

**BULLETIN OF NATIONAL ACADEMY OF SCIENCES  
OF THE REPUBLIC OF KAZAKHSTAN**

ISSN 1991-3494

Volume 4, Number 386 (2020), 274 – 283

<https://doi.org/10.32014/2020.2518-1467.128>

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**PSYCHOLOGICAL AND SOCIAL ASPECTS OF INNOVATIONS  
AND STANDARDIZATION IN EDUCATION**

**Abstract.** The purpose of the research is to analyze the processes of innovation in education in the context of the problems of its standardization and individualization. The research method is a theoretical analysis of the problems of innovation in Russian education in the context of the problems of its standardization and individualization. Modern education has become one of the spheres of traditional business. Corporations and enterprises of different levels actively intervene in educational processes. They trying to optimize management processes at the "initial stage". The selection of professional, corresponding to a certain organizational culture of personnel goes into the formation of these personnel (starting with the university and ending with the average and primary education). At the same time, individuality and human activity in the world of standards and certifications is less and less time and space: compliance or non-compliance with standards, including management standards, creates a new "queering zone". These people do not want to live for the sake of serving the interests of financial and industrial corporations and their owners. They are on the verge of total social exclusion. Standardization creates a gap between a person as "unique" individuality, a self-managed and active system and a person as a member of a corporation, a "part" of business, production, a passive "cog" of the system. The standardization of education is an important part of its improvement. However, it should be implemented precisely in the modus of improving a person as an individual, partner and professional. Otherwise, since it is being implemented now, it is aimed at the formation and transformation of a person as a labor "resource" or "capital", more or less demanded by modern economies and businesses, as well as their plans (mondialization and reduction of the planet's population), it clearly leads to the collapse of universities and schools, education, art and science, that is, culture and humanity as a whole. The standardization of education should include a constant increase in its level in accordance with the development of technologies for training and educating people at all levels of education, in any educational situations. In this context, the individualization of education, there is an increase in the quality of education, the requirements for teachers, students and the process and results of education. The task of society, as well as the state and business, is not to destroy education, but to raise it to new heights, relying on the best achievements, and not rejecting them for the sake of the falsely understood "innovation" and "modernity". Education of the present and the future should integrate the transfer of knowledge and skills (cultural transmission) with the processes of development of a person as a creator: a person as a subject of culture is created by it and creates it.

**Key words:** business, education, innovation, standardization, individuality, competence approach.

**Introduction.** Purpose of the study is to analyze the processes of innovation in education in the context of the problems of its standardization and individualization. Modern education has become one of the areas of traditional business (Chaichuk, 2016, Side, 2003). Corporations and enterprises of other levels actively intervene in the processes of education, seeking to optimize management processes at the “initial stage”: the selection of professional, corresponding to a certain organizational culture of personnel goes into the formation of these personnel, starting with the university and ending with secondary and primary education. At the same time, the buyer himself who wishes to remain “valid” in the world of corporate requests, chooses the model and form of education that would allow him to integrate into the system “in the best way”: the best for the corporation and, in part, for himself. However, the “self” in the world of standardization and certification has less and less space and time: compliance or non-compliance with standards, including management standards, creates a new “queering zone”: along with disabled people, LGBT, “counterculture” members and members of the other marginal communities. Standardization creates a gap between a person as “unique” individuality, a self-managed and active system and a person as a member of a corporation, a “part” of business, production, a passive “cog” of the system. This is especially noticeable where management remains as low conceptualized as it was: the strategy of the modern bourgeois and the bureaucrat serving the bourgeois is in momentary unhindered personal enrichment. Imminence denies strategies and concepts: it needs profit. For the sake of profit, everything is for sale. In addition, no matter how optimistic the experts are, trying to see “good in the education of educational documents, the bureaucrat will never put their interests even close to the interests of culture (Kassymova, Stepanova, Stepanova, Menshikov, Gridneva, Arpentieva and Merezchnikov, 2018; Kenzhaliyev et al. 2019; Fauzi et al. 2020; Stepanova, Tashcheva, Stepanova, Kassymova, Tokar, Menshikov, and Arpentieva, M.R., 2018).

**Materials and Methods.** The research method is a theoretical analysis of the problems of innovation in Russian education in the context of the problems of its standardization and individualization.

Considering the modern declarations of innovation in education, one can see that the vast majority of them have destructive meaning. Both “freedom” and “standardization” of education are aimed at one thing. They aim to narrow the range of issues and problems of training and education to a minimum, educate a person deprived of independence and the desire for independence, forced to sell his knowledge and abilities all his life. His aim is to adapt to the world in which He must fight for “a place in the sun” with other people and robots. Here is a big quote: a lot of words about illusory declarations. Then look at the numbers. Therefore, because education becomes a business process, its features change. The basis for the management strategy in traditional education is documents that have a legislative basis. In education as a business process, the creation of a strategy proceeds from the situation of a request for a particular educational service. In traditional education, learning is to acquire existing knowledge. Education in the conditions of the market, however, sets the task to make learning nothing more than the creation of new knowledge, in which the learner receives something for himself personally from what he already knows how to do. In traditional education, the teacher is an “expert” who conveys knowledge to the student. The education system in the market conditions makes the teacher a “mentor-consultant” to help the learner learn to acquire knowledge on their own, thereby organizing his ability to learn through life. In traditional education, teaching is an important element of learning, but in education as a business process, emphasis is placed directly on learning, teaching becomes a learning tool. Traditional education is based on an analysis of causal relationships, i.e. analysis of achievements, with education in market conditions, the direction of learning becomes a foresight. In traditional education, the student’s mistake is punished by unsatisfactory marks, in the modern market education system, an error is encouraged as the possibility of finding a new way to solve a particular problem, i.e. encourages the development of creative thinking. In traditional education, the organization of the educational process is strictly disciplined and regulated, in education as a business process; it comes from a learning situation — from a problem. Finally, in traditional education, the management of an educational organization is represented by a vertical of power (a hierarchy) of management that inhibits the development of an organization in market conditions, education as a service requires the use of special business technologies in the management of teambuilding. Command management is the basis of the quality and competitiveness of an organization in the educational market (Chaichuk, 2016, p.120).

Let us leave no comments yet. Somewhere and once imperceptibly, we jumped from business education to business education and for some reason decided that education “should also be oriented to

market processes” (Shpilevaya, Anisimova, 2015, p.195-196). Juggling with words was not just entertainment, but also a very general occupation of the “reforms” of education in the late twentieth and early twenty-first century. In Russia, there is “not a market, but ...” a market dummy, which is a “perverted market economy, some markets do not merge, but exist independently of each other and are organized only in the interests of entrepreneurs” (Aivazov, 2007, p. 4). In parallel, there is not a university education and science, but an education science: that is, models, simulations of both. At the same time, the wealth of culture, the wealth of the world, its secrets lose interest. The interest brings profit. Secrets are interesting as far as they allow maintaining the status quo or increase power, attractiveness, credibility (social and human capital, subject to “conversion” the sale). We also refer to the words of I. Grachev (2007): one of the reasons why knowledge does not turn into a commodity, into innovations, is that the domestic market for the consumption of knowledge in Russia is extremely small. If we estimate as a whole, the innovation market will be very modest - only about \$ 10 billion. In order to invest 50–60 billion dollars in this industry (that is, comparable to the primary industries), it is necessary to sell goods by an order of magnitude more - by 500 billion dollars. Even if we rely on a smaller sales volume (within 200 billion), then there are still no such markets inside the country. In addition, for a long time will not be (Aivazov, 2007, p. 13). Yes, and do not need it: there is money, there are slaves, a culture of “moral economics and politics” is creative, and the servile goals of the school and the university, science and innovation are already superfluous. “Educational breakthrough” turns its true face: “educational break. There comes the death (end) of education, and not just the death (end) of the university. We see the ruins of education everywhere in Russia. in global education rankings (UN data), we are now sharing 120th place with Cameroon and Bangladesh (Egorkin, 2008, p. 86). The level of education - falls at 4-2.5% (!) Of the level of the USSR in the middle of the twentieth century. The European Union (England) as well as the USA, with which we strive to integrate and which we want to be like, are no better. While professors are transformed into managers, students are transformed into consumers. The merits of science are equal to how much money you can collect for it, and the educated student is now by definition the one who is able to find a job (Eagleton, 2015, p. 23-24). As noted by Yu.P. Saveliev, the main obstacle to modernization (including in innovation) is as follows: “In essence, all amendments to the laws (in the field of education), including those related to autonomous educational institutions, were aimed at total commercialization educational process and the transformation of the education system from the main industry, which is engaged in the state, in the service sector. Thus, education in our country has turned from an object into a subject» (Saveliev, 2007, p.3). Unfortunately, in the modern world, many countries follow this path. “The fact that students often perceive themselves and (or) their parents as consumers is far from misleading, since the modern University is increasingly turning from an ideological tool of the state into a bureaucratic and relatively autonomous consumer-oriented corporation” (Ridings, 2010, p.25). The transformation of education into an “educational service” is a deformation of the essence of university activities. “... Universities and institutes of higher education are now subordinate,” writes J.-F. Lyotard - the demand for the formation of competencies, not ideals. The transfer of knowledge does not look more like what is intended to form an elite capable of leading the nation to liberation, but supplies a system of players able to ensure proper fulfillment of the role in practical posts that institutions need» (Lyotard, 1998, p.118).

**Results.** The propaganda of the “ruins” is based on the rhetoric of “self-realization” and “caring for the person”, but in reality, it has nothing to do with them. M. Strong writes “Humanity must begin to treat education as a normal market service ... the point of education is to take a young man and prepare him for life. In no case do not tell him what to do, but simply to give him the skills - including academic ones - that will allow him to be successful, happy and in demand in this century, not in the past, century» (Strong, 2014, p.1). It would seem quite sensible position. The position, which, it turns out, leads us to the beloved American slogan “best in” (the option - “made himself” - best of the world / self-made man): “... To be realized, a person needs to shine in something - not moreover ... a person should understand what comes out best for him and find some demand for his activity» (Strong, 2014, p.1). It turns out that all this “self-realization” is needed only for finding a niche and meeting the demand of other consumers. Nothing else has “value” in value: “beautiful life” is expensive, but if one does not notice the lack of human, cultural meaning of such “self-realization”, if one does not notice that propaganda of uniqueness concerns unique situations of people, then one can try to “take from life is everything. ” Regardless of what you cannot take, you do not need and do not understand what you take and why. The word “give” (to serve, give, create, is obviously inappropriate here, because it means work and development outside a niche,

outside “brilliance.” However, as O. de Balzac formulated, brilliance accompanies with poverty, and - is carried out in the framework of buying and selling (“brilliance and poverty is the brilliance and poverty of courtesans”) (de Balzac, 1954). A note that “One of the most important skills in the XXIst century is finding new market niches. Every person should be at least a little bit an entrepreneur”, does not correspond at all to the following statement: “Our task is to switch from external motivation and external standards for internal motivation and internal standards” (Strong, 2014, p.1). It is not quite clear how “external brilliance» can become an internal standard: unless as a result of marketing moves well described by the same O. de Balzac and actively developed by transnational corporations. In addition, certainly developed ones are not in order to give, to bestow a thirsty consumer for “brilliance.” However, M. Strong feels very good at the paradox: “Most people who believe in progressive educational methods, they do not believe in a market economy, and most people who believe in markets refuse to admit that fundamentally different, better education systems are possible” (Strong, 2014, p.1), although they cannot explain it. The other side of his own statements explains it: reading and surrounding oneself with people who have knowledge in various fields, is fully capable of replacing the years spent at school, at school and high school. We can learn in different ways, but formalism, including the transformation of education into business and trade, does not solve the problem, but worsens it. You cannot like something in education as a process of relaying culture, but relaying this culture cannot be canceled. In addition, learning from people who know about the world more willing to shine consumer - too. A child without an adult grows up Mowgli. A child in the midst of selling themselves and the world of adults - Jude. The rejection of moral norms, of the prohibitions of cultural prescriptions – the attainment of states of unidentifiable, not reflective as such, meanness and savagery – a phenomenon that we have already noted, is the unaltered attributes of “market” education. In addition, the savagery of meanness, as we see from the “dialogue” improvised by M. Strong and T. Eagleton, does not begin with the students. With teachers. With the administration. With society and the state. Some countries (Sweden, Finland, Holland) understand both the flaws and the merits of universal education and try to make the system more flexible and raise the bar for the culture of relationships at school and the methods of education for education. They get a new miracle. The majority of corporate states around the world monopolized the right to designate the content, form, size, and “cost” of education: reducing education itself to perhaps the “greater minimum”, and paying for it to the maximum (Eagleton, 2015; Strong, 2014]. Describing the “university in ruins”, B. Ridings notes: “The university ... becomes a transnational bureaucratic corporation, either associated with transnational management instances, such as the European Union, or functioning independently by analogy with a transnational company” (Ridings, 2010, p.12). This means the end of the autonomy of the university as a corporation of teachers and students.

The transformation of the university into a corporation for the sale of “educational services” implies a number of consequences (Dolzhenko, 1995, p.13–14). The orientation of the curriculum of education forms towards the tastes of the consumer, the struggle of universities for the market through ratings and advertising campaigns. There is an evaluation of teachers by students, as well as a reduction in the amount of knowledge provided to students in the name of its subsequent additional sale under the sign of “continuing education”. There is a reduction of training time, and the imposition of “accounting logic” on it [13], (p. 202, 211). Also there is the struggle of universities for research grants, the main chances in this struggle are quickly highly payable projects etc. (Chaichuk, 2016; Dolzhenko, 1995). This can often be contrasted only with “separate palliative measures” that can slightly delay the final death of a university. Modernist methodology of subjectivist dissection of knowledge and processes of its public broadcasting (“de-differentiation”, “deconstruction”, “schizoanalysis”) maintains the illusion of free spiritual creativity. However, in reality it completes the process of decomposition of science and education under the control of transnational capital. The theme of “crisis” and “end” of the university, the problem of university interaction and power (business) this is a problem of the university's loss of the spirit of freedom, changing the essence of the “university idea” as a multiple phenomenon. This is also the problem of mass education as a manifestation of “mass uprising” and the need to form specialists. There are the individuals capable of withstanding the onslaught of the masses (the works of F. Nietzsche, H. Ortega-i-Gasset, M. Weber, E. Durkheim, K. Jaspers, A.N. Whitehead, V. Humboldt, J. Newman, J.-F. Lyotard, B. Ridings (Dolzhenko, 1995; Durkheim, 1991; Lyotard, 1998; Ridings, 2010). In Russia and the world, the ideas of J. Dewey and other scholars who easily replace “service” with “service” are extolled. The danger of this “word games” is illustrated by E. Durkheim, who, not being naive, associated with the development of specialization of education the emergence of new morality, when “everyone will cooperate for the good of

everyone" (Durkheim, 1991; Dolzhenko, 1995 p.378). "New morality" turned out to be old immorality. K. Manheim, using the example of fascism, described the fruits of activity of big and small "leaders": specialization, neutralizing interest in real problems and ways to solve them, and tolerance (objectivity). Insisting on the importance of developing the ability to "shine", society actually contributes to the suppression of consciousness / reflection. "The autonomy of the individual cannot be saved by neglecting the analysis of the social conditions in which a person must live and survive" (Manheim, 1994, p.480).

A.A. Polonnikov compares the educational and educational-professional relationship models. The professional model is holistic, systemic, and complete: paradoxically more coercive than the educational one criticized for coercion, it "traces professional activity structures" (Polonnikov, 2002a, p.169-170; Polonnikov, 2002b; Giroux, 2007). "The formation of the individual in accordance with the professional model ... is directed to the future, is of a project nature." The attitude to the other is expansive, assimilative, disregarding, critical, typical of "self-centeredness, as on the basis of defining a situation." Educational - open, changing and deformed, the form is absent, "subordinated to the type of the educational task to be solved." It implies "the marginalization of the individual, his transfer to a crisis uncertain situation as a condition for choosing an opportunity ... temporarily irrelevant." The educational attitude is not expansive, dialogical, resonant, distanced and decentralized: "Entering into a dialogue with the text, we generate a new understanding that expands the horizon of our own consciousness. Understanding the new text, we begin to understand ourselves in something new. "Understanding itself, according to H.-X. Gadamer - there is self-understanding in something» (Gadamer, 1998, p.311).

P.G. Schedrovitskiy wrote: "Personal and individual development should not be identified with the ideas of individualized preparation and training. These are completely different ideas and programs ... In the idea of individualized education, a program of targeted and strictly oriented preparation of a person for functional duties in non-educational systems is cumulated; this idea embodies all the tendencies of training specialization caused by the increasing complexity and differentiation of modern technological production" (Schedrovitskiy, 1993, p.14). "The logic of achieving goals is contrasted with the logic of expanding life chances ... Education, unlike training, is aimless, in the sense that it does not focus on any external systems as the source of formation of an order or requirements for the results of training or education" (Schedrovitskiy, 1993, p.133-134). Similarly, he understands the "cares" of the liberals (bourgeois) and M. Scheler: "Education is not "training for something", for a profession, a specialty, for any kind of performance, and even more so education does not exist for such training. On the contrary, any training "for something" exists for education, deprived of any external "goals" - for the most well-formed person» (Scheler, 1992, p.64). At the same time, education leads a person" beyond the limits of what a person directly knows and comprehends. It consists in learning to attach importance to another, to find generalized points of view in order to "perceive the objective in its freedom and without self-serving interests. However, as noted by V.A. Lektorskiy, "you need to be aware that it is a question of "transplanting" some ideas not even from one system to another, but as it were from one world to another. In this other world, ideas begin to live a new life, play a different role and be adopted on completely different grounds" (Lektorskiy, 1999, p.214-215). That is, he is "re-functionalized" (Polonnikov, 2002, p.166).

**Discussion.** We shall discuss the results and how they can be interpreted in perspective of previous studies and of the working hypotheses. The findings and their implications should be discussed in the broadest context possible. Future research directions may be highlighted.

Consumption as "addictive to feeding" on the part of pupils, and "unfolding on the shelves" of one hundred teachers can distinguish the introjection process from learning (Freire, Giroux, 1985, p.187-188): according to P. Freire, pupils can be "fed" with introjects or, using C. Gergen, "feed" the truth of the experts (2000). This means often "educating" in the reproductive, regressive-repressive model of traditional and modern mass education (Cashdan, 1988). S. Cashdan to describe the processes taking place here formulates a model of transfer relations, including three components: projective identification, meta-communication and affective confrontation. Projective identification, "including a transfer mechanism", is "implicated" on dependence and power (social or mental - authority and reference), as well as sex or other attractiveness (Cashdan, 1988). The pathological "double knot" ("double bond") arises as a dependence on the content of the form of education, as well as a dependence on projective identification (parent-child relations). S. Cashdan describes two ways to overcome transfers - "unleashing a knot": meta-communication and confronting communication (the subject has the ability and the ability to say "No!" When others demonstrate helplessness and induce an opponent's desire to create and maintain

complementary dependency relationships). Meta-communication as a complex procedure requires a teacher of high reflection and accuracy. Confrontation requires the ability to go beyond the established role relationships of experience in understanding situations formed in the course of a long professional activity or participation in social and psychological training programs.). The question is also whether the teacher / interlocutor supports or frustrates whether the student is able to overcome the frustration of mental and other "educational gluttony" without aggression and increasing dependence (new transfers of dependence, power and attractiveness). Option is the transition from authority to the production of authority in the educational process (Friere, Giroux, 1985, p.189-190). Rejection of the demonstration in education of only the final, "parade" product and bringing aspects related to the demonstration of production technology into the immediate context of interaction knowledge (and personal material in the form of demonstration of their strategies and values of work with knowledge, experience). An important idea for understanding these moments is the idea of generative relations: For a constructionist teacher, according to C. Gergen, the main task is participation in generative relations, relations from which the student comes out with broader possibilities of effective assignment. The role of the student changes from the object of operation to the subject of the relationship (Gergen, 2000, p.96). Introjection of students implies filling them with knowledge "canned food". The personal involvement of the participants in the dialogue is important: in the case of "feeding," training makes all participants socio-cultural neurotics, absenteeism and breakdowns, dislike for school, etc. against this background is very healthy. In the case of the transfer of personal histories, confessions of the teacher, conditions are created for development within the framework of complementary teacher-student relationships, similarity, identification relations (Friere, Giroux, 1985, p.191). These relationships lead students to the need to make the process of acquiring knowledge personal for themselves: to expand their capabilities in realizing their attribution to educational reality, to enter into the area of generative relations. An alternative to "feeding" can also be found in detective deductions of "problem-oriented" training, searching for "good forms", experiments, and hypotheses. Alternatively, maybe it was found in the "floods", faith in the wisdom of the world around him, teaching the student to have a world full of meanings, and contact with metastable and pseudo-stable forms and contents. This requires the teacher and the education system as a whole to pay special attention and respect for the student, along with tactics of overcoming competition: "conventional" (alternating) or joint (integrative, looking for the third important, for example, truth). "Life in equivalence" allows overcoming the urges of "educational / intellectual gluttony" and "gluttony of awareness / gestalt", reflection» (J. Enright), etc., to overcome attempts to arrange a performance-competition of "central figures": any arising from the background the figure is self-sufficient and valuable in itself "here and now", like any previous one, and any subsequent one (Friere, Giroux, 1985).

**Conclusion.** Therefore, it becomes obvious that those who develop education programs, textbooks and "foresight models" should be experienced methodological teachers, and not just people who earn textbooks and education in general. At the same time, they should be able to do this, which will not arise if the society and the state do not reconsider their attitude to education and to each other. The standardization of education is an important part of its improvement. However, it should be implemented precisely in the modus of improving a person as an individual, partner and professional. Otherwise, since it is being implemented now, it is aimed at the formation and transformation of a person as a labor "resource" or "capital", more or less demanded by modern economies and businesses, as well as their plans (mondialization and reduction of the planet's population), it clearly leads to the collapse of universities and schools, education, art and science, that is, culture and humanity as a whole. The standardization of education should include a constant increase in its level in accordance with the development of technologies for training and educating people at all levels of education, in any educational situations. In this context, the individualization of education, there is an increase in the quality of education, the requirements for teachers, students and the process and results of education. The task of society, as well as the state and business, is not to destroy education, but to raise it to new heights, relying on the best achievements, and not rejecting them for the sake of the falsely understood "innovation" and "modernity". Education of the present and the future should integrate the transfer of knowledge and skills with the processes of development of a person as a creator: a person as a subject of culture is created by it and creates it.

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### **БІЛІМ БЕРУДЕГІ СТАНДАРТТАУ ИННОВАЦИЯСЫНЫҢ ПСИХОЛОГИЯЛЫҚ ЖӘНЕ ӘЛЕУМЕТТІК АСПЕКТІСІ**

**Аңдатпа.** Зерттеу мақсаты – білім берудегі инновациялық үдерістерді стандарттау және даралау мәселелері тұрғысынан талдау. Зерттеу әдісі – орыс тілінде білім берудегі инновация мәселелерін стандарттау және даралау мәселелерін теориялық талдау. Қазіргі білім беру дәстүрлі бизнестің бір саласына айналды. Корпорациялар мен түрлі деңгейдегі кәсіпорындар білім беру үдерістеріне белсенді араласады. Олар басқару үдерістерін «бастапқы сатыда» оңтайландыруға тырысады. Қызметкерлердің белгілі бір ұйымдастырушылық мәдениетіне сәйкес келетін мамандарды іріктеу кадрларды қалыптастыруды қамтиды (университеттен бастап, орта және бастауыш білімге дейін). Сонымен қатар, стандарттар мен сертификаттаудағы жеке адам мен оның іс-әрекеті уақыт пен кеңістікті азайтады: стандарттарға, соның ішінде басқару стандарттарына сәйкес келу немесе сәйкес келмеу жағдайы жаңа «күту аймағын» тудырады. Бұл санаттағы адамдар қаржылық және өндірістік корпорациялар мен иесінің мүддесі үшін қызмет студі құптамайды. Олар толықтай әлеуметтік шеттетілу жағдайында қалады. Стандарттау адамның бірегей даралық, өзін-өзі басқаратын белсенді жүйе әрі корпорация мүшесі, бизнестің, өндірістің «бөлігі», жүйенің пассивті «бонты» ретінде адам арасындағы алшақтықты тудырады. Білім беруді стандарттауды жетілдірудің маңызды бөлігі саналады. Алайда ол адамды жеке тұлға, серіктес және кәсіпқой ретінде жетілдіру барысында нақты жүзеге асырылуы керек. Әйтпесе, қазіргі уақытта іске асырылып жатқандықтан, бүгінгі заманғы экономика мен бизнес пен жоспары (планета тұрғындарының мондиализациясы мен азаюы) аз талап ететін еңбек «ресурсы» немесе «капиталы» ретінде тұлғаны қалыптастыруға және қайта құруға бағытталған әрі нақты планетарлық өмірге әкеледі. Университеттер мен мектептің, білімнің, өнер мен ғылымның, яғни мәдениет пен тұтас адамзаттың күйреуіне душар етеді. Білім беруді стандарттау білім берудің барлық деңгейінде, кез келген білім беру жағдайында адамдарды оқыту мен тәрбиелеу технологияларының дамуына сәйкес деңгейін үнемі жоғарылатуды қамтуы қажет. Бұл тұрғыда білім беруді даралау – білім сапасының артуы, тәрбиешілерге, студенттерге қойылатын талаптар және білім беру үдерісі мен нәтижесі деген мазмұнды қамтиды. Қоғамның, сондай-ақ мемлекет пен бизнестің міндеті – білімді құлдырату емес, оны жаңа белеске көтеру, ең жақсы жетістіктерге сүйену және шындыққа негізделмеген «инновация» мен «қазіргі заманға» орай қабылдамау болып саналады. Қазіргі және болашақтағы білім беру үдерісі білім мен дағдының берілуін (мәдени трансмиссия) адамның тудырушы ретіндегі даму үдерісімен біріктірілуі қажет, адам мәдениет субъектісі ретінде оны қалыптастырады.

**Түйін сөздер:** бизнес, білім, инновация, стандарттау, даралық, құзыреттілікке негізделген тәсіл.

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### ПСИХОЛОГИЧЕСКИЕ И СОЦИАЛЬНЫЕ АСПЕКТЫ ИННОВАЦИЙ И СТАНДАРТИЗАЦИИ В ОБРАЗОВАНИИ

**Аннотация.** Целью исследования является анализ инновационных процессов в образовании в контексте проблем его стандартизации и индивидуализации. Метод исследования - теоретический анализ проблем инноваций в российском образовании в контексте проблем его стандартизации и индивидуализации. Современное образование стало одной из сфер традиционного бизнеса. Корпорации и предприятия разных уровней активно вмешиваются в образовательные процессы. Они пытаются оптимизировать процессы управления на «начальном этапе». Подбор специалистов, соответствующих определенной организационной культуре персонала, идет на формирование этих кадров (начиная с вуза и заканчивая средним и начальным образованием). В то же время индивидуальность и человеческая деятельность в мире стандартов и сертификаций все меньше и меньше времени и пространства: соблюдение или несоблюдение стандартов, включая стандарты управления, создает новую «зону ожидания». Эти люди не хотят жить ради служения интересам финансовых и промышленных корпораций и их владельцев. Они находятся на грани полного социального отчуждения. Стандартизация создает разрыв между человеком как «уникальной» индивидуальностью, самоуправляемой и активной системой и человеком как членом корпорации, «частью» бизнеса, производства, пассивным «винтиком» системы. Стандартизация образования является важной частью его совершенствования. Однако она должна быть осуществлена именно в модусе совершенствования человека как личности, партнера и профессионала. В ином случае – так, как она осуществляется сейчас, нацелено на формирование и трансформирование человека как трудового "ресурса" или "капитала", более или менее востребованного современными экономикой и бизнесом, а также их планами (мондиализации и сокращения населения планеты), она однозначно ведет к краху университетов и школ, образования, искусства и науки, то есть культуры и человечества в целом. Стандартизация образования должна включать постоянное повышение его уровня в соответствии с развитием технологий обучения и воспитания человека на всех ступенях образования, в любых образовательных ситуациях. В этом контексте же индивидуализация образования, есть повышение качества образования, требований к обучающим, обучающимся и к процессу и результатам образования. Задача общества, а также государства и бизнеса - не уничтожить образование, а поднять его на новую высоту, опираясь на лучшие достижения, а не отвергая их ради ложно понятой "инновационности" и "современности". Образование современности и будущего должно интегрировать передачу знаний и умений (культурную трансмиссию) с процессами развития человека как творца: человек как субъект культуры создается ею и создает ее.

**Ключевые слова:** бизнес, образование, инновации, стандартизация, индивидуальность, компетентностный подход.

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