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SOME METHODOLOGICAL ASPECTS OF PERSONALITY EDUCATION

Abstract

Theoretical and methodological problems of modern education and upbringing arouse deep interest and continue to remain highly relevant at the present time, when the issues of the content of education, the need to search for its qualitative originality and compliance with new learning technologies caused by the pandemic are of particular importance. This article identifies and expands the relationship between philosophical hermeneutics and education, emphasizes that philosophical hermeneutics has everything necessary to determine the goal of education and forms the basis for formulating the main tasks that need to be solved at present time, it is noted in the paper the lack of attention to the research of philosophy of education as a vital missing element in the study and practice of modern education today. The author seeks to represent the humanistic character and philosophical status of knowledge that underlie historical educational practice.

Keywords: education; personality; philosophy of education; hermeneutics; content; educational practice; methodological issues; humanistic character; educational environment; upbringing; knowledge; understanding.

Introduction. In the 90s of the twentieth century, the issues of the crisis in the field of education were widely discussed in pedagogical science. It was not only and not so much about insufficient funding (after all, the richest countries were no exception to this situation), but about much more deep complex and large-scale problems. The crisis seems to be universal, it affects all stages of the educational system and human life. In other words, this phenomenon of general civilizational nature is part of the global crisis in the culture of education, which still continues. Education is losing its cultural, moral and personal context.

That is why methodological issues of pedagogy come to the fore today in the era of various social and natural cataclysms occurring in the world. But «...having made careful analysis, it turns out that among the many disasters that frighten us (international terrorism, Covid-19 pandemic, world economic crisis), one of the main, but hidden from view, is the catastrophe of human consciousness, which has become the object of manipulation by various social groups.» [1, S.199]. The philosophy of education has as its subject not only education as a social institution, but

above all a person, his status, his existing in the field of education, the nature of the cognitive process. The problem of the relationship between the individual, his qualities, coexisting with education, we solve only defining the place and role of understanding as a universal process for the individual and for the institution of education. A fundamentally important initial premise is the thesis of understanding it in the form of a structure-forming factor in human development, his outlook. Humanistic principles require recognizing the importance of the forming prerequisites for understanding conditions by the educational system. Hermeneutics first of all introduces in the philosophy of education and upbringing, his humanistic, philosophically grounded goal-setting. Philosophical hermeneutics has the right to claim the development of humanism in the philosophy of education due to the appeal to understanding as comprehending the meaning of any manifestations of human culture. Attention to the meaning is in fact an appeal to concrete historical relations and universal ideas about the phenomena that give rise to them.

Hermeneutics ensures the dominance of the humanitarian approach to education over

the natural sciences. The preponderance of one of the directions is generally negatively assessed in science as a source of bias. It is known that there must be a balance in science, but the educational environment should not be confused with the scientific one. An educational institution is not a scientific one, it also carries an educational function in its pure form. Philosophical hermeneutics is the foundation for the philosophy of education, which contains a general view of the world and human being. It also solves the question of knowledge and its meaning, their philosophical status, their nature and origin. Hermeneutics determines knowledge and its meaning in such a way that the final outcomes are not highly specialized. Being humanistic in nature, having general philosophical views on a person, defining the nature of the cognitive process and its main categories, paying special attention to tradition, philosophical hermeneutics has everything we need to determine the goals of education and to define the main tasks that need to be solved.

The growing inconsistency of the continuing enlightenment paradigm of education with modern realities is manifested, first of all, in the aggravating contradictions between:

- the integrity of culture and the technology of its reproduction through the subject-knowledge type of education;
- sociocultural and individual conditioning of the formation of a person and impersonal methods of teaching and upbringing system;
- continuous changes in content, an increasing volume of knowledge and the unchanging nature of the basic information technologies of education.

Discussions. In such a situation, the question is increasingly being raised not only about a new structure and content, but also about a new methodology and strategy of education, which would ensure the movement from reproductive-informational to integrated knowledge, from contemplative to activity-based, from empirical to conceptual, from thematic to problematic, from the epistemological to the cultural-personal, axiological, in general to the cultural-creative paradigm of education. Meanwhile,

the methodological dispute, which came from the depths of the XVIII century – what should prevail in the teaching and educational process – upbringing or education – flares up with renewed vigor. As if in solidarity with the pragmatists – parents and schoolchildren, domestic pedagogy is losing its positions of humanization and education. Not surprisingly that education, in turn, is attracting more and more attention. During the protracted transition period, it found itself on the verge of rejection in the emerging neo-capitalist society. Almost all the fears of leading philosophers and teachers expressed about the collapse of cultural values in the early 90s. have been confirmed. However, no one could predict the true scale of destruction of educational goals in society. Nevertheless, no matter how much is said about the meaning and purpose of upbringing, everything will sound in vain, if you do not realize the clarity of the goal: who and why we are bringing up. In Aristotle, Democritus and other ancient thinkers, it was built in accordance with the world outlook and philosophical system, socio-political attitudes, the doctrine of the ideal. It is worth noting, in any serious philosophical system, the pedagogical upbringing moment is an obligatory thing. This is how the outstanding Renaissance French thinker Michel Montaigne expressed his attitude to education in his book «Experiments»: «... who slavishly follows another, he does not follow anything. He finds nothing, and he does not look for anything. The main thing is that he knows what he knows. He needs to be imbued with the spirit of former thinkers, and not memorize their instructions. And let him not be afraid to forget, if it pleases him, where he got these views from, if only he could make them his own. Truth and wise arguments belong to everyone, and they are no longer the property of those who expressed them before. What a person borrows from others will be transformed and melted down by himself to become his own creation, that is, his own judgment. His upbringing, his work, the knowledge he gained serves only one thing: to form his personality» [2, S.77]. These are, in a very concise manner, the initial considerations to construct a pre-subject theory of the content

of education, which in turn is considered as a prerequisite for the formation of humanistic goals of education. A significant place in this process is occupied by such a global category as culture. It presupposes the awakening of historical memory in the spiritual world, the emotional convergence of the ethnic achievements of various peoples, the unification of people on the basis of nature-conforming, cultural-like, ethically and aesthetically significant upbringing. As Mayer B.O., Russian researcher underlined: "...education for sustainable development is a holistic and transformational system which adapts society to sustainable development through enabling people to become 'global citizens', able to accept and implement the ideas of sustainable development. One of the most significant current discussions is the problem of choosing a strategy for sustainable development of human civilization. It involves application of new approaches to identifying the place and role of education within sustainability paradigm. Education for sustainable development empowers people to be 'global citizens' [3, S.50]. An opportunity arises to develop in young people a stable immunity against emotional and intellectual «obsession» and purposeful cognitive averaging generated by both crude chauvinism and primitive, self-asserting nationalism, against the widespread disregard for humanity, spirituality, and human life itself.

In modern pedagogy, there are two trends to work out the curricula. The first of them is the comprehensive expansion of the range of academic subjects. The second is the desire to minimize the set of compulsory subjects, limiting them, quite in the spirit of the French encyclopedists, to traditional disciplines with the aim to develop a rational sphere of knowledge - mathematics, physics, chemistry, biology. At the same time aesthetic education and art education subjects have been neglected. At their radical extremes, both of these tendencies are capable to cause irreparable harm to the humanistic objectives of education.

The appeal to culture as the basis of education opens up the prospect of studying the pre-subject level of the content of education,

the possibility of a fundamentally different philosophical, cultural, historical, scientific and pedagogical substantiation of the educational activities of society. Talking about the basic meaning of culture in education V. Giannakakis underlined that «...experience and culture are not only essential components of education as a whole, but also elements of resilience amidst a series of contemporary challenges that threaten its purpose and meaning». [5, S.189]. The processes of defining the social and spiritual goals of education will begin to unfold in a new unusual light. The mass school may come to the level of embodying the humane principles and values of life. The most important direction for the further development of the content of education is its fundamentalization, which begins the release of schoolchildren from the obligatory study of subjects they do not strongly need, highlighting fundamental knowledge and universal methods of activity, as well as the ability to apply this knowledge to analyze the interpretation of particular facts. One of the directions of humanization is associated with the demonstration of optimal relationships in the «human being- nature» system. It is the natural science disciplines that characterize the nature surrounding a person as a habitat, reveal the consequences of the influence of his activity on nature and the dependence of a person on anthropogenic changes in it.

Another aspect of humanization is associated with a person's learning himself, awareness of the features of the structures and life of the human body, sanitary and hygienic norms and rules of a healthy lifestyle, not only for himself, but also the surrounding nature. This knowledge is of particular importance in connection with the deterioration of the ecological situation, that threatens the existence of human being as a biological species. The humanistic orientation of education can be realized in two ways, on the one hand, due to broader coverage of the consequences of the impact of human activities on nature, measures of rational nature management; on the other hand - by demonstrating the influence of anthropogenic changes in nature on human being health.

The new goals of education define the

innovative essence of the educational process as an open system focused on the formation of a person's reflective, creative, moral attitude to his own life in accordance with the lives of other people. It is appropriate to recall the remarkable idea of K.D. Ushinsky about the need to educate a person with a character capable to resist the pressure of the life accidents, to save a person from harmful corrupting influences and giving him the opportunity to extract only good results from everywhere.

The modern pedagogical process is characterized by the multidimensionality and variability of the parameters of the educational space, by socio-cultural sources that affect the personality. In these conditions flexible approach to youth is required, the creation of conditions that contribute to the value-semantic choice of models of educational and socio-cultural activities, taking into account all factors is becoming of particular importance. Some tendencies that are manifested in the sphere of informal confessionally oriented youth organizations are dangerous. All these things require an analytical assessment, identifying the reasons giving rise to unhealthy influences on young people, and developing on this basis constructive programs in order to improve the social situation. It's time to rethink the essence of the very phenomenon of education. The directions of this rethinking have already been identified. First of all, this is an appeal to a person in his entirety as a cosmo-bio-sociocultural, historically specific, spiritually active being, which requires professional work with human quality in his philosophical understanding. The beingness of the context in which modern situations of upbringing are inevitably placed, the complicated pedagogical reality, more and more realized by scientists and practitioners, make the choice of life meanings relevant for everybody. As Kaustov R. underlined «...the highest ethical and educational aim, across cultures is to be a light unto oneself. But this light correctly understood is not something metaphoric, personal, cultural, temporal or epistemic. It is the unprecedented turn of the being toward Being» [4, S.2]. In the traditional sense, upbringing can be regarded

as a «retention mechanism» in the system of ethnic, clan relations; as a way of connecting the requirements and rules of life with the laws of Eternity, as a way to master the ethics of cosmic existence on Earth. The general direction of development of the historical and pedagogical interpretation of the category of «education» is characterized by the fact that pedagogy consistently moves from looking at this process as an external influence on a child to understanding it as a two-sided one. At the same time, attention is fixed on the dynamics of the subject – object and subject – subjective relations of the participants in the educational process, on their peculiar interpenetration.

Results. Analysis of the most typical definitions reveals a tendency to activate the personality, to a purposeful change in his position from a passive object of influences to an active participant in the development and transformation of his own «I», relations with others, social situation, etc. There is, however, something in common that allows you to combine a variety of approaches, filling it with a close philosophical and pedagogical meaning. On our way of life, any of us is consistently or simultaneously in different socio-cultural positions, playing better or worse than the role of a family man, a student, a member of a friendly or professional collegial community, acting as a resident of our native city or village, being a citizen of our country and at the same time of the world. Each of these positions and their entire totality can be adopted and lived in different individual variants, which ultimately determine the degree of conjugation of the processes of socialization and self-realization. But this is possible and makes sense only for a person whose value system includes nature with its laws. That is, by all manifestations of life; man and his health; fatherland, clan, family, language, traditions as the root foundations of social life; free labor and its results, highlighted in cultural and civilized achievements; love and peace, beauty and harmony are the embodiment of Truth and Goodness. Upbringing is, first and foremost, work with meanings, values, a person's relationship system, with his emotional – volitional and reflexive spheres.

With what allows a child, teenager, youth, adult to realize, evaluate and improve themselves. The phenomenon of upbringing in this logic can be defined as a purposeful generation in pedagogical interaction of the dynamics of the meanings and ways of being a child, the actualization of his human qualities. Traditionally, two semantic rows are built around the category of «education»: education as development, formation, socialization and education as instructing and training.

Development is a kind of quantitative «increment» of this or that quality throughout the entire space of life. Only that which is consistent with these laws develops in pedagogical interaction, helps in the deployment, «unwinding» the inclinations, any properties initially in the human structure. It is impossible to develop something that is not yet inside, in the structure, but sometimes it is possible to form, bring in something desired from outside. The mechanisms of formation also include a conscious (or unconscious, spontaneous) influence on the development process with the help of factors and means that did not initially determine its natural course. It can be assumed that a human being instinctively opens up to meet what develops or shapes him, helping his development, since this is organic to nature and resists influences that «do not fall into» the logic of development. Education sets a value-semantic vector, direction in the use of essential forces by people, manifested in the course of development and formation. From these positions, socialization appears as one of the lines of upbringing, ensuring the adaptation of a person to the existing world «here and now», which is not always positive from the point of view of integral development. The humanistic interpretation of the phenomenon of «education» and the recognition of its human-creating function requires clarification of the concepts of «educational work», which has

recently been repeatedly criticized. Objection is raised not so much by the term itself, familiar to practitioners, as by its traditional meaning, enshrined in the experience of many generations, associated in the mass social and pedagogical consciousness with formalism, technocratic approach, reproduction, recommendations and numerous «ready-made» methods of education. The term «work» emphasizes the applied aspect, the need for the teacher to overcome contradictions in achieving goals.

Conclusion. Thus, the new goals of education determine the innovative essence of both the content of education and the educational process as open systems focused on the formation of a person's reflective, creative, moral attitude to his own life in accordance with the life of other people and contributing to self-realization and self-affirmation of the individual. The humanistic interpretation of the phenomenon of «education» and the recognition of its human-creating function requires clarification of the concepts of «educational work», which has recently been repeatedly criticized. Objection is raised not so much by the term itself, familiar to practitioners, as by its traditional meaning, enshrined in the experience of many generations, associated in the mass social and pedagogical consciousness with formalism, technocratic approach, reproduction, recommendations and numerous «ready-made» methods of education. The term «work» emphasizes the applied aspect, the need to overcome contradictions in the process of achieving goals. Thus, the new goals of education determine the innovative essence of both the content of education and the educational process as open systems focused on the formation of a person's reflective, creative, moral attitude to his own life in accordance with the life of other people and contributing to self-realization and self-affirmation of the individual.

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Жеке тұлғаға білім беру мен тәрбиелеудің кейбір методологиялық аспектілері

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Андатпа

Қазіргі заманғы білім беру мен тәрбиенің теориялық және әдістемелік мәселелері терең қызығушылық тудырып, қазіргі уақытта білім мазмұны, оның сапалы өзіндік ерекшелігін іздеу қажеттілігі және пандемиядан туындаған оқытудың жаңа технологияларына сәйкестігі ерекше маңызды әрі өте өзекті болып қала береді.

Бұл мақалада философиялық герменевтика мен білім беру арасындағы байланыс ашылып, кенейе түседі, философиялық герменевтика білім беру мақсатын анықтауға қажетті барлық нәрсеге ие және қазіргі уақытта шешілуі керек негізгі міндеттерді тұжырымдауға негіз болады, қазіргі білім беруді зерттеу мен практикадағы маңызды жетіспейтін элемент ретінде білім беру философиясын зерттеуге назар аударылмайды. Автор тарихи білім беру тәжірибесінің негізін құрайтын білімнің гуманистік сипаты мен философиялық мәртебесін қайта ұсынуға тырысады.

Түйін сөздер: білім; жеке тұлға; білім философиясы; герменевтика; мазмұны; оқу практикасы; әдістемелік мәселелер; гуманистік сипат; білім беру ортасы; тәрбие; білім; түсінік.

Некоторые методологические аспекты образования и воспитания личности

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Аннотация

Теоретико-методологические проблемы современного образования и воспитания вызывают глубокий интерес и продолжают оставаться весьма актуальными и в настоящее время, когда вопросы контента образования, необходимости поиска качественного его своеобразия и соответствия новым технологиям обучения, вызванной пандемией, приобретают особое значение. В данной статье выявляется и расширяется связь между философской герменевтикой и образованием, делается акцент на том, что философская герменевтика обладает всем необходимым, для определения цели образования и образует базу для формулировки основных задач, которые необходимо решать в настоящее время, отмечается недостаток внимания к исследованиям философии образования как жизненно важного недостающего элемента в изучении и практике современного образования сегодня. Автор стремится вновь представить гуманистический характер и философский статус знания, которые лежат в основе исторической образовательной практики.

Ключевые слова: образование; личность; философия образования; герменевтика; контент, образовательная практика; методологические вопросы; гуманистический характер; образовательная среда; воспитание; знание; понимание.

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INTERNATIONALIZATION OF HIGHER EDUCATION AS A FACTOR IN THE COMPETITIVENESS OF A TECHNICAL UNIVERSITY

Abstract

Internationalization serves the purpose of increasing the world rating of an educational institution, contributes to improving the quality of education in general and is one of the main factors in the competitiveness of a technical university in the modern world. The article describes the main directions of the development of this process in the frame of Nazarbayev University experience, the Canadian and Russian experience of research to establish a framework of capacity building for internationalization. This study is carried out during the implementation of the project «Capacity building for the internationalization of a technical university by means of digital learning technologies» (IRN project AP08052214), approved by the priority «Scientific foundations» Mangilik el «(education of the XXI century, fundamental and applied research in the humanities)» grant funding for young scientists for 2020-