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## О НЕКОТОРЫХ ФИЛОСОФСКИХ АСПЕКТАХ СТАНОВЛЕНИЯ ЕДИНОЙ СИСТЕМЫ ЗНАНИЯ В УСЛОВИЯХ XX-XXI ВЕКА

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### **Ключевые слова:**

глобализация  
информатизация общества  
знание  
фундаментализация образования  
гуманизация  
инновационные методы

### **Аннотация:**

Проблема образования актуальна во все времена, поскольку образование – это культурный феномен, социальный институт общества, важнейшая составляющая общественной жизни. В широком смысле, образование – это процесс индивидуального присвоения культуры, исторически сложившейся на всём протяжении человеческой истории, во всём многообразии её форм и видов. Содержание образования отражает состояние общества, переход от одного его состояния к другому. В новом веке, характеризуемого в научно-исследовательской литературе как постиндустриальная или информационная эпоха, образование стало основной движущей силой общественного развития, основанием культуры. Оно должно стать мостом, который будет вести к новому устройству нашего культурного мира, т.к. только переводя каждого по этому мосту, можно что-то изменить в человеке. Проблемы образования требуют всестороннего рассмотрения, прежде всего, философского: историко-философского и социально-философского анализа его основ и основных подходов к его определению.

В статье анализируются проблемы образования в условиях XX-XXI века. Целью работы является раскрытие основных философских аспектов становления единой системы знания в условиях глобализации. При раскрытии целей и задач исследования авторами используются общие научные методы – анализ, сравнение, обобщение, абстрагирование, диалектический подход, принцип историзма и др. Раскрываются основные вызовы, противоречия современного образования. Авторы делают

вывод, что в условиях глобализации и информатизации общества становление единой системы знания встает как реальная и актуальная проблема социума. Главной ее особенностью должно явиться изменение содержания, сущности, форм образования. При этом подчеркивается, что необходим гибкий синтез традиционного и инновационного в образовательном процессе, тесная связь с этнопедагогическими особенностями.

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**Introduction** The XX century, as in a mirror, reflected all the contradictions of transforming time. It came down in history as the era of anthropogenic, information and computer civilization that surpassed all the previous ones, taken together by the nature, scope, depth, pace and strength of development. A man successfully developed an outer space and the sea depths, using created by him super complicated machinery and equipment he lifted the veil on many mysteries of the micro-macro-and-mega worlds, he was able to unravel the human genome, and conquer the thermo-nuclear energy, and more. This century is characterized by rapid both material and spiritual development of mankind, and it may be said without exaggeration that all have been reached by a man in the last decades preponderate over the sum of all that have been reached by previous generations in the past. Social productive forces have been grown to gigantic sizes all over the world that was first of all closely related to the effective use of science and technology. Important scientific advances contributed to the discovery and promotion of technology, creation of large-scale production systems with lower cost of production, sharp increase of productivity and improvement of the quality of people's life. With the progress of medical science and improvement of sanitary conditions, the human health in many countries has been distinctly improved, infant mortality has been decreased and life expectancy has been increased. Improvement of transport and communications reduced the distances between people, and contributed to the growth of international trade and exchange of experts.

#### **Materials and methods**

The methodological basis of the study was the sociocultural approach, the essence of which is to consider education as the main direction of the spiritual and cultural sphere of society. Modern education, in particular Kazakhstan, is affected by dynamic globalization, information transformations. And therefore, to achieve the goal in the work, value-semantic, analytical methods, general philosophical principles were used, as well as theoretical provisions set forth in the works of modern scientists.

#### **The results of the study**

The expansion of the scope of human knowledge is of especially exciting nature. Knowledge is increasing in ever-increasing scales. Micro-and-macro-knowledge achieved unprecedented breadth and depth. Sphere of human activity was also expanded, and what used to dream of or could not even dream turned into reality. Having overcome the forces of gravity, a man came out into space. Satellites, space labs, travels to the moon, spacecrafts, and other stunning advances in science and technology demonstrated that a man is not only the owner in the Earth, but he is starting to catch the Universe. New scientific and technological revolution spreading in microelectronics, biological projects, space technology, new methods of energy production and science on production of materials will further enhance the impact on human life in the future. Throughout his history, a man was not as powerful and strong as it is now, and he did not have such resources to better ensuring of his future.

#### **Knowledge and Information Society**

In the socio-political aspect, this era came down in history as the time of implementation of projects that were not supported by the value of logic of existence of social reality. As rightly pointed out A. P. Valitskaya, the analytics of disasters of the XX century, which remains a challenging philosophical-cultural theme throughout the last half-century, the idea that the causes of the tragedy is not limited to production and economic factors sounds quite clearly. Their deep roots have socio-cultural and psychological nature, testifying the global anthropic crisis generated by delay of spiritual and moral development of mankind from the scientific and technological progress. This delay is fixing and aggravating by the educational system, which sets the idea of domination over external nature in the people's mind in the prejudice of understanding the nature of the «internal», self-human sensory and intellectual, aesthetic and moral forces [2]. A man was not adapted to this new pace of the development of civilization. According to the Spanish philosopher X. Ortega y Gasset, this

condition can be described as a huge civilizational collapse. Today, the collapse is suffered by a man himself, who is no longer able to keep up with his civilization. The growing civilization – is neither more nor less than a burning issue. The more achievements, the greater is a danger in it. Almost the whole world – is in turmoil, and troubled man is deprived of his essential quality: the ability to reflect, ability to go deep into yourself to reach a concord with yourself and figure out in what he really believes, what he really appreciates and what he hates. Confusion dulls his mind, blinds him, makes act mechanically, frantically, like a sleepwalker [7: 327-333].

Since then, and this phrase was proposed in 1930, thereafter seventy some odd years, this situation is confirmed by thousands and thousands times. All this demonstrates a completely unsatisfactory state of public morals, educational philosophy and industrial technological practice. Modern society – is a society of knowledge and information. Thus, N. Stern pointed out that the foundations of public order being clearly delineated on the horizon are based on the knowledge. If knowledge is not only a constitutive feature of the modern economy, but also becomes the organizing principle of the whole society, it is appropriate to call this form of life «the society of knowledge». It means, first of all that, based on the knowledge we are settling all our life [9].

#### **Paradigms of the development of modern education**

What paradigms does the education recommend to the occurring XXI century? What values will be crucial in the XXI century? In the new social and spiritual realities, the purposes, forms and content of education have been changed. There appeared non-governmental, private educational institutions. The doctrine based on the logic of the liberal type economic development comes to the fore – the doctrine forming a new world order in education. At international forums of the recent years, the Western governments, economic elites, leaders of the world's leading economic organizations suggest a model of education emanating from the rules of free trade, which is based on the ideology and strategy of multinational corporations. There is no doubt that the general trend of development of education will be, as elsewhere in the world, a growing focus of the education onto the market's needs [1: 15-19].

Society has practically come to the terms with the existence of «one-dimensional man», vocational training, narrow worldview, standard thinking. In this regard, it is clear that the whole system of knowledge about the world, man and society should be radically revised. In a sense, we have to go back, even if at a higher stage of development, to a holistic knowledge and a single world order. In other words – to the fundamentalization of education on the basis of organic unity of its natural scientific and humanitarian components. It is necessary to bring the totality of knowledge, cultures and technologies into a coherent system that is not rejected by the world and man. And it should begin with the creation of a universal model of a harmonious world. A man must scientifically, visibly and materially see his relationship with the cosmos. Culture of people, ecology, computer science, cultural and religious studies, mathematics, physics and other subjects should draw up a program of knowledge of the universal man, and purpose and meaning of the acts of which will be the «holistic knowledge» and «holistic world» about which wrote V. Vernadsky. This process should be accelerated; otherwise it will be too late. The true nature of a man – is his mind. Today the mind is dictating completely; to realize your unity with the cosmic whole to the end. If a person is aware of himself as part of a single space, noosphere, then there would be no place for cruel, barbaric, selfish attitude towards the nature. The theory of V. Vernadsky, above all, is the theory of education and upbringing of free and at the same time reasonable, responsible personality who feels his moral responsibility for the reasonableness of any of his behavior. Upbringing of such a personality occurs directly under the influence of the society and objective reality.

About the importance and necessity of formation of responsible and spiritually rich personality wrote also Ya. Comensky. In his writings devoted to the development of natural talents, he outlined that «spiritual abilities of a man will be then improved when, first, he will gain the ability to think about a lot and quickly penetrate into everything; secondly, when he will be experienced in the careful distinction of things against each other, in the selection and pursuit of one good everywhere and in disregard and removal of all evil; third, when he will be skilled also in performing the most perfect cases; fourth, when he will be able to speak eloquently and instructively for a better distribution of light of wisdom, and for the bright lighting of all existing and conceivable» [4: 8].

According to the modern concepts, the formation of a well-educated personality requires the solution of several problems. First, it is necessary to harmonize the relationship between a man and a nature through the familiarity with the modern natural science view of the world, the problems of the biosphere and the Universe as a whole, to understand man's place in nature and on this basis to solve environmental problems and, more generally – the noosphere.

Second, it is necessary to assume that a man lives in the community, and for his harmonic socialization it is required to dive into the appropriate cultural environment through the development of history, law, culture,

economics, and philosophy.

Third, a modern man lives under the conditions of rich information environment, and the task of education – is to teach him to live in its stream, to create preconditions and conditions for lifelong learning.

Finally, the fourth, the personality must be in harmony with itself, which requires certain knowledge in the field of psychology, in the field of literature and art.

Thus, the need to address both global problems of mankind and ensure the immediate needs of the individual leads us to the idea of fundamentalization of education.

#### **About the features of the concept of fundamental education**

The question is – what should be the basis of the fundamentalization? Obviously, this is a fundamental scientific knowledge. The fundamental nature in science and fundamental nature in education – these concepts have both general and different. The ratio between them in the history was changing. For the first time, the concept of fundamental education was distinctively formulated by Humboldt in the early XIX century. It was understood that the subject of such education should be the fundamental knowledge that science opens now at its leading edge. Moreover, it was assumed that education should be directly built into the researches. In the next hundred years this ideal of education has been implemented in the best universities of the world. However, over the time a gap between the ideal model and reality becomes more tangible. Gigantic and ever-growing scope of knowledge has led to the necessity of their adequate structuring and representation in the academic disciplines that finally transformed the fundamental education in an independent and important area of human intellectual activity. «The Bologna process is presented in three guises. First, it is a process which was initiated by signing of the Declaration on integration of the European universities and establishment of the architecture of the university education by the ministers of education of a number of European States ... The official beginning and starting point of this process – is the 1998, Sorbonne. Second, the Bologna process has a much longer history – almost eight hundred and fifty years. The 1158 is recognized as the year of establishment of the University of Bologna. Just at this time was laid a foundation for the university education. This process of universalization of the human culture and entire civilization continues and gains new shapes at each stage of the human history. Thirdly, the Bologna process has become ideologeme, paradigm, matter of argument not only about the trends of development and integration of education, but also about the special vision of the globalization processes. For a scientific reflection of real practice and development of optimal principles, organizational mechanisms of integration it is necessary to understand the essence of the Bologna process, to realize it as a contemporary social phenomenon in correlation with the values adopted by modern mankind» [5: 27].

#### **Contradictions of modern education and ways to solve them**

The new realities of today's world such as globalization, universalization and unification of the modern civilization gave rise to many controversies in the field of education. The main among them is the desire to preserve the national educational systems and at the same time to ensure a smooth, full-fledged entry into the global system of education. Only in this case there will be, firstly, the continuity of generations in the transmission of a unique ethnic and cultural heritage; secondly, the national identity will be retained and will receive a new impetus; thirdly, the content of the national component of education will be developed. Modern social and spiritual realities clearly dictate the need for a new approach to understanding the problems of continuity and interrelation between the East and West. Not by chance, in our time, the comparative philosophy is gaining strength and power, which claims to play a role of the planetary worldview, wherein is implemented the principle of historical truth and objectivity. From a new angle is analyzed the relationship of rational and traditional as the two forms of legitimacy.

Another not less important problem of the modern education is humanization and humanitarization conditioned by the domination of technocracy as a way of life, and had an adverse affect on the system of upbringing and education, since it generated technicism as dominant in training of specialists. This, to some extent, affected the spirituality of the society, promoted the growth of soullessness. In 1994, a law on humanization and humanitarization of education was adopted in the Republic of Kazakhstan. It is remarkable in matter document, which, unfortunately, has remained just a document. However, in the «Comprehensive program of education in the institutions of the Republic of Kazakhstan» of the Ministry of Education and Science, the trend has found its expression. And still, the problem of humanization and humanitarization remains an urgent problem in higher education. Only a humane person, humanized technology are able to change society, to remove its lack of spirituality. According to UNESCO, the leading science of early XXI century is psychology, therefore, as a pressing need becomes a science of the soul of a man, of his self-awareness and self-management. This is very symptomatic that the focus is made on the human soul, not the intellect, whereas many students, according to the sociology data, give a preference to the mind and intellect.

Humanization of society is passing exactly through the human soul. «Today, in the era of democracy, the state is governed by ordinary citizens with a variety of vocations. Therefore, a democratic society will not achieve the success as long as the general education will not give people the philosophical worldview» [3: 44]. Indeed, a special role in the process of spiritual development of the individual has to play the content of education, especially humanitarian, which contributes to the formation of common cultural competence of students, their world outlook position. Education is not in-depth knowledge, but digestion of spiritual contents. Knowledge as such is not the education. Bare knowledge remains for a person only as external load. Education is the filling of a soul with the images of greatness through the contemplation of deepness of paintings. Today's education acts as a self-education as well.

Now it is necessary to talk about this new stage of humanization, due to the aggravation of the global problems of modern civilization: the problem of international terrorism which nowadays has acquired a sharp world outlook and methodological nature, modern ecological situation, advancement of important anthropological problem, excessive mechanization of society, threatening to escalate in inhuman paradigm of social development. All these and other factors require a new appreciation of the role of humanities, paying attention to the innovative methods and techniques of their teaching, and in general to the issues of upbringing and education of the younger generation. The fact is that humanization and humanitarization, unfortunately, often was reducing to a formal declaration of this paradigm. You can hear such arguments as «no need to talk about it so much», «it's already made our mouth sore», «how can we talk about the humanization without the material and technical basis to carry out such work» etc. But our reality of planetary scale itself brushes away such kind of arguments and requires refocusing attention on this issue, because dehumanization of society is approaching, slowly, but irreversibly. Creation of a man-robot, cloning of people simply solves the problem of a man. We can very easily resolve all the complex global issues, if we will deal with such material as: pre-programmed people and «zombified» humanity. This issue is particularly pointed out in connection with the international terrorism. We have not paid enough attention to the issues of religious education. We have certain euphoria about humane role of the religion, i.e., we believe that always and in all respects the religious upbringing is originally humane, we do not have a specific knowledge about the state of affairs in this area. In any case, in the institutions of higher education, this work is performed sporadically, there is no a coherent program of education work through the religion. In our opinion, all of the circumstances outlined above, provide strong evidence that it is necessary to radically change the role and the place of social sciences and humanities in the system of institutional education and upbringing. The question is to provide humanization and humanitarization with not a formal, but a real, practical character. Deep and striking in its consequences expansion of potential of technology has an impact on all aspects of social life. With the change of content of labor, acutely increases its productivity. Significant changes occur in the whole structure of culture and modern civilization. The rapid rise of technology as a factor of social changes makes actual a complex range of world outlook issues. What is technology? What are the forms and limits of its impact on the human being? In what ways does appear a social dependence of technology? Is it a benefit to mankind, or holds unforeseen fatal predestinations? [6]. Modern information technology cannot only be connected to everyone, but also disconnect everyone of the processes of life, activity and thinking. The penetration into the whole society and the life of everyone, ascendancy over the physical and mental are evident ... Computerization leads to the fact that leisure, personal life, thinking, behavior, mood, and all human manifestations are brutally and forcibly restricted» [8: 64–65].

Now therefore, changed spiritual situation of the beginning of the III millennium directs education in general, higher in particular, to the new methodology. Universal logic as Super – dialectics arising from a holistic worldview and acts as the general methodology of the modern higher education. And that means – to consider the person and the world in harmony, unity and to understand the person himself as a whole and integrated creature that combines spiritual and material, general and particular, intellectual and moral, personal and cosmic. Such a combination is formed through the system of education and upbringing, which includes training, built on the principles of humanization and humanitarization, on the principles of subject-object relationship between the teacher and student, on the principles of activity of the pupil and teacher, on the moral principles of interpersonal relationships between them.

This new methodology dictates new training methods, new educational technologies. First of all, these technologies occur on the basis of integration of achievements of the fundamental and applied sciences. As a dominant feature of such achievements acts informatics, creation of a single information system and occurrence of Internet, which makes it possible to use the latest methods and techniques in training, facilitating communication of people that sensitize the future professionals to a holistic understanding of the world and man, to the perception of the person in harmony with humanity and cosmos as a whole.

Innovative methods of teaching in the institutions of higher education are based on the awakening of the students' activity, interest in the subject studied. Such forms of study as the «business game», «brainstorming», «student – leader of the seminar» and others have already become a norm. Interactive teaching methods that are now introduced in higher education contribute to its reconstruction on the basis of activation of the student group. All of these new technologies are just based on understanding of the teacher and student as individuals and make learning more liberal, promote rejection of strict regulation, authoritarianism in the relationship between object and subject of study. Nowadays it is required that the student was an active subject of the cognitive process. The above interactive teaching methods are playing an important role in this task. Their meaning is reduced to the interaction between the teacher and student, active position of the student himself, who passes into an active subject of the cognitive process. He perceives not only a specific educational material, but also acts as a donor and recipient of this knowledge. It is necessary to take into account the fact that a modern student is not inclined to acquire knowledge outside of the educational process. Thus, today, the self-study of the student is afflicted for a number of reasons, including the planetary one. In our case, this is due to the insufficient number of textbooks and the need to create the textbooks of new generation. This is connected with the computerization of teaching as well. All this makes the teachers to build practical lessons and seminars in a new way. And here the student should be especially active, active as much as possible. This requires a different teacher's attitude towards the seminars. Seminar, in no case, should be a simple continuation of the lectures, when student just copies the material being obtained during the lectures. The teacher should prepare such a methodological and theoretical material for the seminars, which will allow the student to use it for his own active learning. For example, when a teacher of psychology brings the diverse concepts of psychology of the XX century during the seminars, he is preparing this material based on these concepts. Student during the discussion sessions within the allotted time should actively and purposefully assimilate the diverse points of view on the subject and nature of psychology. He should pass this knowledge through himself and then deliver this material to the entire group at a level of understanding and appreciation. Consequently, the interactive methods act as a business game, where the student – is the leader of the seminar, brainstorming, etc.

#### **Discussion**

At the turn of the XIX and XX centuries, John Dewey advanced an idea on the fact that education should be formed on a real

experience, which allows a person to be successful. It is just an experience, but not abstract, separated from real life knowledge.

At the end of the XX century, R. Bar and J. Tagg put forward a «new paradigm of higher education», which is based on the active

cooperation, when a student acquires knowledge, and a teacher – mastership [10: 13-25]. Higher education in the XXI century

should be based on such relationships between the subject and the object, the teacher and the student, which will promote

establishment of a dialogue between them, formation of the future specialist as a person responsible for himself and for the

entire society as a whole.

#### **Conclusion**

Thus, the present system of education, experiencing unprecedented earlier anthropological and spiritual crisis, nevertheless

begins to revive. The process of establishing a unified educational system is going on, and new ideal of educated intelligent

professional person is forming, who firstly, will be a highly skilled expert with encyclopedic knowledge based on the study of

fundamental, border and special disciplines, and secondly, will embody the type of relationship to a person (society) as to the

goal and not as to the means; and thirdly, will realize his attitude to the nature at a level of the generated environmental

consciousness. These three main components of a new educated person will allow specifying three basic paradigms of a new

educational system: fundamentalization, humanization and environmentalization.

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# ON SOME PHILOSOPHICAL ASPECTS OF THE FORMATION OF A UNIFIED SYSTEM OF KNOWLEDGE IN THE CONTEXT OF THE 20TH AND 21ST CENTURY

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## **Summary:**

Education problems are relevant at all times, since education – is a cultural phenomenon, a social institution of society, the most important component of social life. In a broad sense, education – is a process of individual appropriation of culture, historically formed throughout the human history, in a variety of its forms and shapes. The content of education reflects the state of society, the transition from one state to another. In the new century, which is characterized in the research literature as a post-industrial or informational age, the education has become a major driving force of social development, and the basis of culture. It should be a bridge that will lead to a new structure of our cultural world, as only by crossing this bridge by everyone, you can change something in a person. Educational problems require comprehensive consideration, above all, philosophical: historical and philosophical and social and philosophical analysis of its principles and the basic approaches to its definition.

The article analyzes the problems of education in the conditions of the XX-XXI century. The aim of the work is to reveal the basic philosophical aspects of the formation of a unified system of knowledge in the context of globalization. When revealing the goals and objectives of the study, the authors use general scientific methods: analysis, comparison, generalization, abstraction, dialectical approach, the principle of historicism, etc. The main challenges and contradictions of modern education are revealed. The authors conclude that in the context of globalization and informatization of society, the formation of a unified system of knowledge arises as a real and urgent problem of society. Its main feature should be a change in the content, essence, and forms of education. It is emphasized that a flexible synthesis of traditional and innovative in the educational process, a close connection with ethno-pedagogical features is necessary.