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**ВЕСТНИК**

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## **PERSONAL SELF-DEVELOPMENT IN THE CONTEXT OF GLOBAL EDUCATION: THE TRANSFORMATION OF VALUES AND IDENTITY**

**Abstract.** The article discusses the issues of pedagogical support for personal self-development and the problems of human self-development, acting as one of the leading trends in improving education and training in the context of globalization of the modern world and modern education. It considers the limitations and opportunities (pedagogical resources) of additional and global education in the field of personal self-development and the implementation of pedagogical ideas of Russian and foreign scientists. Global education is a complex idea that helps a person better understand the world. Thanks to global education, a person can comprehend the problems of relations between peoples and other social groups, the problems of war and migration, the problems of corruption and social justice, the problems of poverty and homelessness, the bioethical and biotechnological problems of mankind, the problems of ecology and culture, science and art, the problems of gender relations and generations, career and professional issues, science and education, other global aspects. He can comprehend them in the context of international representations. In addition, he can touch the “timeless” Vedic knowledge of his ancestors about the unity of the universe, its laws, etc. This can be done both through contact with the Vedic sources and texts proper, and in the context of understanding the ideas of modern cosmic scientists. Global (as Vedic) education is able to transform the way people understand themselves and the world, it helps them (trans) to shape themselves and the world in the most harmonious, authentic and congruent way. This will naturally manifest itself in the transformation of values and identities of pupils and students facilitate the proactive participation of people and their mutual learning and upbringing in the process of solving significant problems for their community and the context of the evolution of humankind, preventing and blocking involutory processes.

**Keywords:** globalization of education, Vedic knowledge, laws of the universe, values, identity, self-development, pedagogical support of self-development of a person.

**Introduction.** In the world community, a system-holistic view of man and the world, science and education, arose at the turn of the XX and XXI centuries. This view presupposes the solution of the global problems of humankind, including the problems of education as a practice of development of the individual and society. Global education is a complex idea that is taught to enhance our understanding of the world. Students learning to be global citizens through global education will be able to learn more about the most significant issues of human life. These are the issues about international communities and migrations, problems of the corruption and social justice issues, problems of poverty and poverty, bioethical and biotechnological problems of mankind, problems of ecology and culture, science and arts, professional life and education, other global events, and international ideas in their typical classroom setting. Global Education will shape the way people understand themselves and the world to help better

shape the world. It will foster service learning initiatives and activism within the different community, organizations and families, and around the world (Friesen, 1995; Gaudiani, 1995). Global education that opens people's consciousness to the realities of the transnational and multi-religion interaction, multi-regional and globalized world and awakens them to bring about a world of greater moral and spiritual, justice and equity, human duties and rights for all. Global education is understood to encompass development education, human rights and duties education, education for sustainable development, education for peace and conflict prevention and intercultural education; being the global dimension of education for citizenship and ecological harmony (Lo, 1991; Milone, 1995; Ostheimer, 1995; Sinha, & Sinha, 1977).

**Discussion.** Self-development of a person in the context of global education is associated with significant transformations: the transformation of the values and identity of a person as a person, partner and professional necessarily requires active and systematic psychological and pedagogical support. Therefore, not limited to traditional subject-based learning, the trends in managing human self-development are being updated all over the world. These processes are especially important in the context of the globalization of the modern world and modern education. An example of the implementation of this strategy is global education in the west, and additional education in Russia and other countries of the former USSR. In addition, in Russia, especially important points are aspects of a person's acquaintance not only with global processes in themselves, but also with principles known from antiquity ("Vedas"), with Vedic knowledge of the ancient ancestors of humankind (Aitamurto, 2016; Bennett, 1963; Bridgman, 2005; Godwin, 1993; Shnirelman, 2017; Jeffrey, 2000; Sydorov, 2018). This knowledge contains the most important foundations of a harmonious, authentic and congruent, and therefore meaningful, happy, long human life. They help a person realize himself, achieve a state of existential fulfillment, which combines social efficiency and personal effectiveness (self-efficacy), harmony and transparency. Many modern methods of training and education, as well as directed support for self-development, have a distinction of limitations and opportunities, therefore, special additional and global education is necessary. They are needed as targeted channels to support personal self-development. In the framework of this support, the implementation of the pedagogical ideas of Russian and foreign cosmists is useful, according to which a person is a creature of the cosmos, not just the land, country, region, community, family, not only the individual, but also part of the vast Universe. Cosmism is based on the Vedic understanding of man and the world (microcosm and macrocosm), reveals to man his divine essence. Thanks to global education, a person can comprehend the problems of people's relations to themselves and the world in the context of situational and temporary, perceptions prevailing at one time or another in society and the world. However, he can also touch the "timeless" Vedic knowledge of his ancestors about the unity of the universe, its laws, etc. (Sydorov, 2018). This can be done both through contact with the Vedic sources and texts proper, and in the context of understanding the ideas of modern cosmic scientists. Global (Vedic) education is able to transform the way people understand themselves and the world, it helps them (trans) to shape themselves and the world in the most harmonious, authentic and congruent way. This will naturally manifest itself in the transformation of values and identities of students and learners facilitate the proactive participation of people and their mutual learning, and education in the process of solving significant problems for them and the community in the context of the evolution of humankind, prevention and blocking of involutory processes (Sydorov, 2018 and others).

Global education emphasizes the unity and interdependence of human society, developing a sense of self and appreciation of cultural diversity, affirmation of social justice and moral, and human rights and duties, as well as building peace and actions for a sustainable future in different times and places, different nations and organizations .

Global education promotes constructive humankind values and assists students and teachers (educators) to take responsibility for their actions and to see themselves as global citizens who can contribute to a more peaceful, just, harmonica and sustainable world. Global education is a dimension that runs through the total schools curriculums, an extra filter to help children and educators make sense of all the information about themselves and world and opinion the world is throwing at them. On methodology level, it combines some experiential and experimental (scientific) discussion based activities, a caring, co-operative and open outlook on the classroom and other types of human experience, and core concerns. It combines some experiential and experimental (scientific) discussion about culture and nature of the world, about all countries, regions and groups, about the causes of poverty and inequality (here as well as in other

countries), criminality and corruption, about the technical and social environment and about life meaning problems and dimensions. Global education is an active learning process based on the universal values of love and tolerance, solidarity and co-operation, equality and non-violence, justice and moral, inclusion and participation, nobility and dignity. Global education begins with raising awareness of global challenges such as poverty, unfair distribution of opportunities and resources, environmental degradation and climate change, violent conflict and non-respect of human rights. It then creates a deeper understanding of the complex underlying issues (banks, 2015; harris, and morrison, 2012). Thereby it aims at changing people's attitudes and encourages them to reflect on their own role in the world. Global education motivates and empowers people to become active as responsible and active "global citizens" (bajaj, hantzopoulos m. 2016).

Global Education is a way of approaching and integrating different knowing and skills. It integrate everything we teach about the life and the world. It broadens understanding of the world and personal life horizons and encourages exploration of all subjects from a global perspective. It also contributes to the whole curriculum and enhances our understanding of the world. This education provides a comprehensive approach to educating for a just and sustainable future. It includes with religious and historical trends that have molded our understanding of "peace" and then presents a variety of ways to practice peace education in schools and communities, and explains how it can motivate students. The teaching and practice of peace, multicultural and other components of the global education provides a basis of valuable knowledge about resolving conflicts and transforming violence without the use of force, about life in harmony with nature and culture, social and personal essences.

Unfortunately, in Russia global education is a topic not disclosed. A number of similar approaches are devoted to its comprehension, including the research of scientists and practitioners in the field of studies of the evolution of humankind (Arpentieva, Kassymova, Lavrinenko, Tyumaseva, Valeeva, Kenzhaliyev, Triyono, Duvalina, Kosov 2019; Kassymova, Valeeva, Muller, Anufrieva, Arpentieva, Lavrinenko, Dossayeva, 2019; Arpentieva, Kirichkova, Kosov, Feshchenko, Golubeva, 2018; Mamedov, 2004). Among them, we can especially highlight the works of cosmopolitan philosophers, who comprehend the co-evolution of man and nature, the role of space in this evolution (Maralov 2004; Perekusikina 2013; Pushkareva, Pushkarev, Latukha, 2007; Pushkin, 2012). We can also single out the work of economists who consider the relationship and role of social, human and cultural capital in the development of production technologies on different turns and within the framework of different models of socio-political and economic development (Tyumaseva, 2004).

The solution of global problems of the present, ensuring the sustainable development of humankind as a planetary phenomenon, a prosperous future of society assumes the globalization of human consciousness and the concerted actions of the world's population to harmonize relations in the system "man-society-nature" (Tarasenko, 2011, p. 335). Globalization today is one of the main factors of civilizational development (U. Beck, Kh. A. Barlybaev, A.S. Panarin, M.A. Muntean, A.D. Ursul, A.I. Utkin, etc.), while the process of globalization is interpreted as the formation of a single interconnected world, the process of the unification of mankind on a worldwide scale (Tarasenko 2011, p. 116). According to other scientists, "the processes of globalization, unfolding in our time, fundamentally differ from their historical precedents. They embrace the person, society and nature in their multifaceted interrelations, manifest not only in vast territories, but on the whole of our planet, in all countries of the world and touch upon vital interests, the future of every inhabitant of the Earth " (Mamedov, 2004, p. 34). In turn, the modern paradigm of education should reflect the cardinal changes in the character of human development of the beginning of the XXI century. The modern paradigm of education should be aimed at the formation of a personality capable of meeting the challenges of time. According to the researchers: V.V. Kazyutinsky, A.S. Pushkareva, Yu. V. Pushkarev, O.A. Latukh and others, education is in the epicenter of globalization. The scientists note that it is here that a new generation is being formed, on which the real implementation will depend, both the positive aspects of globalization and the elimination of its negative consequences. Therefore, it is in the sphere of education that one must carefully study the phenomenon of globalization, its driving forces, its consequences, and influence these processes. Education in the modern world becomes an integrating factor and a condition for the development of the individual and the entire world community (there is satisfaction of both individual and social needs)" (Pushkareva, Pushkarev, Latukha, 2007, p. 405-406).



At the level of UNESCO and the Council of Europe at the beginning of the XXI century, the concept of global education was formulated: "The Earth is our common home", the main tasks of which are:

- the formation of an understanding of the world on the basis of holistic (perception of the world as a whole) and humanistic views;
- education of the person responsible for all forms of life on Earth and in the cosmos;
- education of a person who is able to combine freedom of choice with personal responsibility for the decisions made, universal human interests with national ones, security in the world with tolerance, friendship among nations, etc. (Bajaj, Hantzopoulos M. 2016, p. 108).

Proceeding from UNESCO documents, the main goal of the XXI century education is a full-fledged, qualitative development of the Person, one of the main tasks is the formation of a global understanding of the world.

The modern development of the world community requires an innovative education that would form a person's ability to forestall the future and responsibility for it. One of the main objectives of the XXI century education should be to disclose the global interdependence, the integrity of all existing on the Earth and in the Universe, the discovery of the logic of the development of this relationship, the definition of a special role and responsibility of man for preserving this integrity and himself in it.

The idea of the formation of global responsibility makes it necessary to orient the modern educational process on preparing students for solving global problems, for spiritual and scientific development of the surrounding world, for the upbringing of moral qualities that meet the imperative of survival and sustainable development of human civilization (Pushkin, 2012, p. 141). In turn, the formation of global responsibility is an integral component of the process of self-development of the individual, assuming, on the one hand, freedom of choice. On the other hand, responsibility for its implementation. Turning to the definition of freedom, K. Rogers emphasizes that it is not limited to the choice of external alternatives; on the contrary, personal freedom is an existential quality of the individual, the ability to internal choice. Another important aspect of determining freedom is the responsibility for your choice. When a person chooses himself, he learns to take responsibility and keep an answer not only to others (such a responsibility is of a formal nature), but also to himself, to his conscience (Rogers, 1994). Existential responsibility is the management of freedom as exits beyond the limits of social existence, which should be directed to the benefit of the person himself and surrounding people, of humanity as a whole. It should be noted that the idea of educating global responsibility was anticipated by Russian cosmists (N.A. Berdyaev, V.I. Vernadskiy, K.N. Wentzel, V.S. Soloviev, N.K. and E.I. Roerich, N.F. Fedorov, N.G. Kholodniy, K.E. Tsiolkovskiy, A.L. Chizhevskiy, and others cosmicist), whose ideas received special relevance in the context of the globalization of education.

In the context of the globalization of education, the following ideas of the philosophy of space education are of particular relevance:

- comprehension of the infinity of the Universe embodied in the infinity of cognition of the Cosmos and man as its particles, ensuring the development of freedom of thought, personal freedom and existential responsibility for one's choice;
- the proclamation of the interdependence and continuity of man and the Cosmos, the realization of which ensures the integrity of thinking, a holistic view of oneself and the world around us;
- the proclamation of the idea of moral Unity of man, mankind and the Universe, which predetermines the priority of moral values in the self-development of the individual and the search for ways of their development in education;
- defining as the leading task of education the creation of conditions for making a person highly intelligent and moral, and therefore more perfect and happy, capable of self-development, which can be embodied in the content of education and the educational methods used, techniques, technologies (Arpentieva, Kassymova, Lavrinenko, Tyumaseva, Valeeva, Kenzhaliyev, Triyono, Duvalina, Kosov 2019; Kassymova, Valeeva, Muller, Anufrieva, Arpentieva, Lavrinenko, Dossayeva, 2019; Arpentieva, Kirichkova, Kosov, Feshchenko, Golubeva, 2018).

The main feature of Russian cosmism is not in the contemplative attitude of man to the Earth and the Universe, but in the formation of his active position, since man is called upon to creatively and responsibly transform this World. It was within the framework of Russian cosmism at the beginning of the XX century that an understanding of the responsibility of the mind for resolving the contradictions

between man and mankind, man and nature was born. Man is a creator, not a destroyer. Therefore, cosmicists have always affirmed the priority of moral education. Perfection and self-development of man, in the opinion of Russian space scientists, is the main task of pedagogy.

According to Russian investigators, the objectives of education, reflecting the axiological ideas of Russian cosmism, can be formulated as follows:

- child education as a citizen of the universe; The result should be a person's awareness of the community of his life with the life of the cosmic;
- child education as a free creative person (development of individuality, personal self-awareness);
- the result should be an individual's awareness of the meaning of his life in connection with the meaning of the existence of mankind and the world;
- child education as a member of society (development of social consciousness) and as part of the natural community;
- the result is a person's realization of his unity with humanity as a collection of individuals rising to higher forms of harmonic existence, and unity with the life of the Planet (Perekusikina, 2013, p. 67).

The main "point of growth" of the modern educational system should be the formation of a new cosmic outlook for children and teachers, the emergence of new meaningful landmarks as a result of comprehension by each person of the grandeur of its existence and purpose. The content of the educational process can be presented in the form of knowledge of the scientific and philosophical nature of the laws of the cosmos, the harmonious unity of man, mankind and the universe, the need to maintain and develop the original unity. Today, the pedagogy of the ideas of Russian cosmism, which found their actualization in the context of the globalization of education, can be presented in the context of educational practice for the implementation of pedagogical support for the self-development of children in the conditions of education. The definition of the category of pedagogical support for self-development is based on the theoretical constructions proposed by V.G. Maralov, V.I. Slobodchikov and E.I. Isaev. So, according to V.G. Maralov, the process of pedagogical support of children's self-development is an educational practice, involving the inclusion of an adult in the educational process with the goal of creating conditions for self-development, self-movement in the activities of all subjects of interaction (Maralov, 2004). According to V.I. Slobodchikov and E.I. Iseva, self-development is understood as the process of becoming "subjectness" in a given period. Self-development presupposes, on the one hand, personal freedom, on the other hand, responsibility before itself (Slobodchikov, Isaev 2000).

We believe that the greatest efficiency and effectiveness of psychological and pedagogical support for self-development of children of different age groups is achieved in conditions of additional education. This is because the environment (conditions) of additional education for children have a number of important educational resources (opportunities):

- the priority in personal development belongs to "self-processes" (self-knowledge, self-development, self-actualization, self-improvement, self-forecasting). This priority is expressed in providing the child with freedom of choice, taking into account the individual needs of the child and his family due to the variability and integrative character of complementary education. It manifests itself in the expansion and deepening of the educational space;
- the educational environment of the children's association is favorable for the children to manifest their "I", self-expression in the circle of peers;
- Children's association is a favorable environment for the formation of the subjectivity of the child, in the equal dialogue between the teacher and the child, the co-existence of children and adults is born;
- The absence of universal, uniform for all standards of the content of education and strict regulation of the educational process creates favorable conditions for creativity, initiative, success, self-knowledge and self-development;
- in additional education there are conditions for the development of independence and individuality, responsibility and initiative of the child. These conditions arise, among other things, thanks to the children's self-government, which presupposes the responsible execution of various social roles;
- in additional education there is a consideration of the pedagogical principle of the adoption and protection of the individual interests of the child. On the contrary, accounting for his academic merits is not the most important. The main thing - the creation of a teacher situation of success (Arpentieva, Kassymova, Lavrinenko, Tyumaseva, Valeeva, Kenzhaliyev, Triyono, Duvalina, Kosov 2019; Kassy-

mov, Valeeva, Muller, Anufrieva, Arpentieva, Lavrinenko, Dossayeva, 2019; Arpentieva, Kirichkova, Kosov, Feshchenko, Golubeva, 2018).

Psychological and pedagogical support of the child's self-development in supplementary education is the creation of conditions conducive to the development of the subjectivity of children in the environment of a child-adult community. Psychological and pedagogical support of the child's self-development is organized in the form of a system of interaction accompanied and accompanying. Because of interaction, the child learns ways of independent and optimal (subjectively) realization of personal choice based on the system of value orientations formed, as well as resolving emerging problems that impede self-development (Arpentieva, Kassymova, Lavrinenko, Tyumaseva, Valeeva, Kenzhaliyev, Triyono, Duvalina, Kosov 2019; Kassymova, Valeeva, Muller, Anufrieva, Arpentieva, Lavrinenko, Dossayeva, 2019; Arpentieva, Kirichkova, Kosov, Feshchenko, Golubeva, 2018).

The implementation of pedagogical support for the self-development of children in supplementary education should take into account the peculiarities of the situation of personal choice. The choice is based on the child's self-development. He creates conditions for self-determination. Psychological and pedagogical support takes into account the following features of personal elections:

- the formation of the child's (pupil's) ideas about the plurality of options (alternatives) for education and life. Additional education develops a system of pupil's representations by offering him a system of educational areas of self-realization;

- the formation of qualitative characteristics of the choice (the importance of choice, the assumption of responsibility for the choice, the experience of independent choice). Additional education develops the ability to choose by offering the student a system of educational areas of self-fulfillment, and also by creating conditions for the selection of children at different stages of development subjectivity (taking into account their age and other characteristics);

- the procedural aspect of the choice (assessment of the consequences of decision making and choice, the retention of the consequences of the choice, their correlation with the value system in the situation of "crossroads" in the moral choice, trying on probabilistic consequences). The procedural aspect of the choice is supported by an additional education through the development of the value-semantic sphere of the child, motivation for self-development through immersion in the content of additional education. Such education must be saturated with anthropo-cosmic ideas and existential values;

- the determinants of choice (the existence of independence, freedom of choice, the realization of one's vital, moral position at the time of the choice). The determinants of choice are supported by additional education through the search and correction of technologies of psychological and pedagogical support for children's self-development in education;

- availability of readiness for selection (achievement of emotional satisfaction when making a choice, recognition of the decision as the best possible as a basis for self-acceptance, ability and willingness to accomplish independent elections and bear responsibility for them). Readiness for choice is supported by a teacher, a psychologist, a social worker by offering the child a system of educational areas of self-realization in supplementary education. They create conditions for making a choice and responsibility for the choice for children who are at different stages of development of subjectivity (taking into account their age and other characteristics).

**Results.** The embodiment of the pedagogical ideas of Vedas and modern Russian and world space scientists in the context of psychological and pedagogical support for the self-development of children is seen by scientists today in a number of aspects of the additional education:

- the use of forms of organization of classes that promote the development of personal freedom and the existential responsibility of children (open group discussion, discussion in the form of a television talk show, mini-conferences, trainings, design classes on the declared educational interests of children, research, viewing and discussion of videos with identification actual problems, social design, etc.);

- Substantive emphasis of educational activities on the study of global and everyday problems;

- the priority of implementing integrated educational programs of different focus as a condition for ensuring the formation of a holistic view of themselves and the world around them,

- the orientation of education on the formation and development of the student's awareness of the cause and effect relationships of his and others' actions, the world as a whole. Such awareness creates a basis for the accomplishment of an independent choice, taking into account the study of possible scenarios

for the development of events, the investigation of the consequences of certain elections and the activity to implement them. Awareness of the choice contributes to the formation of responsibility for the decisions made;

- development of children by additional educational programs of aerospace orientation. The development of these programs contributes to the development of the child's motivation for learning about himself and the Cosmos. The realization of its inseparable, involvement in the world around us, the Universe is combined with the formation and development of a truly scientific worldview.

The scientific worldview is based, in this context, on the tradition of Russian cosmism, the achievements of the aerospace industry, environmental science and global education. In addition, there is a development of a sense of patriotism and love for the Motherland, for the Earth. Development of cognitive abilities of children, expansion of their outlook, formation of not only visual-figurative (empirical), but also theoretical thinking develops. In the process of further education, students acquire competencies in the field of research (the ability to put forward hypotheses and find the means of their adequate study). In parallel, the experience of self-knowledge and self-forecasting accumulates. An important part of this experience - personal and creative achievements as the results of student self-realization in additional education.

The content component of education may include the following aspects:

- providing extensive material for studying the biographies of great people who have contributed to the culture, science, and history of mankind;

- help the student in understanding the higher principles of being, recorded in the Vedas and private scriptures, including understanding the concept of the Supreme (the principle of the existence of an ideal), ideas about the law of measure, the law of conformity, the basic moral commandments and their meaning;

- the basic ideas of man as a microcosm, who came to Earth to fulfill his mission, his mission, including in the context of the general evolution of mankind and the world,

- the liberation of the inhabitants of the planet from death and its causes: immorality, alienation and ignorance;

- creating conditions for a person, enabling him to learn and carry out research and development processes of his potential as a person, partner and professional, help in understanding and realizing the dharma - destiny or "rock" associated with the "higher Self", and not with worldly desires, attachments and addictions, help in the study of self-improvement methods;

- education of a positive, productive, creative attitude to oneself and the world, including family, professional and other systems of relations, to give an understanding of the importance of meaningfulness and valuable completeness of work;

- help in understanding the meaning and functions of spiritual values, moral relations and education in the norms of highly moral human relations;

- the provision of knowledge about nature and culture, systemic and multi-level, multi-aspect capture of laws and trends of development and co-evolution of man and nature;

- to help form a universal picture of the world, based on the wealth of achievements of mankind, and not on the mass ("garbage") culture, its ideals of permissiveness and a-culture, to help in the formation and development of the rich inner world of man, his beauty and harmony.

Because of the implementation of pedagogical and psychological support for human self-development in addition to the general

minimum education added the educational resources of the educational environment of basic and continuing education. Many important moments of human life are formed and developed:

- children, adolescents, youths, etc. motivated by the reflection of their subjectivity, the support of their desire to know themselves and the world, to find their unique place in the world;

- a subjective position is formed, one's own point of view, the ability to express one's opinion and defend one's position, correspond to one's own principles - understanding oneself as part of the world;

- the idea of a plurality of elections and freedom in decision-making is being formed;

- the understanding of the world as a whole (as a single system) is being formed, the level of awareness of the world and life, their cause-effect relationships is rising.

Psychological and pedagogical support helps to understand the relationship between a person's choice and its consequences. Because a person is aware, he will be able to become an active part of the universe;

- children form and develop responsibility for their fate, the life of their loved ones, country, planet;
- raising awareness of their actions, the results of their choice, predicting the consequences of their decisions and actions in terms of their impact on a person, nature, planet;
- in the minds of children there is a statement about the priorities of universal, universal cultural values; orientation is formed on the leading principles of human life in the development of independent choice, including the choice of evolution, and not involution;
- the ability to see alternative solutions to the problem is formed and comes to an independent choice to abandon imposed desires in favor of true needs;
- motivation and willingness to conduct independent elections based on value orientations are formed;
- reflexivity develops, or as it is sometimes inaccurately called the “criticality” of understanding, it is possible to overcome stereotypes, the ability to show individuality in different types of activities

These results of additional education directly correlate with the tasks of global education. Global education is the development of global thinking, the upbringing of a sense of the involvement of children in the life of the planet Earth, our common home, the establishment of harmonious human relations with nature, with ourselves. It can be concluded that the educational process, which in its goals, principles, content and technology relies on the global ideas of the philosophy of cosmism as a methodological basis, can provide an effective solution to the problem of the formation of the existential responsibility of the individual in the conditions of a globalizing world.

**Conclusion.** Self-development, self-realization of a person as an individual, partner and professional is associated with the transformation of life values and priorities, and, therefore, identity: personal, social, professional. In the process of directed preparation and support of the development of a child, adolescent, youth and adult in a "global" or "additional" educational process, these transformations appear not as additional, but as central effects. The teacher seeks data transformation in students as the goal of the didactic process: it is important not so much training as education of a person, his development and self-development.

Approaches to the organization of pedagogical support for the self-development of children can to find wide application in the educational practice of additional education and extracurricular activities in conditions of development Federal state educational standards. Pedagogical support for children's self-development in the conditions of education globalization is aimed to the global competency of the children. Global competency is defined in various ways, for example (Mestenhauser, 2011; Hamza, 2010; Russo, & Sans, 2009; Reimers, 2009 and others):

- Global competency is ability to define as Investigate the World, that is, to be aware of and interested in the world and its workings. This ability involves investigate and exploring globally significant questions and creating a coherent and complex response that considers multiple levels and perspectives and draws useful, defensible and creative conclusions.

- Global competency is ability to weigh perspectives (of the understanding and activity). Students recognize that they have a particular perspective of the understanding and activity and those others may or may not share it. They can then articulate and explain the perspectives of the understanding and activity of other people and can compare their perspective with others and construct a new understanding and ways of the action and life.

- Global competence entails effective and productive interaction and communication—both verbal and non-verbal with diverse audiences, opponents and proponents. Globally competent students are proficient different language. They are also skilled users of digital media and other modern technology.

- Global competency is ability to take action and participation. Globally competent students are able to weigh options based on evidence and insight, assess potential for impact, consider possible consequences, and act and reflect on those actions. Globally competent students are able to cooperate and serve to other individuals and organizations. “Global competency [is] the knowledge and skills that help people understand the flat world in which they live and the skills to integrate across disciplinary domains to comprehend global affairs and events and to create possibilities to address them. Global competencies are also the attitudinal and ethical dispositions that make it possible to interact peacefully, respectfully and productively with fellow human beings from diverse geographies.” (Reimers, 2010, p. 283). In education,

harmony of interests of a person, society, state and business is necessary. Global education is education aimed at the formation and development of a person as an individual, as an individual and a professional, as a partner and member of the community. It is aimed at actualization and realization of the essence of man, his abilities and purpose in a certain cultural, historical and socio-political environment (Arpentieva, Duvalina, Gorelova, 2017; Arpentieva, 2016; Gunesch, 2004; Kassymova, Stepanova, Stepanova, Menshikov, Arpentieva, Merezhnikov, Kunakovskaya, 2018; Kassymova, Tokar, Tashcheva, Slepukhina, Gridneva, Bazhenova, Shpakovskaya, Arpentieva, 2019; Kassymova, Tyumaseva, Valeeva, Lavrinenko, Arpentieva, Kenzhaliyev, Kosherbayeva, Kosov, Duvalina, 2019; Kassymova, Kosherbayeva, Sangilbayev, Schachl, Cox, 2018).

The transformation of personal values and identity in the context of its self-development and development in the process of training and education, as well as the support of training and education, includes several aspects in the process of global education:

1) the transformation of ideas about moral and legal laws and principles of human relations, enrichment with ideas and laws reflected in philosophical, esoteric and scientific models and doctrines of the existence and development of the Universe (Vedic and post-Vedic knowledge;

2) the addition of individual identity and values by universal human, the idea of oneself as a being of the Cosmos, the Universe;

3) understanding the multilevel and versatile relationship of man and nature. Man and culture, the formation and development of a person's self-image of society as subjects of nature and culture, the formation and development of the ability of dialogue with culture and nature;

4) the achievement of transparency, harmony, consistency and integrity of the person as a person, partner, professional and subject of life in general.

Self-development of a person in the context of global education is associated with significant transformations: the transformation of the values and identity of a person as a person, partner and professional necessarily requires active and systematic psychological and pedagogical support. Therefore, not limited to traditional subject-based learning, the trends in managing human self-development are being updated all over the world. Particularly important points are aspects of a person's acquaintance not so much with ideas related to the idea of "globalization" per se, as with principles known from antiquity ("Vedas"), with Vedic knowledge of the ancient ancestors of humankind (Sydorov, 2018). This knowledge contains the most important foundations of a harmonious, authentic and congruent, and therefore meaningful, happy, long human life. They help a person realize himself, achieve a state of existential fulfillment, which combines social efficiency and personal effectiveness (self-efficacy), harmony and transparency. Many modern methods of training and education, as well as directed support for self-development, have a distinction of limitations and opportunities, therefore, special additional and global education is necessary. They are needed as targeted channels to support personal self-development. In the framework of this support, the implementation of the pedagogical ideas of Russian and foreign cosmists is useful, according to which a person is a creature of the cosmos, not just the land, country, region, community, family, not only the individual, but also part of the vast Universe (Sydorov, 2018). Cosmism is based on the Vedic understanding of man and the world (microcosm and macrocosm), reveals to operate his divine essence. Thanks to a truly, and not formally global, education, a person can touch the "timeless" Vedic knowledge of his ancestors about the unity of the universe, its laws, etc. This can be done both through contact with the Vedic sources and texts proper, and in the context of understanding the ideas of cosmic scientists. Global (Vedic) education is able to transform the way people understand themselves and the world, it helps them (trans) to shape themselves and the world in the most harmonious, authentic and congruent way in the course of solving significant problems for them and the community in the context of the evolution of mankind, preventing and blocking involutory processes.

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### ЖАҒАНДЫҚ БІЛІМ БЕРУ КОНТЕКСТІНДЕГІ ТҰЛҒАНЫҢ ӨЗІН-ӨЗІ ДАМУЫ: ҚҰНДЫЛЫҚТАР МЕН СӘЙКЕСТІЛІКТІҢ ӨЗГЕРУІ

**Аннотация.** Дүниежүзілік білім беру жағдайында тұлғаның өзін-өзі дамытуы маңызды өзгерістерге байланысты: адамның құндылықтары мен тұлға ретінде жеке басын, серіктес және кәсіби тұлға ретінде өзгертуі міндетті түрде белсенді және жүйелі психологиялық-педагогикалық қолдауды қажет етеді. Мақалада қазіргі әлемнің және қазіргі білімнің жаһандануы жағдайында білім беру мен оқығуды жетілдірудің жетекші бағыттарының бірі ретінде әрекет ететін жеке өзін-өзі дамытуды педагогикалық қолдау мәселелері және адамның өзін-өзі дамыту мәселелері қарастырылады. Ол жеке өзін-өзі дамыту және ресейлік және шетелдік ғалымдардың педагогикалық идеяларын жүзеге асыру саласындағы қосымша және ғаламдық білімнің шектеулері мен мүмкіндіктерін (педагогикалық ресурстар) қарастырады. Жаһандық білім - бұл адамға әлемді жақсы түсінуге көмектесетін күрделі идея. Жаһандық білімнің арқасында адам халықтар мен басқа да әлеуметтік топтар арасындағы қатынастардың проблемаларын, соғыс пен көші-қон, сыбайлас жемқорлық пен әлеуметтік әділетсіздік, кедейлік пен панасыздық проблемаларын, адамзаттың биоэтикалық және биотехнологиялық мәселелерін, экология мен мәдениеттің, ғылым мен өнердің проблемаларын, гендерлік қатынастар және т.б. ұрпақ, мансап және кәсіби мәселелер, ғылым мен білім, басқа да жаһандық аспектілерді қарастырады. Ол оларды халықаралық өкілдіктер тұрғысынан түсіне алады. Сонымен қатар, ол өзінің ата-бабаларының «мәңгі емес» ведикалық біліміне, әлемнің бірлігі, оның заңдылықтары туралы білімдеріне қол тигізе алады. Мұны Ведиялық дереккөздермен және мәтіндермен байланыс арқылы да, қазіргі космостық ғалымдардың идеяларын түсіну арқылы да жасауға болады. Жаһандық (Ведикалық) білім адамдардың өзін және әлемді түсіну тәсілін өзгерте алады, бұл оларға (транс) өздерін және әлемді ең үйлесімді, шынайы және келісімді түрде қалыптастыруға көмектеседі. Бұл, әрине, оқушылар мен студенттердің құндылықтары мен жеке тұлғаларының өзгеруінде көрінеді, адамдардың қоғамдастық үшін маңызды проблемаларды шешу процесінде және адамзаттың эволюциясы контекстінде, инволюциялық процестерді болдырмауда және болдырмауда олардың белсенді қатысуына және олардың өзара оқуы мен тәрбиесіне ықпал етеді.

**Түйін сөздер:** білімнің жаһандануы, ведикалық білім, ғаламның заңдылықтары, құндылықтар, өзіндік ерекшелік, өзін-өзі дамыту, тұлғаның өзін-өзі дамытуын педагогикалық қолдау.

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### САМОРАЗВИТИЕ ЛИЧНОСТИ В УСЛОВИЯХ ГЛОБАЛЬНОГО ОБРАЗОВАНИЯ: ТРАНСФОРМАЦИИ ЦЕННОСТЕЙ И ИДЕНТИЧНОСТИ

**Аннотация.** Саморазвитие личности в условиях глобального образования связано с существенными трансформациями: трансформации ценностей и идентичности человека как личности, партнера и профессионала необходимым образом требуют активной и системной психологической и педагогической под-

держки. В статье рассматриваются вопросы педагогической поддержки саморазвития личности и проблемы саморазвития человека, выступающие в качестве одного из ведущих трендов совершенствования образования и профессиональной подготовки в условиях глобализации современного мира и современного образования. Рассматриваются ограничения и возможности (педагогические ресурсы) дополнительного и глобального образования в сфере саморазвития личности и реализации педагогических идей российских и зарубежных ученых. Глобальное образование - это сложная идея, которая помогает человеку лучше понять мир. Благодаря глобальному образованию человек может осмыслить проблемы отношений между народами и иными социальными группами, проблемы войн и миграций, проблемы коррупции и социальной справедливости, проблемы бедности и бездомности, биоэтические и биотехнологические проблемы человечества, проблемы экологии и культуры, науки и искусства, проблемы отношений полов и поколений, вопросы карьеры и профессиональной жизни, науки и образования, другие глобальные аспекты. Он может осмыслить их в контексте международных представлений. Кроме того, он может прикоснуться к "вневременному" ведическому знанию своих предков о единстве вселенной, ее законах и т.д. Это можно сделать как через контакт с собственно ведическими источниками и текстами, так и в контексте постижения идей современных ученых-космистов. Глобальное (ведическое) образование способно трансформировать способ понимания людьми себя и мира, оно помогает им (транс)формировать себя и мир наиболее гармоничным, аутентичным и конгруэнтным образом. Это естественным образом будет проявляться в трансформациях ценностей и идентичности учащихся и обучающихся, способствовать инициативному участию людей и их взаимному обучению, и воспитанию в процессе решения значимых для их и их сообщества проблем контексте эволюции человечества, претотвращения и блокирования инволюционных процессов.

**Ключевые слова:** глобализация образования, ведическое знание, законы вселенной, ценности, идентичность, саморазвитие, педагогическая поддержка саморазвития личности.

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