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ABOUT SOME PECULIARITIES OF THE CONVERGENCE OF WESTERN AND EASTERN SYSTEMS OF EDUCATION IN THE CONDITIONS OF GLOBALIZATION

The article deals with integration processes in the world educational system in the context of globalization. The objective nature of globalization, which enhances the communicative and informational connectivity of the world, is shown. Positive and negative aspects of the rapprochement of the western and eastern entities are analyzed. This convergence of different systems of entities will contribute to the growth of the socializing function of education and will become interethnic, integral. The article reveals the ontological content of such concepts as globalization and the internationalization of education in the context of the interconnection and differences of the eastern and western entities. The authors emphasize that at the present time there is a change of paradigms, education is qualitatively different. Its main goal is the transformation of a reasonable person into a consuming person, into an element of consumer information culture. What is the reason for this provision and how to stop this process, this will be discussed in this article.

Key words: globalization, education, Western education, the eastern system of education, evolution, crisis, integration, education, knowledge-information, fundamentalization, humanization, humanitarization.

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Жаһандану кезіндегі кейбір батыстық және шығыстық білім беру жүйесінің жақындасу ерекшеліктері туралы

Мақалада жаһандану кезіндегі әлемдік білім беру жүйесіндегі интеграциялық үрдістер туралы мәселелер көтеріледі. Әлемнің коммуникативтік және ақпараттық байланысын күшейтудегі жаһанданудың объективті мнездемесі көрсетіледі. Батыстық және шығыстық білім берудің жақындасуының жағымды және жағымсыз жақтары сарапталады. Бұл әртүрлі білім беру жүйелерінің жақындасуы жалпы білім берудің әлеуметтенуінің өсуіне ықпал етеді және оның ұлтаралық, интеграциялық деңгейге жетуіне мүмкіндік береді.

Мақалада жаһандану және білім беруді интернационализациялау ұғымдарының онтологиялық мазмұны батыстық және шығыстық білім берудің байланысы және өзгешелігі контекстінде ашылады.

Авторлар қазіргі уақытта білім беру үлгілерінің сапалық тұрғыдан өзгеруін атап өтеді. Оның негізгі мақсаты ақылды адамды ақпараттық мәдениеттің бір элементі ретіндегі тұтынушы адамға айналдыру болып табылады. Бұл жағдайдың себебі не және бұл үрдісті қалай тоқтатуға болады деген мәселе мақалаға негіз болып отыр.

Түйін сөздер: жаһандану, білім, батыстық білім беру, шығыстық білім беру жүйесі, эволюция, тоқырау, интеграция, тәрбие, білім-ақпарат, фундаментализация, гуманизация, гуманитаризация.

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В статье речь идет об интеграционных процессах в мировой образовательной системе в условиях глобализации. Показывается объективный характер глобализации, который усиливает коммуникативную и информационную связность мира. Анализируются позитивные и негативные аспекты сближения западного и восточного образований. Этот сближение различных систем образований будет способствовать возрастанию социализирующей функции образования и станет носить межнациональный, интегральный характер. В статье раскрываются онтологические содержания таких понятий, как глобализация и интернационализация образования в контексте взаимосвязи и различия восточного и западного образований. Авторы подчеркивают, что в настоящее время происходит смена парадигм, образование становится качественно иным. Главной ее целью становится превращение человека разумного в человека потребляющего, в элемент потребительской информационной культуры. В чем причина данного положения и как установить этот процесс, об этом и пойдет речь в настоящей статье.

Ключевые слова: глобализация, образование, западное образование, восточная система образования, эволюция, кризис, интеграция, воспитание, знание-информация, фундаментализация, гуманизация, гуманитаризация.

Globalization – is the objective process in the development of world civilization at the end of the XX – beginning of the XXI century. It is also conditioned by the scientific and technological revolution that has acquired a global scale, growing convergence of the world management and increasing internationalization of all aspects of the human life. The process of globalization affects all spheres of public life (politics, culture, society, etc.); powerfully involves in its orbit the regions and countries of the world, makes an impact on the present and future situation in the world. In connection with this, for this book is important to review the key trends and prospects for the development of education in the context of globalization, in terms of convergence of the eastern and western modes of thinking. Globalization – is the most profound, multi-factorial process in the modern world, which characterizes the transformation of species and relationships of all the social relations that are moving to a global agreement, and openness of the world, and in the field of education as well. That is why there is no other problem of social development, which would attract so much attention of scientists – economists, political scientists, sociologists, cultural studies scholars, philosophers and other specialists.

The other, the opposite approach to this problem is given by A.M. Novikov, which is considered by him in the context of deployment of not just an ideological war, but so-called «illegal war» or, in other words – the mind war. «These are completely

new approaches to the modern type of wars that are associated with the destruction of the identity of the population of this or another country. In the case of such wars, it is unnecessary to capture the territory of another state, it is enough just to implement the civilizational re-soliciting of its citizens. In the age of globalization, when is sharply strengthening and increasing the communicative and informational connectivity of the world, consciousness ceases to be a deeply hidden, hidden inner accessory of a man, his inner being. On the contrary, the consciousness turns into a specially created and largely processed object due to publicity, advertising, various types of design, and phenomenon of the so-called mass culture. There is a struggle for the orientation of people around the world for supposedly «leading country», for some new socio-cultural Mecca. Such an arrow of consciousness acts not on its own terms – it is specially constructed. Many institutions are working for such orientations – and mass media, and system of art, and corporations. And this is nothing more than a specially organized propaganda of the American way of life in the struggle for the world leadership. Such an image of the USA is just necessary to hold the leading positions in the system of financial centers, to organize and maintain the flow of brains» [1].

Unfortunately, such a globalization has taken the character of Americanization, which is associated with the leading role of the United States. They rank first in terms of gross product, formation of

informational society, and the English language has a dominant value. Such Americanization may inevitably result in the loss of all national, ethnic, that is highly undesirable and leads to such consequences when the diversity of cultures and civilizations in the modern world community is going out the window. The indisputable is the fact that the basic impulses of globalization are due to the economy. However, the social aspects of globalization are very important as well, its manifestations in the politics and culture, in the whole system of social relations. In the recent years, the process of globalization is closely studied by the Chinese scientists. According to many of them, the social processes of globalization serve mainly the interests of the West. Moreover, they are used to enhance the Westernization of the culture of the nations of the East, imposing them the English language, way of thinking, ideals and unified western culture [2]. Here rather than elsewhere are worse expressed its negative sides and contradictions. Jin Jing points out that Chinese scientists study the process of globalization as a complex problem of the contradictory character. Chinese theorists have come to understanding that this process, on the one hand, is pushing the country towards self-assertion and integration, and in this sense, this process is assessed by them as positive. On the other hand, the researchers point out its very negative consequences, which are regarded as challenges to the national self-identity. China, certainly, in one way or another, supports the economic and political processes of globalization, but, as for the culture and education, the scholars consider globalization as a «challenge, which involves a change of the value system of individuals and society under the influence of various circumstances» [3].

Well-known economists and culture experts – Ding Yafei, Tao Fuyuan, Wang Meng believe that in the course of modernization of Chinese society, it is necessary to adhere the strategy of regeneration and advance development of Chinese science and education by taking into account the peculiarity features of the world scientific and technological development. Such an approach is the embodiment of the traditional principle reflected in the formula «zhong ti si yung» – «Chinese as a basis and western for application», where «Chinese» refers to the spiritual culture with its unshakable values, and under the «Western» – scientific and technical achievements to be pragmatically «transplanted into the Chinese soil» [4]. According to the authors, only under the conditions of preservation of the national values, the scientific and technological revolution may help to reduce a distance that separates China

from the great powers, only the development of education will help to turn the high number of the population into an advantage of human resources. In this case, there will appear a real opportunity to solve the pivotal problem of modernization of the country – the full development of its productive forces.

One of the leaders of the Chinese culture Wang Meng, developing the idea of the inviolability of spiritual traditions, says that the current trends of globalization, integration, standardization and implementation of digital technologies cause a lot of protest votes. But this protest trend has also another side – localization, diversity, national spirit and individualization. People, with great insistency, must preserve the values system and traditions of their own culture, their own independence. Wang Meng holds the idea about the inadmissibility of unilateral globalization movement, which is able to neutralize the inherent worth of cultures. All systems of modern society, including education, to a variable degree, are penetrated by the processes of globalization, which is the main dominant of the world development.

Scientists recognize that globalization – it is an objective and inevitable process which is progressive in its nature, although controversial. Therefore, close attention of Chinese human science is aimed at development of problematics of education, which is one of the mechanisms for preserving the national identity and specific of the society development. At the end of the last century, the China faced with a problem about how mostly pragmatically for its nation to use all the «new», which came from the West, without rejecting the traditional values and beliefs being accumulated during the long history of Chinese civilization. Solving this problem, China, like many countries in South-East Asia, has developed and adheres to the benchmark, which is expressed by the formula «Think globally, act locally.» Herein, the aspect of traditional culture and education is considered as the «factors of deterrent of the negative impact of globalization.»

Under the conditions of global problems, the last decade has put forward as an important issue of global education its combining with the national and regional models. In this regard, it should be noted that the global integration that takes place in the world community is increasingly focused on the humanitarian goals. Humanistic orientation of education is, above all, its openness as a system and integration into a single global flow. The global educational system gives evidence of the transition of humanity to the culture of humanism of a new

type that penetrates all structures of the educational system. Ontological aspects of the educational system, supporting humanistic foundations of a new era – these, above all, are the values and meanings that express the relationship between a person and the entire world around. Fundamentally new idea in the contemporary world is the inclusion of a person in a continuous educational process. The methodological basis for the development of the educational system should be the understanding of education as a field for preparation and training of a man to live in a society where the society itself is that socio-cultural body, into which a man is included in his endless development. Thus, education can be considered as a method of human being, as a method of own development and evolution.

The XXI World Congress of Philosophy «Philosophy facing the world problems» held in August 2003 as well as the philosophical works on the essence of global problems [5, 6, etc.] that appeared in the recent years have demonstrated that the objective factor conditioning the development of the national system of education have become, to a considerable extent, the global phenomenon that set up a number of world problems which cannot be ignored nowadays. The modern world has become an integral whole: integrative processes are taken place in all the spheres of public life. Fundamentally new general problems have been appeared as a result of centuries-long quantitative and qualitative changes in the system «society – nature», in the social development itself. Although the society is represented by numerous, do not like each other cultures, nations and states, a mankind stands as an integral whole, as the inhabitants of the Earth planet, where the living conditions are limited by natural parameters (area, suitable for living; availability of resources necessary for life, etc.) . Global problems in and of themselves affect the fate of all mankind: they require task-oriented, coordinated actions and joint efforts of the majority of the global population; they are an objective factor in the world development and cannot be ignored.

The growth of the global challenges can result in the future in serious and irreparable consequences for humanity and human environment. The global problems of our time are represented as a single, dynamic system which is constantly changing its state in time and remains open. A. Peccei, the founder and the first president of the Club of Rome, wrote that many of the problems with which the humanity is faced, «grappled with each other, like the tentacles of a giant octopus, entangled the entire planet ... the number of unresolved problems grows, they become

more and more complex, their interweaving is more and more confusing and their «tentacles» with the increasing force are compressing the planet in their grips» [7].

Today, the international community has closely approached the understanding of unity and integrity of the Earth's civilization. The contemporary world has changed dramatically; a mankind has entered the third millennium (according to the Christian chronology) as a population of overcrowded «communal apartment» – the Earth, where the living conditions are limited not only by natural parameters (area, suitable for living, availability of resources necessary for life). Awareness of this reality has happened in the last decade, and all countries and nations are forced to take into account the new realities. There is no any other alternative to such a «hostel» at all [6]. A number of trends occurring in the world of changes have become the focus of interest of philosophers before these changes have become obvious to all. Karl Jaspers, for example, wrote about the Second World War as a global phenomenon: «From this moment starts the world history as a single history of the integral whole ... Now as the problem and objective has become the world as a whole. Thus, there is a complete conversion of the history. Now as the crucial is the following: there is nothing that would be outside the scope of what is happening. World is frozen up. Earth has become unified. New threats and opportunities are found. All significant issues have become the global problems, and situation – the situation of all mankind» [8].

The widespread introduction of computers in all aspects of social life has given rise to the theory of «post-industrial», «informational» (D. Bell, H. Kang, J. Fourastié, A. Touraine), «technotronic» (Z. Brzezinski, Jean-Jacques Servan-Schreiber), «super-industrial», «computer» (A. Toffler) society. As the most important criterion of progress began to be considered the development of science and education, the introduction of new technologies based on computer technology [9]. A. Peccei wrote about the finite of the planet dimensions, which necessarily involves the limits of human expansion on it [29]. The material growth cannot continue to infinity. The true limits of social development are more determined by the reasons of environmental, biological and cultural nature. Therefore, the issues of education are not an exception; the presence of general, global issues – these are the realities of our time.

We consider the problem of modern education development drawing on such philosophical

categories as «universal», «common», «special». Universal level for us – it's a global level, when any problem raised in the sphere of education is represented as actual for any region of the world, and the political decision – is geopolitics, as regards the problems that are universal for the society. Criteria of globality for us are as follows. First, global issues (including in education) are by nature affecting the interests of not only of individuals, but also the fate of mankind. Second, these problems are objective factors of global development and cannot be ignored; and third, the uncertainty of global problems can lead to serious consequences for humanity. And finally, all global problems are in a complex interdependence: the decision of one assumes consideration and the influence of other problems on it. For us it is obvious that the role of education and upbringing in a global world cannot be understood without a clear definition of the structure and content of the philosophy of education, without formation of the center of intellectual attention of all who work in this field.

Posing a question of the global challenges of our time and their impact on the modernization of national education, we will try to identify the trend of development of the modern Russian education in view of the transformations of global nature and qualitative conversions of the Russian society itself. Actually it is the role of education in addressing the problems of modernization of Russia, and then – its national security. Today, the modernization of national education is associated with the entry of Russia into the world educational space, – a complex and far from being well-defined process. Here is its own specificity: the existence of a huge territory of Russia, with the traditionally large army, and military-dominated governmental priorities in the life of country. To understand the ongoing processes of modernization in such conditions is impossible without taking into account the geopolitical logic.

The modern view of the world is characterized by the creation of new norms and ideals acting as value systems and relationships in the orientation as a specific person, and complete systems – cultures in the integrated natural and social reality. Global integration taking place in the world community, more and more focuses on the humanistic senses. Humanistic orientation of education is, above all, its openness as a system and integration into a single global flow. The global educational system gives an evidence of the transition of humanity to a culture of a new type of humanism that penetrates all the structures of educational system. Ontological foundation of the educational system carrying

humanitarian grounds of a new era – these, first of all, are the values and senses that express the relationship between a person and the entire world around. Fundamentally new idea in the contemporary world – is the inclusion of a person into continuous educational process (flow). In this regard, the educational system acts not only as a sphere for preparation of a man to the life in society, but also as socio-cultural body, into which a man is included in his endless development. Thus, the education can be viewed as a method of human being, as a method of own development and evolution.

It may be concluded that education in the modern world becomes a major integrating factor and condition for the development of personality and the entire world community (there is a satisfaction of both individual and social needs). Consequently, the integration processes in the educational systems perform the functions on development of the world culture and translation of social and individual experience, promote the production of a common worldview, based on the principles of cosmic humanism, and organize humanity into a single and coherent system. Today, is forming a new look at education as a socio-cultural system that promotes humanization and harmonization of the relationships between a man and nature, man and society. In this case, are formed new philosophical and world outlook foundations that penetrate a fabric of the entire human life.

Formation of humanistic-oriented consciousness in a man is possible only under certain conditions, one of which is associated with the world perception of the human community (regardless of nationality, religion, civilization, traditions, and culture as a whole) – as an integrated unified body. Only with such a world perception, it is possible today, and most importantly, tomorrow, to solve major problems of human civilization. And this process has to be managed. Available crisis situations in the world community clearly indicate that the time of spontaneous development of civilization is passed. The coming era requires a high degree of control over almost all conceivable processes in the «nature-society» system. And, as we imagine, a specific role in this management is given to the education.

However, there should be a clear distinction between the *internationalization* and *globalization* of education, which are interconnected and at the same time are fundamentally different from each other [10]. *Internationalization* – is an extension of bilateral and multilateral relations and contacts between the institutions of higher education and other educational institutions in different countries

on the basis of equal right and mutually beneficial cooperation. The goal – is the improving of the efficiency of the educational and research work, ideally, it's bringing to a better world level, expanding mobility of faculty and student staff. During the period of increasing interdependence and expansion of relations between the nations and states, the use of the Internet, cell phones, global telecommunications, distance education which do not respect the borders – and that's not all – the internationalization of higher education institutions has become and will soon be an objective necessity.

The *globalization* of education – is qualitatively different phenomenon. There is no equality, there is a submission of education to the interests of a major foreign transnational corporations that impose their standards of education, their language of communication, and which ignore the national features, displace native languages – the bearers of original cultures. The starting point, the essence of globalization is the concentration of economic and financial, and accordingly, and political power in the hands of a small group of giant, mostly American, transnational corporations. They are gaining a tremendous power; budget of some of them quite often exceeds the financial capacity of many countries of the world (budget of Microsoft, for example, exceeds the budget of even such a large and well-developed country as Russia). This greatly enhances their competitive capabilities and allows them not only to influence the economy, politics and even the culture of other countries, but sometimes to bring them under their own interests. As a rule, transnational corporations enjoy the strong support of their governments that use the process of globalization in their political and economic interests.

Globalization begins there, where is ignored the equal and mutually beneficial cooperation and begins the politics from a position of strength, which means the suppression of competitor using any permissible and impermissible facilities. No wonder that this new phenomenon in the international relations is known as the highest and the last stage of imperialism («Independent Newspaper»). It is compared with colonialism in the new changed conditions of the information-oriented society. The process of globalization, which in its basis is of financial and economic nature and is essentially controlled by the largest transnational corporations is increasingly undermining the economic and political positions of a number of states, causes harm to their sovereignty and national development, and tries to subordinate the sphere of education and

culture of the different countries of the world to a single standards developed in the brain centers of these corporations.

Given the seriousness of the situation, 188 states – the members of UNESCO states (as of 2001) have made the decision to include the challenges of globalization into all international programs of education and upbringing, social and natural sciences, culture, communication and information. As the main *strategic objective for 2002-2007* it was approved the «*Unifying theme: Contribution of UNESCO to the cause of peace and human development in an era of globalization through education, science, culture and communication.*» In terms of education, for the first time in the history of UNESCO it was adopted a special research program «Globalization and Education» designed for 2004 and 2005. In the course of latter, the 32nd Session of the General Conference of UNESCO (Paris, 2003), within the framework of this program, a group of countries (Norway, Iceland, Madagascar, Mozambique, Tanzania and Japan) being exercised about the negative impact of globalization has introduced for the first time in the history of UNESCO a special draft resolution entitled «Higher Education and Globalization.» There was a heated debate. The United States, England and Netherlands have made a number of amendments to the proposed draft that met their interests. And the result was a compromise resolution, which refers to «the decision of problems of globalization at a level of higher education by supporting the development of international guidelines and standards, as well as through the forum to discuss the issues of quality assurance, accreditation and recognition of qualifications», the need to «use the benefits to the maximum and reduce the threat of globalization to the minimum «. Specific work plans are under development.

Globalization processes have placed a question mark over the «viability of the university as a public institution. The success of industrially developed countries in various spheres of public life, based on knowledge and services, requires the improvement of higher education. Under the conditions of growing integration of education, while preserving the traditional institutions of educational activities, globalization of economy and advances in technology create a global knowledge economy, which involves the internationalization of manufacturers and products, as well as universities and other institutions of higher education, their training programs for the purpose of planetary alignment of the human life. Globalization – is a manifestation of

the modern scientific and technological revolution, the deep essence of which is the organic connection of production – science – education, transformation of production in a large-scale process of innovation, as well as the occurrence of mode of production which is based on the information technologies» [11, p. 266].

Therefore, the Russian and Kazakhstani teachers, theorists and practitioners, forming a domestic model of education, emphasize the need to combine the so-called mild synthesis (Adorno) of global and universal, particular and specific, national and ethnic. No education can completely turn away from the global trends of spiritual and practical life of society. We should welcome such a combination thereof, which will not lead to the disappearance of ethnic and national features, aspects of education, training and upbringing. N. Berdyaev eloquently wrote about this: «A person enters into humanity through the national identity as a national man, and not as distracted man – more, and not less, than simply a man, he has generic features of a man at all and have the individual and national features as well. You can wish for brotherhood and unity of Russian, French, British and Germans, and all the peoples of the Earth, but you cannot wish the expressions of national faces, national spiritual types and cultures to disappear from the face of the Earth. Such a dream of man and mankind, abstracted from all the national is a thirst for simplification of the whole world of values and wealth. Culture has never been and will never be abstractedly human, it is always definitely-human, i.e. national, individually-national, and only as such, rising to common humanity» [12, p. 95-96].

Nowadays, the issues of the relationship between globalization and higher education are discussed at many international conferences and meetings. Symposium «Globalization: what are the implications for the universities?» was held by UNESCO (Canada, September 2002). Following its results, in 2003 a monograph «Globalization and universities. New sphere, new actors» has been published. Out of 17 participants, there 4 from the United States, 4 from Canada, England, Australia, Belgium, France, and from the World Bank, OECD, UNESCO, Association of Universities of the British Commonwealth – by ones, that is, mainly from the countries and organizations speaking, though with some justification, in favor of the process of globalization and determination of their place in it. The Russian participants were not represented at the symposium. Naturally, the discussion was unilateral. However, some of the opinions and conclusions are of a particular interest.

The representative of OECD K.V. Brooks spoke out against anti-globalization, in particular, on the use of genetic engineering in agriculture: «In anti-globalization movement, the reaction against genetic manipulations was largely characterized not by scientific, but irrational approach. In this regard, the universities and teaching staff should play an extremely important role: to enter the discussion into a rational mainstream of discussions between the rich countries, which may not need innovations in genetics and, in particular, in agriculture, and the developing countries, which can use them in a positive way.» This is – an interesting attitude to the developing countries, into which you can export what is not acceptable for food in developed countries. And further: «From the point of view of OECD, the critical challenge of globalization requires the establishment of rules that could be called as the new rules of the game in the economic and financial fields, especially in such as corruption, public and private management, and foreign trade». In the age of globalization – as claim the Canadian professors Gilles Breton and Michelle Lambert – «knowledge is changing its status and becomes a commodity which can be bought and sold, exported and imported as any other product,» and this has enormous implications for the universities, which in the society of knowledge have lost their monopoly on the production and dissemination of knowledge. There appeared new players that give products to the new partners or such associations as universities- institutions- enterprises... «; new means of mass media and communications change the established rules of the game, and «stealing of brains» is enhancing. Many public universities, especially because of the frequent under-funding by the state and impossibility of independent access to the international relations, are clearly manifesting a trend towards greater independence and relations with the business communities. John Daniel, UNESCO Deputy General Director, the former vice-chancellor of the Open University in the UK, has raised the question that higher education in these conditions should remain as a public good (i.e. the business of the state), and not be relegated to the businessmen. Curiously enough is the title of his article: «Scientific communism and the capitalist economy: the university in the era of globalization. «Moreover, this Briton, far in his views of the communist ideas, at the beginning of his article on globalization, is quoting Pekka Himenen: «The modern capitalism is based on the exploitation of the scientific communism.» Hans van Ginkel – Rector of the United Nations University (Tokyo)

and President of the International Association of Universities in his speech at a conference in Canada called globalization as «Copernican revolution» [13]. These examples show the really existing range of opinions on important issue. Naturally, behind these views there are not only scientific researches; often, a great policy is laid in them.

The analysis shows that higher education is in the epicenter of globalization. It is here where the new generation of professionals is forming who will make decisions on all key issues of politics, economics, finance, ideology, education and upbringing, social and natural sciences, culture, information and communication, – the ones who will build the future society. Actual implementation of both the positive aspects of globalization and its negative implications will largely depend on them. Therefore, within the field of higher education it would be necessary to carefully study the phenomenon of globalization, its driving forces and consequences and affect these processes.

«The process of globalization is going on, and to stop it is unlikely, because too many advantageous and convenient practical results accompany it. Globalization increases the role of transnational interactions in the world, expands the scale of communication, but at the same time, powerfully affects the features of individual cultures, often simply suppressing and dissolving them in a certain Americanized super-culture. As a result, behind the veil of beautiful words and concepts, is

implemented the simplest type of integration, which is not synthesizing the best features of integrable systems, but suppressing the others. This is an aggressive type of integration that can be termed – «integration-capture». Dramatically changing system of communication, providing the penetration of new growth through all the levels of social consciousness, creates a qualitatively different type of system unity, based on a completely different principles of society management» [12, p. 31].

In summary, it should be noted that education of the XXI century will be qualitatively different due to the increase in socializing function of education under the current conditions. It will carry an integrated, inter-ethnic character. Herein, the ontological analysis of such phenomena as the internationalization and globalization of education in the context of humanistic orientation of education shows that it is necessary to make a clear distinction between the internationalization and globalization of the sphere of education, which are interconnected and at the same time are fundamentally different from each other. Nowadays, in the context of globalization, convergence of the eastern and western educational systems, there is a shift of paradigms: the technocratic learning principle is replaced by the liberal arts. The leading paradigm of modern education will be humanization and humanitarization of the educational process, implicitly leading to the changes in the world outlook and methodological plan, especially in the subject-object relationships.

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