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VALUE PRIORITIES OF EDUCATION OF KAZAKHSTAN IN THE CONTEXT OF GLOBALIZATION OF HIGHER EDUCATION

The paper discusses the value of national development in the light of «Kazakhstan's way – 2050». It is noted that changes in education are inextricably linked to the processes taking place in the socio-political and economic life of the world community, when the world's leading trend is the globalization of social and cultural processes. It is indicated that the value of national education should be the same as the value of the national economy. These include independence, national unity, peace and harmony in Kazakhstan society, secular society and high spirituality, common history, culture and language.

Key words: value, education, harmony, unity, people, culture, language.

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Жоғары білімді жаһандандыру контексіндегі білімді дамытудың болашағы

Мақалада «Қазақстан 2050» стратегиясы бойынша ұлттық даму перспективалары талданады. Әлемде әлеуметтік және мәдени жаһандану тенденциялары алдыңғы орынға шыққанда білім беру саласындағы өзгерістер әлемдік қауымдастықтың экономикалық және әлеуметтік-саяси өміріндегі болып жатқан үрдістерге байланысты екендігі атап өтіледі. Ұлттық білім құндылығы ұлттық экономика құндылығы сияқты жоғары болуы керек. Мұндай құндылықтарға тәуелсіздік, ұлттық бірегейлік, қазақстандық қоғамдағы бейбітшілік сұқбат, зайырлы қоғам және жоғары руанилық, жалпы тарих, мәдениет және тіл.

Түйін сөздер: құндылық, білім беру, сұқбат, бірлік, адамдар, мәдениет, тіл.

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Перспективы развития образования в контексте глобализации высшего образования

В статье обсуждаются перспективы национального развития в свете «Стратегии Казахстан – 2050». Отмечается, что изменения в образовании неразрывно связаны с процессами, происходящими в социально-политической и экономической жизни мирового сообщества, когда ведущей тенденцией в мире является глобализация социальных и культурных процессов.

Указывается, что ценность национального образования должна быть такой же высокой, как ценность национальной экономики. К этим ценностям относятся независимость, национальное единство, мир и гармония в казахстанском обществе, светское общество и высокая духовность, общая история, культура и язык.

Ключевые слова: ценность, образование, гармония, единство, люди, культура, язык.

Value priorities of higher school education in the era of globalization are largely determined by the role of people's knowledge, professional skills and personal qualities in the society. Changes in higher education sphere are inextricably linked with the processes taking place in socio-political and economic life of the world community. Civilization has reached a new – informational (post-industrial) stage of its development, on which globalization of social and cultural processes is the leading world trend. But, along with the positive side, globalization has a number of negative tendencies that can cause a social, economic, ecological and spiritual-moral crisis of the world community. In accordance with the strategy of sustainable development of modern civilization, adopted at the UN conference in Rio de Janeiro in 1992, we need a new concept of educational philosophy, reflecting the prospects of the XXI century. In the UNESCO program «Open Educational System for the 21st Century» young people face vital tasks: learn to be, learn to know, learn to do, learn to live together. To solve these problems, it is necessary to take into account those basic value priorities of national education development, which are defined in the Message of the President of the Republic of Kazakhstan N.A. Nazarbayev to the people of Kazakhstan: «Kazakh Way – 2050: Common Goal, Common Interests, Common Future». He notes that a developed country in the 21st century is active, educated and healthy citizens. In this regard, he raises the question: what do we need to do for this? In view of all developed countries have unique quality educational systems, it is necessary, in his opinion, to improve the quality of all elements in national education. In terms of basic value priorities, improving the quality of all national educational elements, development of domestic education are an awareness of identity, that we are citizens of Kazakhstan, one people. The people has a common destiny – Mengelik El, worthy and great Kazakhstan. According to N.A. Nazarbayev, «Mengelik El» is the national idea of a common Kazakh house, the dream of ancestors. He believes that over the years of sovereign development the main values, uniting all citizens of Kazakhstan and constituting the foundation of country's future,

have been created. The President of the Republic of Kazakhstan believes that these values are not taken from the empyreal theories, they are experience of Kazakh path that has stood the test of time. He relates to them:

- independence of Kazakhstan and Astana;
- national unity, peace and harmony;
- civil society and high spirituality;
- society of universal labor;
- common history, culture and language.

The national leader believes that these state-forming, nationwide values represent the ideological basis of the new Kazakh patriotism. In addition, considering the global challenges of our time, N.A. Nazarbayev points out that the world is experiencing now an acute worldview and value crisis, because more often voices, announcing the confrontation of civilizations, the end of history, the failure of multiculturalism are heard. He believes that it is fundamentally important for us not to get involved in this worldview discourse, preserving our values tested for years, because we know from our own experience how we what we turned our so-called Achilles' heel – multi-ethnicity and polyconfessionality – into our advantage. Proceeding from this, the head of state calls to learn to live in the coexistence of cultures and religions, to be committed to the dialogue of cultures and civilizations [1]. Consequently, the formation of the abovementioned values among student youth should become a priority of the educational work of national education system. Value priorities of education are given insufficient attention in other education systems of the post-Soviet space. For example, considering the permanent reform processes in higher education in the post-Soviet space, utility principle comes to the forefront. Derivatives from this principle are scientific and technological progress and competitiveness. From the angle of these components, a goal, content and result of educational process in higher education institutions are set. Education building is beginning to be built on economic basis, dispensing with a solid foundation of culture. However, the whole experience of mankind testifies that the guarantee of nation, state, civilization ineradicability was preservation and augmentation of culture in all its

wealth. Therefore, the main problem of a modern student is his semantic and value disorientation. All other woes of material and social properties are only derivatives from this underlying cause. Indeed, in order to overcome the semantic and value disorientation of a student of transitional society higher school (to which the Republic of Kazakhstan belongs), one must primarily turn to culture. It is known that culture is a way of providing, organizing and improving vital activity of mankind reproduced by alternating generations with the need. The core of culture is universal human values, humanistic ideals, as well as historically developed ways of their perception and achievement. Being a universal phenomenon, culture is perceived, mastered and reproduced by each person individually, stipulating his personal growth. In this connection, the question arises: what are humanistic values that make up the essence of any culture, traditions, norms of which are reproduced and transmitted by education system. It is clear that values are the basis of socialization and education of a learner. The outstanding teacher K.D. Ushinsky noted that the art of upbringing has the feature that almost everyone sees it as familiar and understandable, and even easy matter – and the more clear and easy it seems, the less a person knows it theoretically, or practically. Almost everyone recognizes, in his opinion, that upbringing requires patience; some think that it requires an innate ability, so-called skill. However, very few people came to the conclusion that besides patience, innate ability and skill, special knowledge is also necessary, although our pedagogical wanderings could convince us of this [2, p. 11]. The entire experience of the development of national education system component shows that it is an important component of conservation and augmentation of society culture in all its multifaceted integrity. Spirituality and morality should determine semantic and value orientations of people, when, after gaining sovereignty and independence, Kazakhstan began to move from totalitarianism to liberal democracy. So, in the educational system of Kazakhstan a great potential of cultural and moral values of philosophy can be used – from the Buddha's commandments, which called for not killing any living being; not to encroach on someone else's property; not to touch a someone else's wife; not to speak untruths; not to drink wine – to the humanistic ideas (constructs) of Russian and Western scholars – V. Soloviev, M. Polani, A. Detel and other «lovers of wisdom» of the XX-XXI centuries. The moral credo of Buddhism in Confucianism (and later in Christianity) is expressed

by the principle: «Do not do to people what you do not want yourself». According to Confucius, the main features of the perfect person's nature («noble man») are humanity, humanness (jen). The purpose of a social person is to correctly treat people. And this is possible only if one has culture, education, upbringing (wen). Harmonious unity and balance of these traits in man make him noble: «Noble people are not born, they become». Confucius taught: there is only one reliable means of influencing other people, no matter what rank a person belongs to – the impeccability of one's own behavior. In the prohibitions and positive commandments of the Pentateuch, especially in the Decalogue (the Ten Commandments), the first four are actually religious. The six following are ethical standards of behavior (honor your father and your mother, do not kill, do not commit adultery, do not steal, do not bear false witness, do not covet your neighbor's good). They voiced the moral code of their and our time. It is known, that taking these commandments of the Old Testament, Christianity supplemented them with the doctrine of love for neighbor, set out in the Sermon on the Mount of Jesus Christ. Its meaning can be expressed with the moral formula: «Do unto others as you would have them do unto you». This same commandment is also prescribed in the Quran: «Allah loves those who do good; Allah is with those who patiently endure difficulties; do not do evil to others, and you will not be hurt; if you do good, you do good for your own soul; if you do evil, you do it yourself [3]. The essence of basic all mankind values is universal. They are the basis of both Turkic and Kazakh culture. In the opinion of the outstanding medieval thinker al-Farabi, the inhabitants of the «virtuous» (ideal) city should strive for mental and moral development. This is the direct way to achieve happiness. The art of comprehension, and hence the achievement of happiness, gives knowledge of the «divine science» – philosophy. It, according to al-Farabi, helps to understand the close interconnection of happiness, beauty, truth and good concepts. Realization of one without the other in life is unthinkable [4]. The encyclopedia of XI century «Kutty Bilik» («Blessed knowledge») by Zh. Balasaguni, who received the title of «Minister of the Court» of Karakhanids for this work, describes the role and significance of various spheres of life of the ideal society – science, culture, politics, rules of behavior of representatives of various classes, the philosophy of a resident of medieval state. Answering the question «What is happiness» – Balasaguni writes – people give the wrong answer. Here everything depends on what the

scale of values is. Those, who stand at the bottom of the social ladder issue only from dark and shady sides of life. The rulers, however, stay away from the common people and are also mistaken. According to Balasaguni, justice begins with the rule of law, with the idea of law and order. And it presupposes democracy and closeness to the people. «A democratic idea seeks a person, mind and freedom, and it implies, in turn, humaneness, justice, fidelity». The main place in this work is occupied by ethics and morality, they reveal the meaning of life and the destiny of man. He assigns a fundamental role to science and knowledge: «Such good things are learned by cognition – reward is given for reasonable efforts». For Balasaguni, «knowledge is an elixir, reason is a magnificent palace ...». Behind his colorful images, a clear system of value meanings is seen, where the notions of justice, happiness, reason and forbearance come first. The sense of justice drives people in the struggle for freedom from violence and arbitrariness. They achieve happiness when they take care of the common good, «radiate» kindness towards their neighbor. Good deeds are done consciously: people are guided not only by feelings, but also by reason, doing self-knowledge and revealing patterns, interrelations and harmony of being. All people, except two categories, are equal from birth and, developing in themselves the two main virtues – justice and humanity – will achieve universal prosperity. But «the highest wisdom and extreme stupidity are immutable». They are «innate noble and born wicked» – an exception to the rule among other elements of the social system. Balasaguni wrote that «the sword creates state and subjects, the pen (officials) will arrange the state and order the treasury,» but its path to prosperity lies through the continuity and retransmission of culture, morality, art and education. High goals can be achieved by relying on will, internal self-discipline and self-restraint. Temperance, according to Balasaguni, manifests itself in unpretentiousness and observance of the moral foundations of society. Thus, the circle is closed: morality is a stabilizer and quintessence of human culture. The «grace» of knowledge is manifested in the fact that it forms a rational, fair and free person. Knowledge makes a person peace-loving, faithful, humane, good and kind. These values, according to the medieval thinker, are permeated with a love for people and nature, which in turn gives all beings a high humanistic meaning and spirituality [5]. Thus, the world only then appears to us holistic and filled with meaning, when it is filled with a blessed, penetrated by morality knowledge of the foundations

and beginnings. After several centuries, the similar moral norms of Western culture described in European religious texts were summarized by I. Kant. In «The Critique of Practical Reason», he stressed that if «there is a science a man really needs, it is the one that teaches ... to properly occupy the place indicated in the world and from there learn what to be to be a man». One can be a person, relying on three maxims (norms):

- to act according to the rules, which can be a universal law;

- in the acts proceed from the fact that a man is the highest value, he can not be used as a means towards this end;

- All actions should be aimed at achieving the common good. Kant called these norms a moral law, categorical imperative, by which everyone should be guided in his behavior. In the depths of Kazakh culture, the «categorical imperative» of Kant was anticipated by Abai with all his creativity and vital position – as a symbol and an example of high spirituality. The essence of the moral law he expressed briefly: «Be a man!». To the end of his life, Abai came to the conclusion many people come to. He notes: when your soul is exhausted and tired, you are convinced of the futility of your good intentions, of worldliness and frailty of human life. However, his motto, his categorical imperative, gave birth to its own seeds and became a moral guide for all Kazakh people. He made a great contribution to the development of values such as faith, love and reason, morality, conscientiousness, responsibility, respect for others, love for people, aspiration for knowledge. It is not hard to see this if you refer to his book «Words of Edification» [6]. Of course, with the help of education system alone it is impossible to solve the large-scale dream (task) of all times and peoples about the ideal person, fusion of cultural, scientific, religious and moral human hypostases. But education can play a key role in this. Since the scales of education system are not only modern realities, but also the centuries-old experience of Eurasian culture. From this point of view, Abai's positions and outstanding Russian philosophers V. Soloviev, P. Florensky, N. Berdyaev's views differ, according to A. Losev, in «a very characteristic, persistent understanding of ideal (spiritual) as driving force and material as transformed-merged with ideal «[7, p.21]. They justify the idea that spirituality should take a worthy place in a person's life. The essence of this idea is that when a living soul and a sympathetic heart guide a person through life, then his labor is also meaningful, and his wealth is appropriate. Mentally

reconstructing origin, foundation and formation of moral and ethical values foundation in philosophy of different nations, we find that they and their role in life of any individual and society as a whole have remained basically unchanged for centuries, everlasting. At the dawn of our era moral and ethical teachings were voiced by teachers, prophets and messiahs, and in traditional societies – by storytellers, singers and poets, in Modern history the scale of values was justified by thinkers, philosophers and politicians. In our rapid age, when history spring is compressed to the limit, and the need for moral and ethical reference points is greater than ever, the role of a pastor, wise counselor, educator and a teacher is assigned to educational system. This raises the question about educational potential of the so-called Bologna process. Before the transition to credit technology of education, formation of student competence basic educational orientation points were formation of knowledge, skills, informational and social skills (qualities), providing «readiness to live», i.e. KASs. Now the focus has shifted to creation of such technologies and methods of influence on a person, that can ensure a balance between social and individual needs. With such approach the mechanism of self-development (self-improvement, self-education) runs, it allows students to realize themselves in professional, social, and moral spheres, easily adapt to society. History shows that on the one hand reform activities are needed, on the other – fraught with surprises and conceal more questions than answers. Our immanent reformation of higher education system generated a lot of not only common, but also special issues that need clear and precise answers. Here are some of them:

1) is there a need to change old system of academic and scientific degrees and titles awarding and assignment to a new one?

2) what formal and substantive difference between the concepts of «basic» and «professional» higher education, «profile» and «scientific-educational» form of tuition in magistracy?

3) what legal base of PhD academic degree and Candidate of Sciences scientific degree equalization;

4) differences between PhD training programs and scientific and qualification requirements for Masters and Candidates of Sciences;

5) on the basis of what legal and regulatory provisions, scientific and qualification requirements holders of PhD degree can be awarded academic degree of Doctor of Sciences and academic rank of associate professor?

Answering these questions a number of factors should be taken into account. It is obvious

that Kazakhstan can achieve a worthy status in contemporary international educational space only if educational system is able to save and reproduce humanistic traditions of domestic and world philosophy. This involves modular teaching of social and humanitarian disciplines. National education system should be flexible and open according to the types of schools and educational programs. It should be able to self-development, correlated with the Western model, and at the same time, it needs an ability to combine the experience of the Kazakh Enlightenment with the needs of an open democratic society with mixed economy. Does the transition to a new system of awarding academic degrees, academic titles decide it, and is there a real need of this transition?

We declared the reform of education system in 1995, in the Concept of public policies in the field of education of the Republic of Kazakhstan. It stated that «higher education must undergo the most radical reorganization. It is necessary to optimize the number of higher education institutions and their structure, range of disciplines in view of changed economic and social realities. It is advisable to reduce as far as possible the duration of studies, avoiding the mandatory five-year unified training. The introduction of a multi-level system requires bachelor and master status definition, approval of the list of posts and qualifications». Such diversification of higher education models was necessary in the context of international trend to mass demand for education in the age of globalization, and providing access to it for the general population throughout life, which implies an existence of permanent open opportunities of commencement and completion of higher education. This diversification was an adequate response to a huge demand for higher education in our country, and showed its importance in socio-cultural and economic development of the republic. After the adoption of the Concept similar differentiation of educational programs was set in the State Program of Educational Development of the Republic of Kazakhstan for 2005-2010. According to the normative-legal document the following changes were intended to introduce:

- improving of higher education specialties classifier to eliminate segmentation, narrow profile, imbalances and unnecessary duplication in training;
- developing and implementation of advanced training systems and educational technology, including credit and distance learning;
- transferring of master program to post-graduate level;

- transformation of higher and postgraduate professional education into three-stage model: Bachelor – Master – Doctorate;
- developing of educational undergraduate programs, harmonized with international structure and content;
- improving of access to higher education by increasing the number of educational grants, creating a new lending model;
- introduction of distribution mechanism of state order for preparing professional staff among the best universities of the country;
- development of social space, attracting employers to the organization of professional practice, student traineeships, employment of graduates;
- preparing of regulations and improving organizational and economic methods to attract potentiality of research institutions for training of specialists with higher education.

These issues have received more concrete definition of the State Program of Educational Development of the Republic of Kazakhstan for 2011-2020, dated December 7, 2010 № 1118, Rules of the organization of educational process according to credit educational technology, dated April 20, 2011, № 152. Solving these issues involves fundamental modernization of higher education. Modernization of education system is not an end in itself, it must be carried out in the context of world globalization. Successful solution of these problems requires an innovative approach to the conceptual bases of modular training construction of social and humanitarian disciplines in higher education. Latin term «innovation» means «renewal, innovation or change». Its modern interpretation has a lot of shades of meaning. In scientific studies, it has been used since the XIX century and means, above all, insertion of some elements of one culture into another. At the beginning of the XX century, a new branch of knowledge – Innovation Sciences occurred, it studies patterns of technological innovations in the sphere of material production. Pedagogical innovation processes have been the subject of a special study in the West approximately since 50-ies of the last century. In pedagogic innovation means introduction of something new in content, goals, methods and forms of training and education, organization of joint activities of teacher and student. Thus, there is no single understanding of the term (concept), because it is filled with new meanings as we expand the scope of its application. However, innovation content can persistently include the followings: scientific and theoretical knowledge of a certain novelty, new

and effective educational technology or project of effective innovative educational experience, ready for implementation, in form of process descriptions. Changes of this kind involve a constant search for new benchmarks in educational field. Before the transition to credit educational technology basic education guideline was building of knowledge, skills, information and social skills (qualities), providing «ready to live», i.e. KASs. Now the focus has shifted to the creation of such technologies and methods of influence on a person, which can ensure a balance between social and individual needs. With such approach the mechanism of self-development (self-improvement, self-education) runs, it allows students to realize themselves in professional, social, and moral spheres, easily adapt to society. Formation of student competence in conditions of transformation of classical university into research university is a complex and often painful process, as it happens in the era of change. To enhance university activity effectiveness it is necessary to realize the full potential of modular training. But how to implement it? Modular training can be built on different grounds. For modular training of social and humanitarian disciplines the most productive can, and should, in our view, be a number of philosophical disciplines. They express logic of development of social and humanitarian, natural and technical knowledge at the level of specific and universal. Philosophy was the first form of scientific knowledge, the mother of all sciences. In process of its self-determination special sciences «gemmed» from it, but complete «separation» did not happen. In the course of differentiation and integration of knowledge connection between philosophy and science became more organic and multi-faceted. And it is logical, natural process. Particular sciences study certain aspects of a unified and diverse world. But these studies are meaningless if there is no holistic scientific world picture. Formation of scientific world picture is a task of philosophy as a science of the universal. Philosophy has always been and will be a worldview and methodology of all branches of science (about 16 thousand by now). History shows that on the one hand reform activities are needed, on the other – fraught with surprises and conceal more questions than answers. Our permanent reformation of higher education system generated a lot of not only common, but also special issues that need clear and precise answers. Here are some of them:

– is there a need to change old system of academic and scientific degrees and titles awarding and assignment to a new one?

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Answering these questions a number of factors should be taken into account. It is obvious that Kazakhstan can achieve a worthy status in contemporary international educational space only if educational system is able to save and reproduce humanistic traditions of domestic and world philosophy. This involves modular teaching of social and humanitarian disciplines. National education system should be flexible and open according to the types of schools and educational programs. It should be able to self-development, correlated with the Western model, and at the same time, it needs an ability to combine the experience of the Kazakh Enlightenment with the needs of an open democratic society with mixed economy. Does the transition to a new system of awarding academic degrees, academic titles decide it, and is there a real need of this transition? Currently, information society distinguishing feature in globalization conditions, to which Kazakh society can be attributed, is worldwide-adapted continuity of education. The main purpose of this type of education is to help people to adapt to the rapid changes and transformations in all spheres of public life – from economics and politics to professional culture and informational space. This process is staged and endless. In our time, it starts with training and education in kindergarten, school, and then – professional and university education with various kinds of practical activity, and continues as an extension and deepening of educational base of adult professionals. At the «adult» phase, it can be replaced by so-called permanent, renewing education in the form of courses, trainings, schools or workshops. Either way, a trainee is forced to expend a lot of effort on self-education and keep a hand «on the pulse of time». Meanwhile, confusion and substitution of basic concepts sometimes happen. So, continuing education and lifelong learning have different meanings. Education – in its

modern interpretation – requires above all specialization, and training – and education and learning «how to learn» – now and in the future. The first one is for adults, humans formed in all aspects, the second one – for children and youth, studying in educational institutions of different types. Any stage of learning and education is not possible without innovation. One of the urgent tasks of teaching philosophy course is transition to innovative methods. Currently, the problem of innovation searches in educational process is very important. Global educational trends, called «mega-trends», are characterized, above all, with such features as: mass and continuing education; training orientated toward learner's personality; development of creativity and ability to generate innovations; active development of self-dependent cognitive activity. Current challenges dictate new requirements for all forms of education. To answer the question how to practically provide innovative higher education in the field of philosophy, it is necessary to highlight the main element of this process. In education system such complex problem is quality of education, in other words – its accordance with the tasks set before the specialists in a particular area and the country as a whole. Quality of education is intended to ensure formation of socially active and professionally marketable personality, able to independently explore the world, joining him in active dialogue. Discussing active teaching methods, first of all, we keep in mind new forms, methods and means of training, called active: problem lectures, seminars-discussions, business games, and mathematical modeling methods. To innovative teaching methods problematic lectures wording should be attributed. So, considering the subject of philosophical course axiology, we have shown that for a long time, the problems of values were ontologized, seen mainly in the framework of ontology, because it was thought that values have absolute being in divine origin: impersonal natural (cosmocentrism) or personal transcendence (theocentrism). And only with the consolidation of anthropocentric worldview in the Enlightenment realization that the highest values are «regulative idea» comes. Kant calls them «pure» target, «the ideals of the future», to which people should direct their will to run perfection of man, «progress of the human race». In Kant's opinion being itself is valuable, but not as a timeless absolute being, but as one of the goals – implementation of value in the future or preservation of value in present. Kant distinguishes value [what moves a person] and being, believing that «value does not exist, but it has

significance». The most acute problem is formulated in the lecture «The Truth and Its Cognition». Truth can be valuable, and cannot be. The truth cannot be valuable itself, it is objective, rather than valuable in its nature (it displays the essence of the subject). So this pair concept has both epistemological and ontological sense. (The presence of an object is ontological meaning of truth and knowledge of it is epistemological sense). But along with these two senses truth can be given axiological meaning. However, in this case we must abandon objective nature of truth. Why? Suppose we consider faith in something, and take into account, of course, not objective, but significance of this phenomenon for us. Thus, the existence of God is a matter of faith and importance for a believer, and not the truth of his existence, for an atheist there is another approach. Bertrand Russell in his work «Why I Am Not a Christian» wrote that «the question of values, including religious, is beyond knowledge» and so «value has no relation to the truth or falsehood» [8]. In other words, when we appreciate the truth in terms of axiology, axiological sense, we disclaim its objective nature. It is beyond knowledge «and because» value has no relation to the truth or falsehood «[8]. In other words, when we appreciate the truth in terms of axiology, axiological sense, we reject its objective nature. I.e. the question is not about objectivity, but about significance or non-significance for us. Inclusion of truth category into values is legitimate for religious consciousness or scientific rationality, which worships knowledge of natural laws, irrespective of what tragic consequences for humanity this knowledge implementation can have (e.g., genetic engineering). But modern myth using to manipulate mass consciousness and behavior – this is a blurring of the distinction between value and truth, as well as conscious «white lie». Western ideologists deliberately use social myths, confirming that transition to market economy coupled with democratic modernization is a direct path, leading to the society of global abundance, not for the sake of truth. They are doing it for quite pragmatic purposes: to promote their values and expand the market in their own interests. For us it is not the truth, but forthright lies. Direct path to social stratification and impoverishment of the majority of population. In Dostoevsky's story «The Dream of a Ridiculous Man,» the hero saw a dream he felt true. In these visions everything was good in his life. Waking up, he took the dream for reality and decided to live, not to shoot himself. This is an example of high-value of even difficult life for a man. «I raised my hands and called to eternal Truth; I wept with

delight. I want to preach the Truth, because I saw it, I saw it with my own eyes, saw all its glory! «[9]. The thing is that the «ridiculous man» discovered the truth, life for him is the highest value that cannot be neglected. For him the truth is worth. According to M. Bakhtin – Russian philosopher and theorist of culture and art – cultural difference between truth and value is very conventional, if this problem is considered from the standpoint of the principle of «outsidedness», i.e. side view [10, p.104-119.]. It's about the fact that they can transform into each other. Value can evolve into the truth, and the truth – into value. For any nation the true value is a value of their own culture. So, to understand the value of Kazakh culture, it is necessary to compare it with a culture of another nation, or, in the words of A.F. Losev, to look in the «mirror of the world culture». But in the context of globalization and mass culture in order not to get lost in this diversity – uniformity, we are obliged to recognize our own values true. Otherwise, we can «dissolve» our own philosophy in the values imposed on us – Turkish, Chinese and others. However, the fact that the world around us is knowable, this world and knowledge are a universal value, does not exclude the fact that truth and value are dissimilar in their nature cultural phenomena belonging to its different spheres – cognitive and value-conceptualized in relation to being. In spite of conventional nature of the differences between value and truth in culture, scientific world cognition rates their difference unconventional. Studying the world, we study it the way it is, and it does not matter, if an electron is discovered for us or not. Husserl, founder of phenomenology and axiology, said in his course of lectures on the basic problems of ethics and values theory that «Traditionally, truth, goodness and beauty are considered without regard to each other: the truth – in science, beauty – in aesthetics, good –in ethics» [11]. And in Russian religious philosophy they are measured as the trinity – one thru another. Modern Russian scholar Kuznetsov believes that traditional Russian cultural representation of the trinity of «truth, goodness and beauty» is confirmed by modern axiological science, because its subject is not «pure being», but «value of being» [12]. A special branch of physics – physics of faith appeared. In choosing of competing scientific theories, defining criteria of which are not so much as truth, which is understood as likelihood, but mainly criteria of beauty, economy, elegance and simplicity. Paradoxically, but no matter how deep a subject is included in the process of cognition of micro world or socio-cultural world, its prerequisite of scientific research is elimination of subjectivity of

cognition results. Studying the world, we are becoming more and more involved in a process of learning, i.e., in our judgments and conclusions we become more subjective. But knowledge objectivity requires avoidance of inclusion of subject with its value preferences in the process of cognition. Values are important for us and come to the fore in everyday activity. But in practice a man – on the contrary – relies on value system. For example, building a house, factory, road – profitable or not profitable? If so, construction will begin. Studying the world, modern science does not just objectively display it, but gives this world a certain sense. This is necessary for a man, because he is a man. Tiutchev subtly caught a line that separates a person from being, described the origins of valuable attitude to the darkness and shadow of the night: We have abyss naked With its fears and gloom, And there are no barriers between it and us – that’s why we afraid of the night. However, figurative sense, giving objects and phenomena symbolic nature, not necessarily carries a valuable sense. A symbol can also be axiologically neutral (symbolic language of science, traffic signs or the Morse code). Symbol nature is primarily semiotic and not axiological. Its meaning and value are given by people during communication process (white – well, black – bad, sugar – harmful, etc.). Culture is interested in value symbolism, for example, of spatial relationships, which may have a religious-mystical and secular, political, aesthetic-artistic forms of expression. For example, Trubetzkoy interprets a cross as «the union of two life lines», where one «rests on the ground» and another «tends away from the ground, upward»,

reflecting the «fullness of world meaning», which is «the union of heaven and earth»; or in heraldry, when state positive functions are reflected in its coat of arms (the eagle of Kazakhstan soaring in the sky). The same thing can happen in science. For example, physics has no concept of time disparity: «fast» and «slow», «continuing» and «transient», «rhythmic» and «arrhythmic». When we consider human attitude to time it receives value characteristics: – time «runs» in happy hours of our life and «stops» in sad ... Everyone knows emotional and meaningful «cost of time». On the example of philosophy lectures we have tried to show that the students and undergraduates have genuine interest in problem question statement, since they are of vital importance. Of course, upon condition that tutor and his students are open to communication, ready for dialogue and have information on this topic. Thus, formation of student competence in classic university transformational conditions is a complex and often painful process, as it happens in the era of change. Transformation of university education system is a natural phenomenon and caused primarily by the fact that in post-industrial conditions classical capitalism transforms into so-called «Academic capitalism», because its main development drivers now become knowledge and information. And the main task of research university in the framework of «academic capitalism» becomes a multiplication of symbolic and monetary capital and its transformation into «Al-Farabi university smart city» [13]. The task of such university is not only formation of professional competence, but also education of spiritual and moral culture of students, system of value preferences.

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