

THE EDUCATION IN CONTEXT OF CULTURE

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The Analysis of the scientific literature of the last years, dedicated to questions of the education, shows that given sphere of the development and upbringing of a person turned out to be in complex position since transition of society into a new cultural measurement has changed the traditional belief about essence and function of the education.

As result, quite often happens to face the artificially-narrow to interpretation of the education, when under importance of this term is understood only reception of the set of the knowledge, worse, diploma about completion of the education. The substitution of whole essence question occurs only one of its quotients of the manifestations. And here, unfortunately, words Gogol's character are recalled from «Auditor», noticed that «save God to serve on scientific area. Everyone imagines the scientist, clever persons, but nobody gives money». And not accidently on Worldwide conference UNESCO in Budapest «Science for XXI century: new obligations» initiative about need of the acceptance of oath (like Hippocratic oath) for all scientific workers was brought, which took obligation never and in no case concern with the pseudoscience.

Present-day in hierarchical structure of the functional duties of the educational process priority position is given to the questions, connected with education and resulting from it utilitarian problem: formation of the knowledges, skills, and habits. For upbringing in most cases pertain as to «side» product of education process. The Loss of upbringing aims, in turn, has caused the loss of the main aim of the education – a holistic person as member of society in its own social space and time.

The scientists note that many teachers of the educational institutions do not consider themselves as a teacher, being identified as a physicist, economist, mathematician, and lawyer. The similar situation could be observed in any school: «biologist» and «historian» who has never concerned with this professional activity, but not considering themselves as a teacher.

It is necessary to realize that teacher work – is to enter student into culture, to provide him the adjuistance of its space, to form the system of the relations «individual-culture». Each of accustomed scholastic discipline – is the only one of the concrete manifestations of the knowledge. But it (the knowledge) should be transmitted culture-conforming and cultural-activated, by making student a part of mankind and successor of the historical experience. Among the most significant directions

in given aspect we should select the understanding of the education as culture-conforming and cultural-activated environment, small culture, and cultural microcosm.

In this role the teacher needs not as much knowledge of the professional subject, as the ensemble of other knowledges and skills, which are required for the achievement of pedagogical goals. After all, exactly through the education in its unity with upbringing there realizes the most important function of the society – a transfer of the social experience to the growing generations.

Within the cultural approach there is already exists a broad understanding of the education, which comes from that for the productive enabling of a person into the culture it is necessary to form his personality, to develop his natural deposit, assign directivity that is needed in the modern stages of the development. And separate persons, and groups of the people, even scaled, as nation, must be proper educated in order to successfully solve appearing life problems. From this position culture must be as a nucleus of the education, develop the thinking, contact, ethical and aesthetics-artistic value, political and psychological system of evaluation.

Nowadays children are growing in the world, which is unknown for seniors, and teacher has to be an agent between traditional and modern style. Besides, the educational crisis was aggravated by complicated conflict between «father and children», in particular, formation of so-called pre-fishurative culture (i.e. such cultures, where adult «learns» from their own children).

In this situation among teachers, who are the carriers and translators of cultural values, meanings and norms; there intensified the problem of identifications. In order to «culturalize» others, it is necessary to them to assign, interiorize traditions, values and etc of that culture, the formation of which we observe, and, on the other hand, can explain practicability and value of the interaction of the young generation with past by cultural experience.

The problem of the development of the person in connection with development of the culture in society puts the row of the special questions about the essence of the process of the assimilation of the achievements in the historical development of society, which is simultaneously the process of the formation in people the specific human abilities. This process can have different forms. But mainly, it is necessary to emphasize, – that this process always must take place, otherwise the transfer of the achievements in public-historical development of mankind to the following generations would be impossible and, consequently, the receiver-ship of the historical processes would be impossible too.

The peculiarities of cultural-historical process at the end of XX and beginning of XXI centuries,

on one hand, made everyone to speak of united cultural and informational space, about united world community, in which, at first look, there is no place to the ethnic peculiarities, nations and national traditions; on the other hand, they (the peculiarities) have caused the appearance of so-called phenomenon «ethnic rebirth».

As a result, in understanding of cultural phenomenon there was a row of contradictions: between modernism and traditionalism; between «my» and «alien» in the dialogue of the cultures – western and eastern; between global and local forms of the culture; between technical and humanitarian aspects of the culture, etc.

Recently appeared alarm trend on everywhere «plantings» of Western «new culture», as more progressive, efficient and perspective should be attentively evaluated. According to the believes of this ideas the future is for one, who acts with «leading world», not considering with all past cultural heritage. And this «global» striving to level all past cultural traditions poured in the form of the support the west institute of motion of separate ethnic minority in the prejudice of larger geocultural education, including Kazakhstan, creating direct threat to their vital activity.

The solution of this situation can be found. According to the optimistic forecast of scientists, culture can rescue the education if it undertakes the mission of the upbringing the person of the culture. In order to achieve it, the education must be filled with the cultural meaning. The cultural meanings of the education – is a human senses.

Education as socio-cultural phenomena introduces comparatively independent system, which function is to give an education and upbringing to the members of society, that oriented on mastering certain knowledges (first of all scientific), ideamoral values, skills, habits, norms of behaviour, which content, eventually, is defined by a social-economic and political formation of given society and by the level of the material and technical development.

As a proof of our thoughts we brought the quotation of S.I. Gessen, who defined aims of education, showing that «there is an exact correspondence between the education and culture. Education is nothing else than culture of the individual... If purposes of education coincide with purposes of the culture, it's obvious that as a type of education must be as much as in separate values of the culture. As much cultural values, so much types of the education [1, s. 35].

Education «very closely is connected with notion of the culture and eventually means the specific human way of the transformation of natural deposit and abilities», – has claimed the similar thought H.T. Gadamer [2]. That is why in the context of the culture education can be considered and as goal-directed organized way of the joining the person to the culture, t.e. as a tool of cultural

translation and as one of the central phenomenon of the culture with all its typical forms, signs and characteristics. From the specially constructed cultural-educational space depends the success in educational-upbringing process, and fates of social-economic and political transformations in state.

Besides, it is important to create that very socio-cultural space, in which realization and development of abilities is possible in self-determination. The spaces, on one hand, must become the model of a real socio-cultural atmosphere outside of the educational institution, on the other hand, must create the cultural sample desired and/or expected future, so child could created his own cultural sample of the decisions in other socio-cultural circumstances, than past and present.

The main question in modernization of the education is to determine the content of education. For this, the clear understanding of its socio-cultural functions is necessary. It contains:

- optimum ways of the entering the person into the world of the science and culture;
- socialization of the person and receivership of the generations;
- formation of the conditions for person's public and spiritual life;
- translation of cultural executed sample of human activity;
- development of the regional systems and national traditions;
- formation of social institutes, by means of which basic cultural values are sent and incarnated;
- «booster» of cultural changes and transformations in public and person's life.

Today, the whole world has recognized that in new, XXI century as a leader person can be only in that state, which creates the most efficient system of the education, which is capable to provide the unceasing growth of a human potential quality, expressed in knowledge, skills, habits, moralities and spirituality of a society.

While developing new strategy it's necessary to take into account existing contradiction between classical education and modern informational trends, which can be overcome by saving the best traditions alongside with the introduction of the latest informational technologies into educational process. Moreover, we should take into account the possibility of the arising contradiction between the rash development of the scientific knowledge and ability of their assimilation, as well as contradictions between rising volume of the knowledge and period of specialist preparation. Only in this way we can see a new model of the education that promotes forming socio-cultural, informational-educational space as a sphere of spiritual-moral formation of a person, which corresponds to the new paradigm of social-cultural development of society in XX century.

Thereby, modern crisis demonstrated that the model, which is prescribed in the base of modern education, turned out to be only narrow-pragmatic aspect, which does not exhaust cultural problems. There is no upbringing in existing models of the educational process, which should form the valuable attitude towards the world, its fragments, activities, contacts, etc. Without upbringing this translation of scientific data changes into *нагаскивание*, which is inapplicable in life. We hope that the further researches of these problems will promote the improvement of the modern education as system, value, process, environment and will allow to intensify the heuristic abilities of the

researches in educational reality, including the modeling and designing the education within the culture study's approach.

References

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