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ВЕСТНИК

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NAS RK is pleased to announce that Bulletin of NAS RK scientific journal has been accepted for indexing in the Emerging Sources Citation Index, a new edition of Web of Science. Content in this index is under consideration by Clarivate Analytics to be accepted in the Science Citation Index Expanded, the Social Sciences Citation Index, and the Arts & Humanities Citation Index. The quality and depth of content Web of Science offers to researchers, authors, publishers, and institutions sets it apart from other research databases. The inclusion of Bulletin of NAS RK in the Emerging Sources Citation Index demonstrates our dedication to providing the most relevant and influential multidiscipline content to our community.

Қазақстан Республикасы Ұлттық ғылым академиясы «ҚР ҰҒА Хабаршысы» ғылыми журналының Web of Science-тің жаңаланған нұсқасы Emerging Sources Citation Index-те индекстелуге қабылданғанын хабарлайды. Бұл индекстелу барысында Clarivate Analytics компаниясы журналды одан әрі the Science Citation Index Expanded, the Social Sciences Citation Index және the Arts & Humanities Citation Index-ке қабылдау мәселесін қарастыруда. Web of Science зерттеушілер, авторлар, баспашылар мен мекемелерге контент тереңдігі мен сапасын ұсынады. ҚР ҰҒА Хабаршысының Emerging Sources Citation Index-ке енуі біздің қоғамдастық үшін ең өзекті және беделді мультидисциплинарлы контентке адалдығымызды білдіреді.

НАН РК сообщает, что научный журнал «Вестник НАН РК» был принят для индексирования в Emerging Sources Citation Index, обновленной версии Web of Science. Содержание в этом индексировании находится в стадии рассмотрения компанией Clarivate Analytics для дальнейшего принятия журнала в the Science Citation Index Expanded, the Social Sciences Citation Index и the Arts & Humanities Citation Index. Web of Science предлагает качество и глубину контента для исследователей, авторов, издателей и учреждений. Включение Вестника НАН РК в Emerging Sources Citation Index демонстрирует нашу приверженность к наиболее актуальному и влиятельному мультидисциплинарному контенту для нашего сообщества.

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DIALOGUE OF CULTURES AS A TOOL OF THE MODERN PROFESSIONAL OF PEDAGOGICAL PROFILE

Abstract. The article discusses the most important issue of personality-oriented general cultural basis of the future professional, its components and the main focus of the educational process to this result. The authors substantiate the model of culture of the "spiritualized professional" and the position that on this way one can only expect the development of society without global catastrophes. In the process of a person's "movement" to a profession in a certain educational space in pedagogy and psychology, its main vectors (directions) are distinguished, which allow us to structure and clarify our ideas about the possible trajectories of a student's movement in this space. Traditional education was actually determined by the sole focus on the acquisition by students of well-known, well-established information about the main objects of the relevant sciences, professional skills and practical skills. Despite the introduction of competence and competencies into everyday life, the focus on zuna still remains the basis of the set standards, educational programs, no matter how they are labeled differently, and in most cases it is it that is implemented in practice, no matter what teaching technologies are used by school teachers or university professors. A deeper penetration into the patterns of becoming a professional allows us to understand that a person becomes a professional as a result of a dialectical combination of two processes - mastering knowledge from the relevant professional field. This is the essence of professionalism. So, in the professional educational space, two relatively independent vectors can be distinguished, conventionally called the "vertical" and "horizontal" of the educational process. At the same time, in the scientific literature, there are different interpretations of these vectors: in one of the models, the formation of an individual style in professional activity and in the line of enriching one's professional awareness.

Key words: orientation of education, components of professional culture from teach.

Introduction. In the process of "moving" a person to a profession in a certain educational space, pedagogy and psychology distinguish its main vectors (directions), which allow us to structure and refine our ideas about the possible trajectories of the student's movement in this space. Traditional education was actually determined by the sole focus on the acquisition of well-known, well-established information about the main objects of the relevant sciences (KNOWLEDGE), professional skills and practical skills to do SOMETHING (Skills, Skills). Despite the introduction of competence and competencies, the focus on ZUNA still remains the basis of the set standards, educational programs, no matter how they are labeled differently, and in most cases it is implemented in practice, no matter what teaching technologies are used by school teachers or university teachers.

A deeper insight into the patterns of becoming a professional allows us to understand that a person becomes a professional as a result of a

dialectical combination of two processes – mastering knowledge from the relevant professional field (as a set of information - "education") and improving the operational foundations of his profession (as a result, perceived as a movement to "mastery"). This is the essence of professionalism. So, in the professional educational space, we can distinguish two relatively independent vectors, conventionally called "vertical" and "horizontal" of the educational process. At the same time in scientific literature there are different interpretations of these vectors: in one model (model A.K. Markova)– the formation of individual style of professional activity (horizontal – from student to master) and the enrichment of their professional knowledge (vertical – from a student to a degree) [6, p. 144]. This view is more or less consistent with the research data of other scientists (V.P. Bepalko, V.M. Monakhov, I. S. Yakimanskaya, etc.). Thus, two generalized vectors – "skill" and "education" – set different directions of the student's movement in the "space of professionalism", supported by the

corresponding abilities that are formed in students and help them to grow professionally in the future.

In our opinion, at the heart of all these abilities to improve is the one that can and should be laid, formed and developed in students during their training in the profession – the ability to teach-to teach yourself. We have already written [4, p. 17] that the ability to learn is the primary and most significant ability of a person, and so significant that, metaphorically speaking, it also determines the first profession for a person on earth – "to be a student". In this regard, we can strengthen the well-known principle of L.J. Peter: If a person has lost the ability to learn, then they have reached their level of incompetence.

Note, however, that you can learn everything. As the experience of life shows, in the case of a student's movement in the educational space under the influence of only the above two vectors, there is no guarantee that as a result we will get a professional who does not oppose society, does not lead both himself and society to catastrophes and destruction by his actions. Many people remember well-known murderers, rapists, terrorists, etc., who perform their work quite professionally. This is an extreme example, but these people also learned somewhere to be professional murderers and even masters in this business (which is repeatedly confirmed by the media).

That is why the problem of having another orientation is important in professional education. If a society seeks to build its future in line with the multiplication of progressive evolutionary processes that generally contribute to the development of the "noosphere" (V. I. Vernadsky, N. N. Moiseev), then it must first of all contribute to the formation of a personality in each individual person as a carrier of culture. For it is culture (and not just the system of assigned social relations, algorithms of activity and professional competencies) that gives the human personality such iconic qualities as the ability to participate, to act freely and responsibly (M. M. Bakhtin), to create oneself and to generate new progressive trends in the development of society. This outlines another necessary component (vector) - co-spirituality, which should determine the ability of both a hotel person and communities to dialogue of cultures (DKL [2 - 4]) and, accordingly, set the trajectory of the student's movement in his educational space to the culture of a professional as the dominant result of a holistic process.

Let us explain what has been said. Based on the analysis of the psychological structure of activity (Vygotsky L. S., G. V. Sukhodolsky, etc.) and the worldview of a professional (A. L. Zhokhov, etc.), it is not difficult to define this component more specifically. It is the orientation of the educational process to introduce each student to the established cultural, professionally colored values and to "grow" in each of them the culture of the figure. Through the analysis of the structure of the worldview [4] and the psychological structure of

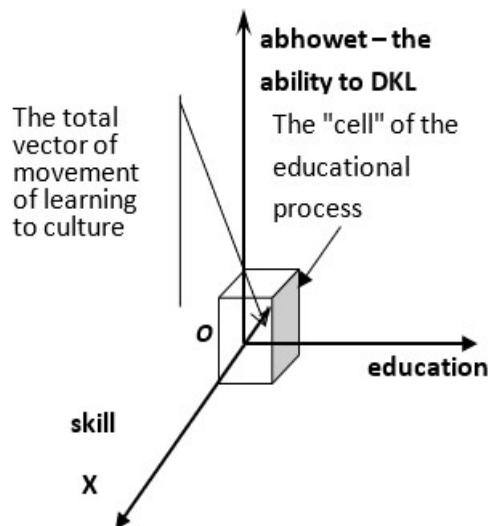


Fig. 1. Three-dimensional model of the educational process

activities can be clearly distinguished from the value of anti-values, the goal from entirely, activities of anticatalyst (the latter is irresponsible and leads to the destruction of personality, culture and society [6]). This proves that to the above-mentioned two "vectors" of the student's movement in the educational space, it is necessary to add another vector-co-spirituality (Fig. 1). And here it is also advisable to designate two poles: culture and anti-culture.

Let us note once again that the characteristic features of culture are: the dominant of meaning formation and the movement from the generation of meaning to its various meanings (to the models of meaning – knowledge); the focus on the Other, "participatory thinking", the dialogue of cultures (M.M. Bakhtin); responsibility for the results of their activities, for their actions ("thoughts in the world" – R. Descartes, M. M. Bakhtin, V. I. Vernadsky); the ability to V. Davydov, B.D. Elkonin, I.S. Yakimanskaya, etc.); a deep belief in the culture-generating abilities of each person [4].

It is these features that significantly distinguish a cultural professional from a person who is simply educated (according to the common interpretation – competent) or from a master in his field (who owns a set of competencies). All of the above gives reason to consider the presented three-dimensional model of the educational process (Fig. 1) theoretically quite satisfactory for its primary most general description.

The introduced three-dimensional model of the educational space and the process of the student's movement in it can be specified at the following levels of consideration-substantive and procedural. Let's start with the procedural one. First of all, we note that the organization of the student's movement along the vectors of "education-skill" necessarily involves the development of professionally significant knowledge used as a means (tools) of activity, and methods of activity (skills). The result

of the student's movement in this plane can be and are competencies that represent patterns of activity that allow him to adequately receive a certain professionally significant product. In personality-oriented education, preference is given to those learning models that rely on motivation, on students' understanding of their actions, on the indicative basis of activity, reflection and correction of the result [4, 7, 6]. These pillars usually define the main characteristics of personality-oriented pedagogical technologies of teaching and, in general, education.

Taking into account the second vector – "education" - obliges to build the learning process so that knowledge would immediately or almost immediately be involved in the types of activities mastered by students, and as means of activity or tools of labor [1, 2]. In this case, the students themselves do not create personally perceived knowledge in the learning process, but only information about something, and they are assimilated at the level of not even meanings and meanings, but, as observations show, rather icons fixed by the experience of previous generations for this knowledge. Unfortunately, practice shows that even in the best versions, creative personalities are not born on this path, and if they are born, it is not by force, but in spite of training.

In connection with these circumstances, the meaning and direction of basic professional education, and especially the pedagogical profile, must change: from training specialists in certain specialties, it is required to move to the formation of a cultural foundation for the graduate to adapt to modern living conditions, the foundation for the search for an appropriate application of their forces and the continuous continuation of their education.

We further note that the culture of professional pedagogical orientation is considered primarily as a solid person-oriented cultural basis, which should be future teachers in conjunction with their high-quality General education and specialized training aimed in a single direction of "growing" such a culture. This orientation is set by the complex goal of professional education – the education and formation in each graduate of a pedagogical university, first of all, of a culturally appropriate personal potential. The implementation of such training requires further improvement and theoretical interpretation of the educational process, particularly in teacher training universities (the focus and logic of the process, the structure of the educational space, methodological system), and existing software and methodical documentation (model curriculum, content and educational disciplines programs, etc.), and used the forms, means, methods, technologies of education (methods and tools). The above statement justifies the conclusion: general education, professional training, and the formation of the foundations of professional culture should be recognized as interrelated, complementary, and mutually supportive components of professional education with the dominant goal of

educating and forming a professional of a certain level of qualification and level of culture.

It should be particularly noted that it is impossible to form a professional culture with the help of technology, since it is possible to technologize only individual acts of the educational process aimed at achieving constructively set goals. The teacher should help the student to cultivate culture in himself, as if pushing and directing him to co-spirituality and creating the appropriate conditions for this. It should be borne in mind and taken into account when constructing methods of teaching, which exact expression of mathematics Y. I. Manin, "mathematics is the metaphor" [5, p. 60]. And this requires training in transcoding, that is, the semantic translation of what is said from one language to another. As a teaching tool for such a translation, it is useful to use the above-mentioned DKL. The use of such a tool is also necessary to train future teachers at the university by creating appropriate learning situations and learning tasks (US, UZ). At the same time, students should first be immersed in the US, which forms their motivation for personal participation, the definition of tasks and goals. Thus, the conditions for the exteriorization (for example, through imagination, design, etc.), accumulated experience of internalization (via "collision" known, "old" and "new" rules generated by the learner and teacher, etc.) [2-4, 7]. And only on the basis and in the process of this, in connection with this, is the assimilation of the known, established values and norms of previous knowledge with their clear orientation to the retention and multiplication of culture. That is why it is worth noting once again that a student is the first and cross-cutting profession of a cultured person, especially a professional of a pedagogical profile. For the acquisition of this first profession, a special role is played by the dialogue of cultures [3].

Dialogue of cultures - it is advisable to treat as the dialogue of cultures in his personal feature (DKL), how communication personalities of the participants, carried out by them based on some works of culture (PC), resulting in some facets of culture and presented in any of its possible embodiments. DKL involves, first of all, spiritual communication of specific carriers of personal (personal) culture on the basis of their non-violent desire for understanding, complementarity, with the involvement of the main personal components of each subject [5, 6, 20, 23].

In real performance, the DKL is carried out as a kind of "dialogue" in the field of meanings of the content of the PC, set by an ordered triple "culture of one participant"; "culture of the PC"; "culture of another participant". In the educational process, the teacher (UI) and students (Cc) in their various combinations (one - one, one - group, group - group, etc.) are the participants of the DKL. The role of the teacher is to organize and manage the DKL until its completion and (or) transition to the situation of a new DKL on the base (preferably) those PCs that

were created within the framework of the completed act of the DCL.

DKL in the methodological sense is a technology (and art) of such an organization of training, in which the participants of the dialogue necessarily have a flash of understanding, that is, "suddenly" there is a new (relatively new) personal understanding of the PC in question. At the heart of the DKL technology is "dialectics as dialogical art" [5] - creating your own PC; only in this case can we assume that there is a "thawing" of dialectics as dialogical art.

It is believed that the act of DKL was held, that if there is a new for the participants of a work of culture (PC2) generated in the process of communication as a result of joint or individual conversion of the original PC1. PC2 performs in this case, the function diagnosis of: a) the completion of the act DKL; b) the status (level) of culture of its bearer. Since, along with the change in PC1, certain changes in the participants of the DKL occur, then the DKL, if it is completed, makes sense to represent the following scheme $\langle U_1 - U_1 - PC_1 - U_k \rangle' \rightarrow \langle U_1 - PC_2 - U_k \rangle''$, where U_1 , U_k are the designations, respectively, of the teacher and the student. Teaching inclusion students in DKL is a learning situation "stress and success", organized by, for example, on the basis of the perceived personality of a fragment of educational material – made up by someone, but perceived them formula, the tasks performed drawing and verbal description of a situation, etc., are specific examples of educational PC.

We will adhere to the position (attitude, point of view) that mathematics is a language and method of cognition [5]. Then the various formulas and symbols of mathematics can be perceived as elements of such a language (as letters and words we perceive as units, elements) of the language in which we speak or write. The saying of Pierre Fermat : "... it is of some interest to science not to conceal from subsequent generations the fruits of reason that have not yet taken shape; and thanks to the new discoveries of science, the originally crude and simple ideas are both strengthened and multiplied. And it is in the interest of the students themselves to form a complete picture of both the shortened paths of the mind and

the spontaneously evolving art." Compare this with the Cartesian "Cogito, ergo sum" [2, p. 187].

Here is an example of an educational situation of professional development (USP), which is useful to create at the beginning of the study, for example, such a topic of mathematical analysis as "Differentiation and integration". Students have already realized that we are talking about two mutually inverse operations on the set of continuous functions. They are asked to find the product differential of two such uv functions, that is, to find. Find: $d(uv) = vdu + u dv$ (*). Next, the problem is formulated: to restore one of the functions, if the other is known. This is where the dialogue of cultures begins, the object of which is the language construct – in this case, our PC. From the linguistic point of view, it is thus (at first) only an almost formal transformation of the language structure (i.e., attention is not focused on the question of the justification of such transformations).

Here is an example of a dialogue of cultures and its possible continuation.

- Is it possible, using our knowledge, that is, the formula (*), to solve our problem? How?

- Yes, you can try if you apply integration:

$$fd(uv) = f(vdu + u dv) = fvdv + fudv \text{ or } uv = fvdv + fudv .$$

- But then we need to know the integral of at least one of the functions in the product uv ! Let us know the function $asvdu$.

Then we get: $uv - vdv = fudv$, and we have discovered a new sign-symbolic construction – the formula for integration in parts! It received this name.

During the conversation, students become, although not immediately, complicit in the situation being created and the process of its resolution. In mathematics (science and academic subject), a well-known and well-proven means of "objectifying" a cognitive situation is a mathematical problem (UZ), since it is used as a kind of pedagogical tool for resolving an educational situation. Naturally, for the methodological science and practice of teaching, there is a problem of developing DKL as a method of teaching not so much the program material on the subject, but rather the methods of its implementation in the experience of teachers.

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МӘДЕНИ ДИАЛОГ ПЕДАГОГИКАЛЫҚ ҚАПТАЛДАҒЫ ЗАМАНАУИ КӘСІПШІНІҢ ҚҰРАЛЫ РЕТІНДЕ

Аннотация: Мақалада болашақ кәсіпқойдың жеке тұлғаға бағытталған жалпы мәдени негізінің маңызды мәселесі, оның компоненттері және білім беру процесінің осы нәтижеге негізгі бағыты талқыланады. Авторлар "рухтандырылған кәсіпқой" мәдениетінің моделін және осы жолда

жаһандық апаттарсыз қоғамның дамуын күтуге болатын жағдайды негіздейді. Педагогика мен психологиядағы белгілі бір білім беру кеңістігіндегі адамның мамандыққа "қозғалысы" процесінде оның негізгі векторлары (бағыттары) ерекшеленеді, бұл осы кеңістіктегі оқушы қозғалысының мүмкін траекториялары туралы идеяларымызды құрылымдауға және нақтылауға мүмкіндік береді. Дәстүрлі оқыту іс жүзінде студенттердің тиісті ғылымдары, кәсіби дағдылар мен практикалық дағдылардың негізгі объектілері туралы белгілі, қалыптасқан ақпаратты алуға бағытталған жалғыз бағытпен анықталды. Күнделікті өмірге күзиреттілік пен құзыреттіліктің енгізілуіне қарамастан, zup-ге назар аудару әлі күнге дейін белгіленген стандарттардың, білім беру бағдарламаларының негізі болып қала береді, және көп жағдайда ол мектеп мұғалімдері немесе университет оқытушылары қандай оқыту технологияларын қолданса да, іс жүзінде жүзеге асырылады. Кәсіби маман болу заңдылықтарына тереңірек ену адамның екі процестің диалектикалық байланысы – тиісті кәсіби саладағы білімді игеру нәтижесінде кәсіпқой болатындығын түсінуге мүмкіндік береді. Бұл кәсібиліктің мәні. Сонымен, кәсіби білім беру кеңістігінде шартты түрде білім беру процесінің "тік" және "көлденең" деп аталатын екі салыстырмалы тәуелсіз векторды ажыратуға болады. Сонымен қатар, ғылыми әдебиеттерде осы векторлардың әртүрлі түсіндірмелері бар: модельдердің бірінде кәсіби қызметте жеке стильді қалыптастыру және олардың кәсіби хабардарлығын байыту бағыты бойынша. Түйін сөздер: білім берудің бағытталғандығы, педагогикалық қапталдағы кәсіпші мәдениеттің құраушылары.

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ДИАЛОГ КУЛЬТУР КАК ИНСТРУМЕНТ СОВРЕМЕННОГО ПРОФЕССИОНАЛА ПЕДАГОГИЧЕСКОГО ПРОФИЛЯ

Аннотация: В статье обсуждается важнейший вопрос личностно ориентированного общекультурного базиса будущего профессионала, его компонентов и основной направленности образовательного процесса к этому результату. Авторы обосновывают модель культуры «одухотворённого профессионала» и положение, что на этом пути только и можно ожидать развития социума без глобальных катастроф. В процессе «движения» человека к профессии в некотором образовательном пространстве в педагогике и психологии выделяют его основные векторы (направленности), позволяющие структурировать и уточнять наши представления о возможных траекториях движения учащегося в этом пространстве. Традиционное обучение фактически определялось единственной направленностью на приобретение учащимися известных, устоявшихся сведений об основных объектах соответствующих наук, профессиональных умений и практических навыков. Несмотря на введение в обиход компетентности и компетенций, направленность на zup-ы, до сих пор остаётся основой задаваемых стандартов, образовательных программ, как бы они ни маркировались по-другому, и в большинстве случаев именно она реализуется на практике, какие бы технологии обучения ни использовались учителями школ или преподавателями вузов. Более глубокое проникновение в закономерности становления профессионала позволяет понять, что человек становится профессионалом в результате диалектического соединения двух процессов – овладения знаниями из соответствующей профессиональной области. В этом – сущность профессионализма. Так что в профессиональном образовательном пространстве можно выделить два относительно независимых вектора, условно называемые «вертикалью» и «горизонталью» образовательного процесса. При этом в научной литературе встречаются разные толкования этих векторов: в одной из моделей формирование индивидуального стиля в профессиональной деятельности и по линии обогащения своей профессиональной осведомлённости.

Ключевые слова: направленность образования, составляющие культуры профессионала педагогического профиля.

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