Issues and Challenges in the Formation of Future Teacher Reflexive Culture in Kazakhstan

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Reflexive culture has become increasingly recognized as a means of developing both knowledge and competency ability. Drawing on further educational practices at the Kazakh Academy Of Sport And Tourism (KazAST), this paper analyzes issues that encourage the integration of future teacher reflexive culture (RC) enhancement, presents various content-based approaches including those that have been developed at the KazAST, and examines the decision-making process of future teacher reflexive culture enhancement for a particular educational setting. The aim of this research was to enhance future teacher reflexive culture especially in teachers of physical training; further, identify what are the main aspects for the formation of a teacher's reflective culture, and show the way of its development. This study recommends theorizing and establishing reflexivity as a learning method. The future teacher needs to connect diverse thoughts about reflexivity and attempt to create an understanding of effective practices to cultivating a space of reflection for students and to devise effective ways and methodologies to foster reflexive thought among student learners.

Key words: *Future, teacher, reflexive, culture, enhancement, approaches, criteria, indicators.*

Introduction

Reflection is inherent in human nature-as well as consciousness and in human memory. Interest in it was shown mainly by philosophers, physiologists and psychologists (Brockbank, & McGill, 1998; Stîngu, 2011). Reflexivity means an act of self-reference where examination or action "bends back on", or refers to a notion of autonomy. It commonly refers to the capacity to recognize forces of socialization and alter their place in the social structure. A low level of reflexivity would result in an individual shaped largely by their environment (or "society"). A high level of social reflexivity would be defined by an individual shaping *their own* norms, tastes, politics, desires, and so on (Larrivee, 2008).

In teaching and learning, reflexivity is a way for students to engage in their process of learning and experience within any given moment. It connects the knowledge being acquired to the knower. Reflexivity is important to encourage creative thinking and help continue the cycle of learning through experience, a common trend in constructivist education theories and many online learning spaces. Reflexive thinking also helps learners to be thoughtful about the process they take to create their work and how those processes helped in learning.

Under the conditions of constant renewal and restructuring of all spheres of human activity, the view on the educational system has changed. The change of conceptual and value bases of professional pedagogical activity has led to the emergence of sharp contradictions between the current state of the teachers as the professionals and the ever-increasing requirements for them and the qualitative characteristics of their work (Astana, 2012). The modern educational situation is setting an ever-higher level of requirements for the qualities of a teacher, as a person capable of professional creativity, owning the latest educational technologies.

Reflexive activity is a different way in obtaining new knowledge necessary for a specialist to program and design their activities. This activity should be aimed not so much at ascertaining the presence or absence of professional qualities, but at stimulating their development, enrichment and strength. Speaking about the individual culture of the student, we can consider the phenomenon of reflection not just as the sum of knowledge, skills, and interpret it more widely - as part of the individual culture (Hutmaer, 2008). Like any kind of culture, reflective culture is not given to a person from birth. This ability to form ideas about themselves, about their activities, predict and plan improved with age, education, growth of intellectual level, socio-economic status.

The presence of an innovative component in the activity as a source of pedagogical creativity, on the one hand, and professional difficulties, on the other, is a more influential external factor in the successful formation of a reflexive culture than the presence of professional standards prescribing the presence of teacher's reflection. This situation is compounded by

the lack of a clear system of criteria for assessing pedagogical reflection in normative documents. Internal factors are decisive, as the absence of their positive influence levels a significant part of the efforts to form a reflexive culture of the teacher (Afanasiyev, 2006).

The structure of the teacher's reflexive culture is the result of the synthesis of knowledge (cognitive component), skills (technological component) and qualities and properties of the teacher's personality (personal component). The ascertaining stage of the experiment made it possible to fix the predominance of teachers of different categories and different educational institutions, mainly of the critical and initial level of reflexive culture. On the one hand, this is due to the fact that the reflective culture has not yet become a mandatory element of training and professional development of teachers. On the other hand, today in pedagogical and psychological science there is no single theoretical concept of the concepts of reflection and reflexive culture (Baydenko,1884).

The problem of reflection was one from the basic conditions of personality formation from the earliest times of human development and it has been the focus of philosophers, psychologists, teachers and scientists of various branches of knowledge. This study aims to theorize, or establish reflexivity as a learning method. The future teacher needs to connect diverse thoughts about reflexivity and attempt to create an understanding of effective practices to cultivating a space of reflection for students and to devise effective ways and methodologies to foster reflexive thought among student learners.

Problem Statement

A future teacher's reflexive culture is formed in the presence of a few related factors, internal and external, that positively or negatively affect the process of its formation. These factors exist as problems faced in configuring a future teacher's reflexive culture. First of these concerns is that the formation of a reflexive culture of a teacher cannot be carried out in isolation or by segregating the teacher away from his or her other professional activities. The difficulties of professionalism require the reflection of a special type of analysis or identifying theoretical and practical aspects prior to building a future teacher's reflective culture. Critics have opined that reflexive culture is "dialectically" connected with the content and specificity of a teacher's professional activity. Hence, it is important to investigate the role of professionalism in forming the future teacher's reflective culture.

Secondly, the formation of a reflexive culture is a time-consuming, long-term process that depends on many factors. If a teacher is self-improving, self-governing, and reflective, the process starts with the formation of reflexive culture while interacting with students from the very first days at the University. XYZ has recommended that preparation for a reflexive culture could be a psychological and pedagogical process. The future teacher's reflexive

culture is formed in the classroom, while teaching a subject or while establishing him/herself as an individual. Hence, it is also sometimes argued that formation of professional reflective position of a future teacher requires first a prior formation of a general reflective culture of being an individual (Andreyev, 2009).

This study aims at addressing a few of these issues by first talking about the theoretical and practical aspects of the formation of a teacher's reflective culture. It aims at formulating rules and norms that could be build up a reflexive culture, and also create a system of requirements that predetermine the processes of developing such norms and regulations. The urgency of the problem, its social significance, insufficient theoretical and practical development determined the research topic "Formation of future teacher reflexive culture". Theoretically substantiate and experimentally test the methodology of formation of the teacher's reflective culture. And the reflexive culture itself is understood by us as a system of requirements that predetermine the processes of developing norms of reflection created with the involvement of intellectual and value criteria.

Literature Review

Dewey (1933) and Schön (1983) have promulgated the theoretical and practical aspects of the notion of reflection. Dewey (1933) defined reflexive practice as an action that involves "active, persistent, and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it and the further consequences to which it leads" (p. 9). Schön (1983) made the distinction between reflection "in action"- kind of reflection that occurs whilst a problem is being addressed, and "on action"- that takes place after the event, it's consciously undertaken and documented. In either case, the process of development of a reflexive culture is initiated for an in-service teacher. It promises to enhance teachers' capacity of self-observation, self-analysis and self-evaluation.

Flores and Day (2006) see reflexivity arising from students' images of teachers, their initial beliefs and concepts of what represents a good teacher. Through the processes of reflection, such teachers' identity is refined to develop higher understanding of teachers, through educational experiences (Geijsel & Meijers, 2005; Korthagen & Vasalos, 2005 Grant 2008). A consensus can be seen between experts like (Brookfield, 1994; Fook, 2010; Stîngu, 2011). who do not find any gap between reflection and critical reflection that involve more than thinking about learning experiences.

There was a paradigm shift when the prior studies moved their investigations from reflection to critical reflection, which means a future teacher moves from analyzing a single aspect of a lesson to considering the ethical, social and political implications of teaching practice (Zembylas, Michalinos Larrivee, 2008: Macfarlane, Bruce and Lesley Gourlay,2009). Fook

(2010), too, suggested that critical reflection involves both theory and practice and explained that the 'critical' in critical reflection involves reflection through the lens of critical theory. Thompson and Thompson (2008), analyzed the similarities between reflection and critical reflection, and explained that their use of the term 'critical' was used in the context of understanding the depths of practice, rather than to focus on the negative interpretations of the term. Stîngu, (2011) explores the reflexive practice strategies used in teacher education and examines the ways in which it has been used in order to develop the teachers' capacity to reflect on their own practice and how they can overcome difficulties through this type of practice. The purpose of this study is to identify key challenges that may arise and propose means to meet them.

Several writings have investigated the issue of reflexivity. For instance Bauman (2006) was counter-intuitive to reflexivity and asserted that reflexivity was predominantly dependent on a limited potential collaboration of individual teachers. Bauman posed a challenge to future teachers that need to be addressed while adding reflexivity to a course. A similar study was carried out by Lefoe(1998) who contended that the constructivist learning theory can establish environment of reflexive culture for future teachers. The study drew numerous connections between reflexivity and constructivist learning, and provided a thorough overview of the theory, its implications, and applications. Matthew and Jessel (1998) made a distinction between reflection and reflexivity, explaining reflexivity is being self-aware within certain moments and situations and leads to a better understanding of those situations through a better understanding of ourselves. Their study found that teachers who observed reflexivity were more apt to involve in reflexive learning as well. Macfarlane and Gourlay (2009) challenged the role of reflection within a learning environment and emphasized upon to remain aware of concerns with reflexivity in order to better understand the process and how to use it.

Mezirow (1981:1990) posed methods and guidelines for teachers to create effective learning experiences, hoping to bring about a self-directed motivation from the learners. This motivation would easily fit within an online learning community. Reflexivity is one of the ways he suggests to bring about Andragogy, which he defines as "an organized and sustained effort to assist adults to learn in a way that enhances their capability to function as self-directed learners." More recently, Paily (2013) recommended creating a constructivist learning environment within an online learning space and emphasized upon to deal with the technological approaches and methodologies that might be utilized within this environment.

Similarly, Tanaka (2002) creates Intercultural theory using an amalgamation of other educational and social theories in order to craft a new framework for higher education. He points to the genealogy of reflexive practices and the postmodern turns of social theories and he seeks to explore the cultural backgrounds of students in order to better their experiences in

the classroom. Zembylas (2008) focuses on the emotional landscape of learners to explore how critical emotional reflexivity impacts the learning environment. To explore this, the author explored the ways in which learners responded to prompts and discussions, often taking more time to carefully craft their responses. The author found the students were eager to assert their "positionality," which created a greater sense of reflexivity within their writing and allowed for a more significant conversation about difficult topics such as race and discrimination (Marcos, Miguel, & Tillema,2009).

The study found that representatives of the classical philosophy I. Fichte, F. Schilling and others in their works considered reflection as a special kind of activity aimed to know oneself, the external world, as "thinking about thinking," as a new state of consciousness, like thinking about education (European Commission Staff Working Document SEC 2010). Great thinkers Al-Farabi, A. Yassavi, J. Balasagun, H. Dulati, M. Kashgari, A. Kunanbayev considered reflection as a person's self-knowledge, as an activity definition of their desires and conscious actions in life. Since reflection is an integral part of the structure of activity, which reflects the level of development of the human psyche, the development of this quality is considered in the field of psychology in the works of L.S. Vygotsky, S.L Rubinshtein and others in connection with the theory of personality, theory of intelligence, consciousness and self-awareness (Eraut, 1995; Adam, 2003).

Psychologists Zh.Aimauytov, A.Aldamuratov, K.Zharykbaev and others consider reflection in the context personality development, cognitive empathy of representatives of traditional culture; S.M. Dzhakupov, J.N.Namazbaeva, N.K.Toksanbaeva considered reflection as a sign intelligence, which provides internal and external development of the individual in psychological structure of the educational process, in the framework of cognitive activity and interpersonal psychology features of the formation of professional reflection and reflective culture in the field of professional pedagogical education, as well as in the system of advanced training of teachers, are disclosed in the works of O.S. Anisimova, E.A. Bessonova in Russian scientific works, in Kazakhstan science the problem of reflexive culture was researched by a lot of scientists (Hickson, 2011; Raven,2004).

However, in all these writings and scientific papers, the preparation of future teachers to the development of reflection is not specifically considered. This proves that the problem we are investigating insufficiently developed in both theoretical and methodological aspects. But still this issue needs further investigation especially this problem never was analyzed from the point of the future PT teacher reflexive culture enhancement, this is new area of discussing because needs further methodological interpretation and guidance for future specialist to be competent in their profession.

The scientific relevance of this research topic was determined, on the one hand, by the rapid growth of knowledge about reflection, reflexive culture and reflexive self-organization in professional activities, and the effects of reflexive culture on improving the quality of activity. On the other hand, it can be stated that at the present time there are not enough studies revealing the patterns as we mentioned before and specific features of the formation of a reflexive culture in the system of high education (Hutmaer, 2008). Hence a need was felt to carry out a study to identify and explore aspects, rules and procedures required to build a reflective culture.

Research Objectives

The major objectives of this study were:
1. To identify main aspects of the formation of a teacher's reflective culture.
2. To explore whether there exists any rules and norms to build a reflexive culture.

Research Questions

1. What are the main aspects of the formation of a teacher's reflective culture?
2. Are there any rules and norms required to build a reflexive culture?

Research Methods

A survey questionnaire was used to collect data for the study. The subjects were administered a questionnaire in which they were asked to answer questions related to their reflexive culture and actions. Items in the questionnaire were framed based on the related literature and a few preliminary interviews conducted with some future teachers. Descriptive and inferential analyses were conducted to get a deeper insight into the research questions. Time limit was 90 minutes for the survey.

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As a result of the diagnosis, two indicators were obtained - self-reflection and social reflection, ranging from 10 to 60 points. The ratio of the two forms of reflection was analyzed. The most "adapted" was considered to be the average level of self- reflection and a high or above average level of social reflection. Experimental groups with fundamentally different initial parameters were formed. These groups included subjects with different levels of reflexive culture, work experience, nature and content of activities. In all groups, external and internal factors of reflexive culture formation were more or less favorable for the experiment.

The questionnaire consisted of two scales - self-reflection and socio reflectional. Each scale included 10 direct and inverse statements, each of which, in turn, was evaluated on a 6-point

scale: 1 - absolutely disagree, 2 - disagree, 3 - rather disagree, 4 - rather agree, 5 - agree, 6 - absolutely agree. Tables 1 and Table 2 exhibit the items of both scales

Table 1: Items used for Self-reflection questionnaire

1. I tend to analyze my feelings.
2*. I rarely think about the reasons for my behavior.
3*. As a rule, I just act on the situation, without hesitation.
4. It is important for me to understand how my thought works.
5. I often wonder why I act one way or another.
6. I usually listen to my inner feelings.
7. I always appreciate my feelings and actions.
8. When I work, I carefully control my actions.
9. By nature I am a person inclined to introspection.
10. I love to spend time alone with myself.

*Affirmations: 2 and 3 are inverse.

Table1: Items used for **Socio-reflection** questionnaire

1. *The behavior of other people often puzzles me.
2. I easily predict the words and actions of familiar people.
3. It is very important to understand the motives of other people.
4. The opinion of others is very important to me.
5. *I am not interested in what feelings my words and deeds cause in other people.
6. It is not difficult for me to control the course of a conversation or negotiation.
7. I can consciously make the other person the right impression on me.
8. * It can be difficult for me to understand the feelings of others, even people close to me.
9. I love to observe the behavior of people around.
10. * The true motives of human behavior is almost impossible to uncover.

Affirmations: 1, 5, 8, 10 are inverse.

Participants

The study was performed on a group of 150 Kazakh undergraduate learners, studying for a BA degree in the university; KazAST in Almaty. Most of the students were juniors (48%), (52%) were seniors. In terms of the gender, the students were not balanced with 122 Females (81%), 28 males (19%) and their age ranged from 18 to 21. Table 3 illustrates the demographics of the sample of the study

Table 3: Demographic information of participants in KazAST study

Category		Number	Percentage
Kazakh academy of sport and tourism (KazAST)		96	100%
School year	Junior	39	40%
	Senior	57	59%
Gender	Male	13	14%
	Female	83	86%
Nationality	Kazakh	75	78%
	Russian	8	8%
Other ethnic groups (Uyghur, Turk, Ukrainian,Uzbek, Tatar).		14	14%

Based on analysis, we constructed a theoretical model of reflexive culture formation, which is a system that includes three components.

Table 4: Components of readiness of the future teachers to work with students of deviant behavior

Components	Criteria	Indicators
Motivational aimed	- motivation, responsibility for future sporting and healthy lifestyles; - formation of universal human and social-personal values; - Providing psychological and pedagogical and specialized basic education as the foundation of vocational education.	- formation of reflexive culture in accordance with the laws, regularities, principles, educational mechanisms of the pedagogical process; - the formation of reflexive culture, which is based on the intellectual abilities of future physical education professionals, what knowledge and skills they can handle, the heuristic approach to the needs and the needs of society.
Processual content	- Implement the content of the process of reflexive culture formation; - correction of interaction of sports-healthcare process participants in formation of reflexive culture of physical fitness professionals.	- Understanding the goals, objectives and stages of what actions and what experimental work to create a program for the formation of the reflection culture of future physical education professionals; - Understanding the essence of the scientific and theoretical material depending on the content of the process

		of reflexive media formation, presence in scientific research.
Reflexive assessing	- development of professionalism of future physical training specialists; - Efficient use and improvement of knowledge of innovative technologies in the preparation of future specialists.	- Diagnosis and analysis of the results of the process of formation of reflexive culture, results for the purpose and correction; - Comparison with the effectiveness of the model of reflexive culture formation

Results

Based on the characteristics of the components, criteria and indicators of reflexive culture formation required we also identified the following potential levels of its formation for future teachers: high, sufficient, medium, low. A certain volume of features available to future teachers characterizes each level.

Table 5: State of reflexive culture formation of the future teachers

N	Level of RC	Criteria and features														
		I				II				III				IV		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	High	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2	Sufficient	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-
3	Average	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-
4	Low	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-

Identified criteria for evaluating each of these components of the RC formation of the future teachers were the basis of differentiation of each component on the level of formation. In accordance with these levels of students have completed 2nd year are distributed in the control and experimental groups of 4 levels (1-high, 2-sufficient, 3-average, 4-low). Summarizing the quantitative results obtained in all components of RC of the future teachers, we have the following characterization of each appeared komponent in study.

Table 6: Distribution of students by level of development of components of RC of the future teachers (summarized data in % at the beginning of ODA)

N	Components	Control group					The experimental group				
		1	2	3	4	The average value	1	2	3	4	The average value
1	Motivational aimed	44	33,9	13,7	4,4	2,85	46,5	37,5	12,7	3,4	2,88
2	Processual content	9,3	17,1	43,7	30,8	2,68	7,5	19,8	42,9	30,2	2,78
3	Reflexive assessing	4,8	8,9	37,8	50,4	2,26	4,5	9,2	34,7	51,4	2,28

As can be seen from Table, we have presented here is not only the distribution of students by level of development components of RC study, but also presented mean values of formation of RC levels for each component, which in the future will allow us to compare the original data with the results obtained above.

Having calculated the mean values of each level of reflexive culture, the average value was calculated over an interval. The formula for the average value of a function, f, over the interval from a to b is :

$$average = \frac{1}{b-a}\int_{a}^{b} f(x)\,dx$$

where
x is the number of levels achieved,
b - a is the time interval

In such a situation, there might be indefinite number of levels to achieve. If we take the number of levels as infinity, then it is difficult to get the average value and also difficult to obtain values of low and average levels of reflexive components of a teachers reflexive culture.

Discussion

Two types of instruments were administered in this study (a) a written Quantitative questionnaire, (b) Qualitative classroom observations. The instrument held in this study was called the RC assessment created by authors. Three distinct versions were made for this study: for future PT teachers, for PT teachers, for PT self-learners. The version of the future

PT teachers, D= disagree, U= undecided, A= agree, SA=strongly agree. The items on the assess learners' RC in five areas:

1. Difficulty of the profession learning. (six items: B2, B8, B10, B15, B32, B33)
2. Profession aptitude. (eight items: B1, B11, B16, B19, B22, B23, B31)
3. Nature of profession learning. (eight items: B7, B9, B17, B18, B24, B25, B28, B30)
4. Learning and communication strategy. (seven items: B4, B6, B12, B14, B21, B26, B27)
5. Motivation and expectation. (four items: B3, B5, B13, B20)

Reliability and Validity of test was proved reliable and valid by a number of researchers. Cronbach alpha of 0.69 using principal component analysis, the study identified four factors: (a) self-efficacy and expectation about learning profession. (b) Perceived value and nature of learning profession. (c) about profession aptitude, and (d) about formal structural

Table 7: Reliability of the questionnaire for present study

Content	Number	Item used	Cronbachalphas
Part1: profession aptitude	10	B1=0.97/B12=0.31/B14=0.76/ B18=0.8/B21=0.93 B23=0.3 B29=0.88/ B31=0.97	0.74
Part2: the difficulty of profession learning	9	B2=0.88/B8=0.98/B10=0.66/B 32=0.82/B33=0.46 B15=0.4	0.63 0.78
Part3: the nature of profession learning	7	B7=0.66/ B9=0.94/ B17=0.7/ B18= 0.34/ B24=0.8 B25=0.74/ B28=0.68/ B30=0.98	0.75
Part4: learning and communication strategies	6	B4=0.98/ B12=0.78/ B14=0.46/ B21=0.98/ B26=0.94 B27= 0.75/ B6=0.75	0.83
Part5: Motivation	6	B3=0.93/ B5=0.98/ B14=0.97/ B20=0.8	0.96

To achieve this goal in the study were identified and theoretically justified formation of reflexive culture of the future teacher in the learning system: pedagogical diagnosis of the level of formation of reflexive culture of the future teacher; the implementation of didactic cycles (cognitive, technological, personal) in the learning process; acmeological support of personal and professional growth of the teacher. On the basis of the selected criteria (motivational aimed, processual content, reflexive assessing) and indicators, the levels (high,

sufficient, average, low) of the formation of the reflexive culture of the teacher are determined and characterized.

The complex of four didactic cycles (motivational aimed, processual content, reflexive assessing) providing transitions from one level of formation of reflexive culture to another, higher is developed for efficiency of formation of reflexive culture of teachers in system of professional development. Implementation of didactic cycles and acmeological support allowed to solve the problem of personal and professional growth in the process of formation of reflexive culture in the learning system. The final diagnosis of the results of the formative stage of the experiment proved the effectiveness of the proposed model of formation of future teacher RC.

To ensure an effective process of forming a reflexive culture requires a complex combination of traditional lecture and seminar classes, as well as new active (discussion forms, simulation games, training) forms and methods of training. At the same time, the latter are of priority importance, since the reflexive culture cannot be translated, only "grown". The cyclical nature of the process of formation of reflexive culture is determined by the need to accumulate knowledge and operational (technological) base for solving increasingly complex problems of improvement and development of activities, their own professionalism and personal qualities. The process of formation of reflexive culture is carried out mainly in the dialogue interaction, organized by the type of complex communication, modeling of procedures of reflexive and mental processes.

By the degree of teacher reflexive culture increasing, the educational process becomes more individual, focused on achieving the heights in the professional and individual life of a particular person. Only at a sufficient level reflexive culture is formed, and in our study, we relate the problem to this level, the teacher becomes capable of metareflexia (analysis and evaluation of real reflective actions and thought processes associated with them), which leads to the formation of creativity and self-awareness of a future teacher as an innovator.

Conclusion

The results of the study do not claim to be an exhaustive solution to the problem under consideration. The following issues require further study:
- determining the influence of reflexive culture on improving the professional competence of the teacher;
- features of the influence of reflexive culture on the development of professionalism;
- identification of the acmeological component of the process of supporting the professional development of the teacher training system.

The formation of reflexive culture of the student is a personalized process and it begins from the first days of training in higher education. It is associated with the deepening and expansion of, above all, theoretical knowledge, the search for reference points, principles in philosophy, psychology, sociology for reflexive ideas.

Formation of reflective culture of students as a system includes: goals and objectives, deepening, expanding and updating the content of education; mastering the methodology of formation of reflective activity, the development of abilities, motives, attitudes, attitudes towards themselves, to knowledge, ways of cognitive activity and reality. The formation of reflexive culture is a system that operates on several levels: propaedeutic, basic and fixing. The formation of a reflexive culture should be purposeful, which means a specific focus on solving pedagogical problems. This makes the reflective knowledge and skills in-demand and effective. The formation of a reflexive culture should be continuous. The continuity itself is caused by the updating of knowledge, development of students, complexity and change of tasks, based on the stage nature of the pedagogical process.

Based on the system and continuity, the formation of reflexive culture of students should be of a successive nature. Continuity is manifested at the methodological, theoretical, methodological and practical (praxeological) levels. Criteria of efficiency of process of formation of reflexive culture of students are distinctive signs on which it is possible to judge its achievements. The purpose and result of this process is its readiness for reflection, focus on reflection as a concentration on development. The main criterion for the development of these qualities of the personality of the future teacher is the promotion of the student from the low (critical) level formed reflective culture to sufficient, and from it - to optimal. As indicators characterizing the levels of readiness, we have identified the following: reflexive knowledge and skills, the presence of motivation of reflexive activity, awareness of the process of formation of reflexive culture.

The results of experimental work showed that the components of future teachers RC formation (development of the model of reflexive culture of the future teacher, its implementation at the personal-oriented level, arming students with reflexive knowledge and skills, problem-variable construction of classes) is a complex, which is necessary and sufficient for the effective functioning and development of the system of formation of reflexive culture of future teachers.

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