

## **МІЖКУЛЬТУРНОЇ АДАПТАЦІЇ СТУДЕНТІВ-ІНОЗЕМЦІВ У КРАЇНІ НАВЧАННЯ**

У статті представлені результати теоретичного дослідження, спрямованого на побудову програми психолого-педагогічного супроводу процесу міжкультурної адаптації іноземних студентів у країні навчання. Обґрунтовано, що супровід має містити у собі моніторинг успішності адаптації та її особистісних ресурсів, а також систему психолого-педагогічних інтервенцій. Описано методики психологічного моніторингу, форми та методи реалізації інтервенцій.

*Ключові слова:* міжкультурна адаптація, студенти-іноземці, психологічний моніторинг, психологічний супровід, картина світу, особистісні ресурси.

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## **PSYCHOLOGICAL AND PEDAGOGICAL ACCOMPANIMENT OF CROSS-CULTURAL ADAPTATION OF STUDENTS-FOREIGNERS IN THE COUNTRY OF EDUCATING**

The article deals with results of the theoretical research sent to the construction of the program of pedagogical and psychological accompaniment of process of cross-cultural adaptation of foreign students in the country of educating. It is reasonable, that accompaniment must consist of monitoring of success of adaptation and its personality resources, and system of psychological and pedagogical interventions. Methodologies of the psychological monitoring, forms and methods of realization of interventions are described.

*Keywords:* cross-cultural adaptation, students-foreigners, psychological monitoring, psychological accompaniment, world picture, personality resources.

*Стаття надійшла до редакції 06.04.15*

**УДК 378.147**

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## **CONTEMPORARY CONCEPT OF MULTICULTURAL EDUCATION**

Nowadays we are faced with numerous multicultural situations and issues where key roles are played by historical, cultural and religious heritage those influencing on such spheres of social life as public policy, diplomacy, intercultural communication and education. Main idea of multicultural education is to study world religions and cultures as part of human heritage and history to enrich intellectual and cultural potential of individuals. Thus we need to provide philo-

sophical critical interpretation of contemporary multicultural education concept elements, identify and describe their political, ideological and cultural aspects.

During last historical periods most of human societies have gone through a process of separating religious from secular education and threw a period when certain secular forces systematically worked toward the minimizing role of religion in human affairs. Today increasing number of secular and religious international organizations and local communities has diminished this antagonism but here communities face with a new dilemma in sphere of public communication in epoch of globalization: different world-views, lifestyles and cultural values should build bridges to start multicultural dialogue. In contemporary world that is becoming increasingly multicultural and multireligious sphere where positive role of world religions is mediation in sphere of human relations. The term “multicultural” is often used as an inclusive term that indicates multicultural, multiethnic, multicolor, multilinguistic, multireligious, multicaste and multitribal, class and gender nature of differences. Thus, in the frameworks of our article we make attempt to discuss what positive elements can contribute multicultural ethos into contemporary educational paradigm.

Some scholars promote opinion that multicultural education should focus primary on world-views, which encompasses a boarder outlook on life than religious world-views. Western scholars consider that world-views have expressions in religion as well as philosophical or political outlooks [1, p. 10-11] but in the same time they make attempt to analyze them threw explaining historical links between globalization and colonialism, Eurocentrism and the Eurocentric concepts of social progress and development of civilization. For example cultural differences were homogenized into acceptable and serviceable cultural product to fill cultural and spiritual voids of Eurocentrism [2, p. 107-108].

Since the second half of the 20th century in philosophical discourse has been occurred the criticism of westernism and orientalism. Formation of orientalism paradigm began since geographical discoveries, since that moment when Europeans began to represent themselves as carriers of true knowledge and agents of progress. Many representatives of post-colonial research camp, such as Edward Wadi Said, Anwar Abdel-Malik, Tivabi, Ziyauddin Sardar and Gauri Viswanathan consider orientalism as certain mentality, world-view and frameworks for forming ideological basis of imperial and neoimperial projects that has influenced on education, social sphere and humanities. Edward Said in his interview to Irish TV channel “Europe and its others: an Arab perspective” has underlined that “... there is no question but one can talk about a European tradition in the sense of an identifiable set of experiences, of states, of nations, of legacies, which have the stamp of Europe upon them. But, at the same time, this must not be divorced from the world beyond Europe. In the Algerian context there is a good phrase for this - complementary enemies. There is also complementarity

between Europe and Others. And that is interesting challenge for Europe, not purge it of all its outer affiliations and connections in order to try to turn it into some pure new thing” [3, p. 385]. Yes, civil education and attempts of its enriching by multicultural elements are always close related with course of current state policy, ideologies and social conflicts. Conflict occurs usually from reluctance to understand preconditions and real reasons of behavior of its participants. Thus, in result we have violence.

Today we became witnesses how religion is used in public policy and so-called “soft power” - strategies of manipulation by public opinion in Europe, USA and Middle East. Demonization of Islam, for example, allows use of ethical groups with Muslim background (Bosnia and Serbia, Tatars in Crimea) as subjects in dirty political games. There are a lot of pseudo-Islamic radical groups such as “Hizb-at-Tahrir”, “Muslim Brotherhood”, “Ishid” (operate in cities near Iraqi -Turkish border) and other Wahhabists sects who desire to escalate conflicts from local into regional or global level. Radicals have only one goal - to destroy civil state (it doesn’t meter Muslim or non-Muslim is this civil state) for establishment of so-called “Caliphate” a state of terror that doesn’t have any coherence with historical form of Caliphate and religion of Prophet Muhammad. Such groups use not only open democratic dialogue for communication with state authorities: they have excellent toolkit of public diplomacy instruments (including bribery), well-organized network of pulpits around the non-Muslim countries and financial support from centers in Arab World [4].

How we can prevent this inevitable evil? There are not simple answers on this question and philosophy with its multiple research fields and interdisciplinary character allows us to use different research methods and generate unique methodology to find clear and simple answers to sophisticated questions. Nowadays we have opportunities to interact with people of different ethnic and cultural backgrounds. Contemporary communication technologies and mass-media allows us to communicate and to study about other cultures in the comfort of our living room, modern transportation system has enabled people to travel or to migrate from one country to another.

Most of migrants from East consider that western democracies are particularly attractive destinations for many war refugees and those escaping from oppressive regimes as well as looking for better economic opportunities. Ideas of freedom and liberal democracy were very appealing to different groups of migrants, but many of them soon discover that democracy does not translate into equality for people from all ethnic or racial backgrounds other than those who are from dominant culture. The quest of education and opportunities that can result from a good education also draws many students to study in Western universities believed to provide better quality education and opportunities for learning.

We live in globalized world and in multicultural societies where states try to preserve unique cultural identities and at the same time study to understand and respect other cultures became important issues in contemporary time to prepare next generation for the challenges of globalization. Process of mixing cultures is already happening around the world but this has not necessarily led to respect of other cultures or tolerance among people of different backgrounds. In the western countries number of new immigrants has increased parallel with number of racial harassment and intolerance of minority groups in higher school and college campuses. The social organization of educational process such as racially identifiable grouping in the classroom in the sport teams and academic track placement of students limit interactions among racially and ethnically different students and perpetuate racial prejudice and hatred among them [5, p. 1-3]. As solution for such situation was created and developed innovative approach of “cultural brokerage” build on idea of intercultural mediation and lifelong learning.

Cultural brokers were usually represented in anthropology as change agents working between different strata of society. Over time their role and activity context have changed but idea was applied in different societies. Introduced by Paine in 1971 middleman model, demonstrates to us evolution of cultural broker idea. Cultural broker is the change agent, the go-between a mediator; however in modern trends particularly in sphere of education he melds both roles. Teacher is cultural broker enacting positive changes (for example student’s learning) while at the same time mediating or negotiating with his students about how this occur in their classroom.

Cultural brokerage is useful when we deal with cross-cultural situations in education and particularly in indigenous education. Cultural broker could be employee working on behalf of an institution rather than an individual patron or institutional patron. In education this institutional patron is ministry of education, local educational authority or school or some combination of them. Teacher as cultural broker should have interest in other culture and openness to others, and teachers can acknowledge this by being inclusive of the other culture in their teaching. Sometimes desire for power is identified also in the literature, but it is better interpreted for teachers as exercising their power responsibility [6, p. 49-50]. Often idea of cultural brokerage as one of concepts of multicultural education is introduced as reformist movement that makes attempts to alter educational institutions so that all students regardless of race, social class or family background have equal opportunities to study and to empower students by teaching them to critically analyze complex issues from variety of cultural perspectives so that they have ability to function better in global society. Multicultural education mostly based on democratic values and beliefs in that it seeks to foster cultural pluralism within a culturally diverse society [5, p. 23].

Returning to migrants from East and such aspect as religion diversity close related with self identity and adaptation to new social environment we need to discuss role of religion, spiritual and cultural heritage in teaching and education. Religion and education are intertwined in more than one way in accompanying their respective objectives even though their projected goals may seem to differ considerably. Historic world religions as well as the enterprise of education are neither natural nor apolitical. Both in varying degrees are shaped by the values, methods /practices, interests and goals of their promoters and sponsors. Like a subject matter of education, contents, values and practices of a given religion are taught and transmitted from generation to generation by making use of pedagogical tools and methods chosen by its promoters. At the same time insights gained from religions and the knowledge acquired education has tremendous potential of germinating new positive values depending on the creativity and integrity of their adherents and recipients.

While religions and the task of education have the primary goal of imparting knowledge, information, beliefs and practices to their adherents and students, their larger goal is the well-being of the recipients and their community and threw them the well-being of the humanity and whole of creation. When individuals are educated, the assumption is that they will in turn become souses of enrichment to their respective communities and to society at large. Often such goals may not be apparent and well pronounced to mere training in one's tradition. At the same time education is not just imparting knowledge of the subject that is taught. The implications of these, religious and secular knowledge for one's engagement in the larger society needed to be carefully discerned as part of teaching /learning. The present reality of greater interdependence and interconnectedness of humanity demands this for ensuring quality of life for all.

The religious founders and their immediate followers were often great educators. The faith they wished to promote would not have survived without their charismatic leadership and leaving behind a community with a commitment to transmit the faith through rites, rituals, customs, institutions, teachings and appropriate pedagogical arrangements. In fact in the early stages of human history education both religious and others were imparted in religious communities, institutions and worship centers like temples, cathedrals, mosques, teke and continuous even today in some circumstances. Religious communities and schools were often pioneers in the establishment of public educational facilities like schools, colleges and universities.

Today there are a lot of Islamic educative institutions around the world who represent different religious convictions and points of view on current cultural and political changes in contemporary world. Image of Islamic education usually based on presupposition that education is a branch of human empirical sciences. Basic elements of Islamic education (separate from civic education in

western countries and former Post-Soviet area) are knowledge, selection and action [7, p. 71]. Taking into consideration political transformations in non-western societies we can characterize them as sophisticated and complex challenges. According to Shmuel Eisenstadt notes that contemporary world is space in which modernity and modernization, new technologies, various forms of economic development and institutional design, modern political ideologies and forms of political protest and participation define its main features. Nevertheless the majority of modernization features which were created in the West and gained distribution in the world during the first wave of globalization became nowadays a dilemma of “modernization” concept evaluation. Also this dilemma caused in which measure various modern societies move in general direction and/or the directions, whether there are all of them more similar each other. Therefore in these societies the main model of the territorial state and later model of the state nation was adapted, based on symbols and achievements of the West and as also loan of its sociopolitical institutes. Collision of the present and non-western societies initiated long-term process of transformation of bases, symbols and institutes, having provoked the conflict between distribution of the western economic, technological and military domination, historical types of cultural and institutional bases of non-western societies [8, p. 14-15].

Elements of religious education are often incorporated into structures of civic multicultural education in forms of ethical, aesthetic and philosophical courses. The main ideas of such courses are: to discover and represent constant and variable elements of ethical norms in different religions; to propose strategies and methods of mediation current conflicts in different parts of world like Egypt, Livia, Syria and Ukraine; to prevent penetration and spreading influence of Islamists and other radicals on public sphere and state policy. Cross-cultural communication became essential idea of numerous national (sponsored by local governments) and international academic research and exchange programs such as: Erasmus, Erasmus+, Farabi and Mevlana, Horizon, international summer schools and seminars, long-term internships that allow to students and teachers to enrich their knowledge and cultural competences for fostering dialogue with representatives of other cultures and religions.

Usually dealing with ethics and ethical systems we are faced with challenges that are different from other academic areas. In Western philosophy communication is defined as essential part of objective reality that bases on focused coherent symbolic processes and dialogue. During our life we can enter into or join into various ethical systems or communities, and find out that ethics as like as value-systems are generated and implemented in multiplicity of lifestyles and subcultures. So why we try to focus on cultural, social and individual factors that can be identified as parts of extant systems. In other words we focus on dynamic processes that caused creating, building, maintaining, deconstructing, rethinking

and even destroying systems of values and ethics. Those who study communication should be careful in dealing with different kinds of ethical and value systems because this research activity needs to be systematically and critically revised, sometimes performed with accent on culture areas regarding multiplicity of its intercultural and international aspects. But in the same time we can agree with words of Fred L. Cashmir that “communication scholars surely have an important role because they focus on the ongoing, emerging symbolic process between people who aspire to build their future together” [9, p. 1-5]. That is why issues related with transformation of national paradigms of higher school education are close related with multicultural and international aspects of education and should be discussed and more deeply analyzed within comparative perspective in our further researches.

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### CONTEMPORARY CONCEPT OF MULTICULTURAL EDUCATION

Article is devoted to philosophical interpretation and critical rethinking of multicultural education concept. In the article are observed cultural, political, ideological aspects of multicultural education in Western and in Eastern countries considering diametrically opposite points of view represented by followers of eurocentrism and orientalism in their eternal antagonistic dispute.

**Keywords:** multicultural education, orientalism, national paradigm of higher education, cross-cultural education, cultural broker.

## **СОВРЕМЕННАЯ КОНЦЕПЦИЯ МУЛЬТИКУЛЬТУРНОГО ОБРАЗОВАНИЯ**

Статья посвящена философской интерпретации и критическому переосмыслению концепции мультикультурного образования. В статье рассмотрены культурные, политические, идеологические аспекты мультикультурного образования в западных и восточных странах с учетом диаметрально противоположных взглядов приверженцев евроцентризма и ориентализма, представленных в их бесконечном антагонистическом диспуте.

*Ключевые слова:* мультикультурное образование, ориентализм, национальная парадигма высшего образования, кросс-культурное образование, культурный брокер.

## **СУЧАСНА КОНЦЕПЦІЯ МУЛЬТИКУЛЬТУРНОЇ ОСВІТИ**

Стаття присвячена філософській інтерпретації та критичному переосмисленню концепції мультикультурної освіти. У статті розглянуті культурні, політичні, ідеологічні аспекти мультикультурної освіти у західних та східних країнах з урахуванням діаметрально протилежних поглядів послідовників евроцентризму та орієнталізму, представлених у їх нескінченному антагоністичному диспуті.

*Ключові слова:* мультикультурна освіта, орієнталізм, національна парадигма вищої освіти, кросс-культурна освіта, культурний брокер.

*Стаття надійшла до редакції 06.04.15*

**УДК 378.1 (574.21)**

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## **ОПЫТ УНИВЕРСИТЕТА И ТЕНДЕНЦИИ МЕЖДУНАРОДНОГО СОТРУДНИЧЕСТВА**

Вхождение Казахстана в мировое образовательное пространство ставит страну перед необходимостью развития международного сотрудничества в сфере высшего образования. Это связано с переходом на новую модель национальной системы образования, которая наряду с отечественной системой образования учитывает общемировые тенденции его развития. Интеграция системы высшего образования страны в мировое образовательное пространство является одним из главных стратегических направлений. Как отметил Президент страны Н. А. Назарбаев в Послании народу Казахстана: «мы вполне можем активно участвовать в масштабных международных научно-исследовательских проектах. Это даст нам возможность интегрировать усилия наших ученых с зарубежным научно-исследовательским сообществом по стратегическим