



Tools of Adaptation in the Context of Globalization of Future Teachers: Transcultural Competence

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ABSTRACT

The current changes in high education in the context of globalization have affected the educational institutions of all countries extensively. In the context of globalization, representation of national systems of high education in the world's educational space determines their competitiveness. Today, the education, along with its traditional functions by transferring knowledge, has been also considered as a market. In the context of growing competition between universities in search of students, it is necessary to overcome language, mental, national, cultural, historical and pedagogical barriers. However, within these barriers, there has been still an overwhelming majority of the universities both in all countries including the Republic of Kazakhstan. In order to interact constructively in spite of these barriers, it is needed to take a step to make a planetary noosphere by the educators. In the process of the teacher-student relationship the growth of "self" in both of them, and its development take place. Considering the forms of internationalization and integration, actively participating in international student exchange programs, project activities, sandwich programs and other forms, the current generation of future Kazakhstan teachers has shown a certain willingness to go beyond the stereotypes and restrictions accepted in the society. The purpose of this study was to examine the process of formation of the transcultural competence in future educators as a tool of developing the students' "self" personality, and propose practical ways of its formation in the context of university education. The transcultural competence of the personality has been a mix of puzzles that have been formed of the heterogeneous and, at first sight, chaotically combined elements of the self in the consciousness of an individual at the moment of their demand. It would allow an individual, in a supracultural space, to overcome the subjectivity of evaluating "one's own" and "others", seeing their differences, retaining each of them and taking an individual position in the communication of cultures. The article highlighted the results of the approbation of teaching methods aimed at the formation of the transcultural competence of the individual.

Keywords: Globalization, Teacher's Transcultural Competence, Noospheric Thinking.

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INTRODUCTION

Modern models of education as multicultural, intercultural, and polyculture have been developed in the context of the communication between cultures and civilizations in which the

interaction between the representatives of different polar cultures has occupied a special place. The university educational environment, acting as a specially organized pedagogical condition of the development of the individuals, must correlate the existing knowledge, norms and values with the needs of the students' development. According to the American philosopher and culturologist M. Epstein, the Internet

generation has not been very interested in rethinking, and reconstructing the past experience, but more "... engaged in constructing a new information and transformation environment" [1, c. 252].

Therefore, one of the goals of the professional training of the future teacher should be the education of an individual who owns the means of cognition himself and the world around, ready for the professional and personal self-realization. In this context, transcultural looks like as an evolutionary tool for the development of an individual, because it relies not so much on ethnic, national culture, but mainly on the culture of a separate individual. The forming diverse reality "here and now" along with economic interdependence [2] transforms and sets new vectors that determine the human's entire life [3]. Among the countries of the Central Asian region (Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan), it has been in Kazakhstan that the dynamism of globalizational processes has been observed [4]. The globalizational processes in the sphere of education have been manifested in the form of the internationalization and integration. Considering the principles and parameters of the Bologna Process, of which Kazakhstan became a full member since 2010, all major forms of the internationalization of higher education have been developing in high schools. This can be considered as the academic mobility of the students and teachers, student exchanges, the internationalization of the curriculum and programs, and the transnational education.

Thus, the modern philosophy of education has focused on the internationalization and integration [5-7]. This requires the whole rethinking and reorientation of the educational system. Many scientists, whose range of the scientific interests lie in the field of globalistics, futurology, philosophy, sociology and related industries [8-10], prefer the culturological paradigm of human development, where the interaction of cultures leads to increase the intercultural contacts. A special place in this paradigm has been occupied by the processes of the communication and the problem of the conflict of cultures. The versatility of the concept of "culture" has been evidenced by more than 800 of its interpretations. Openness, mobility and interpenetration

are those signs of culture that correspond to the reality of a globalized world. It is the point of view that the philosophers V. Welsh, D. Unterholzner, U. Beck, M. Epstein, M.V. Tlostanova, A.M. Egorychev, D.S Sommer, and others have held, pointing to the formation of a new world view. The analysis of the modern concepts of education (multicultural, ethno-cultural, multicultural) has given grounds to conclude that any of the models correlated with the nation, national culture, and national identity. However, in the modern conditions, national interests are needed to be correlated, and build a conversation with the rest of the world. But, on the basis of the educational models still, as it seems to be, lies the traditional approaches to understanding a culture as a closed sphere. It was elaborated in detail by the German philosopher I.G. Herder back in the XVIII century. According to Herder, different cultures have been separate spheres with their own permanent boundaries, when encountered, repel each other, practically with not interacting. The philosopher attributed the ethnicity, social homogeneity and intercultural boundaries to the signs of culture [11]. Today, it is no need to be an expert to understand the point that culture leads to the isolation and social tension, manifested in the form of intercultural conflicts, insurmountable prejudices and the fundamental inability of the representatives of different cultures to find a common language [12]. It is obvious that today, the cultural isolation of national, linguistic, social, gender worlds is not only dangerous, but also impossible. Life "over the barriers" is available for Kazakh students due to the various forms of internationalization and integration, actively used in the universities of Kazakhstan. However, as the results of the previous study showed, in foreign cultures, students from abroad have signs of separation and ethnic encapsulation, which leads to a reduction in the readiness for the integration [13]. These conclusions have been correlated with the conclusions of the Russian psychologist IA Sholokhov, who studied the problem of psychological adaptation of Russian students abroad [14]. Thus, in this examination, a psychological and pedagogical study was initiated, which purpose was to create a transcultural competence among the students of the pedagogical specialties in the conditions

of a multicultural Eurasian university. Several scientific works, devoted to the transcultural processes in the emerging information society done by philosophers like N. S. Kyrabaev, I.A. Malkovskaya, M.V. Tlostanova, M.N. Epstein, V.V. Velsh, I.S. Karabulatova, etc., have indicated the need to form the integrative qualities of the individuals, in particular, in transculturality. Today, transculturality acts as a mechanism for achieving openness and successful entry of a multicultural society into the heterogeneous world. The ethnic diversity of the Republic of Kazakhstan, represented by more than 130 ethnic groups, the perception and the complementarity of ethno-cultures have given hope for success in transforming the thinking of Kazakhstan's youth towards a global world view. In this context, the role of the institution of education is indisputable, since it is the higher professional education that acts as an instrument for integrating the policultural society of Kazakhstan into the policultural world society.

METHODOLOGY

In this study, both the primary and secondary materials were used. The data of the second analysis of the psychological and pedagogical research on the formation of the transcultural competence in future teachers included:

a) Rakisheva G., Abibulaeva A.B. "Questioning" My experience in studying abroad "(L.N. Gumilyov Eurasian National University, Kokshetau State University named after Sh. Ualikhanov, Kokshetau, 2015, N = 88 people). The aim of the questionnaire was to study the psychic states of the students traveling abroad through the academic mobility programs, before, during, and after their studies in foreign universities, and also their readiness for training in a foreign culture environment [15];

b) Rakisheva G., Abibulaeva A.B. "A puzzle test for measuring the level of transcultural competence in future educators" (L.N. Gumilev Eurasian National University, Kokshetau State University named after Sh. Ualikhanov, Kokshetau, 2016-2017, N = 117 people). This test is a modified test of "Your Objectives, Guidelines and Assessment" (YOGA-Test), in that the author of methodology was A. Fantini [16]. This puzzle test was based on a critical analysis of the per-

sonal transcultural knowledge, perceptions, attitudes, and abilities.

c) Rakisheva G. "Narrative Interview" (Kokshetau State University named after Sh. Ualikhanov, Kokshetau, 2017, N = 50 people). The students of the pedagogical direction who participated in the programs of the external academic mobility were interviewed. This method was aimed to study and understand the process of creating the personality of the students, while the researchers relied on the technique of the narrative interview of [17]. The interview questions were combined into 6 blocks including the heads of life, key events, significant people, the scenario of the future, stresses, and problems.

d) Stukalenko N.M., Rakisheva G.M. "Formation of pedagogical competence" (Kokshetau State University named after Sh. Ualikhanov, Kokshetau, 2015, N = 140 people). In the course of this research the following tasks were carried out: the study of the state of the professional training of the future teachers, the peculiarities in the formation of their pedagogical competence; the improvement of the process of forming the pedagogical competence of future teachers in the context of the university with the introduction of a special course "Scientific foundations of pedagogical work" [18].

The analysis and synthesis of data in the previously conducted research studies aimed at studying the process of professional training of teachers in modern Kazakhstan universities showed that, despite the development of forms of the internationalization and integration of the higher professional education, young students have an insufficient level of development of key social competencies. A student in a real conversation of the cultures demonstrated the ignorance of the mechanisms of transformation and decoding of attitudes, values, underlying the world outlook in conditions of global integration. In this regard, the researchers considered that the transcultural competence of the future teacher, synthesizing ethno-, inter-, polycultural components on the basis of continuity and complementarity, has been a practical tool for the formation of an individual with a noospheric style of thinking. One of its characteristics has been openness and awareness of the dynamics of the world, its diversity, and interdependence. The primary author's material was formed dur-

ing the development and implementation of the elective course "Transcultural Competence of the Future Specialist" in the educational process, which effectiveness was determined during the forming experiment. The purpose of the course was to teach students the skills of the critical perception of "one's own", "another" and "new one's", critical understanding, and the adequate self-expression in the context of the communications with a diverse audience in terms of age, gender, ethnicity, etc. in a situation of uncertainty. This course realized an innovative approach in the field of the emerging model of humanitarian education in the 21st century. The main thing in the strategy of this type of education and, accordingly, in the course, has not only been supplying the students with a certain amount of facts, which is a set of absolute knowledge that is characteristic of the technocratic model of education, but also giving them the opportunity to learn "to be themselves," which is necessarily associated not only with the mastery of the positive knowledge, but also with the need to correlate it with the direct personal and social experience, with the cultivation of critical thinking, increased responsibility, and a

subtle hearing regarding history, memory, and languages. This course has been called to prepare students for future professional activities, to form an active position in them with their own opinions, and make them able to express and protect it. In the educational process, the pedagogical technology of "Dialogue of Cultures"[19] was used through rhizome method, the adapted methodology of "Narrative essay", and the adapted methodology of "Six points of view".

Experimental work was carried out on the basis of the Eurasian National University named after L.N. Gumilev and Kokshetau State University named after Sh. Ualikhanov. In total, 150 students of pedagogical specialties took part in the experiment.

RESULTS

For better characterization of the obtained results, the levels of the transcultural competence of the future teachers were determined as: zero, very low, low, medium, good, high, which were characterized in accordance with the criteria.

Table 1. Criteria of assessing the level of the formation of transcultural competence in future educators

The level of transcultural competence	Assessment criteria of the level of transcultural competence		
	Affective-motivational criterion	Cognitive criterion	Activity criterion
Zero	Absence of ideas and interest to the cultural worldview	Lack of knowledge about the mechanisms of studying and developing individual and universal cultures. Lack of understanding of the essence of transculture	Lack of skills and habits to develop an individual culture, flexibility in communicating with representatives of a different culture
Very low	There is an episodic interest in the study of individuals and universal cultures	The essence of transculture is only in general terms. There is no knowledge about individuals and universal human cultures, techniques, mechanisms that contribute to the study and development of individuals and other cultures	does not fully possess the skills and habits to study his own cultural identity, he experiences difficulties in showing flexibility in communicating with a representative of another culture, does not seek the self-education
Low	There is interest to study individuals and universal cultures	Has his own idea of transculture. Weak formed knowledge about the individuals and universal human cultures, techniques, mechanisms that contribute to the study and development of individual and other cultures	Partly owns the skills and habits to the study his own cultural identity, has difficulty in showing flexibility in communicating with a representative of another culture, sporadically aspires to self-education
Middle	Has consciousness of motives and goals; interest in one's own and other cultures, carries situational character	Partly has knowledge about transcultural processes in the context of post-modernism, the improvement of cultural knowledge, carries situational character	Has theoretical knowledge, but it is difficult in their practical application

Good	There is an interest in studying contemporary trends in the development of society that affect the development of the culture of individual and humanity as a whole	Has sufficient knowledge about trans-culture, about techniques of studying his and other cultures, actively engages in self-education by the field of studying cultures in the context of globalization	Has the techniques of simultaneous adoption of several positions in the situation of communication, flexibility in communication, carries selective character
High	There is a growing interest to the study of cultures, a purposeful development of trans-cultural knowledge and skills.	Has a systemic knowledge of transformational sociocultural processes, of transcultural models in the modern world picture	Completely formed skills and habits of adequate interaction with representatives of other cultures, effectively owns the methods of critical perception of personal and other cultures

The generalized results of the pedagogical experiment have been shown in Table 2.

Table 2. Indicators of the level of formation transcultural competence

Level	Control group (%)		Experimental group (%)	
	The ascertaining stage	Formative stage	The ascertaining stage	Formative stage
Zero	2,2	3,3	-	-
Very low	11,1	8,9	4,4	-
Low	24,4	26,7	36,7	11,6
Middle	43,4	40	45,6	44,5
Good	18,9	21,1	13,3	42,8
High	-	-	-	1,1

From Table 2, it can be seen that at the detecting stage of the experiment, the students of the control and experimental group basically showed middle level of the formation of the transcultural competence - 43.4% and 45.6%. At the same time, no student showed a high level at the staggering stage. During the formative stage of the experiment with the support of the elective

course "Transcultural Competence of the Future Specialist", the dynamics of the development of the required competence in the future teachers were observed. So, the students of the experimental group significantly improved their figures, settling down mainly on the middle and good levels.

A more complete description of the obtained results has been presented in Table 3.

Table 3. Indicators of transcultural competence future teachers by criteria (1-cognitive, 2-affective-motivational, 3-activity)

Name of group Level	Control group (%)			Experimental group (%)		
	1	2	3	1	2	3
The ascertaining stage of the experiment						
Zero		2,2	2,2	4,4	-	1,1
Very low	27,8	5,6	7,7	14,4	3,3	8
Low	31,1	23,4	20	51,3	31,1	28,8
Middle	33,4	34,3	40,1	25,5	37,7	31,1
Good	5,5	32,3	26,7	4,4	26,8	26,6
High	-	2,2	3,3	-	1,1	4,4
Forming stage of the experiment						
Zero	3,3	2,2	3,3	-	-	-
Very low	21,1	6,6	14,5	-	-	-
Low	36,8	21,5	25,5	26,4	13,3	13,3
Middle	33,3	37,6	33,3	37,7	44,2	26,2
Good	5,5	26,6	21,2	32,7	32,7	49,1
High	-	5,5	2,2	3,2	9,8	11,4

Analyzing the results of the carried experiment, it could be concluded that from the given data, it was obvious that the higher indices of the students of the experimental groups, in which the formation levels of transcultural competence had a positive tendency to change. The positive dynamics, revealed on the basis of the obtained results in the experimental groups in comparison with the results of the control groups, indicated the effectiveness of the formation process of the transcultural competence of the future teachers using the elective course of "Transcultural Competence of the Future Specialists".

DISCUSSION AND CONCLUSION

Today, the educational systems of all the countries in the world are in search of new models, approaches and concepts (usually in the cultural paradigm). The complexity of the constructive problems of the present determines the educational attitudes and priorities. At the same time, a gradual improvement from "multi" through "inter" and further to "trans" – culture has been happening. If the multicultural concept corresponded to the passive tolerance, and promoted the emergence of the parallel societies and the intercultural concept, a constructive dialogue between cultures would be possible. The transcultural concept can be considered as a real cultural interchange. It has been characterized by a definite cumulative effect, integrating the concepts, attitudes and values inherent in the digital civilization. Combining the cognitive, affective, active strategies and ways of knowledge, a transculturally competent teacher would be able to overcome the linguistic, ethnic, and national barriers. This allowed to form a synthetic-panoramic worldview. For the constructive communication and interaction at a professional level between the representatives of different nations, it is necessary to make cultural links around which an interactive space will be formed. As one of such cultural ties, which shortens the gap in mental, ethnic, national, confessional relations, has been the formation of a person's transcultural competence. Transculture as an element of the internal culture of the individual develops sensitivity to the perception of the individuals, their age, and ethnic, national, and cultural peculiarities of the subjects of the educational activity. It would al-

low the teacher, being in the supracultural space, to overcome the subjectivity of the evaluation of "his" and "others", seeing their differences, to retain each of them and take an individual position for a constructive dialogue. Rapidly evolving educational trends in the conditions of the emerging digital civilization would require the future specialists already from the students' bench successful adaptation in an unfamiliar foreign culture environment through the transfer of the meanings and values of the cultures of different people.

According to the American-Russian Philosopher M. Epstein today only 3-5% of humanity is ready and has the opportunity to go beyond the boundaries and barriers of the regional and local levels. Along with some politicians, business elite, journalists and representatives of the scientific and creative intellectuals, the philosopher also included students. But as the results of this research showed, with the availability of the opportunities in the form of academic mobility programs, not all students cope and are ready to meet "the others." In the conditions of the diversity and interaction of different cultures at the ethnic, national and civilizational levels, the participants in the educational process have been unprotected in the face of new contradictions that have been independent. Having a supranational, supracultural orientation, the transcultural competence is the starting point for the development of the active consciousness, the expansion of the world picture, and the emergence of an individual with noospheric thinking.

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