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(E-mail: karipbaev@mail.ru)***Educational transformations from the perspective of modernization**

The article deals with the issue of education as a fundamental element of the social system. It suggests philosophical ideas associated with the improvement of the education system in the general process of social modernization. The author analyzes methodological, social and philosophical aspects of the influence of social transformations on education. The article speaks in favour of the need to solve the problems of education from the perspective of humanistic thinking.

Key words: the issue of education, philosophy of education, humanization of education, creative worldview, integrated personality.

In today's world people expect much from education. It is in the resources of education, or more precisely in their improvement and expansion, where the majority of the intellectual community is looking for a way out of the crisis. After all, it is clear that no political initiative or economic innovation can be successfully implemented without the participation of educated individuals in its implementation, direct and indirect, i.e. of people possessing the necessary knowledge and able to apply this knowledge. However, we can draw attention to the fact that throughout the history of mankind, every society in order to solve urgent problems of its development sought to work out appropriate knowledge and organize a stable system of transferring this knowledge to new generations aiming at its further enlargement and improvement. Therefore, the relevance of researching educational issues is a necessary component of any social system of education. And it is enough to get acquainted with any study on the history of education in order to ensure that acknowledged outstanding minds of the mankind engaged themselves in the the problem of education in varying degrees. Moreover, with the increasing number of people who have received education, especially after the spread of the Enlightenment around the world, almost everyone thinks it possible and necessary to discuss this topic, because the processes taking place in the education system, affect everyone's personal interests. Modern global information space provides an opportunity to get acquainted with the diversity of the spectrum of these arguments, but always leaves room for new shades, since the basis of any science-based concepts as well as quasi-scientific projects of «transforming education» is the philosophical question about the meaning of education.

So what is the problem of education and does it exist at all? In our opinion, the main problem lies in the fact that the system of education does not catch up with the dynamically changing world because it remains an adjunct to other areas of society, adapts to their interests and serves their private, short-term needs. In this situation, there is an urgent need to review the basic imperatives of educational activities, to identify its most important priorities. This is the requirement of the modern era of global instability, in which actions of one person can lead to planetary consequences. Ignoring the problems of education, we thereby «promote» the formation of the generation of people incapable of critical, creative thinking or active participation in various forms of social communication. Therefore, we need a system of education which will be provided with the opportunity and given the right to be far ahead of all the situational demands of society and even more — to set the tone and create the atmosphere of searching for all existing and other possible future areas of society, helping to establish proactive and creative personality type. We need a system of education in which there will be no place for unilateral affecting of students by analogy with objects-things, but in which the basis for

communication will be the logic of mutual belonging to the ideals of truth, goodness and beauty, inextricably linked with deep mutual respect for the soul and the spiritual world of each. And if the present system of education deals only with external social roles, already existing knowledge and norms, cultivating only one-sided intellectualist development, rationality, technicism, issued sometimes for the most reasonable, then we suggest thinking about creating a system of education on the foundation of holistically cultural becoming: ideological, moral, artistic, cognitive and scientific in a friendly polyphonic harmony with each other.

In addressing these issues special emphasis falls on the development of methodological and conceptual foundation of educational activities. Conceptual definition of education cannot be adequate if its meaning is not related to the notion of the subject. The concept of education cannot ignore the history of subjectivity, identity, especially under current conditions. In this sense, education can and have to provide the basis on which a person should fulfil oneself primarily as a subject.

Scientific debates on educational issues, taking place more often in recent years, indicate the problematic character of relationship of the individual and society which are not covered by conventional models any more. Integration of the subject in society, possibility of his participation in social life should be developed through his personal growth and self-actualization. Education operates in a particular society with its social and economic problems. Any problems in society, changes in social and economic structures will inevitably affect the state of education, contribute to the development of educational structures, but sometimes inhibit this process. Transition of society to a new social level, to an information society requires a radical transformation of the system of education, fundamental new definitions and new forms of education. This is due to the interdependence of education and social development. Training and education are both the result and consequence, and the indispensable conditions of modernization of society. On the one hand, the processes of modernization of society indicate the effects of education and training to people: they learn from changes and new challenges, gain experience, and thus expand the potential of new knowledge. On the other hand, education is a crucial prerequisite for social and economic structural changes. Shortcomings in the system of education can quickly become a brake on economic and social development. At the same time, we cannot reduce education by unilaterally limiting it only to an element of economic value, but we should take into account its universal social and cultural significance.

In the information society, where the bureaucracy is replaced by adhocracy (power of specialists), where science occupies the central position, great importance attaches to education and qualifications. In the information era knowledge itself becomes the decisive factor of production, value creation, the basis of wealth production. Obtaining new knowledge and using it creatively in the form of new solutions, products and services contributes to the welfare of society. But the production and use of knowledge do not occur by itself. It is directly related to the ability of man, skills, specific knowledge, creativity, initiative, enthusiasm, etc. And such personal qualities are acquired through education. Therefore, the information society is interested in expanding and accelerating the educational process, in massive investment in the education of people. Many students will periodically continue to get education received initially. Received at school, at vocational training and at university, basic knowledge («schoolbag») will always be supplemented and expanded acquiring more universal content. The speed of technical and economic transformation leads to the fact that the knowledge obtained after school, university, and vocational training becomes much more important in relation to primary education. In addition to traditional educational institutions enterprises where further education is acquired become important. The system of education and the economy are in a dynamic interaction, mutually influencing and conditioning each other.

The defining role of education in the information society has far-reaching consequences, both in terms of quantity and in terms of the ways of mastering knowledge by the society and, therefore, the objectives, content and teaching methods. This means changes of the knowledge which has to be gained for general professional training, individual periods of study, as well as the role of the participants in the process of training and education. In the information society the amount of knowledge to be gained will increase significantly. The dominant trend of the industrial society «learning for the future» is being displaced by «lifelong learning». The need for higher professional and regional mobility increases. The main reasons for the increase of the amount of knowledge acquired are both increasing volume of produced knowledge as well as decreasing «half-life» of knowledge learned. Society based on innovations and knowledge is forced to continuously expand its knowledge for economic reasons. New knowledge and new technologies lead to the fact that the existing knowledge becomes unusable. On the basis of innovations the period of time reduces during which decrease of the value of the acquired knowledge happens. Nowadays according to experts, it is 20 years for

school knowledge, 10 years for university knowledge, and for computer and technological knowledge from one to three years.

In this perspective, education is denoted by a whole new way, as a process, which is currently in public practice is already being felt in moving from the trend of «education for the future» to «lifelong education». The need for geographical and occupational mobility requires mobility in receiving qualifications. Education does not focus anymore on the initial phase of working life, but it should take the form of phase of training and phase of upgrade qualifications throughout the whole active life of the person who acquired this knowledge. «Lifelong learning» is becoming the demand. The growing demands for knowledge compel people to continually improve their knowledge and skills. In the system of continuing education the key factor will be the independent work of students, therefore, their access to educational resources and technologies. Education will be characterized by a large amount of independent work of students and involvement in real projects. Only in this way people get the opportunity of employment in the rapidly changing world of work. Otherwise, one cannot switch to another area of professional activity.

Information society imposes increasingly growing requirements for qualifications of people, but the required qualifications are also in constant change. Along with the subject, content qualifications social competence gains importance. In the future significant social competences will comprise the ability to recognize and solve problems, knowledge of general relationships, ability to self-motivation, self-development and self-directed learning, independent, result-oriented organization of work processes, ability to cooperate, to be in purposeful and result-oriented cooperation, and to operate with new information technology devices and systems. Some of these key qualifications can be acquired only in practice. But school education should create conditions for this acquisition. It's about how to transfer the ability to learn as a basic qualification. Man in the information society to a greater extent than ever before should be able to develop their skills and knowledge independently and on their own initiative. The ability to deal with changes independently is one of the major abilities in the constantly changing society. To achieve this, schools and universities should, as before, teach to think independently and freely. The absence of this capacity cannot be replaced by the presence of large amounts of information.

Thus, the problem of education is not only and not so much the problem of teacher and student, it is a problem of social and cultural nature. The point of this problem is determined by finding the harmonic cooperation of the trainer and the trainee, supported by appropriate value imperatives of social, economic, spiritual and cultural development of our country. Therefore the concept of humanization of education is so important in discussion of the problems of education in the modern social humanitarian knowledge. Under the humanization of education we mean the ability of education, as a social institution, to ensure the attainment of conscious autonomy by a person in the development of space and time in his life. By ascending (or decreasing) degree of autonomy of the subject of educational activities we can judge on the prevalence of positive (or negative) trend in the process of humanization of the education system which is the main condition for the reproduction of social life in all its diversity. At the same time general theoretical ideas about the form and content of the educational process are extremely mobile, and specific historical types of educational programs of a particular society remained and remain in a state of constant transformation. Therefore, in modern Kazakhstan the problem of humanization of education, in our opinion, is to manage to maintain and use our own positive experience in this activity, taking into consideration the common vector of development of world education in the context of globalization when dealing with the organization and structure of our educational system. Currently, the vast majority of representatives of the national Humanities interested in the issues of humanization of education agree with the fact that the existing system of education and, in particular, such element as higher education, continue, first of all, to carry out the social order for training narrowly focused specialists for public production, qualified workers-executives, org-men demanded by the technologized system of work organization [1]. This not only leads to the dominance of utilitarian and pragmatic approach to learning in which knowledge becomes an information product, item for sale and consumption, but also to the loss of their own totality by students, to the formation of «one-dimensional man» (Marcuse), to the fragmentation of the human existence, as in the modern technocratic world «people rarely meet themselves» (Heidegger). Recognizing the objective character of widespread usage of information and communication technologies nowadays, one should not cease to think about their ambiguous effect on the culture of thinking. In our view, the adaptation of man to the world of information technologies forms «mosaic» style of thinking, there is a weakening of reflective ability, which leads to a fragmentation of consciousness and has a negative impact on the development of the whole personality, complicates the process of self-identification. And as a result: the weakening of the ability of judgment (according to Kant «absence of abil-

ity to judge is foolishness»)), reduction of the critical needs, profanity of objective and evidence-based knowledge, promotion of the cult of sensual life, strengthening of social apathy and infantilism, spread of irrational beliefs and superstitions. All this leads to a decrease in the degree of autonomy of the person in the choice of his own relations with the outside world, to the gradual loss of the ability to be independent and responsible in recognizing and solving problems of social and personal being.

However, the main controversy associated with these trends, in our opinion, is the following. The desire to be integrated into the new social and technical system is due to changes in the definition of man in the information world. Because of to the Internet personal life of an individual is almost limitlessly expanding its space, which leads to confusion of norms of individual and social life. Introduction to the virtual, networked, interactive forms of organization of social life, which are distinguished by a significant acceleration of social time, allows Internet users to become active members of civil society, to respond more quickly to incoming information about current events. This leads to the fact that, on the one hand, people are actively and deliberately begin to model their image in accordance with the new norms and values associated with the desire to improve their status, to achieve self-expression, subjective well-being and high quality of life. On the other hand, a person becomes an object of manipulation by the financial and political groups which use the flow of information for their own benefit and thereby deprive ordinary individual of the capacity for independent thinking, understanding and responsibility. The result is a paradoxical situation: excessive human activity establishing their status in society, achieving freedom of individual self-expression in the absence of a conscious need for self-improvement; growing desire to consume and enjoy consumption in the situation of rejection to manifest creative commitment in activities; constant increase of requirements to the social conditions of one's life in the absence of the ability to make socially responsible decisions using their own thinking. This paradox manifests itself in the field of modern education as deuniversalization of personality, bringing down its educational activities to the level of getting education products and services. As a result of which there is an unjustified simplification and facilitation (optimization) of content of educational programs, enhancing the role of entertainment and game component of educational activities, the growth of claims to students' evaluation indicators of their knowledge through extortion of good and excellent ratings. It can be stated that in the society the number of graduates who have different levels of professional knowledge and skills is increasing, but the overall level of education is declining, the scope of creative activity of every person is reducing, possibilities of education in the comprehensive development of man as a personality are reducing. As we understand it, education as a process of identity formation is, above all, the awakening of interest in the objectives and the meaning of life, existence of other people, of human society. Knowledge without meaning and meaning without knowledge are equally of little use and can even be dangerous, in other words, a specialist without strong moral beliefs and social attitudes and fanatical follower of any idea who has no knowledge, particularly special and philosophical and ethical. With the formation of a personality the process of self-education is added to education as a social need. Independent, in-depth work on their views, on the level of their knowledge make it possible for people to access a variety of creations of the human spirit, allow them to improve themselves in their chosen field of activity, obtaining satisfaction from the realization of their opportunities into reality. Genuine personality, as a well-known Soviet philosopher E.V.Ilyenkov wrote, manifests itself in the ability to do what all other people can do, but better than everybody else, setting a new benchmark for the work. Therefore, formation of personality is impossible without finding by a person the liberty to disclose their creative potential. Freedom is not in that narrow-minded sense (in the sense of desire to do what I want and I wish), but in terms of a developed ability to independently find solutions to issues that arise in real-life practice, and thus in the ability each time to act not only in accordance with the already known standards, stereotypes, algorithms, but each time individually vary the general modes of action in relation to a unique individual situations. Therefore, the state, which declared social modernization as its priority, must be very active at «taking care of building such a system of relationships between people (real, social relations) which will turn every living human into a person» [2,416]. However, what prevents us from doing it every day without fail in the conditions of civilization seemingly creating favorable conditions for the full life of man, the modern highly developed in terms of scientific and technical support? Why next to messages in the media about the highest achievements of the human spirit in the field of technical progress and scientific discoveries we constantly encounter reports of inhumane crimes and primitive philistine aggression?

E.V.Ilyenkov explained it this way. «The fact is that bourgeois civilization prevents working majority from access to the upper floors of development of human mind as it dooms this majority to a lifetime job for a piece of bread, for shelter, for the primitive or hypertrophic, perverted by this civilization demands of

flesh» [2; 41]. In the process of division of social labor which existed in the twentieth century and is continuing today, only a minority of individuals is in the normal conditions of human development. The whole social system, starting with such fundamental element as the system of education created by this civilization, is adapted to forming an army of employees focused on the performance of externally imposed actions and schemes, reproductive way of thinking. «Promises of rewards and threats of punishment — carrots and sticks — these are the only ways of «pedagogical influence» with the help of which bourgeois civilization is trying to get from its employees behavior corresponding to its ideals and standards» [2; 41]. It turns out that individuals limited in their development from childhood by low social standards and the demands either acts on the pattern of established standards of conduct for the «middle class» or «rebels» against the meaninglessness of existence by cultivating various forms of deviant behavior both in the «plebeian» and in «patrician» embodiments. The more that modern mass information space strongly endorses and promotes these forms, strongly urging its audience that only in this way one can feel like a «real person». All others are encouraged to address the question of the meaning of their existence in the manner of Raskolnikov: «Am I a trembling creature, or have I the right?», and get the answer in endless stories of the criminal chronicle.

The way out of this state of degradation of man and society, according to E.V.Ilyenkov, is balanced growth and harmonious (but not ugly-sided) development of each person, character education who knows how to think for themselves and understand the world through the creation of social conditions, «in which the talented and gifted would be the norm, not a happy exception from it» [2; 29]. The social system is more perfect the better it provides all the flowering of individual human forces, the deployment of all the possibilities inherent in man and the broader heaps of people, it leaves a wide room for such a truly human development. The man himself, who lives here and now, is the only measure that can and should measure the rest of it. «Balanced growth of the personality involves the creation for all people, without exception, the same real development conditions of their abilities in any direction» [2; 181]. Ilyenkov laid strictures on any attempt to justify theoretically and, moreover, to put into practice the formation of the idea of «natural inequality of abilities», according to which only a few are gifted with the ability to acquire all the richness of the culture, but the majority are destined for existing as a «mediocre reproduction.» For E.V.Ilyenkov real basis of the balanced growth program was the fact that, all people potentially talented, able, gifted by its biological nature. «The main feature of human biology lies in the absence of predetermined genes specialization towards one or another particular mode of living abilities» [2; 371]. In other words man is potentially able to learn any kind of activity, and this is something natural, materialistic foundation on which can and should build the communist idea of social equality of men. Therefore, a radical contradiction to any education system is an alternative to «either you create completely equal conditions (ie, provided not only formally, legally and morally, but factually, that is primarily economic) of intellectual, mental development for all children (and, moreover, from the cradle) or you are creating a system of privileges in case of the social conditions for children, even before school got in more favorable development conditions» [2; 375].

What if the required conditions exist or, at least, there are economic prerequisites for their formation, can we be sure that the full development of each individual will be needed? E.V.Ilyenkov himself feared that instead of teaching the treatment with all the wealth of culture that has become available to the individual, the formal owner of the material and spiritual treasures created by the mind of humanity, will be «dancing the twist and drink port.» But fearing he understood clearly that it is our inability to instill every young person need to expand personal spiritual baggage, make the need for basic vital interest of the individual. Moreover, it is his inability to bring in every person from birth such specific human qualities of the mind, the conscience, self-respect, respect for the identity of another person, we fully justify by references to objective laws, conditions, circumstances that do not allow each person to become as a «universally developed personality». And from the very first stages of socialization we are building a hierarchy of «gifted» — «talented» — «competitive» and «ordinary» — «medium» — «insolvent.» For some individuals we have elite educational institutions, and for the others, whom we have not been able to help to develop their talents, forced to survive in conditions of «competitiveness», subject to the laws of biological selection. Therefore, for E.V.Ilyenkov true humanism (communism) means nothing else than everyone will have the access to the conditions of integral development, to the conditions of developing the ability to think independently, and that should make any human being arranged by the school. It will be the place where humanistic (communist) ideal realizes — born person who is able to determine the path of his life (and not subject to «alienated» forms), his place in it, his job, interesting and important for everyone, including himself. «The mind, the ability to think independently, is formed and improved only in the course of development of individual mental culture of the era. It is, in fact, nothing else than the intellectual culture of humanity, turned into a

personal «property» in the principle of the personality... He is an individualized spiritual wealth of society... And to put simply, the mind (talent, ability, etc.) is the natural status of individual, the norm rather than the exception» [2, 375].

Famous Kazakhstani philosopher and public figure Zh.M.Abdildin writes that we must learn to be people, getting involved in the context of the culture, joining to the social forms of life and to the spiritual and material values. In the context of humanism defending by Zh.M.Abdildin, the reason of evils is found not in the individuum himself but in such forms of social relations and social division of labor, which disfigures and brings up the man one-sided, and therefore needs to be improved. An envious man is malicious, crafty and some people are stupid and untalented not because of the nature has created them so. The circumstances should be humanized. The philosopher reminds us again that real humanism is a revolutionary change of social relations, development of such society which will reveal the talent and versatility of each man, his moral perfection, the ability to disinterested creation of goodness and beauty.

Calling, vocation, task of everybody is fully developing their abilities. Our whole life is solution of the problems. It's necessary to educate the ability to solve problems independently and not to give recipes. Only an attaching to the logic of the struggle, the logic of solving the tasks, it's possible to bring up the ability to think creatively, to find new and not afraid of it. Doing favorite work is what we strike for. But we must go even further — says Zh.M.Abdildin, through the implementation of call to the implementation of citizenship, the education of responsibility, social activity, involvement to the common goal. It is necessary that expansion of finances are constantly accompanied by an increasing of moral and cultural level of the people. They will assert themselves through the richness of his personality, through the possession of the world culture treasures, rather than through the possession of things. The problem is to increase the welfare of the people, to create a man capable to consume humanly, and it means that to attach everyone to the inherent values of the culture. Cultural values can master creatively only one who at the same time works inventively, develops himself the spiritual and material culture. Creative work is a manifestation of freedom, criterion of deserving and happy human life and a key principle of his comprehensive development [3].

Dreams of a holistic, universal man have been spoken for a long time, says Zh.M.Abdildin, but society, unfortunately, still creates the conditions for the formation of a «partial» one-sided individual, converted into a cog, in obedient mechanism. However, to solve his many problems, modern society really needs a comprehensive, integrated personality. Creative, interesting work — not just for the elite, «gifted». Everyone is able to develop freely their ability to assert themselves, self-fulfilling as a person — that is philosophical and pedagogical credo of Zh.M.Abdildin. Every single person thinks as far as he becomes a social heir of material and spiritual culture of previous generations. Only in a society the child is included in the context of culture, learns to think. The leading principle of creative, productive thinking is the ability to put the problem of withstanding voltage of the contradictions, to find ways of resolving them [3]. The ability to think, the philosopher aggressively pursues his idea, it is necessary to raise being a child. The problem of education — one of the fundamental problems of formation of developed personality. And so it is still topical developed by Zh.M.Abdildin and his associates training program, based on the principles of dialectical logic. In this program, children are introduced to science not from the end, not with a message ready results. Education begins with the process, which started the science itself — by asking questions, problems, clarify conflict situations. Known is not cognized. Only when the child will take the path of formation of scientific truth, when he will enter the busy world of search and the problems he will get the concept of the subject matter. Then there is no need to train memory, forcibly grind some amount of knowledge. The concept of «unable to student» disappears. It is true that the ability to think cannot be «given» in the form of ready-made rules for all occasions. But a reference to the natural inability to think — only a false justification for the reluctance of teachers to create an environment in which this ability is born and formed. This attitude, proves Zh.M.Abdildin, is inconsistent with the concept of scientific and dialectical thinking. The long-term installation training — not special schools. Every healthy child can master the world of objects of culture, develop their ability to think, create a truly human mind [3]. But perhaps it is only in the event that when a person from childhood, from school, from the first days of work is actually involved in intense, meaningful life of society, solves the problem of appropriate to their age and social development [3].

Actualizing all the wealth of the education philosophy ideas in our social and historical practice, we will certainly be able to put the matter in a way that everyone, can not only see the economic effect of their work, but also socially developed, he learned the political and moral significance of his activities [3].

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Б.И.Карипбаев

Қазіргі заман тұрғысынан білім беру трансформациялары

Мақалада адам капиталын қалыптастырудағы білім берудің ролі мен орнын зерттеумен байланысты сұрақтар талданды. Автор білім беру форматтардың негізгі реформалау жолдарын белгілейтін жалпы дүниеге көзқарастық ұстанымдарды талдады. Сондай-ақ кең әлеуметтік-мәдени контекстінде білім беру жүйесінің ізгілендіру мәселесі жан-жақты қарастырылды.

Б.И.Карипбаев

Образовательные трансформации с позиции современности

В статье рассматриваются вопросы, связанные с исследованием роли и места образования в формировании человеческого капитала. Анализируются общие мировоззренческие позиции, отражающие основные пути реформирования образовательных форматов. Автором выделены проблемы гуманизации, гуманитаризации системы образования в широком социокультурном контексте.

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