ISSN 2518-1483 (Online),
ISSN 2224-5227 (Print)

2020 • 3

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ
ҰЛТТЫҚ ҒЫЛЫМ АКАДЕМИЯСЫНЫҢ

БАЯНДАМАЛАРЫ

ДОКЛАДЫ

НАЦИОНАЛЬНОЙ АКАДЕМИИ НАУК
РЕСПУБЛИКИ КАЗАХСТАН

REPORTS

OF THE NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN

PUBLISHED SINCE 1944

ALMATY, NAS RK

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ
ҰЛТТЫҚ ҒЫЛЫМ АКАДЕМИЯСЫНЫҢ
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«Қазақстан Республикасы Ұлттық ғылым академиясының баяндамалары»
ISSN 2518-1483 (Online),
ISSN 2224-5227 (Print)

Меншіктенуші: «Қазақстан Республикасының Ұлттық ғылым академиясы» Республикалық қоғамдық бірлестігі (Алматы қ.).
Қазақстан республикасының Мәдениет пен ақпарат министрлігінің Ақпарат және мұрағат комитетінде 01.06.2006 ж. берілген **№5540-Ж** мерзімдік басылым тіркеуіне қойылу туралы куәлік.

Мерзімділігі: жылына 6 рет.
Тиражы: 500 дана.

Редакцияның мекенжайы: 050010, Алматы қ., Шевченко көш., 28; 219, 220 бөл.; тел.: 272-13-19, 272-13-18,
http://reports-science.kz/index.php/en/archive

Типографияның мекенжайы: «NurNaz GRACE», Алматы қ., Рысқұлов көш., 103.

ДОКЛАДЫ **2020 • 3**
НАЦИОНАЛЬНОЙ АКАДЕМИИ НАУК
РЕСПУБЛИКИ КАЗАХСТАН

Доклады Национальной академии наук Республики Казахстан»
ISSN 2518-1483 (Online),
ISSN 2224-5227 (Print)

Собственник: Республиканское общественное объединение «Национальная академия наук Республики Казахстан» (г. Алматы).
Свидетельство о постановке на учет периодического печатного издания в Комитете информации и архивов Министерства культуры и информации Республики Казахстан **№5540-Ж**, выданное 01.06.2006 г.

Периодичность: 6 раз в год.
Тираж: 500 экземпляров

Адрес редакции: 050010, г.Алматы, ул.Шевченко, 28; ком. 219, 220; тел. 272-13-19, 272-13-18,
http://reports-science.kz/index.php/en/archive

Адрес типографии: «NurNaz GRACE», г. Алматы, ул. Рыскулова, 103.

REPORTS **2020 • 3**
OF NATIONAL ACADEMY OF SCIENCES OF THE
REPUBLIC OF KAZAKHSTAN

Reports of the National Academy of Sciences of the Republic of Kazakhstan.
ISSN 2224-5227
ISSN 2518-1483 (Online),
ISSN 2224-5227 (Print)

Owner: RPA "National Academy of Sciences of the Republic of Kazakhstan" (Almaty).
The certificate of registration of a periodic printed publication in the Committee of Information and Archives of the Ministry of Culture and Information of the Republic of Kazakhstan N 5540-Ж, issued 01.06.2006.

Periodicity: 6 times a year.
Circulation: 500 copies.

Editorial address: 28, Shevchenko str., of. 219, 220, Almaty, 050010, tel. 272-13-19, 272-13-18,
http://reports-science.kz/index.php/en/archive

Address of printing house: «NurNaz GRACE», 103, Ryskulov str, Almaty.

REPORTS OF THE NATIONAL ACADEMY OF SCIENCES OF THE REPUBLIC OF KAZAKHSTAN
ISSN 2224-5227 **https://doi.org/10.32014/2020.2518-1483.56**
Volume 3, Number 331 (2020), 60 – 66

UDC 101.1

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ANALYSIS OF THE GENESIS AND FORMATION OF THE PHILOSOPHY OF LANGUAGE

Abstract. The philosophy of language is the important research area of the philosophy, which identifies the fundamental role of the language and speech in the cognition and the structures of the consciousness and knowledge. The philosophy of the language is one of the central areas of the research in modern western philosophy, which focuses on the concept of the language as the key of understanding the knowledge. The predecessors of the philosophical and linguistic direction were Aristotle (the treatise "Categories"), I. Kant (the development of the categories of the mind), J.J. Rousseau (ideas about the origin of writing), J. Mill (contribution to the theory of the reference), V. Humboldt, and others. The transition from the philosophical classics to the period of the philosophy of the language is associated with the change in the object of research: instead of "ideas" came linguistic entities "sentences" and "terms". The cognizing subject often shifts to the periphery of the cognitive process or eliminated altogether. At the same time, the so-called "linguistic turn" is characteristic of an extremely wide range of the modern lines of the philosophy development, including phenomenology and hermeneutics, structuralism and post structuralism. Modern philosophy considers it problematic in the principle to distract from the linguistic aspect of the philosophical problems.

Key words: philosophy of language, linguistics, phenomenology, hermeneutics, structuralism, poststructuralism, speech, cognition, consciousness, reference.

The relevance of the topic. The philosophy of language is the research area of the philosophy, which analyzes the relationships between the thinking and language, but also reveals the constitutive role of the language, words and speech in various forms of discourse, in cognition and in the structures of the consciousness and knowledge. The term "philosophy of language" was proposed by P.I. Zhitetsky (1900), A. Marti (1910), K. Fosler (1925), O. Funke (1928), M. M. Bakhtin and V.N. Voloshinov (1929).

The philosophy of language is the study of the most central questions that we raise about language, and an analysis of the most fundamental concepts we apply to language. Among the most important of these are truth, reference and meaning [1]. The task is to say what we mean by these concepts, and then to construct theories of truth, reference and meaning that help us understand not only the languages of logic, mathematics and science but also ordinary languages like English, French, and German.

Classical philosophy has researched the problems of the language from two sides: 1) explanations of the genesis of the language, where two alternative concepts were put forward: the emergence of the language by nature (concepts developed by the sophists and stoics to the enlightenment), and by convention (from the Greek atomists to T. Hobbes and J.J. Rousseau) and 2) the relationships of the language and thinking, with all the variety of the concepts.

Language is the mirror of the reason for the classical philosophy (D. Locke, G.G. Leibniz). Of course, the specific structure of the language also indirectly set the prospect of the categorical division, since categories were identified (by Aristotle, Kant, Trendelenburg, etc.) as the types of the connectives in

judgments, identified with the sentences, and the types of connectives of subject and predicate very different in various languages.

For example, the axioms of arithmetic can be derived from the system of logic plus the logical definitions of all arithmetical concepts. The question outlines the strategy for doing this in the Foundations of Arithmetic. Simply put, the idea is to show first that arithmetic is at bottom nothing but an elaboration of pure logic, and second that higher mathematics is at bottom nothing more than an elaboration of arithmetic. So the goal is to show, how all of mathematics can be established with the unchallengeable a priori certainty of pure logic [2].

Language forms in the world lay between the world of external phenomena and the inner world of man. And the language world is not just the pliable material for the expression of thought; it is an energetic activity, setting certain dispositions for the perception and thinking, forming attitudes and perspectives for the efforts of thought. Despite all the originality of Humboldt's linguistic concept, it still makes the significant influence on either philosophy or linguistics until the twentieth century. Philosophy still sought to purify the structures of knowledge and thought from their connectedness with the language, to turn its critical reflection from thinking, immersed in unjustified identifications, in metaphors, in polysemy inherent in the natural language, to pure thinking in the concepts, which have objective, transpersonal and unambiguous meaning [3]. In fact, the classical philosophy was most likely interested in the world of ideal meanings, and language was presented either as the pliable material for expressing this meaning, or as an inadequate form of expressing this ideal meaning, which is inherent in the natural language, which must be critically analyzed.

Materials and methods of research. Accessible and thorough, written with the unique combination of informality and careful formulation, the book addresses sense and reference, proper names, definite descriptions, indexical, the definition of truth and meaning, the nature of speaker meaning, as addressed by Frege, Kripke, Russell, Donnellan, Kaplan, Evans, Putnam, Tarski, Davidson, and Grice. The explanations aim to be as simple as possible without sacrificing accuracy; critical assessments are included with the exposition in order to stimulate further thought and discussion. Philosophy of Language will be an essential resource for undergraduates in the typical philosophy of language course or for graduate students with no background in the field. It can be used in conjunction with an anthology of classic texts, sparing the instructor much arduous exegesis. The situation has changed fundamentally in the late nineteenth and early twentieth centuries. Already F. Nietzsche has linked all misconceptions with the language, with hypostasis, and with the ontology of the fictitious words. He called German idealism "the metaphysics of the language" (Sprachmetaphysik). F. Mautner, having identified the thinking and speech, put forward the program of the criticism of the language as the source of anthropomorphism, fetishism and metaphor. In linguistics, the concepts arose not only returned to Humboldt's ideas, but also developed them. Thus, G. Steinthal has identified in the language the following: 1) the speech; 2) the ability to the language; 3) the material of the language. According to Buehler, the seeking to implement the ideas of Humboldt, put forward the number of axioms of new linguistics: 1) language as an Organon; 2) the sign nature of the language; 3) the analysis of the language as the speech action and speech act, as the language product and language structure; 4) language as the system of the words and sentences [4].

Neohumboldtianstvo (L. Weisgerber, G.G. Speth) has revealed the language understanding as the worldview, understood the natural language as an organ of the creating thought and comprehending the world, and turning to the internal form of the language, considered the formation of the forms of the spirit through the language and in the language. One of the features of linguistics of the XX century is the combination of the structuralism and semiotics. The founder of the structuralism- F. Saussure, made the distinction between the language as the structure of the possible and real norms; and the speech as the set of the acts. T.Morris investigates the foundational concepts, such as truth, reference, and meaning, which are central to the philosophy of the language and important to the philosophy as a whole. W.V.O. Quine has developed the precise techniques for understanding the languages of the logic and mathematics, and how these techniques have been refined and extended to the study of the natural human languages [5]. He has exploring new thinking about propositions, possibility, and the relationship between meaning, assertion, and other aspects of language use. The philosophy of language was finally formed in the XX century. It took the linguistic turn that was understood in the different ways and implemented in the different ways. The need to create a new research area is due to a number of reasons. First of all, the

differentiation of linguistics by itself. In the beginning of the XX century, the large body of the scientific disciplines was formed that explore the life of the language in its various modes, aspects and forms. For linguistics, an integrative image of the language was important, which would allow us to find ways of the categorical and methodological synthesis of various linguistic disciplines and theories that characterize the language in various ways.

The philosophy of language is the broad term that can describe the way different aspects of philosophy relate to language, the way language is considered in human thought or the way it is conceived [6]. Different perspectives within philosophy analyze language in different ways and take interest in different aspects of it. Many of the debates relate to the discussions within psychology, cognition and linguistics. Additionally, the fascination with the language extends far into other fields, where its fluctuations and manipulations have puzzled and captivated scholars for the centuries. The great religions of the world maintain their own views, doctrinal or traditional, on language as well. Many monotheistic religions consider the language to be an essential element of human society, designed to be a form of communication to facilitate growth and prosperity. This can be extrapolated from the biblical story of the Tower of Babel, where God creates new dialects in order to hinder the building of a great tower that would project human greatness. In Judaism and other faiths, the source language of holy texts or basic concepts of the religion often takes on a degree of sanctity as well, becoming a conduit of holiness and thus meaningful or purposeful in and of itself. In Judaism, Hebrew or even Aramaic has been attributed this sort of sanctity; in Islam, Arabic and perhaps Persian or Turkish.

The philosophy of the language was intended to provide integrative functions in the constantly differentiating linguistics. An integrative image of the language could hardly be constructed, since the diversity of the languages in linguistics went very far and its subject was constructed by completely different methodological means: from the use of the natural science methods to the methods of living and understanding put forward in the so-called “Sciences of the spirit”.

The second reason for the formation of the philosophy of language is the linguistic turn in philosophy itself, which led to the fact that language was understood as the reality that sets the categorical division of the world, that not only has its own specifics, but also forms the being of knowledge and consciousness.

The ancient Greek philosophers took more direct approach to the language. Plato wrote inconclusively on the topic of whether language was the natural outgrowth or the convention of the humanity. He claimed more often than not that there were natural aspects of vocabulary and phonemes. However, he could not prove that every sound inherently had meaning or lent something to the definition of any word that combined various phonemes. Aristotle took to analyze the semantics of the sentences in the similar fashion, with the idea that language and its understanding would be based on the mental abstraction of meaning based on the possibilities, provided by the lexicon. However, he thought each word was essential and had some degree of absolute meaning, inhibiting variation in meaning. Formerly, he would have been promoting nominalism. Aristotle draws the hierarchy, where the words stand for the thoughts and thoughts conceptualize things.

Ontology language was developed in various areas of philosophy: from the dialogical philosophy of F. Ebner, M. Buber, M.M. Bakhtin [2], where the language was understood as inter subjective reality, emerging in the dialogue between Me and You, to the concept of linguistic relativity. Sepira K. and B.L. Worf, stressing the dependence of all our knowledge from the linguistic resources to the fundamental ontology of M. Heidegger [7], where the language was understood as the house of the spirit and human existence, and the philosophy of language, as identifying the original meanings contained in language.

The field of the philosophy of language is thought by some to have been overcome by science, specifically linguistics, in a similar fashion to metaphysics or alchemy being absorbed by physics and chemistry, respectively. However, this view might be challenged based on the unique role of language in many biological and neurological sciences, where abstract theory remains necessary to theorize how language or faculties of language might affect us. Kierkegaard advocated for a more intense focus on language in Western philosophy, believing it had been ignored by modern philosophers and their recent predecessors. The 1916 publication by Charles Bally and Albert Sechehaye, Course in General Linguistics, develops a theory of structural linguistics that resembles the later theories of Noam Chomsky. They divide between an abstract, mental language and the tangible, expressed form of language we hear in words or other symbols. These ideas resemble the later biological theory of Chomsky that relate a deep and surface structure to language, where the expressed combinations of words, i.e., surface structure,

symbolizes a wordless thought, i.e., the deep structure of an expression. However, Chomsky criticizes the limiting notions of structural linguistics and proclaims that there is an infinite amount of sentences that can be created with source material for language. He proposes the description of a framework, in which all sentences can be formulated rather than trying to cocoon the host of language into a limiting generality.

Chomsky also proposes somewhat of the return to abstract philosophy in the way science examines language, this time accepting an abstract structure that is not so tangible until it is expressed, studying the so-called meta semantics of language before it is expressed. More broadly, Robert Stainton labels this "I- language", the "internal language" of the people. Mixed in with this debate is the usage of the conventions or norms in defining how language works. One problem with this has been the inability to define to what extent something "conventional" should be regular enough to be labeled as such. However, many social theorists also postulate that the way people organize depends much on our communication and understanding of the expressions we pass to one another [8]. Symbolic inter actionists would accept conventions in order to justify human organizations.

Relating back to the theories of Plato, it continues to be debated how much language is an innate element of human behavior. Most linguists and psychologists today view language as something learned through osmosis more than instruction. Additionally, theorists like Chomsky view the human brain as hard-wired to use language. He refers to a "universal grammar" evidenced by a finite set of rules for grammar structure in human languages that are inevitably conceived and guarded by human societies and restrain the shifts in the language.

Ontologism in the understanding of the language was also characteristic of the famous philosophies (A.F. Losev, S. Bulgakov, P.A. Florensky), which interpreted the name as reality, as effectiveness, the factor of both knowledge and reality by itself. The ontology of the language has become one of the variants of the hermeneutical approach to the language, which has found its embodiment in the ethno methodology of G. Garfinkel, Ethnography of the speech and ethno semantics (D. Hymes, etc.).

Philosophy of the language investigates the foundational concepts, such as truth, reference, and meaning, that are central to the philosophy of language and important to philosophy as a whole. Philosophers from Frege, Russell, Tarski, and Carnap to Kripke, Kaplan, and Montague have developed precise techniques for understanding the languages of logic and mathematics, and how these techniques have been refined and extended to the study of natural human languages. This line, connected with the distinction between object language and meta language and with the orientation to the analysis of the structures of the language of science, was continued in the generative grammar of N. Chomsky. L. Wittgenstein, in which "Logical-philosophical treatise" saw the task of philosophy to clarify the words later in "Philosophical studies" puts forward the concept of "language game", which emphasizes that the meaning of the words due to the word usage, i.e. draws attention to the pragmatic nature of the language values and language use is interpreted as a linguistic activity [3].

Research results. Interest in the pragmatics of the language is characteristic of both instrumentalism and pragmatism (D. Dewey, C. I. Lewis) and the analysis of everyday language (D. Wisdom, D. Ryle, D.L. Austin, P.F. Stroson), where philosophy is understood as an analysis of the use of the language and as the identification of the semantic richness of the natural language. If in the 1950s and 60s structuralism and semiotic approach to the language as the system of signs prevailed, in the 1970s. in the linguistics and in the philosophy of the language there were significant shifts: the focus was not only on artificial languages and their semantics, but also on natural languages, syntactic aspects of the language were analyzed in unity with semantic ones, and semantics was understood as an explication of truths and logical consequences. This direction in the philosophy of the language found its development in the theory of speech acts, where the language expressions were understood not as the objects, but as the actions (D. Austin, Searle). Linguistics in the 1970s. have turned to the study of the units, larger than the sentence (text linguistics, discourse analysis), which significantly transformed both the subject and the methods.

The importance of any philosophical thought is always conditioned by the number of reasons for both internal and external properties. This also applies to the analysis of the problems of the development of Kazakh philosophy [9, p.133]. Since our country gained its independence, a lot has changed in terms of economic, political and social conditions of the system; this also caused the number of important changes in the cultural sphere, in particular, led to the revival of interest in the values of the traditional culture of the Kazakh people. This was followed by an increased interest in the history of the formation and

development of Kazakh philosophy. It should be considered that the definition of Kazakh philosophy is a modern category, although such concepts as “dana”, “danyshpan”, “danalyq” and “hakim”. It is claimed that the words “danalyq” and “hakim” are the closest to the meaning of the philosophy [10, p.130].

In the process of understanding the mentality of the Kazakh people, the use of such thing as the space of the historical time (historical and temporal space) has the great importance.

Conclusion. In the conclusion we would like to note, that the subject of the linguistics and the philosophy of the language significantly expanded by the end of the XX century, the subject of their study was not just language as an activity of thinking, but also speech, speech communication and all forms of the language, understood as the modes of the action, forming the continuum of the meanings that have polysemicity and homonymy, are not reduced to unambiguous and ideally objective meanings, and assume figures of the speech, metaphors and tropes as the methods of expression. Together with the logical analysis of the language, the concepts of hermeneutical interpretation of the language are developed in the philosophy of language (G.G. Gadamer and P. Riker), the transcendental pragmatics of K.O. Apel, the theory of communicative action of Y. Habermas, and the structural psychoanalysis of J. Lacan, who make the subject of their research speech utterances, language communications, pragmatics and semantics of language.

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ТІЛ ФИЛОСОФИЯСЫНЫҢ ГЕНЕЗИСІ МЕН ҚАЛЫПТАСУЫН ТАЛДАУ

Аннотация. Тіл философиясы – бұл таным мен білім құрылымындағы тіл мен тілдің негізгі рөлін анықтайтын философияның зерттеу саласы. Тіл философиясы – қазіргі батыс философиясындағы зерттеулердің орталық бағыттарының бірі, оның басты назарында тіл туралы түсінік ойлау мен білімді түсінудің кілті болып табылады. Философиялық-лингвистикалық бағыттың ізашылары Аристотель («Категориялар» трактаты), И. Кант (ақыл-ой санатының өңделуі), Ж.Ж. Руссо (жазудың шығу тегі туралы идеялар), Дж. Милль (референция теориясына үлес), В. Гумбольдт және басқалар. Философиялық классикадан тіл философиясының кезеңіне көшу зерттеу нысанының өзгеруіне байланысты: «идеялар» орнына лингвистикалық мәндер – ұсыныстар мен терминдер келеді. Танушы субъект көбінесе танымдық процестің шетіне жылжиды немесе мүлдем жойылады және дискурс автономды ретінде қарастырыла бастайды. Сонымен қатар, «лингвистикалық бұрылыс» деп аталатын философияның қазіргі заманғы даму желілерінің өте кең спектріне тән, оған феноменология және герменевтика, құрылымализм және постструктурализм жатады. Қазіргі философия негізінде философиялық проблемалардың тілдік аспектісінен алаңдамау проблемалы деп санайды. XX ғасырдың екінші жартысынан бастап философияның барлық негізгі бөлімдері кем дегенде ойдың философиялық-лингвистикалық қадамдарының стилистикалық әсерін сезінеді. Осылайша, тіл философиясы-философиялық зерттеулердің жеке алынған бағыты ғана емес (тек аналитикалық философиямен ғана тіл философиясын теңдестіретін тар анықтамалар мүмкін болса да), сонымен қатар теорияларды құру тәсілдері туралы сұрақтарға ерекше қызығушылықпен және белом беру құралдарын реттеу принциптерін зерделеумен байланысты философиялық ойлаудың ерекше стилі. Тіл философиясы Платон мен Аристотельдің жұмыстарынан бастау алады. Алғаш рет тіл философиясын қалыптастыруға қатаң логикалық-математикалық көзқарас идеясы XVII ғасырдың Лейбниц және Уилкинз сияқты танымал ғалым-философтарына ұсынылды, содан кейін Дж. Буль және Дж. Миль. Қазіргі тіл философиясының негізгі мәселелері мен ұғымдары Фрег, Дж. Сондай-ақ, «жалпы лингвистика курсында» Фердинанд де Соссюр.

Тіл философиясы – бұл тіл мен сөйлеуді зерттеумен, таным мен сана мен білім құрылымдарындағы олардың негізгі рөлін зерттеумен айналысатын философияның бөлімі. Қазіргі уақытта тіл философиясы басқа бағыттармен қатар батыс философиясын зерттеу орталығында тұр. Тіл философиясы философиялық тұжырымдама ретінде тілді ойлау мен білімді түсінудің кілті ретінде қарастырады. Тіл мәселесі тіл философиясын жеке философиялық бат ретінде ресімдегенге дейін қарастырылды.

«Тілдік ойындар» тұжырымдамасының адам іс-әрекеті процесінде қалыптасатын және жалпы адам өмірінің принциптерін білдіретін ережелер ретінде пайда болуы. Г. Райла, П. Стросон және т.б. сөйлеу актілерінің теориясын дамыту, олар тілдің логикасы мен құрылымы кейбір мәдени алғышарттарға негізделген. Бұл кезеңде маңызды орындардың бірі С. Крипке, Д. Каплан әзірлеген маңызды және

референция теориясы (онтологиялық, ғылыми, этикалық, діни тұжырымдарды талдау) алады. Тіл мәселесі және басқа да мағынасы тіл ойлау сияқты ішкі құбылыстарға қарсы тұратын сыртқы, әлеуметтік феномендерге байланысты.

Түйін сөздер: тіл философиясы, лингвистика, феноменология, герменевтика, структурализм, постструктурализм, сөйлеу, таным, сана, референция.

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АНАЛИЗ ГЕНЕЗИСА И СТАНОВЛЕНИЕ ФИЛОСОФИИ ЯЗЫКА

Аннотация. Педагогика высшей школы основывается на педагогической науке. Это наука о педагогических закономерностях, сущности, принципах, методах и формах обучения, воспитания, развития и профессиональной подготовки конкретного человека, коллектива в интересах успешной деятельности. Появление педагогики высшей школы связано с первыми объединениями людей для совместной жизнедеятельности: чтобы ее осуществлять, проводили соответствующую подготовку. Как самостоятельная отрасль, педагогика сформировалась только после накопления общих и специальных педагогических знаний. Педагогика выявляет наиболее устойчивые и существенные связи, зависимости между обучением, воспитанием, развитием и всесторонней подготовкой людей и социальных групп. Изучая педагогические аспекты процесса образования (самообразования), обучения, воспитания, самовоспитания, развития, саморазвития и профессиональной подготовки людей к определенному виду деятельности, педагогика высшей школы обосновывает принципы, методы и организационные формы учебно-воспитательной работы, рекомендации, правила, приемы руководства и др. Педагогика высшей школы – это отрасль педагогической науки, изучающая педагогические закономерности и средства организации и осуществления высшего образовательного процесса (самообразования), обучения, воспитания (самовоспитания), развития (саморазвития) и профессиональной подготовки студентов (слушателей) к определенному виду деятельности и общественной жизни. Поэтому предмет педагогики высшей школы включает: вуз как педагогическую систему; функционирование и эффективность педагогического процесса в высшем учебном заведении; педагогическую деятельность научно-педагогических работников, их профессионально-педагогическую подготовку; педагогические закономерности формирования и развития личности студента; процесс высшего образования и самообразования; обучение в высшем учебном заведении; воспитания и самовоспитания студентов; моральную и психологическую подготовку; формы, методы и педагогические технологии в высшем учебном заведении; педагогические аспекты непрерывной самостоятельной работы студентов во время обучения в вузе и после его окончания; личность научно-педагогического работника; педагогические особенности взаимодействия студентов и научно-педагогических работников в педагогическом процессе вуза в ходе реализации задач Болонской конвенции; коллектив (социальную группу) научно-педагогических работников кафедр, факультетов, вузов; студенческие коллективы (социальные группы). Коренные изменения, которые произошли в социально-экономических условиях общества, потребовали внедрения научно обоснованной подготовки научно-педагогических кадров для высшей школы. Такая подготовка предусматривает не только глубокое владение предметной области, к которой относится учебная дисциплина, но и научные основы педагогической деятельности. Одним из реальных путей такой подготовки является магистратура и докторантура. Педагогика высшей школы должна обеспечить реализацию следующих функций: образовательной, научно-познавательной, побудительной, преобразовательной, прогнозирующей, проективной, культурологической, адаптивной, воспитательной и профессиональной. Педагогика высшей школы имеет свой тезаурус и оперирует такими основными понятиями, как: развитие, обучение, воспитание, профессиональная подготовка, самовоспитание, самообразование, педагогическая система, педагогический процесс, педагогическая деятельность и др. Развитие студента понимают как разноплановые и закономерные изменения в его индивидуальной психике, вследствие чего возникает новое качественное состояние объекта. Процесс может происходить по восходящей (прогрессирующей) или нисходящей (регрессирующей) линии (в этом случае объект деградирует, теряет положительные свойства, не приобретая новых).

Ключевые слова: образование, педагогика, философия образования, болонский процесс, докторантура, педагогический процесс, педагогическая деятельность, самообразование, обучение, самовоспитание.

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ISSN 2518-1483 (Online), ISSN 2224-5227 (Print)

http://reports-science.kz/index.php/en/archive

Редакторы: *М. С. Ахметова, Г. Б. Халидуллаева, Д. С. Аленов*

Верстка на компьютере *А.Д. Абдрахимовой*

Подписано в печать 10.06.2020.
Формат 60x881/8. Бумага офсетная. Печать – ризограф.
16,5 п.л. Тираж 500. Заказ 3.