield itself with hypocrisy and isolation from the masses, an unwillingness and inability to change anything, is outrageous. In turn, the flows of information make it unnecessary to simply repeat other people’s banalities and truisms, and even more so, illusions and clichés.

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