

**Exploring Kazak Language Teacher Educators' Curriculum Ideologies and Lived
Experiences: A Third Space Perspective**

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This letter now confirms that your research project titled: **Exploring Kazak Language Teacher Educators' Curriculum Ideologies and Lived Experiences: A Third Space Perspective** has been approved by the Graduate School of Education Ethics Committee of Nazarbayev University.

You may proceed with contacting your preferred research site and commencing your participant recruitment strategy.

Yours sincerely,

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Abstract

Exploring Kazakh Language Teacher Educators' Curriculum Ideologies and Lived Experiences: A Third Space Perspective

This phenomenological study investigates Kazakh language teacher educators' curriculum ideologies and lived experiences through a third-space lens in the context of educational reforms in Kazakhstan. It aims to uncover how these educators navigate changes imposed by the updated curriculum and the implications of these changes for Kazakh language education. The study employs three research instruments—multimodal interviews, the art-based research tool "significant circles," and semi-structured interviews with image cards—to gather rich qualitative data from five experienced teacher educators. The findings reveal that the updated curriculum profoundly influences educators' practices and ideologies, often generating a complex interplay between traditional Soviet teaching methodologies and modern, learner-centered approaches. Despite these challenges, a third space emerges where educators negotiate and hybridize these influences, fostering innovative pedagogies that integrate local knowledge with global educational standards. Embracing this third space can lead to more culturally and contextually relevant teaching strategies, potentially shaping the future of language education in Kazakhstan. This study contributes to the broader discourse on curriculum ideologies in post-Soviet contexts, highlighting the pivotal role of teacher educators in bridging curriculum reforms and practice. It calls for reforms that support educators' transition towards hybrid practices, thereby enriching the educational landscape.

Keywords: Kazakh language education, curriculum ideologies, phenomenology, updated curriculum, third space theory, teacher educators.

Аңдатпа

Педагогикалық факультет оқытушыларының Қазақ тілі мұғалімдерін даярлау бойынша оқу бағдарламаларының идеологиясын және өмірлік тәжірибесін

зерделеу: үшінші кеңістіктен көзқарас

Бұл феноменологиялық зерттеу оқу бағдарламаларының идеологиясын және педагогика факультеттері оқытушыларының Қазақстандағы білім беру реформалары контекстінде қазақ тілі мұғалімдерін даярлау жөніндегі өмірлік тәжірибесін қарастырады. Зерттеудің мақсаты - бұл оқытушылардың жаңартылған оқу бағдарламасынан туындаған өзгерістерге қалай бағдарланатынын және осы өзгерістердің қазақ тілін қалыптастыру үшін салдарын анықтау. Зерттеу бес тәжірибелі педагогикалық факультет оқытушыларынан ауқымды сапалы деректерді жинау үшін, үш зерттеу құралын қолданды — мультимодальды сауалнамалар, "мағыналы шеңберлер" шығармашылық зерттеу құралы және жартылай құрылымдалған кескін карталарымен сұхбаттар. Зерттеу нәтижелері көрсеткендей, жаңартылған оқу бағдарламасы оқытушылардың практикасы мен идеологиясына терең әсер етеді, көбінесе дәстүрлі кеңестік оқыту әдістері мен студенттерге бағытталған заманауи тәсілдер арасында күрделі өзара әрекеттесу жасайды. Осы қиындықтарға қарамастан, үшінші кеңістік пайда болады, онда мұғалімдер жергілікті білімді әлемдік білім беру стандарттарымен біріктіретін инновациялық педагогикалық тәсілдерді дамыта отырып, осы әсерлерді талқылайды және біріктіреді. Осы үшінші кеңістікті пайдалану Қазақстандағы тілдік білім берудің болашағын әлеуетті айқындайтын мәдени және контекстік тұрғыдан неғұрлым өзекті оқыту стратегияларын әзірлеуге әкелуі мүмкін. Бұл зерттеу посткеңестік контексте оқу бағдарламаларының идеологиясын кеңірек талқылауға ықпал етеді, педагогикалық факультет оқытушыларының реформалар мен практикалық іс-шаралардағы негізгі рөлін атап көрсетеді. Бұл мұғалімдердің гибриді

тәжірибеге көшуін қолдайтын реформаларды қажет етеді, осылайша білім беру ландшафтын байытады.

Түйін сөздер: қазақ тілі, оқу жоспарының идеологиясы, феноменология, жаңартылған оқу жоспары, үшінші кеңістік теориясы, педагогика факультеттерінің оқытушылары

Аннотация

Изучение идеологий учебных программ и жизненного опыта преподавателей педагогических факультетов по подготовке учителей казахского языка: взгляд из третьего пространства

Это феноменологическое исследование рассматривает идеологию учебных программ и жизненный опыт преподавателей педагогических факультетов по подготовке учителей казахского языка в контексте образовательных реформ в Казахстане. Цель исследования - выяснить, как эти преподаватели ориентируются на изменения, вызванные обновленной учебной программой, и последствия этих изменений для образования казахского языка. В исследовании использовались три исследовательских инструмента — мультимодальные анкеты, креативный исследовательский инструмент "значимые круги" и полуструктурированные интервью с карточками-изображениями — для сбора обширных качественных данных от пяти опытных преподавателей педагогических факультетов. Результаты исследования показывают, что обновленная учебная программа оказывает глубокое влияние на практику и идеологию преподавателей, часто создавая сложное взаимодействие между традиционными советскими методиками преподавания и современными подходами, ориентированными на учащихся. Несмотря на эти трудности, появляется третье пространство, где педагоги обсуждают и объединяют эти влияния, развивая инновационные педагогические подходы, которые интегрируют местные знания с мировыми образовательными стандартами. Использование этого третьего пространства может привести к разработке более актуальных с культурной и контекстуальной точек зрения стратегий обучения, потенциально определяющих будущее языкового образования в Казахстане. Это исследование способствует более широкому обсуждению идеологии учебных программ в постсоветском контексте, подчеркивая ключевую роль

преподавателей педагогических факультетов в проведении реформ и практической деятельности. Это требует реформ, которые поддержат переход педагогов к гибридным практикам, тем самым обогатив образовательный ландшафт.

Ключевые слова: образование на казахском языке, идеология учебного плана, феноменология, обновленный учебный план, теория третьего пространства, педагоги педагогических факультетов

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Chapter 1. Introduction

In recent years, Kazakhstan has witnessed a concerted effort by the state to modernize its educational system in alignment with Western principles. This endeavor reflects a broader political and societal aspiration to revitalize the Kazakh language and reaffirm cultural identity while embracing global educational standards. Central to the language and educational reform are the practices of Kazakh language teacher educators tasked with imparting or socializing pre-service teachers to adopt modern language pedagogies, which could prioritize the scaffolding of Kazakh linguistic proficiency and cultural ideologies. Amidst these transformations, the ideologies underpinning the curriculum practices of Kazakh language teacher trainers still need to be explored. For this reason, this study focuses on Kazakh language teacher educators' lived experiences because, in educational reform, stakeholders' beliefs and ideologies are anything but impartial, neutral, or straightforward (Schiro, 2013; Su, 2012). In fact, their ideologies or beliefs are often exacerbated by policies borrowed from other developed contexts, causing misalignment with stakeholders' existing beliefs and values regarding language teaching, learning, and assessment (Tanrıverdi & Apak, 2014). Thus, teacher educators' ideologies play a crucial role in shaping their teacher training practices, which are visible in their decisions related to content, pedagogy, instructional methods, teacher-student interactions, and assessments (Borg, 2001; Campbell et al., 2004; Cantu, 2001; Pajares, 1992; Shulman, 1987). Consequently, curriculum borrowing, as part of state-mandated reforms, can create significant challenges when there is a disconnect between the ideologies embedded in borrowed policies and teachers' curriculum ideologies about language education (Clement, 2014).

Numerous studies have investigated the perspectives of in-service and pre-service teachers in different educational contexts, providing valuable insights into the influence of

teachers' beliefs on their instructional approaches, classroom management, and pedagogical reasoning (e.g., Clement, 2014; Tanrıverdi & Apak, 2014). For example, Gelmez and Can (2020) explored how schoolteachers' ideologies about their own pedagogy and learning affect their instructional methods during educational reforms. The results revealed a nuanced relationship between teachers' beliefs and their classroom practices: while some teachers effectively adapted their teaching to mirror the values of the educational reform, others found it more difficult to do so due to their entrenched ideologies that conflicted with the reform's curriculum goals. Kuzborska (2011) found that teachers' beliefs shaped during university-based training programs contribute to their language pedagogy and assessment practices. Thus, teacher educators' practices often socialize pre-service teachers to adopt the beliefs and teaching methods that they demonstrate during teacher training. Many studies show how language teachers' beliefs are shaped by their school language learning experiences, cultural backgrounds, professional training, and expectations and norms within their educational institutions and communities (Banegas, 2022; Tanrıverdi & Apak, 2014). For example, most research reveals that if teachers' own language learning experience consisted of decontextualized grammar drills, they most often value similar pedagogies that draw on textbooks, and rule-based and teacher-centered language pedagogy (Algozzine et al., 2012; Yook, 2010). However, there has been limited research on teacher educators' beliefs, especially regarding their perspectives, orientations, and lived experiences of language learning.

Teacher educators play a pivotal role in shaping pre-service teachers' perceptions and approaches to language because their beliefs influence whether student teachers view different linguistic repertoires as a problem, an inherent right, or a valuable resource in their pedagogy (Ruiz, 1984). More importantly, if teacher educators' beliefs or ideologies diverge from official language policies, it can lead to tensions and conflicts in how they

train future teachers about the role, status, and use of different languages in their pedagogies (Tollefson, 2013). Notably, much of the research on language education reforms tends to draw on deficit discourses and binary views about teacher capabilities and what teachers can or cannot do, often ignoring stakeholders' "linguistic and cultural backgrounds, their pedagogical histories, and epistemological viewpoints" (Bedeker et al., 2023, p. 2). Consequently, to shift from binary views about teacher educators' challenges or the policy-practice divide, this study draws on a postcolonial third space perspective to bring local funds knowledge and modernization discourse in language education reform into dialogue with each other to explore emerging social practices in Kazakh language teacher training.

The concept of the third space, derived from post-colonial studies, offers an alternative lens emphasizing the hybrid and in-between space where teacher educators mediate between global influences and their local realities and practices (Bhabha, 1994; Soja, 1996). Thus, exploring the third space as a dynamic space of negotiation, adaptation, resistance, and hybridization enables a better understanding of how educators navigate global pedagogical influences and state-mandated changes. It recognizes the importance of the funds of knowledge that teachers bring into their practice, such as historically and culturally accumulated knowledge (Banegas, 2022; Bedeker et al., 2023; Bedeker & Kerimkulova, 2023). To reveal or engage with the third space, a phenomenological approach is often helpful because it can reveal the lived experiences, beliefs, practices, and views of Kazakh language teacher educators and how teacher educators perceive, navigate, and apply state-mandated changes (Burke & Christenson, 2019; Creswell, 2013; Patton, 2015).

1.1 Background Information

Language education in Kazakhstan has undergone significant transformations over the years due to political objectives to boost the country's global competitiveness and recognition; in particular, language has become a critical political and economic tool for achieving national ambitions (MoES, 2020). In 2007, then president Nazarbayev of Kazakhstan initiated a trilingual policy promoting Kazakh, Russian, and English (MoES, 2015; Karabassova, 2020). This linguistic policy resulted in schools offering instruction in Kazakh, Russian, a combination of both, or English as a medium of instruction (EMI). These changes in education and language policy profoundly have impacted classroom practices and the beliefs, perspectives, and attitudes of teacher educators responsible for preparing future language teachers. As a result, despite being excluded from education and policy reform at the school level, they have inevitably compelled Kazakh language teacher educators to reassess and adapt their training approaches to ensure alignment with emerging national standards and practices.

Since the State Program for Educational Development (SPED) 2011–2020 was implemented, a critical focus of teacher education reforms has been disseminating best practices from Nazarbayev Intellectual Schools (NIS) to all secondary schools nationwide. As part of this initiative, fourteen Centers of Excellence (CoE) were established under the guidance of NIS, in collaboration with Cambridge University Faculty of Education and Cambridge International Examinations, to facilitate teacher professional development and trainer accreditation (MoES, 2012; Tastanbekova, 2019; Turner et al., 2014). Subsequently, in 2012, these CoEs adopted a three-level in-service teacher training program called the cascade model to internationalize mainstream education (Turner et al., 2014). Despite these efforts, challenges persist in program execution, including capacity

issues within the CoEs and discrepancies in achieving the program's goals (Fimyar & Kurakbayev, 2016).

Another significant change was the restructuring of teacher training programs between 2001 and 2010 to align with pressure among higher education institutions for academic autonomy, which reduced the number of classes focusing on theory and practice in pedagogy and psychology, which were previously seen as necessary for preparing highly skilled teachers (Akhmetova, 2002; Tastanbekova, 2019). However, this autonomy has led to problems, such as limiting faculty inventiveness in curriculum development due to a lack of expertise and the low status of the academic profession (Sagintayeva & Kurakbayev, 2015). Furthermore, the reform resulted in the introduction of three new courses, Professional Kazakh Language, Professional Russian Language, and Professionally Oriented Foreign (English) Language. This was a response to prepare trilingual teachers following the SPED (2011- 2020) and to align higher education curricula with international standards (Tastanbekova, 2019). Furthermore, SPED (2005-2010) marked a pivotal moment in higher education, emphasizing a shift from standards-based to credit-based systems and a competence-driven curriculum, a move mirroring the global influences of the Bologna Process framework (Bischof, 2018). This transformation resulted in various challenges, such as integrating a credit system without adapting the curriculum content and faculty struggling to implement student-centered learning (Tampayeva, 2016). However, these studies have primarily focused on reporting the surface-level challenges (a binary view) of implementation, with limited critical engagement with the ideologies underpinning Western systems and their impact on the complex linguistic, cultural, and educational landscape (Banegas, 2022).

While the broader Kazakhstani education system has experienced significant transformations, the specific context of teacher education, especially for Kazakh language,

requires further investigation. These reforms have affected various levels of teacher education, including secondary vocational education (pedagogical colleges), higher education, and in-service teacher training institutes (Tastanbekova, 2019). The motivation of faculty members and teachers has become a common concern, reflecting the need for a more comprehensive and inclusive understanding of pre-service teacher education preparation, especially in Kazakh language teacher training (Aimaganbetova et al., 2020). Notably, research studies have predominantly focused on English language-related topics, including EMI, internationalization of higher education, and trilingual education policy implementation in schools (e.g., Karabasova, 2020; Tajik et al., 2023). However, there needs to be more research on languages other than English (LOTE) and Kazakh language teacher educators' curriculum ideologies and how they have shaped their teacher training practices since the modernization of the Kazakhstani education system. That is, teacher educators' curriculum ideologies, visible in their language learning and teaching practices, still need to be explored in Central Asia.

Kazakhstan presents a unique context where Kazakh language teacher educators play a critical role. The State Program for the Implementation of Language Policy in the Republic of Kazakhstan for 2020-2025 and the Conception of Language Policy Development in the Republic of Kazakhstan 2023-2029 outline the key priorities for modernizing the Kazakh language. These include various goals, such as contributing to the Latinization of the Kazakh alphabet, advancing research, improving Kazakh language pedagogy based on Western standards, promoting the broader political goal of preserving national identity, and cultivating a young generation with fluent communicative skills in Kazakh (Zhanbyrbayeva, 2021). There is a clear research gap in trilingual education, particularly in understanding the intricate connection between the philosophical underpinnings of educational and language reforms and Kazakh language teacher

educators' curriculum ideologies. Their beliefs and ideologies wield considerable influence over the aims and objectives of Kazakh language learning, the roles ascribed to learners and educators, and the decisions about what and how to teach. The present study will contribute to bridging this research gap because it can reveal the state of Kazakh language education after education reform.

1.2 Statement of the Problem

The introduction of significant educational reforms, state programs, and language policies, notably the trilingual language policy, reflects the strategic development of linguistic capital to boost the nation's global competitiveness (MoES, 2007; 2015; 2023). In particular, these initiatives highlight the critical role of language education in modernizing the Kazakh language. While there has been extensive research on language education in Kazakhstan, almost all have focused on English, investigating perspectives of Science, Technology, Engineering and Mathematics (STEM) teachers in implementing and navigating Content and Language Integrated Learning (CLIL) in schools (Bedeker et al., 2023; Karabassova, 2018; 2020), challenges of implementing EMI in higher education (Kerimkulova et al., 2023), and attitudes of students and instructors towards EMI (Tajik, 2022). Existing studies on Russian and Kazakh language education have addressed students' language preferences and linguistic capital (Smagulova, 2019), teaching the Kazakh language as L2 (Zhalgaspayev, 2021), pre-service teachers' language ideologies (Serikkaliyev, 2023), and teacher beliefs about the updated curriculum (Askargali, 2022).

However, a critical gap exists in understanding how Kazakh language teacher educators navigate the updated curriculum. This lack of understanding can hide potential difficulties they face in navigating the changes, potentially jeopardizing the quality of teacher preparation and perpetuating ineffective language education practices. Thus, it is essential to explore the role of Kazakh language teacher educators' curriculum ideologies

in shaping the future of language education in Kazakhstan, as a lack of understanding of this role can make it challenging to achieve goals related to Kazakh language modernization and strengthening national identity. Such a research shift to the Kazakh language is critical because it can provide crucial insights into how teacher educators' ideologies shape pre-service Kazakh language teachers' navigation of the changing linguistic and pedagogical landscape. It can also reveal how the updated curriculum and trilingual policy are enacted, resisted, and transformed in teacher educators' practices and lived realities.

1.3 Purpose of the Study

Numerous studies on teacher educators' beliefs have highlighted the advantages of exploring these, particularly in fostering self-reflection to improve instructional strategies, enhanced communication with pre-service teachers, and a more effective teacher preparation process (e.g., Reynolds et al., 2022; Peercy et al., 2019; Banegas, 2016; 2022). While insightful, these studies have predominantly focused on English language education and navigating the theory-practice divide. In contrast, the beliefs and lived experiences of language teacher educators in the Kazakhstani context remain largely unexplored. Accordingly, this phenomenological study aims to explore Kazakh language teacher educators' lived experiences and curriculum ideologies through a third space lens. By drawing on a third space perspective, the study seeks to examine teacher trainers' lived experiences and curriculum ideologies to shed light on the intersection between global and local philosophies visible in Kazakh language teacher education and how it potentially creates a space for new thinking and meaning to emerge (Bhabha, 1994).

1.4 Research Questions

The study aims to address the following main research question:

How does the updated curriculum influence the curriculum ideologies and lived experiences of Kazakh language teacher educators, and what implications does this have for Kazakh language education?

In doing so, I address the following two sub-questions:

1. What are the lived experiences of Kazakh language teacher educators in navigating the updated curriculum?
2. What curriculum ideologies underpin Kazakh language teacher educators' lived experiences?

1.5 Significance of the Study

This study is significant for several reasons. First, it offers a unique opportunity to explore the beliefs and values (ideologies) underpinning Kazakh language teacher educators' navigation of the updated curriculum in Kazakhstan. This exploration into their underlying assumptions and curriculum ideologies, which influence their approaches to language education, is crucial given the pivotal role these educators play in transmitting the updated curriculum requirements to future language teachers (Banegas, 2022; Darling-Hammond & Bransford, 2005; Yuan, 2017). Thus, it can potentially impact the development of Kazakh language education and teacher training programs. By exploring the curriculum ideologies of Kazakh teacher educators, the study can offer valuable insights for curriculum developers and policymakers. For example, the study can reveal how Kazakh language teacher educators simultaneously navigate local and global complexities. It can also demonstrate the importance of creating professional development spaces that promote critical reflection. Such spaces can bring teacher educators' pedagogical and linguistic ideologies to the surface and explore the potential to merge local and global influences to inform the development of a unique Kazakh language teacher training system.

Second, this research has theoretical significance because the third space lens has not been much applied in Central Asia, as this research contributes to only two studies conducted by Bedeker et al. (2023) and Bedeker and Kerimkulova (2023). Thus, the study contributes to bringing Kazakh teacher educators lived experiences and local voices in from the margins (Santos, 2014), thereby responding to Gupta's call (2020) for post-colonial professional development programs that bring local and global knowledge into dialogue with each other. In addition, the third space lens can contribute to new conversations about the geopolitics of knowledge (Mignolo, 2002) for Kazakh scholars to consider the borderlands between different knowledge systems, the hybrid nature of knowledge production, and how dominant knowledge systems can suppress alternative perspectives. As a result, it can contribute to robust and critical post-colonial research that values the local while acknowledging the relevance of global ways of doing (Hwami, 2024).

Lastly, this study is methodologically significant because it included art-based research "to provide with evocative access to multiple meanings, interpretations and voices associated with lived diversity and complexity" (Bagley & Castro-Salazar, 2012, p. 241) that differ from traditional verbal and written forms (Baerg, 2003). It foregrounds the importance of methodological diversity and the inclusion of marginalized voices in research, particularly within post-colonial perspectives. Additionally, such approaches support post-colonial lenses because of their potential to include marginalized voices that may be overlooked when applying more traditional research approaches (Leavy, 2017). Consequently, it can provide alternative ways of expressing the trajectory of Kazakh language education because it can give voice to individuals and communities whose perspectives are often underrepresented or excluded in language policy and educational reform goals.

1.6 Definitions of Key Terms

Curriculum can be defined as a complex and contested concept encompassing various perspectives. Its definition can range from a narrow view focused on predetermined content (Rydchecenko, 2021) to a broader understanding of a dynamic, collaborative process where all educational stakeholders contribute and influence each other's ideas about student learning (Su, 2012).

Curriculum ideologies are sets of beliefs that influence educational policies, curriculum design, and classroom practices. These beliefs include both macro (national, societal) and micro (teacher) levels, shaping decisions about what knowledge is valued, how it is taught, and how students experience education (Schiro, 2013; Rafzar, 2012). This dual focus allows for a comprehensive understanding of how broader societal beliefs and individual teacher beliefs interact to shape language education in Kazakhstan.

Teacher educators' ideology refers to their beliefs and values shaped by their school language learning experiences, cultural backgrounds, professional training, and expectations and norms within their educational institutions and communities. Thus, their beliefs and values (ideologies) can be aligned or misaligned with new educational reforms (Banegas, 2022; Tanrıverdi & Apak, 2014).

Third space theory is a critical theoretical framework that challenges the construction of colonial binaries, such as the supremacy of Western practices, while othering non-Western practices as inferior and backward. This theory allows for the hybridization of cultural, linguistic, and ideological dimensions. Thus, the third space argues for creation of new inclusive identities and voices where Western and other can co-exist to create new identities and ways of knowing, where cultural elements can be negotiated, and new meanings can emerge (Bhabha, 1994).

Hybridity is integral to Bhabha's (1994) third space theory. It is a process of dynamic cultural mixing in the in-between space, where diverse cultural elements interact, negotiate, and combine to form new identities, understandings, and expressions (Bhabha, 1994).

1.7 Chapter Outline

This thesis consists of six chapters. The first chapter provided the background information, the purpose of the study, the research problem, the research questions, and the significance of the study. The second chapter presents a literature review and theoretical framework. The third chapter describes and justifies the research methodology, data collection, data analysis procedures, and ethical considerations. The fourth chapter presents the findings. The fifth chapter discusses the results. The sixth chapter presents the study's conclusion with a summary of key findings, limitations, recommendations, and implications of the research.

Chapter 2. Literature Review

In this study, I use the third space lens to understand the lived experiences and curriculum ideologies of Kazakh language teacher educators in navigating the updated national curriculum. The previous chapter provided the background information, the purpose of the study, the research problem, the research questions, and the significance of the study. In this chapter, I first present a literature review on the development of language policy in Kazakhstan and its impact on educational changes and language education. I then review literature on education reform and teacher education in Kazakhstan, focusing on the complexities, challenges and the ideological implications underpinning the old and updated curriculum. In addition, I focus on the implications of curriculum ideologies in the language education. Finally, I introduce the third space theory, which serves as the theoretical framework for exploring the lived experiences and curriculum ideologies of Kazakh language teacher educators.

2.1 Language Policy in Kazakhstan

Language policy in Kazakhstan is an essential political tool in developing national statehood, identity, and unity, significantly impacting various sectors, especially education and language instruction (Smagulova, 2008; 2023). The current language policy in Kazakhstan dates back to the Soviet era, notably shaped by the pivotal 1989 Law “On Languages of the Kazakh SSR,” which established Kazakh as the state language and Russian for interethnic communication, reflecting the compromise reached through public discussions (Fierman, 1998). The aim was to revitalize and preserve the Kazakh language, which was of concern to the minority titular Kazakh population due to Russian language policies (Fierman, 1988; Smagulova, 2008; Ten, 2024). Meanwhile, the more dominant Russian population advocated against restricting the use of Russian and for officially granting both languages legal status (Ten, 2024).

Following the Independence of Kazakhstan, the 1993 and 1995 Constitutions granted the Russian language official status alongside Kazakh, leading to new debates and controversies over the roles and use of languages. These discussions often centered on the mandate for Kazakh language proficiency, reflecting concerns about the risks of its extinction and revival and a decreased tolerance for language compromises guided by the previous law (Fierman, 1998; Ten, 2024). However, the status of the Kazakh language gained more prominence and was further strengthened in the 1997 law “on Languages in the Republic of Kazakhstan.” While this legislation continued to support the equal use of Kazakh and Russian languages, its primary focus was elevating the status of the Kazakh language, accompanied by introducing various language policy initiatives.

Accordingly, during the next post-independence decade (1990-2010), then President Nursultan Nazarbayev introduced several programs to develop and support language use, notably the State Program for the Development and Functioning of Languages in the Republic of Kazakhstan for 2011-2020, which emphasized enhancing Kazakh language education at all levels (Nazarbayev, 2011). Although this program did not explicitly seek to diminish the dominance of the Russian language, a significant emphasis on Kazakh language development reflected the goals of elevating the status of the Kazakh language compared to the more dominant Russian language.

However, in Kazakhstan, maintaining interethnic harmony, stability, and tolerance amid its diverse ethnic population held significant political importance (Smagulova, 2008; Ten, 2024). Thus, the country adopted a multilingual policy to strengthen national unity by prioritizing the Kazakh language while preserving the bilingualism of Russian and Kazakh (Abiyeva, 2012; Reagan, 2019). The overarching goal was to establish a “harmonious language policy ensuring the full-scale functioning of the state language as a crucial factor in strengthening national unity while preserving the languages of all ethnic groups living in

Kazakhstan” (Nazarbayev, 2011 pos. 42;8). Moreover, the government's aspiration to position Kazakhstan as a competitive country in regional and global markets prompted the introduction of English into the multilingual landscape through the Trinity of Languages project launched in 2007, which recognizes English as pivotal for global economic integration (Tlepbergen et al., 2023).

While the same multilingual trajectory remained, the government introduced notable changes to strengthen the Kazakh language. For example, the State Program for the Development and Functioning of Languages in the Republic of Kazakhstan for 2011-2020 and the recent Conception of Language Policy Development in the Republic of Kazakhstan 2023-2029 both emphasize elevating the Kazakh language through modernizing its writing system (see Table 1). These documents also recognize the need for a more unified Kazakh language pedagogy and call for its development along with improving educational materials, teacher training, and the quality of language instruction (Government of the Republic of Kazakhstan, 2023). Additionally, they propose updating educational programs for Languages and Literature, and Teacher Training in Languages and Literature, in higher education and postgraduate education organizations to align with new professional standards (Government of the Republic of Kazakhstan, 2023).

Table 1*Comparison of Language Policy Initiatives*

Features	Document 1	Document 2
Document title	State Program for the Development and Functioning of Languages in the Republic of Kazakhstan for 2011-2020	The Conception of Language Policy Development in the Republic of Kazakhstan 2023-2029
Overall goals	Promote the Kazakh language, maintain the Russian language, and introduce English	Modernize the Kazakh language
Focus areas in Kazakh language	Improve teaching methodology, increase prestige and demand, and improve lexicon and language culture	Improve teaching methods to increase Kazakh language proficiency in all domains
Russian and English languages	Maintain Russian in communication; increase English language proficiency	There is limited mention the continuation of the multilingual approach
Education	Develop Kazakh language curriculum and establish Nazarbayev Intellectual Schools and Nazarbayev University	Improve Kazakh teacher education by updating language education programs
Shift of Kazakh from Cyrillic to Latin alphabet	Mentioned as a possibility but not a primary focus	Major focus on modernizing the Kazakh language writing system, integrating it into global contexts, increasing global competitiveness, strengthening national identity

Note: Table compiled by the author.

Interestingly, several challenges have emerged despite the sustained efforts to promote and enhance Kazakh language education through language policy initiatives and a cycle of new development program proposals and reforms (Kucherbayeva & Smagulova, 2023). In particular, the education sector struggled to balance policy formulation and its practical implementation. According to Clement (2014), the successful implementation of state-mandated policy initiatives and educational reforms depends not only on the content but also on the process by which the reforms were introduced and integrated in a manner that allows teachers to engage with, understand, and adapt to the new policies within their specific teaching contexts. Therefore, it requires engagement with the local context, particularly concerning stakeholders' beliefs and ideologies about education and the Kazakh language. Hence, it is essential to conduct research into the curriculum ideologies of Kazakh language teacher educators to reveal how they navigate these reforms beyond language education and policy.

2.2 Education Reform and Teacher Education in Kazakhstan

Education has emerged as a central arena for reform in Kazakhstan's transition from a socialist republic to a market-oriented state, reflecting broader shifts from “the Soviet traditions and [a] move to a more Western-oriented system” (Karabassova, 2021, p.7). Language education and languages-in-education have assumed central roles in policy reforms, notably within the framework of Trilingual Education Policy, initially intended to use Kazakh, Russian, and English as mediums of instruction (MOIs) across subjects. However, this trajectory evolved rapidly, with trilingualism eventually equated with “teaching in English,” deviating from the original objective of equitable usage of Kazakh and Russian as MOIs (Karabassova, 2021, p.9). Consequently, research has extensively foregrounded English as a foreign language (EFL), examining teacher perspectives,

classroom dynamics, and implementation struggles (Bondarenko, 2019; Zhetpisbayeva et al., 2017).

Additionally, studies have scrutinized English-medium instruction (EMI) in higher education, focusing on policy alignment, pedagogical intricacies, and institutional adaptation (Kerimkulova et al., 2023), alongside exploring student and instructor perspectives towards EMI (Tajik, 2021; Tajik et al., 2023). Notably, significant attention was given to the challenges inherent in implementing content and language integrated learning (CLIL) in schools (Bedeker et al., 2023; Karabassova, 2018; 2020; Karabassova & San Isidro, 2023; Mehisto et al., 2023). Other studies have shown how the Soviet education legacy impacts present-day structures, practices, and values within the education system (Famiyar & Kurakbayev, 2015; Silova, 2004; Yakavets et al., 2022). Consequently, more research is needed to explore how teacher educators negotiate their curriculum ideologies and beliefs, which are visible in their pedagogical practices, textbook choices, and assessments, resulting in a critical gap concerning Kazakh language teacher training.

The curriculum ideologies under the Soviet education system were underpinned by centralization, emphasizing specific ideologies through dense, theory-laden curricula with a positivistic outlook and limited room for critical engagement (Fimyar, 2014; Fimyar & Kurakbayev, 2015). Within this framework, teachers occupied a unique position, not merely as knowledge transmitters, but also as influential figures responsible for shaping students' political and moral values (Zajda, 1980) based on the concept of student upbringing (*tarbiye*) (Fimyar, 2014; Kanayeva, 2019; Zajda, 1980). Fimyar and Kurakbayev (2016) highlighted the enduring influence of Soviet education on educators' beliefs and practices in their longitudinal study conducted between 2012 and 2014 with 262 teacher interviewees across six regions in Kazakhstan. The study explored various educational stakeholders' perspectives, including teacher educators, experiences and

conceptualization of educational reforms, particularly the then-newly established NIS schools and the CoEs in-service professional development program. Their results illustrated that many teachers in Kazakhstan were caught between the old Soviet educational practices and the new reform, tended to rely on Soviet curriculum ideologies. For example, while a more learner-centered approach underpinned the updated curriculum required for teaching and learning, many participants reverted to traditional, teacher-centered pedagogy; the teacher participants' curriculum ideology or beliefs revealed teachers' authoritarianism and systematic and rigid instruction.

This complex interplay is further explored in a study by Yakavets et al. in 2022, investigating how schoolteachers in Kazakhstan adapt to the Renewed Content of Education (RCE). RCE is based on learner-centeredness, emphasizing critical thinking, active engagement and collaborative learning, aiming to prepare students for a globalised world's demands and promote life-long learning (Yakavets et al., 2022). The study involved focus group discussions with 227 teachers from rural and urban regions, sharing their experiences with the RCE. Yakavets et al. (2022) found no significant or few changes since the 2016 study of Famiyar and Kurakbayev: even though teachers recognized the benefits of the reforms for students and the economy, they found it challenging to implement the RCE principles in their practice, which stemmed from deeply ingrained teacher-directed pedagogical ideologies of the Soviet era. However, Moraes (2003) argues that this is a global phenomenon in educational reform and describes similar implementation challenges for Latin American teachers dealing with new state-mandated reforms:

Our curriculum was based on a positivistic, fragmented and alienated conception of science, pedagogical work [was] itself in the traditional, obsolete view of quiet, silent, passive classes, with students working individually, and memorizing

concepts that had no connection with their lives or even their remotest interests.

The majority of our public school teachers had their formation in the same fragmented, alienated, individualized curriculum they are now supposed to abandon (Moraes 2003, p. 205).

Therefore, a significant research gap exists in understanding the habitus of language teacher trainers, spanning their trajectory from primary to tertiary levels in their native language. Neglecting this aspect overlooks crucial factors, such as their pedagogical methods, linguistic proficiency, and familiarity with educational systems. Understanding these elements is vital for assessing how their practices align with curriculum reform (Bedeker & Hwami, 2024). However, most studies are descriptive and merely project the updated curriculum as neutral, highlighting implementation issues. This focus leaves a research gap about the ideological complexities of curriculum reform based on Western epistemologies that are potentially far removed from the local, cultural, and linguistic epistemologies in Kazakhstan (Bedeker et al., 2023; Bedeker & Kerimkulova, 2023).

2.3 Curriculum Change: Ideological Complexities and Challenges

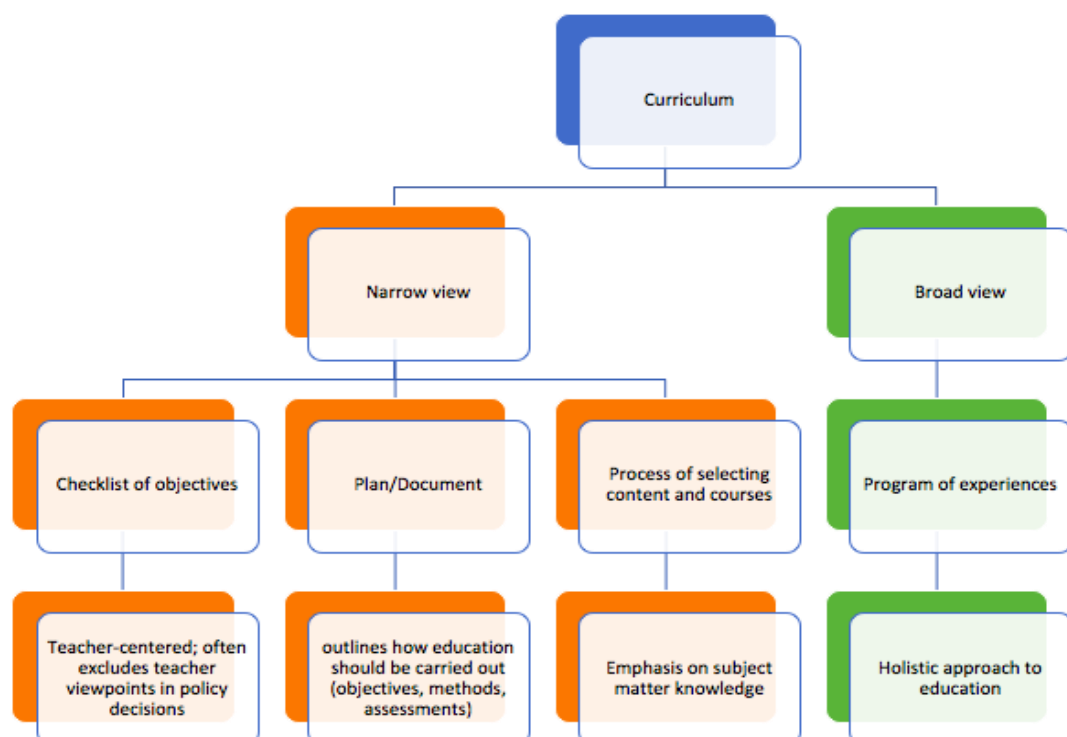
Curriculum change is an intentional human design with a specific purpose, which, paradoxically, is often perceived as static, downplaying its evolving nature (Goodson, 1989). For example, curriculum is frequently viewed as the educational objectives outlining what and how teachers should teach, what students should learn, and how education should be structured (Yaşar & Aslan, 2021). Thus, common-sense perspectives frame the curriculum as a neutral document that has “to materialize in teachers’ work,” overlooking its inherent complexities and ideological underpinnings (Mellegård & Pettersen, 2016, p. 181). For this reason, defining the curriculum is complex and contested because of the diverse views of various stakeholders, such as educators, researchers,

administrators, and evaluators, each emphasizing different aspects of education (Rydchenko, 2021; Su, 2012).

Nonetheless, despite the various conceptualizations, there seem to be dominant themes emerging across definitions, ranging from a narrow focus on prescribed content, often excluding stakeholders' input, to broader definitions as a dynamic process of collaboration between various stakeholders who contribute to and influence each other (e.g., Goodson, 1994; Longstreet & Shane, 1993; Rydchenko, 2021; Su, 2012) and as “communication informed by academic knowledge and characterized by educational experience” (Pinar, 2012, p. i). As a result, what emerges from the literature is that the curriculum views are either conceptualized narrowly as neutral educational objectives or broadly as a process that expresses “the cultural, social, political and ideological perspectives of the community that combines past and present positions, experiences and aspirations” (Olshtain & Nissim-Amitai, 2004, p. 79) (see Figure 1).

Figure 1

Definitions of Curriculum



These diverse curriculum definitions (Figure 1) impact language education because narrow views can result in behaviorist language learning objectives, teaching methodologies, and assessments, whereas broad definitions can result in learner-centered language teaching. Thus, curriculum views affect the language syllabus content, textbook development, teacher training and language pedagogy. However, defining a language curriculum is also contested and complex due to the inherent resistance to change within education, which can lead to an alignment or misalignment with the broader educational (curriculum) aims within its local, cultural, and societal frameworks (Graves, 2008). Therefore, any curriculum reform needs to engage language teachers' existing beliefs or ideologies because they can either be translated into practice or result in implementation challenges.

Accordingly, my study on Kazakh language teacher educators' curriculum ideologies involves examining how their views and lived experiences of Kazakh language teacher training influence their pedagogical approaches, classroom practices, and attitudes towards linguistic diversity. This is because their ideologies can unintentionally shape, perpetuate or transform the Kazakh language training experiences of future educators. Consequently, I draw on a broad view of the curriculum because it can contribute to a richer exploration of Kazakh language teacher educators' curriculum ideologies and how they shape their teacher training practices.

Curriculum Ideologies

In curriculum studies, educational policies or curriculum reform are always underpinned by macro ideologies visible in the overarching goals, objectives, and structures of education systems, which influence decisions about the content, methods, and assessment practices to be implemented in classrooms (Apple, 1993; Giroux, 1985; Schiro, 2013). Schiro (2013) emphasized the ideological nature of the curriculum and defined the

term *ideology* as “a collection of ideas, a comprehensive vision, a way of looking at things, or a worldview that embodies the way a person or a group of people believes the world should be organized and function” (p. 8). Thus, macro curriculum ideologies are powerful because they involve making decisions about “Whose language is of most worth?” (Rafzar, 2012, p. 129) and stipulate “particular languages as the languages of instruction in schools” (Liddicoat, 2015, p. 125), often framed in discourses of the nation-state, globalization, or national language and identity.

Curriculum ideologies are also defined as “personal beliefs” (Eisner, 1994; Slethaug, 2007, as cited in Marulcu & Akbiyik, 2014, p. 200) and teachers’ micro ideologies, which “are not only ideas, constructs, notions, or representations; they are practices through which those notions are enacted” (Rafzar, 2012, p. 132). While curriculum and policy provide the macro ideologies for education, teachers’ discursive practices play a crucial role in interpreting and enacting these more prominent ideologies in their classroom practice. Thus, it is essential to understand the interaction between macro ideologies (curriculum/policy) and micro ideologies (teachers’ beliefs or lived experiences) to comprehensively analyze the dynamics of language education (Rafzar, 2012).

Schiro (2013) argues that curriculum decisions emphasize the nation-state’s power and political agenda, often visible neoliberal choices for education, such as preparing students for the global economy by promoting skills deemed valuable in the labor market, such as critical thinking, problem-solving, and adaptability (Cheung & Wong, 2002; Roberts, 2015; Tanriverdi & Apak, 2014). Thus, many nation-state curricula decisions inevitably draw on neoliberal epistemologies and ontologies, focusing on economic and modernization goals, often far removed from the local societal, cultural, linguistic, and educational philosophies (Cheung & Wong, 2002; Eisner, 1974; Kliebard 2004; Posner,

1995; Schiro, 2013; Schubert, 1996). Therefore, macro curriculum or policy ideologies are often not aligned with teachers' beliefs or micro ideologies about language learning and teaching. For example, language teachers in Kazakhstan may have practiced a curriculum based on a teacher-centered philosophy that draws on grammar-translation methods, but the updated curriculum requires a switch to a more student-centered philosophy with communicative teaching methods. For this reason, Schiro's (2013) four curriculum ideologies—1) academic-scholar, 2) social-efficiency, 3) learner-centered, and 4) social reconstruction (see Table 2)—are relevant to my research. They offer a lens to explore how the macro curriculum ideologies of the updated curriculum impact Kazakh language teacher educators' beliefs (ideologies) and navigation about their role, the aims of Kazakh language teacher training, and their trilingual education ideologies or perspectives.

Table 2

Curriculum Ideologies Framework

Curriculum Ideologies	Scholar-academic	Social efficiency	Learner-centered	Social Reconstruction
Aims	Transmit academic knowledge	Prepare learners to meet society's needs	Meet learners' needs and interests; facilitate personal growth	Reconstruct society; encourage societal change
View of knowledge	Static, absolute, traditional, cumulative	Practical, applicable, and shaped by societal needs	Constructed by learners through experience	Critical, contextual, transformative
Teacher's role	Authoritative knowledge transmitter	Equips learners with necessary skills relevant to society	Facilitator	Mediator, social activist and change agent
Learner's role	Passive receiver of pre-packaged knowledge	Contributes to society, performs tasks	Active constructs and meanings from experiences	Active, solution-driven, contributes to society's improvement
Classroom	Hierarchical, teacher-centered, structured	Task-focused, skill-oriented	Flexible, interactive, learner-centered	Community-focused, critical

What kind of learning do they value?	Rote memorization, drill and practice exercises	Skill mastery, efficiency	Self-directed exploration, personalized learning, peer learning, collaborative and cooperative learning	Project-based learning addressing real-world issues
What kind of assessment is dominant?	Rigid, standardized test-based assessment, exams based on memorized knowledge	Criteria-based assessment, performance tasks	Formative assessments with continuous feedback, peer and group work assessments	Contextualized assessment beyond subject matter knowledge
Language education	Emphasis on mastering high language proficiency for academic excellence; focus on grammar, syntax teaching and complex texts	Focus on practical language skills for societal integration and the job market.	Focus on communicative language skills, real-life language use, and learner-driven teaching.	Focus on critical language awareness: Using the language for social justice, promoting social change, activism, and preserving the nation's culture and identity.

Note. Author's design based on Schiro's (2013) curriculum ideologies classification.

The scholar-academic ideology emphasizes transmitting established knowledge from teacher to student. It views the curriculum as “academic disciplines, the world of the intellect, and the world of knowledge [and] the enculturation of individuals into civilization's accumulated knowledge and ways of knowing” (Schiro, 1978, p. 10). Teachers who value this ideology will view classrooms and language teaching as pre-packaged facts and learners as passive recipients. Their discursive practices will include lecture-based instruction and prioritize rote memorization, such as grammar rules, potentially hindering deeper understanding. As a result, if curriculum reform draws on this ideology, teachers with such micro ideologies will be like a fish in water. For example, this explains why Fimyar and Kurakbayev's (2016) study found that educators who held onto old Soviet practices resisted adopting new educational reforms emphasizing student-centered learning, critical thinking, and interactive pedagogies. The Soviet curriculum valued academic excellence achieved through rote learning, with minimal space for critical thinking and learner engagement. Language education in this ideology focuses on

mastering high language proficiency for academic excellence, emphasising grammar, syntax, and complex texts. Here, language is viewed as a fixed, rule-bound system that cannot be altered, aligning with a monolingual view of language, which does not consider linguistic variations and social contexts.

The social efficiency ideology focuses on the needs of society, viewing “the curriculum as an instrument that prepares students to be contributing members of society and support the view that schools are places where students are prepared for a meaningful adult life” (Marulcu & Akbiyik, 2014 p. 201), thus shifting to life, work, and practical skills students need to contribute meaningfully to society. An example of this is vocational education, with objective, criteria-based assessments. That is, curriculum reform underpinned by this ideology expects teachers to perceive the curriculum as a tool to equip students with skills that prepare students for productive adulthood, such as practical language skills for the job market or societal contribution. Like the academic-scholar curriculum ideology, the social efficiency ideology typically holds a monolingual perspective but emphasises language proficiency for practical purposes.

The learner-centered ideology requires teachers to “create more enjoyable school settings” where teachers create “meaningful experiences for students [...] to contribute to their learning experiences” (Marulcu & Akbiyik, 2014, p. 201). Thus, this ideology draws on constructivist principles whereby teachers are facilitators who co-create flexible curricula with students. For Kazakhstani teachers trained with Soviet ideologies, the switch to learner-centered ideology underpinned by the updated curriculum can be challenging because it is far removed from their previous practices (Fimyar & Kurakbayev, 2015). In language education, learner-centered curriculum ideology emphasizes communicative language skills, real-life language use, and learner-centered teaching, embracing a multilingual view, where language is a means of communication, self-exploration, and

personal expression. In addition, this approach encourages students to learn by working together in a collaborative environment. Unlike the previous two curriculum ideologies, language teachers with learner-centered ideology often use assessments that consider the overall communicative effectiveness instead of focusing on correct answers. It includes project-based, pair, and group work tasks to evaluate the progress instead of traditional testing.

Finally, the social reconstruction ideology is about how “to educate students to understand the nature of their society in such a way that they will develop a vision of a better society, and then act to bring that vision into existence” (Schiro, 1978, p. 12). That is, it seeks to empower students as active agents of societal change. In language classrooms aligned with this ideology, students engage in critical discussions about local and global issues, using language as a tool for social justice and activism (Schiro, 2013), usually underpinned by a multilingual perspective, recognizing the language as essential for empowerment and cultural preservation.

Thus, Schiro’s (2013) four ideologies in Table 2 offer a comprehensive framework for understanding the challenges facing language education curriculum development in Kazakhstan. These ideologies delineate specific aims, teacher and learner roles, and assessment approaches, unveiling the underlying values and goals driving educational decisions. The macro-level curriculum ideologies in the updated curriculum, such as modernization and globalization, are primarily underpinned by learner-centered principles, which view teachers as facilitators adopting Western pedagogies and assessment approaches. These macro trends can reveal their alignment with Kazakh language teacher educators' micro ideologies, which is evident in their instructional practices and classroom dynamics (Razfar, 2012). For example, misalignments may arise if state policies prioritize learner-centered ideologies emphasizing student autonomy while teachers value

standardized testing and a traditional academic curriculum, which can cause friction between policy expectations and teacher practices, potentially resulting in inconsistencies in curriculum implementation and teacher dissatisfaction (Apple, 1993; Giroux, 1985).

However, Schiro (2013) contends that the four curriculum ideologies are not mutually exclusive but can coexist or overlap. For instance, a curriculum may combine elements of the academic-scholar and social efficiency ideologies, emphasizing academic knowledge transmission and practical preparation for societal application. Similarly, it might integrate aspects of the social reconstruction ideology with a learner-centered approach, empowering students to critically engage with societal issues while addressing their individual needs and interests. In language education reform, transitioning between curriculum ideologies necessitates understanding teacher educators' lived experiences, current practices, and perspectives. This can reveal how they are navigating such ideological changes and if there is the potential for a third space to engage with the diversity of ideologies and the emergence of new, contextually relevant approaches to language education.

2.4 Implications of Curriculum Ideologies in Language Education Reform

Numerous studies have shown that teacher educators act as a bridge between theory and practice, shaping future language instructors' beliefs and pedagogical approaches. Their curriculum ideologies, informed by their own educational philosophies and deep-rooted beliefs, determine the kind of teachers they aim to cultivate. This section reviews various empirical studies investigating the beliefs and practices of language teacher educators. The analysis focuses on how the findings align with different curriculum ideologies.

Banegas (2016) investigated the challenges faced by teacher educators in Argentina during curriculum reform in language education, which introduced new teaching

approaches aligned with inductive approaches. The study involved ten student-teachers and four teacher educators in an initial English language teacher education program. Interviews were conducted to assess how these educators perceived the curriculum changes and the actual shifts in their teaching practices. The findings revealed a disconnect between the intended learner-centered approach and the educators' continued use of traditional methods. While the author highlights the need for more training, more research is needed to explore teacher educators' beliefs and how they impact and socialize pre-service teachers.

However, achieving this alignment is not always straightforward. For example, Yuan (2017) investigated the beliefs and classroom practices of EFL teacher educators in Hong Kong through a study involving two educators, using in-depth interviews and classroom observations. The study revealed the challenges these educators faced in aligning their practices with their beliefs, which were influenced by academic pressures. Despite these challenges, educators continually adapt their teaching to foster a constructivist environment that encourages active learning and critical engagement with the material. In an earlier study, Yuan (2016) explored the modeling practices of an experienced English teacher educator. The study revealed that the participant's modeling approach encouraged student teachers to construct understanding through participation and reflection that prioritizes content delivery and the development of critical thinking and lifelong learning skills in future teachers. These findings suggest that, if there is alignment between teacher educators' practices and educational reform, it has positive implications for teachers' navigation of educational reform.

Similar positive implications were found in Reynolds' (2022) study conducted in Macau. The study explored the beliefs of a pre-primary English language teacher educator with extensive experience. A qualitative case study design was followed to collect data

over five years using observations and interviews. The findings demonstrated a strong alignment between the educator's beliefs in their actual teaching practices and new policy reforms emphasizing reflective practice, student choice, and student needs. The study is an example of successful implementation because it matches the teacher's ideologies, underpinned by a learner-centered approach that caters to individual learning styles and needs.

Another key theme emerging from the literature is the influence of a teacher educator's identity on their practices. Peercy et al. (2019) explored the experiences of five teacher educators with diverse cultural and linguistic backgrounds from various universities in the USA. Through sharing their personal narratives, the study revealed how their social and professional identities influenced their pedagogical practices. More specifically, the participants' identities influenced their pedagogical decisions, such as advocating for social justice that actively challenged dominant discourses in Teaching English to Speakers of Other Languages (TESOL). Thus, educators are not solely focused on language proficiency but are also committed to fostering critical thinking and social awareness among their students, an important distinction as it emphasizes a broader educational objective that includes empowering students by helping them recognize their own identities and navigate their social and cultural identities, thereby fostering a more inclusive and reflective learning environment.

Similarly, Al-Issa (2017) investigated the essential qualities of effective teacher educators. A questionnaire was distributed to 63 participants from 23 countries, including diverse educational and cultural contexts. The study identified four essential qualities that teacher educators should have: strong disciplinary knowledge, the ability to empower teachers, and a commitment to educational social justice. The emphasis on disciplinary knowledge aligns with the scholar-academic ideology, while the focus on social justice

reflects the social reconstructionist ideology's goal of using education for social good (Schiro, 2013). Thus the findings suggest that effective curriculum ideologies should encompass both disciplinary knowledge and social responsibility, preparing future teachers who are experts in their field and agents of positive social change.

A study by Izadinia (2012) in Iran provides another example that language teacher educators' impact extends beyond language skills. The study explored the influence of teacher educators' beliefs on their student teachers' perceptions, particularly regarding the sociopolitical role of language teachers. The study involved 20 student teachers enrolled in a postgraduate TESOL program. Data was collected through pre- and post-course questionnaires and focus group interviews. The findings demonstrated a significant alignment between the teacher educators' beliefs, which viewed teachers as agents of social change, and the student teachers' evolving perceptions. This aligns with a social reconstructionist ideology that sees education as a means to empower future teachers to address social issues (Schiro, 2013). This suggests that the educators' ideologies go beyond language proficiency, as they aim to develop future teachers who are critical thinkers and agents of change, prepared to handle the complexities of the modern world.

Finally, beyond exploring the alignment between educational reform and teacher educators' beliefs, the literature also reveals the importance of engaging with local stakeholders' funds of knowledge. For example, Banegas (2022) explored how teacher educators draw on their various funds of knowledge, that is, their cultural, linguistic, and experiential knowledge based on their unique backgrounds, histories, and contexts. The study involved 13 teacher educators from an English language teacher training program in Argentina. The data was gathered from 2014 to 2019 using interviews and an art-based research instrument called significant circles. This tool allowed the participants to visually represent the relative importance of their professional and personal funds of knowledge by

placing them in circles from most to least valued. The purpose of these significant circles was to understand how the educators' professional and personal experiences shape their beliefs and practices. The findings revealed that educators draw on both disciplinary knowledge (language instruction) and community-based knowledge (their own experiences and those of their colleagues and students) to improve their practices. Here, community-based knowledge refers to the shared understandings and practices within a specific educational setting or professional community (e.g., workshops, conferences, educational courses). The emphasis on disciplinary knowledge in Banegas (2022), such as syntax, phonetics and pedagogical content knowledge aligns with Schiro's (2013) academic-scholar ideology. Moreover, the study also found that the educators actively sought scholarly resources such as books and articles to improve their subject matter knowledge, reflecting a commitment to academic rigor.

However, Banega's (2022) study also revealed that they focused on providing future teachers with practical skills and contextually relevant practices to meet and improve student needs, showcasing a learner-centered ideology (Schiro, 2013). This willingness to adapt and integrate new knowledge aligns with Hedges (2012), who states that teachers' beliefs are influenced by informal knowledge and shaped by the contextual needs of their students. As educators drew on their community-based knowledge, including their experiences with local language, knowledge, and culture, they demonstrated the importance of contextualizing teacher education. Ultimately, the study highlights that teacher educators' beliefs (ideologies) and pedagogical practices are not simply shaped by formal educational reforms but significantly influenced by their local knowledge and experiences. By recognizing and valuing these diverse funds of knowledge, teacher education programs can contribute to a more responsive learning environment for both educators and students.

In conclusion, the reviewed studies shed light on teacher educators' beliefs and their practices shaped by these beliefs. However, there are some limitations in the existing research. Firstly, most of the studies focus on bridging the theory-practice gap, highlighting the challenges of implementing new educational reforms. While this is important, less emphasis is placed on creating alternative spaces for reflection. Banegas' (2022) study, for instance, stands out by opening a new avenue for examining how funds of knowledge can foster professional development. Another limitation in the existing literature is the overwhelming emphasis on English language learning (ESL/EFL). This focus overlooks the experiences of teacher educators for Languages Other Than English (LOTE). This gap suggests a critical need to explore Kazakh language teacher educators' lived experiences and curriculum ideologies in navigating the theory-practice divide, and how they respond to the complexities of educational reform.

2.5 Exploring Third Space Theory in Curriculum Reform

Curriculum reform in language teacher education is a complex and multifaceted process that requires careful consideration of various cultural, social, and institutional contexts. For this reason, a third-space perspective can offer valuable insights into the local and global interplay and their influence on curriculum reform in Kazakh language teacher education. The concept of the third space originated from postcolonial and poststructural theories and was explored in various disciplines, such as education, sociolinguistics, and cultural and literary studies (Wang & Flory, 2021). For example, Aoki (2005) views the third space as a creative tension where a planned curriculum meets the lived experiences of teachers and students. This in-between space elevates the lived experiences from the margins, as they are no longer “an excluded other or an assimilated alien, but a movement of engaging in dynamic, ongoing interplay” (Wang & Flory, 2021, p. 4). As educators navigate between these two forms of curricula, they engage in a process of hybridity,

where they constantly need to translate the goals and content of the formal curriculum into the practices that are relevant and engaging for their students, creating a space for new pedagogical possibilities to emerge (Aoki, 2005).

Therefore, the third space is not simply a challenge to be managed but a source of pedagogical creativity and innovation (Pinar, 2011; Wang & Flory, 2021). In the meantime, it can also be a space of discomfort of not entirely belonging to either the old (traditional) or new (global) practices (Wang & Flory, 2021); however, it acts as “a displacement” (Aoki, 2005, p. 308) that allows educators to move beyond established practices and predefined structures. This “borderline space” fosters “negotiations of cultural translation” (Aoki, 2005, p. 308), enabling educators to reshape their personal and professional identities and lived experiences, ultimately leading to a more integrated, holistic, and unique approach to teaching and learning within the local context.

Numerous studies have significantly shaped third space theory, such as Homi Bhabha's exploration of cultural hybridity in *The Location of Culture* (1994) and Edward Said's analysis of power dynamics in colonialism in *Orientalism* (1978). Gayatri Chakravorty Spivak's concept of the *subaltern* and Stuart Hall's (2006) work on cultural identity have also been influential, along with Gloria Anzaldúa's (1987) contributions to Chicana studies and feminist theory with her work on the *borderlands*.

These diverse studies share a common theme: a departure from colonial discourse, which rigidly categorizes identities into binaries. Instead, they advocate for recognizing the fluidity and complexity inherent in cultural and linguistic hybridity. Research in the Kazakhstani context has highlighted this fluidity in biology teachers' practices shifting from content-focused to language-integrated science teaching as a dynamic interplay between dominant and marginalized discourses and intersections that shape individual and collective identities (Bedeker et al., 2023; Bedeker & Kerimkulova, 2023). For this reason,

I draw on a third space lens because it can reveal a deeper understanding of how Kazakh language teacher educators navigate between traditional Soviet educational principles and emerging Western or global teaching paradigms.

First, Bhabha's (1994) third-space theory revolutionized postcolonial discourse because it highlighted colonialism's enduring impacts and legacies on other cultures and societies. Bhabha challenges the idea of static cultures and fixed identities. Instead, he envisions culture as a dynamic and fluid process, constantly evolving and transforming. This perspective is the basis of the *third space*, where diverse cultural symbols and meanings engage in an ongoing negotiation. Here, there is no single dominant narrative, allowing for new understandings and identities to emerge.

Therefore, Bhabha (1994) emphasizes the importance of more profound engagement with pluralism, difference, and hybridity. The third space challenges superficial views of universalism, often dictated by the cultural standards of the Global North. Thus, difference and hybridity are essential concepts, creating a fertile ground for cultural hybridity.

This third space fosters ongoing dialogue and negotiation between individuals and society, leading to new representation, knowledge, and empowerment. Here, alternative positions emerge, transcending their original contexts to catalyze the creation of something unprecedented. Bhabha's (1994) concept of third space is not merely a location but a dynamic process. He describes it as creating "the discursive conditions that ensure that even the same signs can be appropriated, translated, rehistoricized, and read anew" (p. 37). It also resonates across diverse fields, including philosophy, culture, and education, and is often referenced by various terms, such as a hybrid space, the third place, and the in-between space. Accordingly, it represents an intersectional space where cultural,

linguistic, and social identities converge and interact, where individuals negotiate their sense of self and belonging within diverse cultural contexts (Bedeker et al., 2023).

Consequently, a third space perspective is relevant to my research because it offers a space to acknowledge Kazakh language teacher educators' multiplicity of identities and experiences shaped by the local historical, social, and political factors, highlighting the interconnectedness of culture, identity, and society.

Soja (1996) adds another layer to this third space discourse, emphasizing the interconnectedness of spatiality and identity in urban environments. He advocates for a reevaluation of human interaction within the context of space. Soja emphasizes that the spatial aspect of our lives—the places we inhabit, navigate, and interact with—is socially and practically relevant, especially in the modern world.

Furthermore, Soja (1996) argues that people are spatial beings actively participating in shaping their social spatialities. This is particularly relevant in today's world, where people grapple with the increasing influences of media and issues, such as poverty, racism, sexual discrimination, environmental degradation, and geopolitical conflicts worldwide. These challenges highlight a growing awareness that physical and social aspects of space are deeply intertwined. Soja's work challenges us to move beyond simple dichotomies that traditionally separate these two spaces. Such dualities might include distinctions between everyday life and scholarly environments, primary versus secondary discourses identified by Gee (1996), Vygotsky's (1986) differentiation between spontaneous and scientific concepts, or the contrast between experiences inside and outside the classroom, as discussed by Moje in 2000.

Gutiérrez et al. (1999) offer a different perspective on the concept of the third space. They argue that the various discourses students encounter (community, home, school) can serve as valuable resources that help students develop a deeper understanding

of the world around them. The hybrid nature of these discourses creates a third space that acts as a mediational context, equipping students with tools essential for future social and cognitive development (Gutiérrez et al., 1999). Unlike Soja's (1996) and Bhabha's (1994) conceptualizations of the third space, here, the third space is seen as a bridge between everyday and academic discourses. Therefore, the third space is hybrid and serves as a scaffold, helping students move towards more refined academic or school knowledge.

Moje et al. (2004) explore secondary school literacy as a social practice, building on Soja's (1996) examination of spatial dichotomies by focusing on the intersection between everyday and academic knowledge, along with associative communicating ways (discourses) of talking, reading, writing, and thinking. What is distinctive about Moje et al.'s (2004) study is that it emphasizes the importance of recognizing and using students' diverse funds of knowledge from their daily lives, stemming from their families, peer interactions, communities and pop culture, as they significantly impact students' engagement with academic content. The authors emphasize how these forms of knowledge intersect within classrooms and develop a third space that bridges the gap between students' funds of knowledge (the first space) and academic and formal knowledge (the second space). In a broader sense, the first space represents the lived experiences, social interactions, and cultural practices that shape individuals' worldviews and identities, while the second space is viewed as an official, often dominant, knowledge authorized and sustained by the state and educational systems.

It is important to note, however, that these spaces should be considered arbitrary, because they are fluid and dynamic; therefore, the stakeholders' traditional roles within these spaces can be inverted and reconsidered to form the third space for the emergence of different knowledge and discourses (Moje et al., 2004). What happens in the third space is

a critical dialogue that challenges the representations of formal and informal knowledge, creating more meaningful learning experiences.

Moje et al.'s (2004) study, grounded on hybridity theories reviewed in this section, suggests that merging these different backgrounds in the classroom can foster the creation of novel, unique, localized ways of learning and understanding. Therefore, acknowledging and incorporating diverse funds of knowledge can facilitate more effective and culturally inclusive approaches to teaching.

Various studies have used third space theory to explore how teacher educators navigate the evolving educational landscape, mainly focusing on translating theory into practice and implementing emerging reforms, often leading to its disconnect rather than bridging them (Ratnam, 2020). For instance, Ratnam (2020) critiques the conventional theory-over-practice approach in teacher education, arguing that “theory and practice are not two separate compartments, but two sides of the same coin” (Vygotsky, 1987; Davydov, 1990; Thompson, 2017 as cited in Ratnam, 2020, p.3). Her study in Karnataka, India, used a third space framework that involved teacher educators, mentor teachers, and student teachers engaging in recorded dialogues, classroom observations, and reflective discussions. In conceptualizing the third space in her study, Ratnam (2020) draws on the notion of heteroglossia, proposed by Bakhtin (1981), which refers to the coexistence of various voices with different backgrounds, experiences, and knowledge brought into the educational environment, embodying distinct funds of knowledge that influence how individuals interact with the world. The third space, then, is a process of hybridization where these different voices merge, challenge established teaching methods, and create new meanings and understandings of culturally responsive pedagogies. The findings in Ratnam (2020) reveal how third spaces promote critical reflection and foster more

equitable and inclusive educational practices, strengthening the participants' professional development.

Extending this exploration of third spaces, Flessner (2014), in his self-exploration study, focused on his dual roles as a university instructor and a third-grade math teacher. These two dichotomous spaces created a third reflective or sensemaking space, allowing him to engage in practices such as journaling, videotaping, teaching sessions, and collecting feedback. Flessner (2014) found that engagement in such reflective third spaces allowed him to reimagine his pedagogical strategies, resulting in adapting teaching methods to bridge the gap between theoretical instruction and practical classroom application. Similarly, Lewis (2012) investigated the application of third spaces in the UK's Initial Teacher Education (ITE) program for Religious Education (RE). The study aimed to bridge the theoretical and practical divides by employing collaborative online tools and video recordings. Although some participants resisted self-recording methods, the third space encouraged more profound reflective practices and a critical examination of pedagogical approaches. Thus, both studies suggest that third spaces can effectively enhance the engagement and understanding of teaching practices because they offer reflective third spaces that facilitate professional growth and effective knowledge transfer across different educational settings, showcasing the practical benefits of such spaces in real-world teaching contexts. Such third or reflective spaces would be invaluable for Kazakh teachers and teacher educators confronting radical epistemological, cultural and linguistic paradigm shifts in educational reform.

Beck (2020) further advocates for integrating third space theory into research methodologies in teacher education. This approach emphasizes collaboration between academic researchers and practicing educators, fostering a reciprocal relationship where theory informs practice and practical challenges enrich academic inquiry. The results from

this mixed methods research suggests that third spaces bring the complexities of diverse educational stakeholders to the surface, leading to better-prepared, more adaptable teachers (Beck, 2020). Furthermore, Klein et al. (2016) and Taylor et al. (2014) highlight how collaborative learning environments within teacher education programs offer third spaces for diverse perspectives to meet and interact. For example, in the Newark Montclair Urban Teacher Residency program, Klein et al. (2016) showed how a cooperative learning environment challenges traditional hierarchies and fosters inquiry-based learning, resembling a third space where critical reflexivity contributes to teacher confidence and professional development. Taylor et al. (2014) explored a university-based program where faculty and mentors constructed a third space collaboratively, leading to a reconceptualization of roles and a more integrated approach to teacher education. By employing the concept of the third space, both studies emphasize the transformative potential of collaborative environments in teacher education, highlighting their role in promoting innovation, collaboration, and the integration of theory and practice.

Interestingly, only two studies in Kazakhstan have drawn on a critical postcolonial lens to counter conventional and deficit discourses about managing state-mandated change (Bedeker et al., 2023; Bedeker & Kerimkulova, 2023). These studies draw on a third space lens to reimagine science teachers' CLIL implementation, revealing that these teachers were in a hybrid and in-between space, that diverted the gaze from CLIL teachers' challenges and illuminated "the entanglement of teachers' epistemic stance, pedagogical content knowledge (PCK), and linguistic stance as emergent discursive practices when policy borrowings connect global and local epistemologies" (Bedeker et al., 2023, p. 1). Bedeker and Kerimkulova (2023) used a postcolonial frame to investigate how science teachers' funds of knowledge contributed to their responsive pedagogies. They found that the teachers were in "a hybrid learning space" (Recchia & McDevitt, 2018, p. 14) and that

their funds of knowledge and professional identities should not be discarded as inappropriate “baggage or pathologies” (Samuel, 2009, p. 749).

However, implementing third spaces also poses challenges, as Mörk (2020) showed in her study on partnerships between universities and preschools in Iceland. The study involved various educational stakeholders, including preschool in-service and pre-service teachers, teacher educators and school principals. Through focus group interviews, the study discovered that despite a strong desire for enhanced collaboration, persistent communication gaps and rigid institutional structures often impeded effective partnerships. Moreover, the findings suggested that universities and preschools mainly operated in separate realms with minimal interaction, undermining the transformative potential of the third space. This contradicts the crucial principle of the third space, where the boundaries are meant to be blurred. This suggests that, for the third space to effectively foster new learning opportunities and innovation, collaboration from both sides must contribute equally to the educational dialogue and flexible structures that allow for continuous interaction between theory and practice.

In conclusion, these studies underscore the transformative potential of the third space in teacher education. By fostering collaboration, facilitating critical reflection, and blurring traditional boundaries, third spaces create more dynamic and inclusive learning environments that can potentially lead to better-prepared teachers and a more equitable educational landscape.

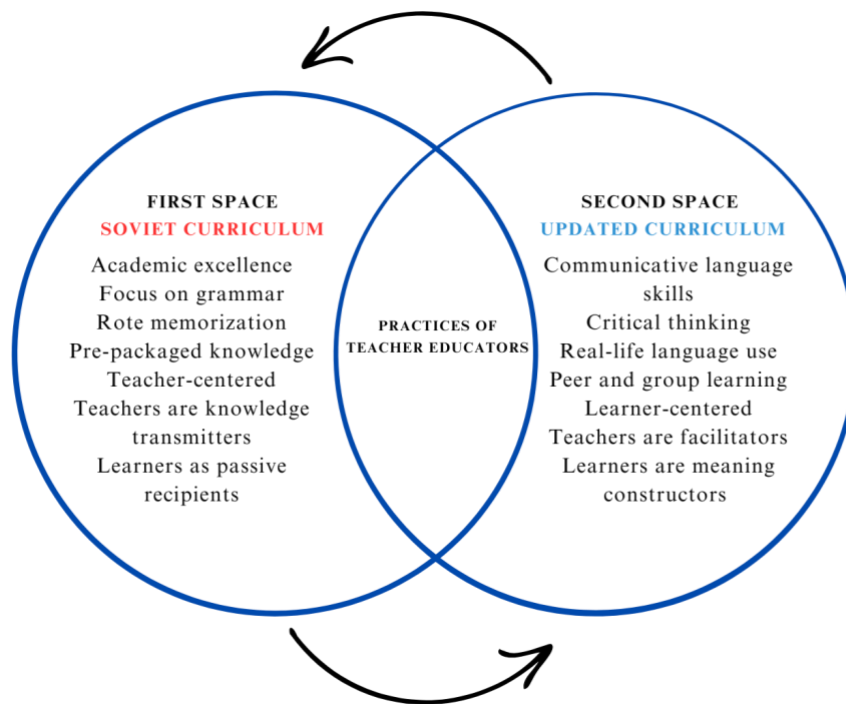
2.6 Theoretical Framework

The literature on third space theory highlights several key themes that motivated me to use this theoretical framework to explore Kazakh language educators' curriculum ideologies post-education reform underpinned by Western philosophies. Firstly, third spaces offer the potential to bridge the gap between theory and practice, often framed as a

challenge or reflecting teachers' unwillingness to implement educational change. The literature review reveals a commonality across different disciplines drawing on a third space theory, namely that it offers a space for exploring the intricacies of cultural, social, and linguistic interactions in a globalized world, embracing cultural diversity and fostering critical reflection on local and global levels (e.g., Ratnam, 2020).

Given the focus of my study, I draw on postcolonial theory, specifically Bhabha's (1994) concept of the third space as the primary theoretical framework. The first rationale for my theoretical choices is that Bhabha (1994) describes the third space as a space where different cultural elements intersect and interact, creating new, hybrid identities and practices, which are potentially relevant for analyzing the curriculum ideologies of Kazakh language educators adapting to a rapidly evolving educational landscape. Furthermore, Bhabha's (1994) third space theory can be particularly relevant for understanding the complexities of cultural exchanges and emerging new, hybrid forms of understanding in post-colonial contexts like Kazakhstan.

Secondly, this framework aligns with the present study's phenomenological approach, which involves an in-depth exploration of Kazakh language teacher educators' lived experiences about how they perceive, interpret, and enact changes in their teaching approaches. The framework views these adaptations as complex processes that produce new forms of educational and cultural expressions rather than mere compliance with external influences. By focusing on hybrid formations, essential for understanding shifts in curriculum ideologies, this framework allows for a deeper exploration of how educators merge Western standards with local knowledge and narratives. Through this lens, I aim to uncover the creative and innovative ways in which Kazakh language educators navigate educational reforms and contribute to the evolving landscape of Kazakh language education in Kazakhstan.

Figure 2*Third Space Framework*

Within the third space framework (see **Figure 2**) the *first space* and *second space* are grounded in Kazakhstan's historical and ideological evolution of curriculum reforms. The first space represents the Soviet curriculum, which emphasized rigorous language proficiency, grammar mastery, and rote memorization within a teacher-centered approach. This reflects the traditional Soviet-era educational practices where knowledge was viewed as fixed and rule-bound, and learners were seen as passive recipients of pre-packaged knowledge. In contrast, the second space represents the updated curriculum, which emerged from educational reforms aimed at modernizing and internationalizing Kazakhstan's educational system, emphasizing communicative language skills, critical thinking, real-life language use, and learner-centered teaching. In this framework, teachers act as facilitators rather than mere transmitters of knowledge, and learners are encouraged to construct meaning actively, reflecting a shift towards learner-centered curriculum ideology. I framed them as first and second spaces because there has been a shift from a

traditional Soviet and teacher-centered approach to a more Western and learner-centered paradigm; creating a third space represents where these two distinct educational ideologies overlap or intersect.

In drawing on this theoretical frame, I intend to shift from deficit discourses about Kazakh language educators' challenges with implementing educational reform. Instead, I aim to explore how they navigate the tensions between cultural, linguistic, and educational perspectives within their teacher training. For example, a postcolonial lens can shed light on the moments of entanglement and their negotiation of the old versus the updated curriculum, enabling me to examine the impact of the revised curriculum on Kazakh language educators' curriculum and the underlying principles, values and ideologies that inform their Kazakh language teacher training. Finally, such a frame can reveal any diversity, linguistic hybridity, educational pluralism and the opportunity it offers for new knowledge to emerge, both local and global.

2.7. Conclusion

The first section of this literature review chapter covered the development of language policy in Kazakhstan, highlighting how these policies influence educational directives and language integration in Kazakh society. The second section provided insights into the impact of education reform and teacher education in Kazakhstan, tracing the evolution from Soviet legacies to modern reforms to modernize the educational landscape. The third section presented ideological complexities and challenges of curriculum change, emphasizing how different curriculum ideologies shape educational practices and teacher beliefs. The fourth section focused on the implications of these ideologies for language education reform, discussing how they affect the roles and practices of language teacher educators in a changing educational environment. The last section introduced the third space theory as a theoretical framework for exploring Kazakh

language teacher educators' curriculum ideologies and lived experiences that emerged in postcolonial and sociolinguistic research. More specifically, I reviewed studies highlighting the transformative potential of third space theory in teacher education. The next chapter will describe the research methodology, design, and the tools used to gather and analyze data on the curriculum ideologies and lived experiences of Kazakh language teacher educators' navigation of the updated curriculum.

Chapter 3. Methodology

In the previous chapter, I reviewed the literature on the development of language policy in Kazakhstan and its influence on educational reforms and language education. This exploration included an analysis of education reform and teacher education in Kazakhstan, delving into the complexities and challenges of curriculum change and exploring the ideological nuances underpinning these transformations. Moreover, the review explored curriculum ideologies and their implications for language education. Finally, I presented the conceptualization of the third space theory, which serves as the theoretical framework for investigating Kazakh language teacher educators' curriculum ideologies and lived experiences influenced by the updated curriculum and its implication for Kazakh language education. In this chapter, I describe and justify the methodology, research design, sampling procedures, and tools used to investigate the phenomenon. The first section of this chapter discusses the research design. The second section presents the sample selection, the research site, and the data collection instruments. The final section considers the data analysis procedure, the ethical considerations of the research, and the risks and benefits related to this research project.

The study aims to address the following main research question:

How does the updated curriculum influence the curriculum ideologies and lived experiences of Kazakh language teacher educators, and what implications does this have for Kazakh language education?

In doing so, this study addresses the following two sub-questions :

1. What are the lived experiences of Kazakh language teacher educators in navigating the updated curriculum?
2. What curriculum ideologies underpin Kazakh language teacher educators' lived experiences?

3.1 Research Design

A qualitative research approach underpinned this study, primarily because it facilitates a rich exploration of individual experiences (Creswell & Creswell, 2017). This approach helped me better understand how participants experience the world around them, identifying a complex convergence of various factors that influence their lived experiences and perspectives (Creswell & Poth, 2018). Moreover, a qualitative research methodology was well-suited to understand how people make sense of their experiences and shape their realities that consequently inform their practices (Merriam & Tisdell, 2016). Therefore, a qualitative approach facilitated my research purpose of exploring Kazakh language teacher educators' lived experiences and their underlying curriculum ideologies. Additionally, a qualitative research method provided the flexibility to uncover emergent themes and adapt the research process accordingly (Charmaz, 2014). Given the study's exploratory nature, this flexibility was valuable for capturing unanticipated aspects of teacher educators' curriculum ideologies and lived experiences, allowing for a dynamic and iterative research process responding to emerging insights and questions.

For several reasons, a phenomenological research design was employed within the qualitative inquiry. Firstly, phenomenology is profoundly interested in the lived experiences of individuals and attempts to understand the “truth” behind these lived experiences (Byrne, 2001, p. 830; Creswell, 2013; Moustakas, 1994). This approach was highly relevant to the purpose of my study, which explored the lived experiences and underlying curriculum ideologies of Kazakh teacher educators. Moreover, phenomenology involves “transcending and suspending past knowledge and experiences”(Creswell, 2013, p.331), as well as “presuppositions, biases, and assumptions” (Patton, 2015, p.23). By adopting this approach, I was able to gain a deeper understanding of the Kazakh language

teacher educators' curriculum ideologies and lived experiences, enabling rich data “with a sense of ‘newness’” (Creswell, 2013, p.331).

Secondly, by exploring the lived experiences of Kazakh language teacher educators through phenomenology, I was able to gain a deeper understanding of how the updated curriculum influences these lived experiences. Phenomenology offered sense-making and meaning-making processes (Burke & Christenson, 2019), which allowed me to explore how educators navigated educational changes and revealed the underlying meanings behind their curriculum ideologies. Thirdly, a phenomenological research design seeks to uncover the deep structures of human consciousness (Marshall & Rossman, 2016; Patton, 2015), which aligns with my purpose to explore the beliefs and ideologies underpinning the participants' lived experiences. Lastly, a phenomenological approach generates rich, descriptive data (Creswell & Poth, 2018; Dahlberg, 2006), which allowed me to capture the complexities and richness of Kazakh language teacher educators' lived experiences and ideologies regarding curriculum reform.

3.2 Sample and Research Site

Sampling in qualitative research involves the strategic selection of participants and sites to gain a deep understanding of the phenomenon under investigation rather than random sampling, which is more typical in quantitative studies (Patton, 2015).

Sample

In qualitative research, purposive sampling is valued for selecting participants with specific characteristics and experiences aligned with research objectives (Patton, 2015). Given the exploratory nature of my study, I employed non-probability purposive sampling to recruit Kazakh language teacher educators with the necessary expertise. That is, they were “information-rich cases” (Patton, 2015, p.169), essential for addressing “qualitative problems” (Merriam & Tisdell, 2016, p. 96). This approach facilitated a focused

exploration of Kazakh language teacher educators' curriculum ideologies and lived experiences in navigating the updated curriculum, ensuring rich data collection directly relevant to the research questions (Creswell, 2013).

In terms of sample size, phenomenological studies typically involve a small sample size (Creswell, 2013; Denscombe, 2014), prioritizing detailed descriptions of “authentic experiences” (p.103) and aligning with the humanistic research focus on understanding lived experiences (Denscombe, 2014). Thus, the target sample of this study consisted of five Kazakh language teacher educators who met the following three criteria: 1) the participants had to hold positions as teacher educators within a pedagogical higher education institution or higher education with a Kazakh language teacher training department in Kazakhstan; 2) they had to be responsible for instructing core subjects in addition to the Kazakh language as part of a teacher training program on Kazakh language and literature; and 3) they had to have a minimum of 10-15 years of teaching experience. This criterion was necessary to ensure that the participants possessed substantial and extensive experience in preparing future Kazakh language teachers and were familiar with state language policies and educational and curriculum reforms. Consequently, they were well-positioned to provide valuable insights into the curriculum ideologies and their lived experience in navigating the updated curriculum in Kazakhstan.

As shown in Table 3, all the participants were female teacher educators who had majored in Kazakh language and literature (KLL). Most of the participants had doctorate degrees and had extensive experience as Kazakh language teacher educators; only a few participants shared information about additional professional training certifications.

Table 3*Participants' Background Information*

Participant	Gender	Degree	Major	Experience	Certifications and additional training
Marina	Female	PhD	KLL	10-15 years	-
Nargiz	Female	PhD	KLL	<15 years	-
Gaukhar	Female	PhD (Associate professor)	KLL	<15 years	A lot
Kamshat	Female	PhD (Associate professor)	KLL	<15 years	-
Dinara	Female	PhD candidate	KLL	10-15 years	Orleu center for advanced training (2020)

Research Site

The data for this qualitative phenomenological study was collected from one national pedagogical university and two state universities located in the South and North of Kazakhstan with Kazakh language teacher training departments. These universities were chosen due to their extensive experience in Kazakh language teacher training and their well-established history of preparing Kazakh language teachers, dating back to pre-independent Kazakhstan. This rich history includes language policy educational and curriculum transformations, making these research sites important for exploring the influence of the updated curriculum on Kazakh language teacher educators' lived experiences and curriculum ideologies. In addition, I had available gatekeepers who helped me approach the participants of this study.

3.3 Data Collection Instruments

In today's world of digitalization, communication often blends words and images to create meanings, known as multimodality (Kress & Leeuwen, 2020), yet most research

studies rely heavily on instruments drawing on linguistic codes, which could limit understanding of complex experiences (Smith et al., 2012). Therefore, my research drew on a multimodal approach to collect and analyze data to delve more deeply into Kazakh language teacher educators' lived experiences and curriculum ideologies (Jewitt, 2009). This approach uses multiple research instruments “to emphasize different dimensions of the data” (Leavy, 2017, p.43). For this reason, I used multimodality as an art-based research (ABR) approach to “describe, or explain (theorize about) the connections between individual lives and the larger contexts in which we live our lives” (Leavy, 2017, p. 9). That is, ABR is an empowering approach that disrupts conventional thinking and challenges stereotypes, complementing post-colonial perspectives about providing spaces for the inclusion of diverse and often overlooked marginalized perspectives (2017).

Three research instruments were used in this study: a multimodal questionnaire with a classroom cartoon scenario section, an ABR instrument called significant circles, and semi-structured interviews with image cards as a compelling starter for the interviews. These various research tools allowed the participants to make sense of their own lived experiences and underlying curriculum ideologies instead of the researcher imposing preconceived notions or interpretations. In addition, the integration of spoken, written, and visual instruments, strengthened my data collection and analysis because I could triangulate the findings. As Denscombe (2014) notes, triangulation helps to ensure the validity and credibility of the research, and to mitigate potential biases of any single method by complementing one form of data collection with another, thereby “enabling researchers to study a phenomenon from a variety of perspective and using dissimilar methods” (pp. 154-155). The following sub-sections explain the rationale behind each data collection instrument used in this study.

Questionnaire

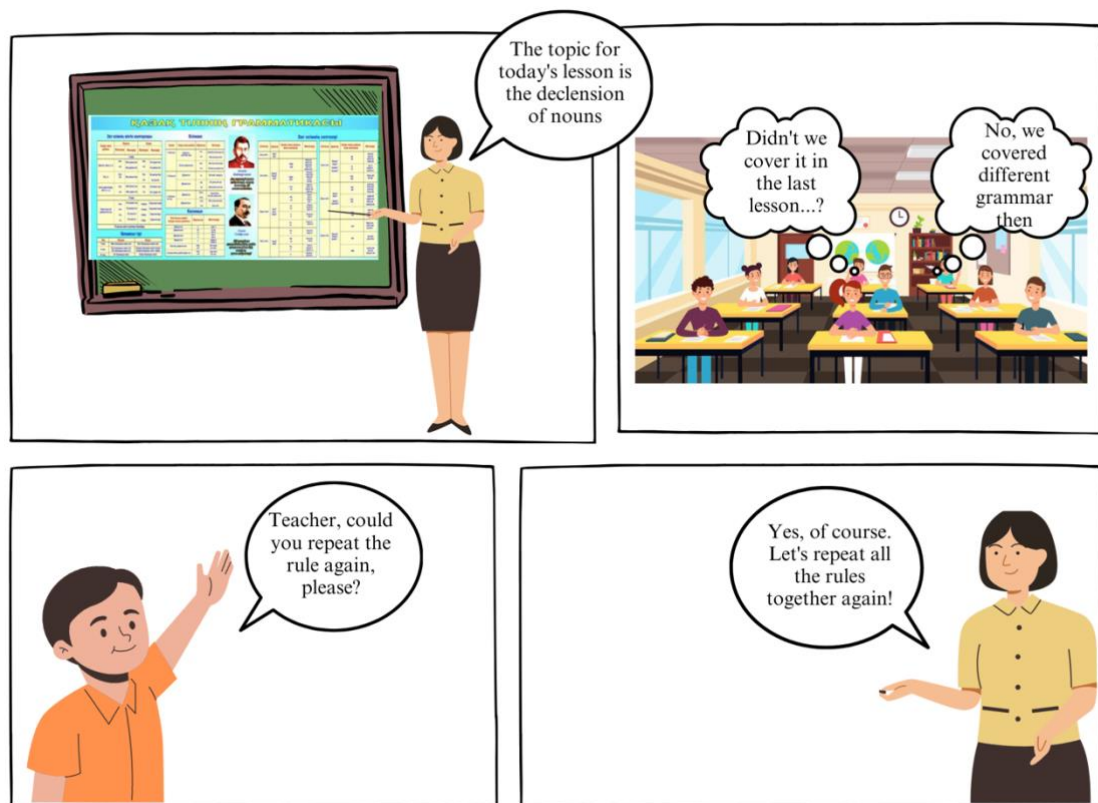
The multimodal questionnaire served as the initial data collection instrument to explore curriculum ideologies and lived experiences of Kazakh language teacher educators. The questionnaire was designed and administered in Google Forms because it offered an accessible, flexible, and efficient platform for distributing and collecting diverse responses, including written answers and multimedia elements. It consisted of three sections: 1) background information on participants' gender, educational degree, major, additional professional development or training certificates, and years of experience as Kazakh language teacher educators; 2) open-ended and closed questions to explore participants' curriculum ideologies and values related to Kazakh language teaching and learning; 3) a classroom cartoon scenario to explore the participants' beliefs about teaching practices in Kazakh language classroom and the roles of teachers and learners.

I included a Kazakh language classroom-based cartoon scenario to encourage deeper thinking and reflexivity (see Figure 3). The inclusion of a classroom scenario comic, a hypothetical yet realistic portrayal of teaching situations (Lohfeld et al., 2012), was instrumental in eliciting teacher educators' judgements and reflections about their curriculum ideologies and teaching approaches (Atzmüller & Steiner, 2010). This instrument helped to bridge the gap between theoretical self-reports (teachers stating their beliefs) and practical decision-making by presenting a scenario that mirrored real-life teaching, encouraging more reflective and genuine responses (Bordg, 2015; Kagan, 1992). Asking direct questions may not always provide deep insights if teachers struggle to articulate their ideas, which was valuable in Bedeker et al.'s (2023) study about Kazakhstani biology teachers' beliefs and CLIL pedagogical approaches. In short, the multimodal questionnaire provided alternative ways to “tap into what would otherwise be inaccessible out of reach, [because it] asks and answers new research questions, [and]

explores old research questions in new ways” (Leavy, 2017, p. 9). Consequently, the participants could communicate their curriculum ideologies and lived experiences, providing rich data and themes that emerge from their experiences and worldviews (Paltridge & Phakiti, 2015).

Figure 3

Kazakh Language Classroom Cartoon Scenario

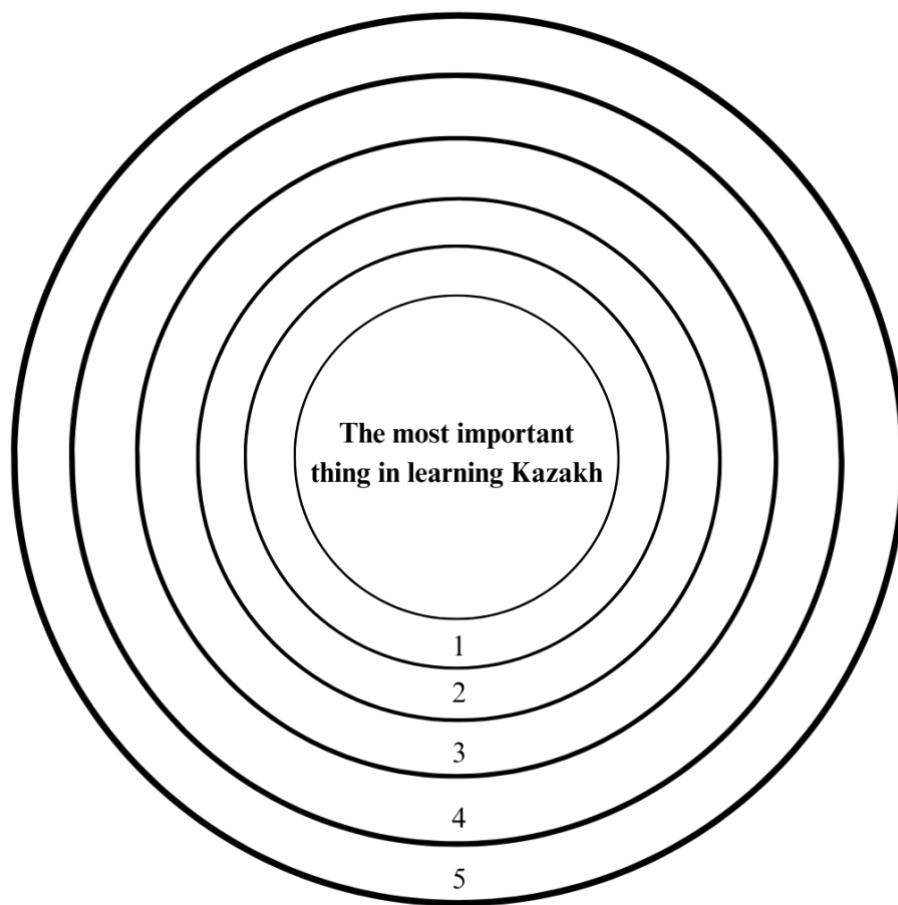


Art-Based Research (ABR): Significant Circles

The second instrument, an ABR tool, was significant circles, which offered a unique perspective on participants’ beliefs (Banegas, 2022). Education researchers are beginning to recognize such ABR tools for their ability to provide rich data about participants’ lived experiences (McNiff, 1998; Tian, 2023). This approach offered a unique avenue for Kazakh language teacher educators to express themselves, allowing for a

richer, more nuanced articulation of experiences and ideas that are different from using only verbal or written data collection tools (Gaete et al., 2023). Thus, the significant circles' tool functioned as a complementary data collection instrument, particularly suited for phenomenological inquiries that emphasize the subjective nature of human experiences through creative and interpretive processes (Cassey & Murray, 2022).

To use this tool, the participants had to place the most valuable aspect of learning Kazakh in the central circle, describing their teaching approaches to achieve this goal in the outer circles (see Figure 4). This allowed me to gather data in an unrestricted manner, revealing unexpected insights and experiential knowledge (Leavy, 2017). Significant circles were initially used in Esteban-Guitart's (2016) study and later adopted in Banega's (2022) research exploring EFL teacher educators' various funds of knowledge in their pedagogies. For the present study, I adapted Banega's (2022) version of significant circles to explore the curriculum ideologies of Kazakh language teacher educators. This instrument facilitated a visual interpretation (Leavy, 2017) and allowed me to understand the complexities of their curriculum ideologies underpinning lived experiences as teacher educators. In short, significant circles and their textual descriptions helped me collect data that might not have emerged through other research methods.

Figure 4*Example Significant Circles Tool****Semi-Structured Interviews***

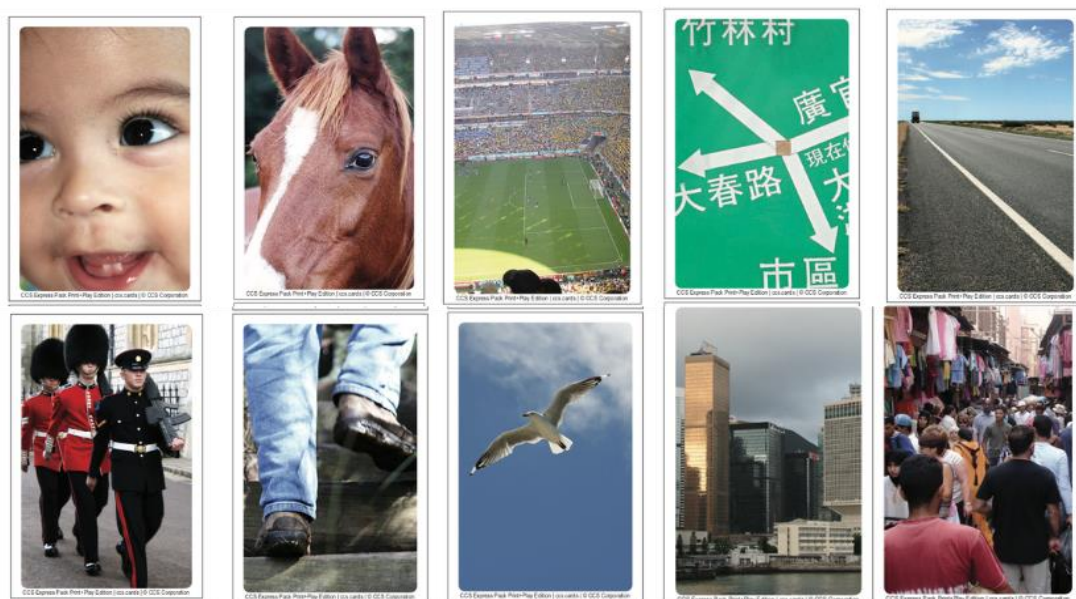
The third data collection instrument was individual, in-depth, semi-structured online interviews in whichever language (Kazakh, Russian, or English) the participants felt comfortable with. The reason for choosing this instrument is that phenomenological research favors semi-structured interviews as a data collection tool to elicit comprehensive experiences and beliefs from participants (Reid et al., 2005; Smith, 2009). Moreover, in being semi-structured, the interviews offer a balance of structure and flexibility and empowered participants to openly reflect and share their lived experiences and curriculum ideologies (Dörnyei, 2007; Denzin & Lincoln, 2018). Furthermore, semi-structured interviews provided more autonomy to participants in sharing their stories and opinions,

which enabled me to probe much deeper into important points raised by participants (Denzin & Lincoln, 2018).

At the beginning of each interview, I asked each participant to choose five images from a deck of various images that best represented their values and lived experiences navigating the updated curriculum and training future Kazakh language teachers (see Figure 5). Given my interest in combining language and images, the image cards as an ABR tool helped to move beyond mere surface responses to uncover the beliefs and values underpinning teacher educators' teaching practices (Leavy, 2017). In addition, starting the interviews like this created a more relaxed atmosphere, empowering the participants to visualize aspects of their lived experiences that might otherwise have remained hidden (Barone & Eisner, 2011). As a result, the interviews with the image cards provided contextually and visually rich data, sparking dynamic and extensive responses, becoming a catalyst for new ideas and a deeper understanding of teacher educators' realities and beliefs (Fish, 2006).

Figure 5

Example Image Cards



3.4 Data Collection Procedure

After receiving approval from the Graduate School of Education (GSE) Ethics Committee to collect the data, I contacted a gatekeeper with a broad academic network to distribute the recruitment letter in Kazakh, given the focus of my study (see Appendix B for the recruitment letter). I explained the research purpose, selection criteria, and researcher contact details in this letter. Interested Kazakh language teacher educators who met the recruitment criteria were invited to contact me anonymously. Due to distance, the research was conducted online for the participants' convenience. Following confirmation with the potential participants, I sent them an informed consent form detailing the research procedures, approximate time allocation for overall participation, the voluntary nature of their participation, and the risks and benefits of the research (see Appendix C). Those participants who signed the informed consent form were then invited, as per their request, via WhatsApp to take part in the online questionnaire, complete the significant circles, and participate in an interview.

First, I sent the questionnaire (see Appendix D) to the participants via WhatsApp, as it was their preferred means of communication. I explained questionnaire in detail and requested completion within a specific timeframe. Once the questionnaires were completed and provisionally analyzed, I proceeded to administer the significant circles. I sent a Google Form that included the significant circle image (see Appendix E) and gave detailed instructions on how to complete it. Finally, I requested the participants' preferred time for individual semi-structured online interviews (see Appendix F) via Zoom. During the interviews, the participants were offered the option to speak in whichever language (Kazakh, Russian, or English) they were most comfortable with. The semi-structured format of interviews allowed me to begin with the image cards. With additional oral consent, I audio-recorded the interviews for subsequent analysis.

3.5 Data Analysis Procedure

The data analysis for this study was structured around a hybrid coding strategy that integrated both deductive and inductive approaches (Fereday & Muir-Cochrane, 2006). The data analysis was organized in four phases to ensure a comprehensive understanding of the data from the three research instruments: a multimodal questionnaire with the classroom cartoon scenario, the ABR tool significant circles, and the semi-structured interviews with image cards. As explained earlier, the use of several methods ensures high validity and reliability in educational research (Xu & Zammit, 2020).

Initially, I employed deductive coding, using a framework based on Schiro's (2013) curriculum ideologies: academic-scholar, learner-centered, social efficiency, and social reconstruction (see Appendix G). This phase was critical for structuring the multimodal questionnaire. I developed specific statements that reflected these ideologies, allowing for a focused and theory-driven approach to data collection. When analyzing the initial data from the questionnaire, I systematically coded them according to these predetermined categories, ensuring that each response was aligned with the relevant curriculum ideology.

Following the deductive analysis, I shifted to an inductive analysis for the data collected from the significant circles and the semi-structured interviews with image cards. This phase was essential for uncovering emergent themes from the data, such as *global and national identities*, and *past and present methodologies*. In this phase, I also used value coding to identify and categorize the values and beliefs, namely *national identity*, *cultural understanding*, *nurturing*, and *global recognition*. Additionally, color coding was used to organize and differentiate these emerging themes, facilitating easier reference and comparison in later stages of analysis (see appendix G).

In the third phase, I conducted a cross-code analysis to compare and synthesize data from the three data collection instruments to triangulate the findings and enhance the validity and reliability of the findings. This method allowed for more robust analysis, as triangulation helped me to confirm the consistency of identified themes and reduced the impact of potential biases inherent in any single data source (Denscombe, 2014). Color coding was particularly beneficial here because it streamlined the process of identifying and correlating thematic patterns across the data sets, making it easier to cross-verify themes and uncover more profound insights. This phase ensured a comprehensive understanding of the complex interplay between educators' curriculum ideologies and their lived experiences by integrating data from various formats.

The final phase involved synthesizing the themes from the different data instruments into coherent categories that addressed the research questions. This step required a detailed examination of how well the themes represented the data and whether they aligned with both the inductive findings and the deductive framework. The refined themes provided a nuanced understanding of the curriculum ideologies of Kazakh language teacher educators and how they make sense of their lived experiences in navigating the updated curriculum. This analysis resulted in the following themes: 1) beliefs about language, culture and society; 2) beliefs about mastering the Kazakh language; 3) beliefs about learners and learning; and 4) entanglement of identities, time, and space.

3.6 Ethical Consideration

Conducting research ethically is crucial in every step of the research process, from choosing the research topic to collecting, analyzing, interpreting, and reporting findings (Shamoo & Resnik, 2015). Ethical research preserves and respects participants' rights, dignity, and welfare (Israel & Hay, 2006), especially in qualitative research involving

personal and sensitive information (Orb et al., 2001; Creswell, 2013). Key ethical principles include ensuring anonymity and privacy, allowing participants to withdraw at any time, and fully informing them about the study's purpose and procedures (Cohen et al., 2017; Creswell, 2014).

To ensure participant confidentiality, an informed consent form was used, with detailed information on the purpose, methods, and approximate allocated participant time, to formally establish an agreement between me and the participants of this study. This form was written and sent in both Kazakh and Russian. To preserve anonymity, all personal identifiers were removed from the data; names were replaced with pseudonyms and specific locations were generalized. Additionally, the data were stored securely in a password-protected digital folder, and participants were free to withdraw from the study at any point. Ethical considerations were explored for all stages of the research process, with specific reference to the Nazarbayev University GSE Research Ethics Approval process.

Risks of the Research

While the study was designed to be minimally intrusive and respected participants' rights and well-being, certain risks associated with the research process should be acknowledged. I was aware that one potential risk could be the confidentiality of participants because, during the interviews, the participants may have inadvertently revealed information about themselves or their institutions. To mitigate this risk, I gave my participants pseudonyms and did not mention the names of their institutions to ensure the disclosure of any identifying details (Clarke & Braun, 2013)

Secondly, for these participants, reflecting on one's curriculum ideologies and lived experiences, could pose emotional risks, particularly when the participants reflected on challenging experiences or expressed their beliefs and values. I minimized these risks by creating a supportive and non-judgmental environment during the interviews (Cohen et al.,

2017). The participants were also informed of their right to decline to answer any questions they found discomforting. Furthermore, they were reminded of the voluntary nature of their involvement in the study, reinforcing their autonomy to withdraw from the study at any point without consequences.

Finally, the nature of the research involved the potential of disclosing sensitive and personal information (Creswell, 2013). I tried to protect this information. More specifically, I continuously encouraged and reminded participants to speak in general terms when discussing their institutional context to mitigate this risk.

Benefits of the Research

This study can contribute to the participants' sensemaking of their curriculum ideologies and practices. For example, through my use of ABR tools, the study provided participants with a unique opportunity for self-reflection and increased self-awareness regarding their curriculum ideologies and lived experiences in navigating Kazakhstan's updated curriculum. Reflecting on their existing knowledge, skills, and understanding, these teacher educators had a potential opportunity to improve their teaching effectiveness and gain insight into how their beliefs affect their decisions regarding changes in curriculum, pedagogy, or assessment. Additionally, this reflection might enhance their understanding of their professional and policy context at organizational, local, and national levels, enabling them to implement and lead more strategically and effectively, and develop greater agency, influence, self-efficacy, and voice within the profession.

3.7 Conclusion

The purpose of this chapter was to describe and justify the research design and data collection methods, present the sample and research site, data collection procedures, and approach to the analysis of the data. The following chapter will present the findings and data analysis on the emerging themes.

Chapter 4. Findings

The study aimed to explore the lived experiences, perspectives, and underlying meanings that shape teacher educator ideologies within the context of Kazakh language teacher education in Kazakhstan. The previous chapter focused on the methodology, research design, data collection instruments, data analysis procedures, and ethical considerations. The purpose of this chapter is to present the findings obtained from five Kazakh language teacher educators based at three pedagogical and state universities in Kazakhstan. As presented in Chapter 1, this study addresses the following main research question and two sub-questions:

How does the updated curriculum influence the curriculum ideologies and lived experiences of Kazakh language teacher educators, and what implications does this have for Kazakh language education?

The two sub-questions are:

3. What are the lived experiences of Kazakh language teacher educators in navigating the updated curriculum?
4. What curriculum ideologies underpin Kazakh language teacher educators' lived experiences?

I used three research tools, a multimodal questionnaire with closed-ended questions and language classroom cartoon scenario, an ABR tool significant circles, and a semi-structured individual interviews using image cards to explore curriculum ideologies, values and lived experiences of Kazakh language teacher educators. The data from these tools were analysed to answer the main research question and the two sub-questions. As explained in the data analysis section of Chapter 3, inductive and deductive methods allowed me to create themes that emanated from the analysis of each research instrument's data. In the final phase, I conducted a cross-tool analysis to identify similar and dominant

themes across the data sets, yielding four well-defined themes: beliefs about language, culture and society (4.1), beliefs about mastering the Kazakh language (4.2), beliefs about learners and learning (4.3) and entanglement of identities, time, and space (4.4).

4.1 Beliefs About Language, Culture, and Society

The results indicate that the teacher educators' beliefs were closely connected to the modernization of the Kazakh language in educational and policy reforms and its application in real-life or societal contexts. Across the data sets, the dominant themes highlight Kazakh teacher trainers' beliefs that language learning should not only focus on linguistic proficiency but also empower learners to think about societal issues such as culture, identity and global world issues. That is, teacher educators aim to prepare Kazakh pre-service teachers to become active participants in shaping a more national and culturally cohesive society. Consequently, their teacher-teaching practices promote civic engagement to cultivate informed, compassionate, and socially responsible individuals who contribute positively to the world around them, as illustrated in the extracts below:

In the process of acquiring the Kazakh language, we lose sight of things like what it is needed for, what its benefit is in life, and how it is achieved in practice. If the society doesn't use the language, the language dies. Society evolves, people evolve, and so does the language. It is infinite. (Dinara)

Whatever happens in our society, we always need to consider it in our practice. If there is something new, like AI, I always ask myself two questions - is it worth considering? Is it useful, and how useful? If it's a carefully selected, needed thing, I adapt it in my teaching. (Nazira)

The connection between language learning and society is also reflected in the image card in Figure 6.

Figure 6*Language as a Tool for Relationship-Building*

	A crowd. Language is a communicative tool. It is needed to establish relationships between people. We need to explain the functional and communicative possibilities of the language. There are functional styles in the Kazakh language that establish relationships. We choose the style depending on the type of relationship in each environment. I think students need to pay attention to it. (Gaukhar)
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Thus, Kazakh language teacher trainers believe that language learning and teaching are important, and that their practices should be connected with real-life and societal advancements to enhance the future teaching experiences for Kazakh language pre-service teachers. Such beliefs were visible in how they connected their teaching with society and developing their students' national identity (see Figure 7)

Figure 7*Beliefs About the Kazakh Language and National Identity*

	I consider it closely tied to our national identity. The horse is a symbol of national pride. There was a question about presenting myself as a national representative. I believe they see me as someone proficient in the Kazakh language, or even as a fluent speaker, and ultimately as a representative of the Kazakh people. To earn their respect for our nation, it is important for me to impart knowledge about our national values. (Marina)
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To further illustrate teacher trainer's beliefs about language and its connection to society, Figure 8 captures the dominant themes emerging from the questionnaire. This demonstrates the teacher educators' focus on integrating Kazakh culture and societal understanding with practical language skills, aiming to develop students' critical thinking and real-life communication competencies.

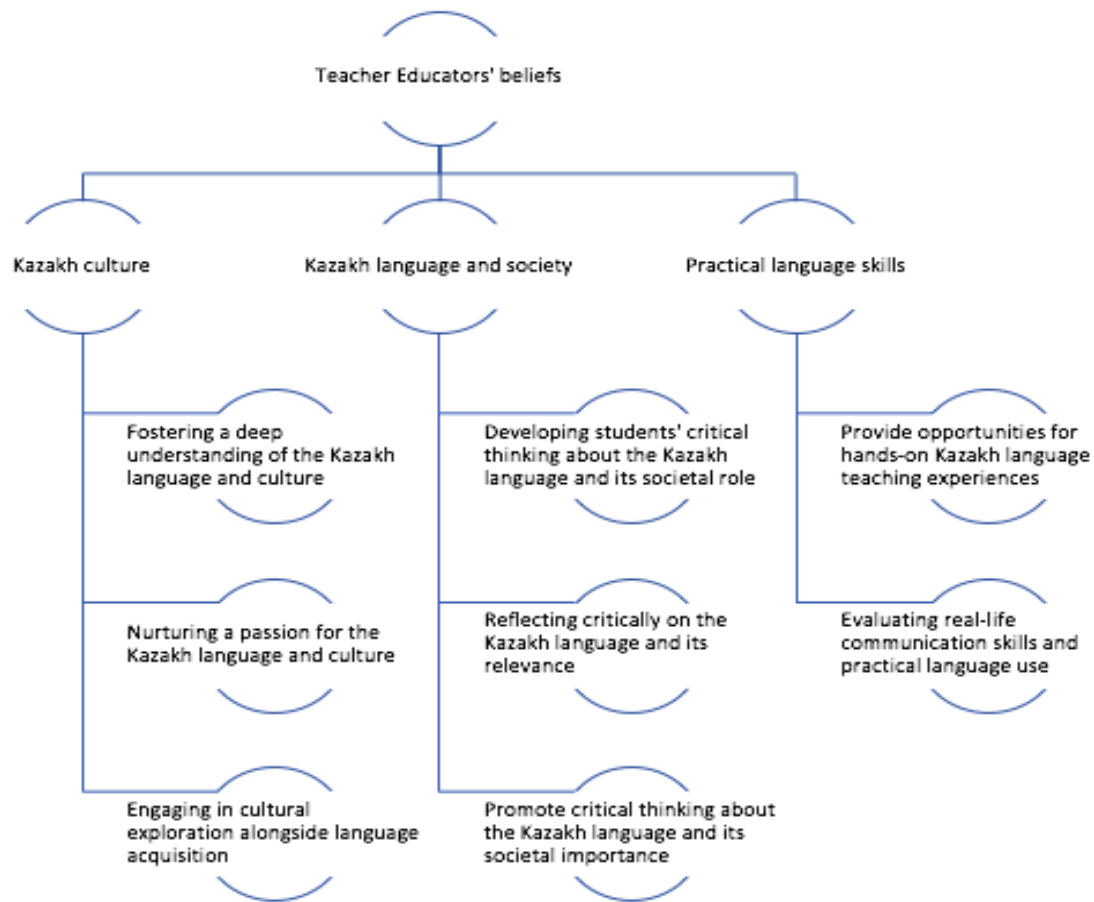
Figure 8*Teacher Educators' Beliefs About Their Teacher Training Role*

Figure 8 underscores the interconnectedness between cultural awareness and practical teaching experiences, reflecting a holistic approach to preparing future Kazakh language teachers.

The questionnaire data further revealed the participants' conviction in intertwining Kazakh language teacher training with real-life contexts, aiming to enrich language learning and teaching beyond mere rule-based methodologies. This transition from conventional knowledge transmission to addressing societal concerns and actively contributing to societal change was evident in the participants' preference for two statements regarding beliefs and values about teaching practices: "I often include problem-solving tasks in my lectures and classes to encourage students to reflect on real-world issues and consider solutions"; "I find value in incorporating practical exercises into my

teaching, such as asking students to practice writing a social media post in the Kazakh language.” Similarly, in the classroom cartoon scenarios and interviews, the teacher trainers commented,

This class is limited to rules. It's wrong. What does this rule have to do with using it in life? What is its function? How do we use it in life? Unless we explain it to children, they'll keep having questions. I think it's best to connect grammar to real-life usage. (Dinara)

We also need to pay a lot of attention to children's critical thinking because it is a common public opinion that the reason children can't think critically is that their teachers can't. We shouldn't make them memorize information; instead, we need to explain how things are connected and where they come from and allow children to draw their own conclusions. We need to contribute to children's explorative attitude. (Gaukhar)

Throughout the data sets, the teacher educators' perspectives revealed their beliefs about the interplay between the individual and society, evident in their instructional approaches to foster spiritual richness and values alongside academic knowledge. They believe that future Kazakh language teachers must shape individuals who are not only academically proficient but also morally and spiritually grounded and able to apply knowledge in real-life local and global contexts to contribute positively to Kazakh society. The extracts below illustrate their beliefs about nurturing well-rounded individuals who are socially responsible and culturally aware, aligning with broader goals of societal advancement and progress:

We tell our students, “You need to know the works of each author we cover.” I feel like young people nowadays are becoming less spiritual. Our goal is to make them more spiritually rich, to teach them not to pursue material things but to work hard

and know the worth of every penny. I wish my students would contribute to that.

(Gaukhar)

When these students graduate and start teaching at school, they won't have to explain the theory to their students. Schoolchildren should be given tasks that make them think and apply in real life. We, as teacher educators, have to guide these future teachers so that they can, in turn, guide the schoolchildren. (Nargiz)

In summary, across the data sets, teacher educators expressed the belief that language teaching cannot be disconnected from society. They emphasized the importance of integrating societal issues, culture, identity, and global concerns into language education. This approach aims to prepare pre-service teachers to be active participants in creating a cohesive society. By connecting language learning with real-life contexts and societal advancements, teacher educators seek to develop socially responsible, informed, and compassionate individuals. The educators highlighted the significance of language as a tool for relationship-building, the role of critical thinking in education, and the necessity of grounding language teaching in practical, real-life applications. They advocate for a teaching practice that not only imparts linguistic proficiency but also nurtures well-rounded individuals who contribute positively to their society.

4.2 Beliefs About Mastering Kazakh

While a dominant theme across the data sets was the focus on societal change and real-life context in Kazakh language teaching, the Kazakh language teacher educators in this study also emphasize the importance of mastering Kazakh and value instructional practices that prioritize academic knowledge and intellectual rigor in both teaching and learning Kazakh. Thus, they feel caught between fostering societal understanding with practical language skills and their beliefs about the importance of maintaining established academic disciplines and adherence to traditional linguistic norms, like Baitursynov's

alphabet, vital for preserving Kazakh heritage, cultural identity and historical continuity.

For example, one participant explained,

We can't come to a consensus regarding the Latin alphabet. There are so many debates among scholars that they haven't even come to an agreement themselves. That is why we can't make the transition now. My personal view is that if we follow Akhmet Baitursynov's doctrine, the alphabet he came up with back in time, we are going to become pure Kazakhs. We struggle to achieve that now. (Gaukhar)

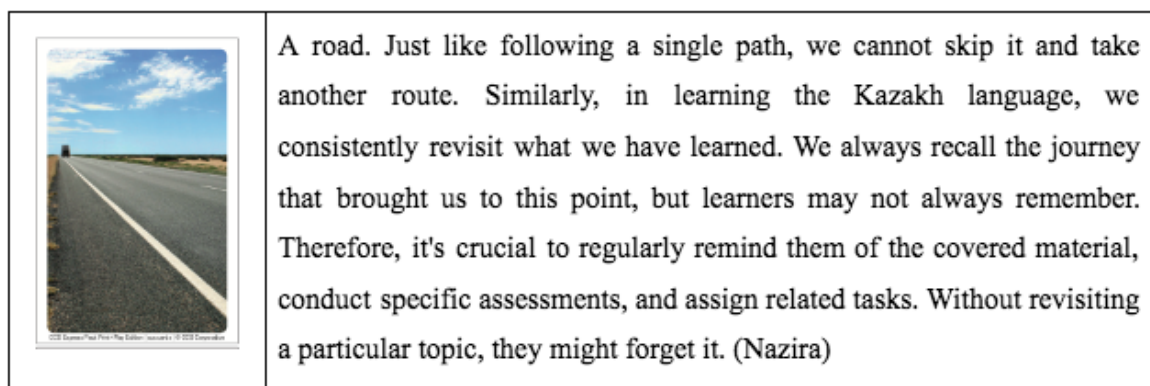
Another example of this belief is the value they attach to the importance of grammar to achieve intellectual rigor in Kazakh language learning and teaching:

If a student lacks knowledge of grammatical rules, it may result in weak thinking and disjointed expression. Without knowledge of grammatical rules, spelling, orthoepy, and syntactic rules, individuals may struggle to express themselves competently. A person well-versed in language rules can deliver their thoughts competently, and the ability to do so reflects a person with a high level of cultural refinement. (Kamshat)

Figure 9 also reflects the value of subject-specific knowledge and skills in fostering intellectual inquiry and the exploration of new ideas.

Figure 9

Remembering as Reinforcement in Learning Kazakh



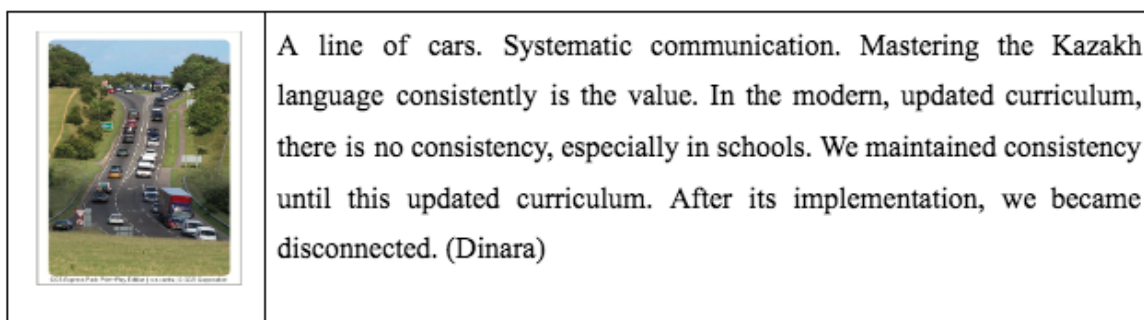
Thus, the results indicate tension between their beliefs and the updated curriculum, which they feel does not foster intellectual development, academic excellence, and a deep understanding of the subject matter:

Nowadays, the updated curriculum in schools does not cover grammar at all. This implies that teachers within this new curriculum have no clear guidance on when to teach grammar. They struggle to connect grammar to the text, which stems from their lack of exposure to it during university education. Individuals who were taught only structural grammar, familiar with tasks in that direction and accustomed to a memorization approach now find themselves teaching at school focusing solely on lexis. (Nazira)

Children are less educated now in the Kazakh language. In the past, the school curriculum covered creative essay writing, summaries, and dictations, but schools nowadays don't teach them. I believe it's all wrong. In the past, each child would cover certain grammar and do related exercises, but they don't teach it these days. (Gaukhar)

While the general concepts and ideas are good, the mechanisms to achieve them were not adequately developed, resulting in weak Kazakh language teaching at schools. This, I believe, is at the core of the poor literacy in the Kazakh language today. (Nazira)

Their concern about students' intellectual development, academic excellence, and a deep understanding of the subject matter is also portrayed in Figure 10.

Figure 10*Lack of Consistency in the Updated Curriculum*

Although the participants recognize the significance of grammar for achieving academic knowledge, they also acknowledge the importance of addressing students' needs to attain academic excellence and a deep comprehension of the subject matter:

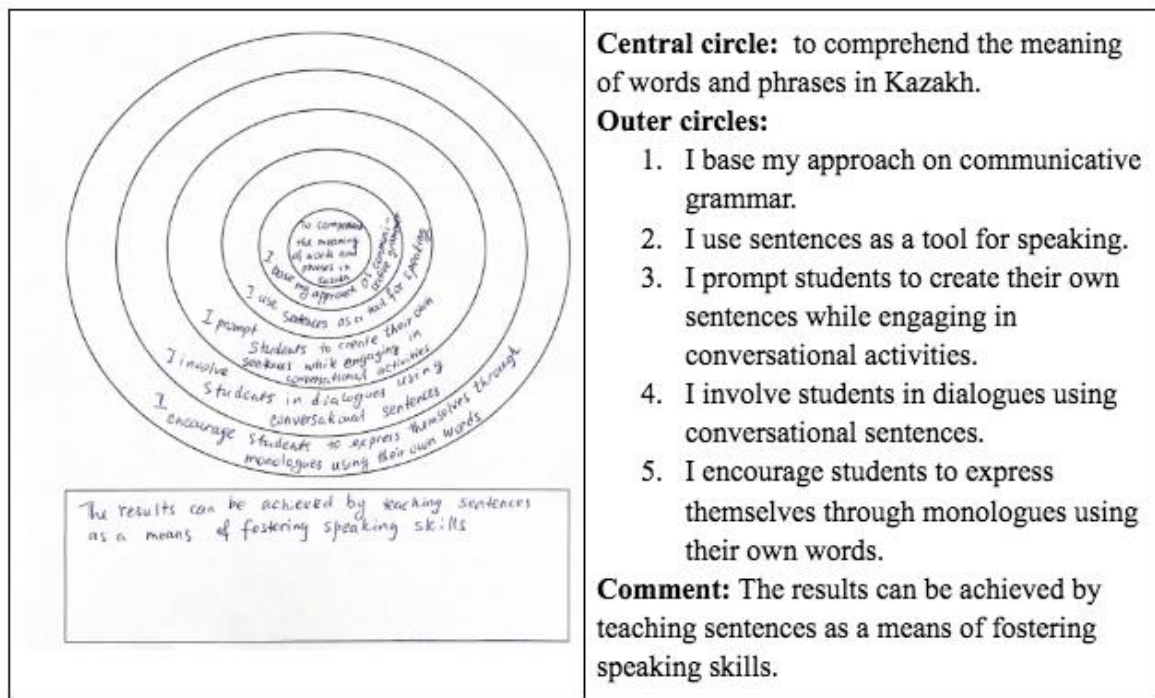
A language teacher needs to be familiar with all aspects of grammar. However, we persist in imparting academic knowledge to schoolchildren who are not academicians. Questions about such matters should be directed to academicians like Baitursynov. (Nargiz)

Similarly, Marina stated, “I encourage students to create their own sentences, as this method enhances their memorization and proves to be much more effective.”

This focus on meeting learners' needs and getting them actively involved is represented visually in the significant circles (see Figure 11). The circles illustrate the central goal of comprehending Kazakh words and phrases, surrounded by methods such as communicative grammar, creating sentences, and engaging in dialogues for effective language mastery.

Figure 11

Example Significant Circle About Mastering Language



In summary, the teacher educators' beliefs emphasize the critical balance between societal relevance and the academic knowledge and intellectual rigor in Kazakh language learning and teaching. An example of this is their respect for Akhmet Baitursynov's doctrine, suggesting a deep-rooted commitment to traditional academic disciplines that underpin Kazakh cultural identity and continuity. However, the results also indicate a tension between their beliefs and the updated curriculum, which, in their view, does not foster intellectual development, academic excellence, and a deep understanding of the subject matter. This concern highlights a dichotomy where, despite the significance of grammar for achieving academic knowledge, teacher educators also stress the importance of addressing students' needs. This balance extends to a focus on meeting learners' needs and getting them actively involved, underscoring a nuanced approach to language education that fosters both rigorous academic standards and responsive teaching practices.

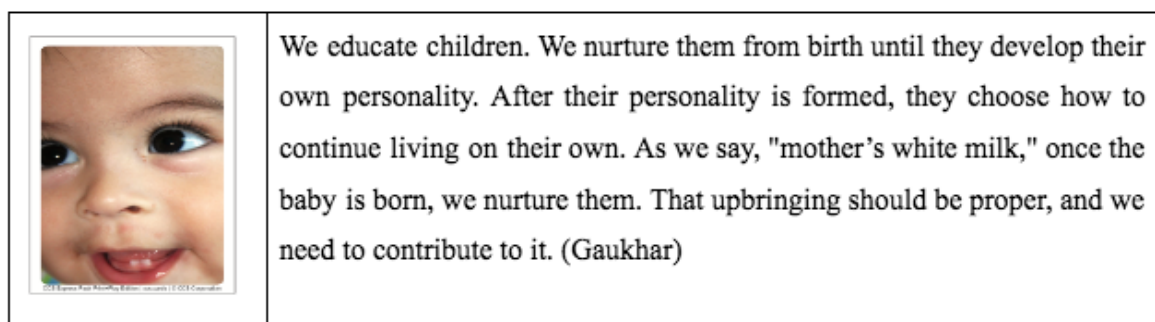
4.3 Beliefs About Learners and Learning

Although the participants believe in teacher-centered instruction regarding their own role, they also value creating learner-centered classrooms, where students are more active participants. For example, across the data sets the participants emphasize the role of teachers as nurturers shaping learners: “A teacher needs to love the children” (Nargiz). This focus on nurturing students coexists with an awareness of the importance of considering the needs and interests of the learners, which they believe to instill in future Kazakh language teachers. As Gaukhar put it, “We need to be able to look into the soul of each child. If we can't know what's inside each child, we can't know what will be interesting for this child.” Similarly, Marina noted, “I always have to take into account the proficiency level. Similar to babies, we often find ourselves learning everything anew. That's why it's crucial to be mindful of the learner's level,” highlighting the importance of tailoring instruction to individual needs.

Interestingly, most participants selected the baby image card to express their value in nurturing and contributing to children’s upbringing in preparing Kazakh language teachers (see Figure 12). This illustrates their belief about the role of education in providing a comprehensive foundation for lifelong learning and personal development.

Figure 12

Nurturing and Upbringing



Thus, across the data sets, the results indicate the teacher trainers' acknowledgement of the crucial role of socializing pre-service teachers to foster a nurturing environment conducive to children's holistic development, emphasizing the importance of addressing learners' physical, emotional, social, and cognitive needs. It is evident in responses to the questionnaire, such as, "I believe in providing students with opportunities to learn through exploration and self-discovery, especially when they encounter challenges", and in the following extracts:

I tell my students this: you go to school, and there are 25-30 children in one class. Every single one of these children is talented and gifted. And now your mission is to embrace that talent and gift of each student. You have to determine it from the very first day. You need teaching mastery for it. We are not simply Kazakh teachers; we also need to be psychologists. (Gaukhar)

We need to work with all children. Each child is an individual, perceived as a unique person. When teaching, we must consider the student's characteristics, age and how to grade them. Not everyone perceives material in the same way and at the same speed. Even in my practice, perhaps students who don't do well in one semester might show themselves as leaders in the next. We need to work accordingly and help these students. (Kamshat)

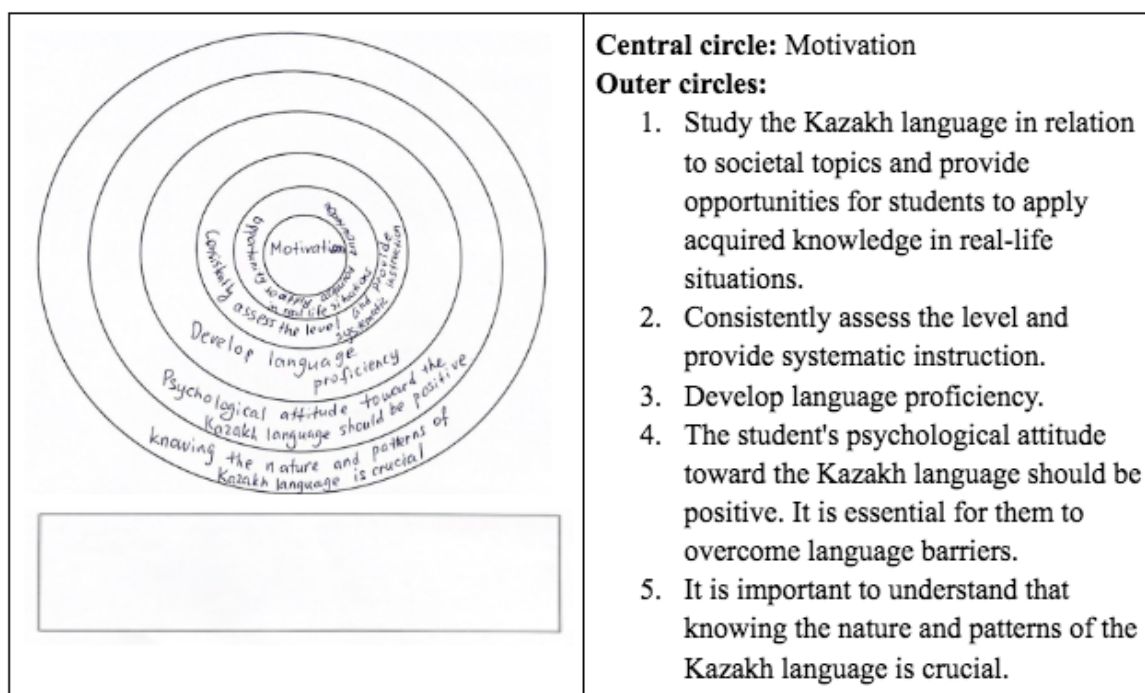
In addition, teacher trainers also acknowledge the importance of the social environment or classroom in creating conditions for language learning. This aligns with their broader goal of preparing educators to facilitate optimal learning experiences that cater to children's diverse needs. For example, Gaukhar states, "Following Vygotsky's theory of the immediate zone of child development, we need to constantly be aware of the environment of children, who they talk to, and what their relationships are like. Only then can we see some results."

The dominant pattern in the questionnaire expressed by the participants was, “I believe that language learning should involve fostering active engagement and participation through activities such as debates, peer discussions, and role-playing”. While they emphasize active participation, the teacher trainers also believe in the guiding role that future Kazakh language teachers need to fill, such as scaffolding students' language learning:

We may assume that schoolchildren understand everything and we may unconsciously use complex materials for teaching. Now, I realize that everything we teach at the university level may be ineffective in a school setting. Therefore, when giving tasks to schoolchildren and explaining the material, we must begin with something easy and small—something these students can handle. Gradually, we should increase the intensity, expand the text, and teach in a comprehensible way. It was a revelation for me. (Kamshat)

Teacher educators recognize the pivotal role of social factors, including scaffolding, the social environment, and the guidance of knowledgeable adults, in driving language learning. However, this perspective is intertwined with the psychological or individual difference view, which emphasizes the importance of factors such as motivation in the language learning process, “If a student lacks the desire to learn — for example, thinking, 'I don't need the Kazakh language; once I finish my studies, I will go abroad'— they will struggle to acquire the language skills” (Kamshat).

Individual motivation to master the Kazakh language is also reflected in Marina's perspective (see Figure 13).

Figure 13*Significant Circles About Individual Motivation*

In summary, teacher educators' beliefs emphasized the role of teachers as nurturers shaping learners, evident in their choice of the baby image card to express the importance of comprehensive foundational education for lifelong learning. They acknowledged the crucial role of socializing pre-service teachers in fostering a nurturing environment, stressing the importance of the social environment or classroom in creating conditions for language learning. The educators advocate for active student engagement through debates, discussions, and role-playing, illustrating a belief in a guiding role for Kazakh language teachers that includes scaffolding students' learning. This approach is further supported by recognizing the role of social factors and the social environment, suggesting that effective language teaching intertwines with the psychological aspects of learning, such as individual motivation and differences.

4.4 Entanglement of Identities, Time, and Space

Notably, across the data sets, the results reveal an entanglement between past beliefs and practices and the modernization of the educational system and updated curriculum. There were three dominant themes: global and local identity recognition, entanglement between past and present pedagogies (methodologies), and entanglement in space and time.

Global and Local Identity Recognition

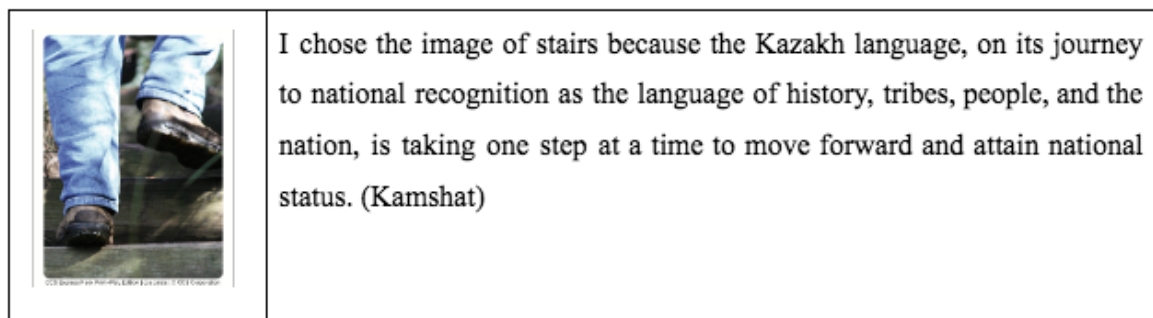
In the beliefs of Kazakh language teacher trainers, there's a dual aspiration for both local and global recognition of the language. Locally, there is a concern about whether learners truly respect Kazakh, reflecting a broader desire for national recognition, encompassing its historical and national significance. As Marina puts it, “There’s always a question in my heart whether the Kazakh language learner respects the Kazakh language. Similarly, Gaukhar states, “My personal view is that if we follow Akhmet Baitursynov's doctrine, the alphabet he came up with back in time, we are going to become pure Kazakhs.” Notably, concerns raised about incorporating Russian letters into the Kazakh alphabet reflected a desire to preserve the linguistic heritage and authenticity of the Kazakh language, indicative of local identity recognition:

The current alphabet we use is Cyrillic, borrowed from the Russians. The original alphabet, constructed by Akhmet Baitursynov, has only 24 letters, whereas the current one has 42. Having 42 letters means that we have distanced ourselves from our ancestors and our origins. In order to convey our thoughts, we have incorporated Russian letters into the Kazakh alphabet. This approach was incorrect. Which language changes its alphabet to accommodate sounds from a foreign language? (Kamshat)

However, the results also suggest that the participants' search for the Kazakh language local and global identity recognition creates a fusion of past, present, and future. For example, they view the Kazakh language as being on a journey towards national recognition, occupying a unique space bridging historical heritage and modern cultural aspirations (Figure 14). As a result, Kazakh language teaching training aims to navigate the intricate balance between preserving Kazakh linguistic heritage and aligning with global standards for broader recognition.

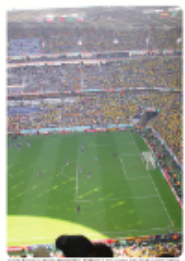
Figure 14

Kazakh Language as Being on a Journey to National Recognition



Furthermore, they acknowledge the importance of gaining global identity recognition in advocating for a transition to the Latin script aligned with global language norms to enhance Kazakh's international visibility, recognition and global acclaim. As Kamshat put it, “If we look at language standards, at least 70% of languages use the Latin script. That's why I believe that for the Kazakh language to be globally recognized, we need to make this transition. I support such initiatives.” Thus, their beliefs embody a hybrid space caught between local cultural identity and their global aspirations to bridge the Kazakh language's potential to transcend national boundaries and gain recognition on a global scale. For example, the three image cards in Figure 15 vividly illustrate how these teacher educators’ local and global aspirations for Kazakh are entangled, highlighting the language's potential to transcend national boundaries.

Figure 15*Aspirations for Global Recognition*

	A seagull. There is a possibility for our language to reach a level where it can soar high in the sky and gain acknowledgment from other languages, not only remaining within our own country and environment. (Kamshat)
	This image has four arrows, symbolizing the four parts of the world. We need to have a connection with everything. The Kazakh language is not a separate entity; we are a part of this world too. Just like English, Chinese, Arabic, and other international languages, the Kazakh language is capable enough to be known in all parts of the world. I have a dream that whoever sees the Kazakh language can immediately recognize it. (Nargiz)
	Football is a globally recognized sport turned into politics. Similarly, I believe Kazakh language and literature teachers should gain recognition worldwide. Why do they need to be known globally? Because currently, the Kazakh language is confined to our own cauldron in Kazakhstan. We have remarkable achievements that deserve global acclaim and recognition. (Marina)

The participants expressed a desire for the Kazakh language to be acknowledged internationally and envisioned it as transcending national boundaries and gaining global recognition. This perspective underscores their aspiration for the Kazakh language to be known and recognized worldwide, highlighting the importance of global acclaim and recognition for Kazakh language teachers and literature. However, the data revealed that in their search for local and global identity recognition, the participants demonstrate hybridity and resistance (discussed in Chapter 2) about solely adopting Global North practices. More specifically, they recognize the value of their local funds of knowledge, rooted in Akhmet Baitursynov's methodology as similar to the Western way:

Take, for instance, Akhmet Baitursynov; if his doctrine alone were translated into English, the world would acknowledge Kazakh language teaching and knowledge. Similarly, if the pedagogy of Magzhan Zhumabayev were translated into English and studied, the world would recognize our expertise in language acquisition.

(Nargiz)

When they say, “Cambridge researchers are great, and we need to use their works,” after months of studying the Western way, I realized that they are simply presenting something we already have in our pedagogy but in a different way. Fundamentally, these approaches are rooted in Baitursynov's methodology.

(Gaukhar)

These comments suggest that the participants have a dual aspiration for both local and global recognition of the language, underscoring a dynamic entanglement between local and global identity. This entanglement is dynamic as their desire for local and global recognition is not mutually exclusive but interconnected, constantly evolving through a process of adaptation and reinterpretation of local and global practices. This ambition creates a fusion of past, present, and future, striving for the Kazakh language's international visibility, recognition, and global acclaim, which is reflected in the teacher educators' beliefs. Furthermore, while emphasizing the importance of global recognition for Kazakh language teachers and literature, the teacher educators also highlight the value of their local knowledge, resisting the complete adoption of Global North practices in favor of leveraging their local methodologies. Thus, the educators' views illustrate a complex narrative of striving to preserve the Kazakh language's unique cultural heritage while also seeking to elevate its status globally, navigating between traditional and modern linguistic aspirations.

Entanglement Between Past and Present Pedagogies (Methodologies)

The findings across the data sets reveal a complex entanglement and tension between past and present pedagogies within Kazakh language education, shaped significantly by state-mandated reforms.

The data revealed that the teacher educators must negotiate and integrate different teaching methodologies, creating entanglement between their beliefs and the updated curriculum. For example, as Kamshat stated, “In the past, traditional teaching often saw many teacher educators asserting their authority and knowledge as something unwavering, almost like a dogma, making it seem impossible to approach things differently. I believe this is wrong.” In addition, new peer and collaborative learning methods are prevalent, yet concerns linger about their execution and effectiveness, as visible in the following extracts:

I frequently observe Kazakh language classes at schools and assess their lesson plans, and all I see is a show, not education. They divide the class into groups, but they don't know how to conduct group work or the methodology behind it. They just want to entertain the class, but the knowledge is left behind ... t's good to work in pairs, in groups, and in collaborative work, but it's not effectively adopted because there is no core knowledge in such activities. They don't tailor it to deliver the knowledge more effectively. (Nargiz)

They also expressed disdain for the lack of structure and learning in such methods,

Group work is something I despise the most. The information is very vague, there is no system in it, no conclusion; each group does whatever they want. One student knows, and the other doesn't know at all. From this perspective, when students propose group work, I refuse. I personally find individual tasks more useful because, in group work, there's no beginning and end; they don't take it very seriously. (Marina)

Thus, these teacher educators' beliefs about teaching Kazakh are entangled with Western-style collaborative teaching philosophies. While they appreciate new teaching methods, they show resistance and question the relevance of such policy-borrowing for the local teaching context. The results revealed that the teacher educators are in an in-between space. They critique prevailing local views about knowledge construction and language learning, such as memorization and teaching decontextualized grammar rules, as Nargiz highlighted, “At school, much of the teaching is limited to rote memorization without any knowledge generation. In other words, there is no meaningful engagement with the content.” Similarly, Marina stated, “As a specialist and teacher, I understand the importance of knowing these rules, but when teaching children, it's counterproductive to expose them to complex grammatical rules directly.” Instead, they advocate for a more functional approach, “The teacher should explain the functions of each grammatical form, illustrating how it contributes to conveying specific information” (Dinara).

A similar dynamic tension emerged in Kazakh language teacher trainers' negotiation of traditional Kazakh values and new, modern educational practices, especially about the balance between theoretical and practical knowledge. For example, Nargiz expressed this concern, stating, “Unfortunately, the theoretical aspect was lost in the process. Nowadays, the updated curriculum in schools does not cover grammar at all. This implies that teachers within this new curriculum have no clear guidance on when to teach grammar.” Gaukhar echoed this sentiment:

As long as the theory is weak, we can't achieve good practice. Children need to acquire theoretical knowledge first. They don't even know the basics; for instance, they don't even know what a noun is. This is what we lack. What is the point of training Kazakh language teachers if they are required to do things differently? The school curriculum is very different now.

Therefore, the teacher educators have hybrid views about language knowledge construction and language learning, which was also dominant in their views about new pedagogical approaches in the updated curriculum: “We contribute to the development of children’s thinking abilities through methods like critical thinking, associative methods, and the spiral method. However, this doesn’t mean we reject traditional teaching methods, operating only with new ones” (Kamshat). Thus, teacher educators are caught between past and present, illustrating the coexistence and integration of traditional and innovative pedagogies within Kazakh language teaching practices:

Today's curriculum pays much attention to lexical topics, but it only covers the surface, making students memorize. We need to teach children to think critically approaching the topic by asking questions. However, the old system's approaches won't be interesting for them. Teachers must find other ways to engage students in the learning process so that the child remembers. (Gaukhar)

How are children supposed to think critically? Although schools claim to teach critical thinking, their tasks often fail to foster it. They introduce activities like working with a text to stimulate critical thinking, such as finding detailed and general information, but there's a lack of programs in higher education that teach educators how to teach such skills. I have never come across related textbooks or research. (Dinara)

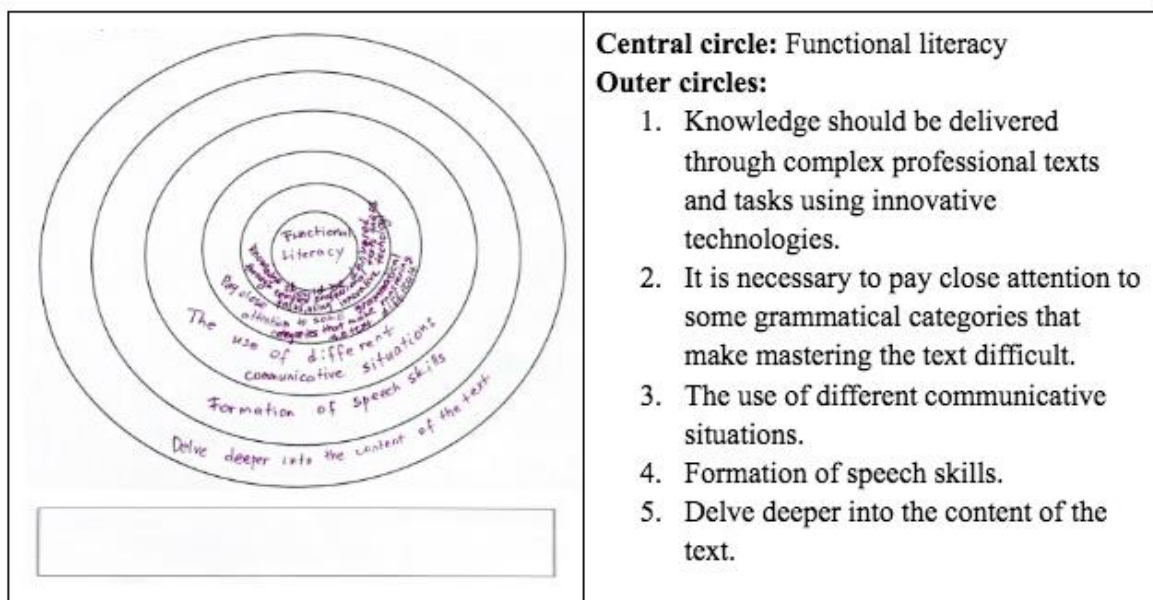
It's crucial to move towards an educational approach that prioritizes understanding the meaning behind the content. However, the current practice often begins with form and structure, hindering the development of a deeper understanding.

Unfortunately, not everyone recognizes the importance of this shift in approach, and perhaps that is why people struggle to learn Kazakh to this day. (Nargiz)

Finally, across the data sets the pedagogical entanglement illustrated the teacher educators' hybrid values and beliefs, which were not entirely rooted in a single tradition, neither Kazakh (local) nor Western. Instead, the teacher educators navigated between traditional and updated pedagogies. For example, Gaukhar expressed this view, stating, “I don't believe there's a bad or good methodology; I think they are all good”. Similarly, Kamshat believed that, “This doesn't imply that traditional teaching is entirely bad. A teacher should explain things in practical terms but shouldn't claim to be the sole source of information, allowing children to come up with explanations and generate knowledge too.” Gaukhar's significant circles shown in Figure 16 reflects the beliefs and the local funds of knowledge informing teacher educators' practices representing several principles commonly found in Western approaches to language teaching, such as communicative competence, task-based learning, and technology integration.

Figure 16

Local Funds of Knowledge



Their beliefs also reflected tensions between maintaining their local funds of knowledge and embracing global standards. This tension was revealed in their critique of

imported educational approaches. As Nargiz put it, “We follow a foreign model of education. In the past, there was quality knowledge, regardless of where you studied, rural or urban areas. They all had one standard of quality.” Dinara echoed this concern, adding “We take foreign texts or the texts are given to teachers from the internet without proper examination.” This resistance and critique of Western epistemologies was not only a concern about local and modern methods:

We should use both traditional and modern methods equally, choosing the most effective one for children. This fosters exploration in children. If we simply provide all the information, it becomes uninteresting for them. Children need to explore on their own, cultivating a desire to explore. (Kamshat)

It also concerned importing Western textbooks and their inappropriate translations in the local language context:

But now they simply take an English book, translate it into Russian, and then into Kazakh. There are three languages involved, leading to inconsistency, a lack of national value, and even incoherent sentences. Because textbooks aren't produced by our local authors, we take books tailored for children of their origin and adopt them for our language. The text in textbooks is very complex, with zero pragmatics. How are children supposed to develop with such texts? It's already a big issue abroad to choose a text, let alone in Kazakhstan. (Dinara)

In summary, the data reveal a complex interplay between past and present pedagogies, where Kazakh language teacher educators are required to negotiate and integrate different teaching methodologies. This situation has potentially created a tension between their beliefs and the updated curriculum. While collaborative learning methods are prevalent, there is a notable concern over the lack of structure and learning in such approaches, mirroring a critique of Western-style collaborative teaching philosophies.

Teacher educators show resistance to and question the relevance of such policy-borrowing for the local teaching context, indicating hybrid views about language knowledge construction and language learning. These educators' hybrid values and beliefs, which are not entirely local Kazakh or Western, underscore the tensions between maintaining their local funds of knowledge and embracing global standards. This is particularly evident in their critique of imported educational approaches, reflecting a nuanced negotiation between traditional knowledge and global educational trends.

Entanglement of time and space

The results also highlighted the entanglement of time and space within the context of Kazakh language education, revealing multifaceted perspectives on the dynamic interplay between past traditions and present reforms. For example, time-bound entanglements were historically rooted or have evolved over time, which revealed teacher educators' perceptions of past educational practices, the evolution of reforms, and changes in pedagogical approaches over the years:

We need to accept certain state-proposed programs and conclusions directed towards developing the country and its people. Even if there's something wrong, it's an experience. We implement different systems; many reforms and programs take place, and wrong things also find their way into them. However, as time passes, we understand that it doesn't work, and the problem shifts on its own (Dinara).

I believe it was a mistake in the policy implementation from the very beginning of the modernization initiative. The updated curriculum adopted communicative-functional grammar as the leading approach, but it lacked thorough scientific research. In our society, only structural grammar has been extensively studied. This

contradiction arose because something not studied or researched was introduced into the school system, leaving teachers unprepared. (Nargiz)

In the past, we used to train Kazakh language and literature specialists. Now, we prepare Kazakh language teachers who go straight to school and teach there. This is connected to school reform. That is why the higher education program needs to coincide with the school curriculum. While we cover all grammar and lexis topics at the university, the school curriculum doesn't teach it all properly. Only lexical topics receive much attention. So, everything we teach at the university and what these future Kazakh teachers learn may be in vain. There is no theory, only practice (Gaukhar).

The above extracts show that time entanglements in Kazakh language education manifest as a clash between state programs and practical teacher training realities, conflicting pedagogical approaches, and mismatches between higher education and school needs. That is, these teacher educators are navigating complex intersections between local traditions and global influences to ensure effective language education that reflects both Kazakh heritage and global connectivity. However, the results also reveal that teacher educators navigate space-bound entanglements such as implementing contemporary reforms, adapting global pedagogical trends to local contexts, and aligning educational policies with present societal needs and expectations. For example, implementing contemporary reforms is visible in the following extracts:

The reforms proposed by the government are very appropriate. We will never develop if we continue complaining and lament that we aren't ready for changes. We need to set the right goals and take action to achieve these goals. Without reforms and the updated curriculum, we would remain at the same level. The reforms made us think about the ways to achieve them (Gaukhar).

There are teachers at schools who show and express more autonomy. They openly share their opinions and views. They try new things, conduct action research and show good results. We must constantly develop, so I think that reforms should happen continuously (Nargiz).

Reforms are important and necessary; without them, how are we supposed to develop new ideas for our practices? If we compare the views and proficiency levels of teachers before and after modernization reforms, there has been significant growth and thinking (Marina).

Another space-bound entanglement occurred when the teacher educators attempted to adapt global pedagogical trends to local contexts, such as communicative-functional grammar, without adequate research. This created a space for divergent beliefs to emerge, potentially leading to methodological ambiguity and uncertainty and a disconnect between theoretical frameworks and practical implementation,

The challenge lies in connecting grammar to the text. While the general concepts and ideas are good, the mechanisms to achieve them were not adequately developed, resulting in weak Kazakh language teaching at schools. This, I believe, is at the core of the poor literacy in the Kazakh language today. (Nargiz).

We're moving towards dividing classes into levels—weaker, average, and advanced. Generally, we shouldn't differentiate between bad and good students, but dividing into levels can be beneficial. Those at advanced levels can be given more complex knowledge. However, presenting the same complex information to those at weaker levels may overwhelm them. I consider educating students with levels a significant technique. (Kamshat)

They struggle to connect grammar to the text, which stems from their lack of exposure to it during university education. Individuals who were taught only

structural grammar, familiar with tasks in that direction and accustomed to a memorization approach now find themselves teaching at school focusing solely on lexis (Nargiz).

I am a syntax professional. That is why when language reforms were put forward, I knew right away that the updated curriculum is directed towards the communicative function of the language. We work hard in that direction too; I don't know what to expect from it, but I use it in my practice. (Nargiz)

Finally, the data revealed teacher educators' struggle to reconcile top-down policies with on-the-ground realities, creating a liminal space where diverse perspectives and experiences intersect in their attempts to align educational policies with present societal needs and expectations. The data revealed that it opened a space for teacher educators' agency. As Nargiz put it, "We need to be mindful and find advantages in them while leaving out the things that don't work. I believe that reforms impact the way we evaluate our education and work towards achieving national policies in education." Other participants echoed this sentiment:

If the government considers the opinions and conclusions of language experts and scholars in this field to make reforms, I support such initiatives. However, if it's something proposed without a basis or just to advance a personal agenda for fame, then I won't support it. (Gaukhar)

The government strives for educational excellence, but they assume that everything has been resolved in research, but many aspects still require research. They tend to adopt debatable concepts into the school system, which contributes to the issues in our field. (Dinara)

In summary, the entanglement of time and space within Kazakh language education reflects a nuanced interaction between historical legacies and contemporary

educational reforms. These time-bound and space-bound entanglements, which were historically rooted or have evolved over time, highlight the educators' insights into the evolution of educational practices and their perceptions of past educational practices. Notably, the shift from training Kazakh language and literature specialists to preparing teachers for immediate school deployment illustrates a clash between state programs and practical teacher training realities. Furthermore, the results also reveal that teacher educators navigate space-bound entanglements, such as implementing contemporary reforms and adapting global pedagogical trends to local contexts, like communicative-functional grammar. This adaptation process, however, is marked by challenges, including a struggle to reconcile top-down policies with on-the-ground realities, thereby creating methodological ambiguities and necessitating a careful balance between global influences and local educational needs and expectations.

4.5 Summary of Results

In summary, the findings revealed a complex interplay of beliefs, entanglements, and hybridity within Kazakh language education in Kazakhstan.

Beliefs About Language, Culture, and Society

The teacher educators see language learning as deeply intertwined with cultural identity and societal needs. They believe that language education should go beyond mere linguistic competence to include a comprehensive understanding of cultural narratives and societal issues. This reflects an emphasis on language as a tool for fostering societal cohesion and national identity, emphasizing the role of language in promoting civic engagement and cultural awareness.

Beliefs About Mastering Kazakh

Teacher educators place a strong emphasis on mastering the Kazakh language within a framework of intellectual rigor and academic discipline. There is a significant

focus on the traditional aspects of language learning, such as grammar and orthography, which are seen as essential for maintaining the cultural and historical continuity of the Kazakh language. However, there is also recognition of the need to modernize language teaching methods to ensure they are relevant in contemporary educational and social contexts.

Beliefs About Learners and Learning

Educators advocate for a learner-centered approach that emphasizes active learning and critical thinking. They believe that learners should be seen as active participants in their own education, capable of constructing knowledge through interaction and engagement with content. This perspective challenges traditional, teacher-centered methods and supports the adoption of pedagogies that are more reflective of the learners' needs and the realities of modern educational environments.

Entanglement of Identity, Time, and Space

The findings highlight a significant entanglement of global and local identities, reflecting the challenges and opportunities presented by the dual pressures of globalization and national identity formation. There is also an entanglement of past and present pedagogies, where traditional methods intersect with modern educational reforms, creating a dynamic but challenging landscape for educators. Additionally, the entanglement of time and space in the educational context underscores the ongoing negotiations between historical legacies and contemporary realities, which shape the curriculum and pedagogical choices of Kazakh language teacher educators.

4.6 Conclusion

This chapter presented findings from three instruments used in the study for triangulation. These findings underscore the complexity of language education in Kazakhstan, where historical, cultural, and pedagogical elements intertwine to shape the

beliefs and practices of teacher educators. The next chapter will discuss these findings in depth, linking them to the theoretical framework and exploring their implications for future research and practice in Kazakh language education.

Chapter 5. Discussion

This study explored the influence of Kazakhstan's updated curriculum through the third space lens on curriculum ideologies and lived experiences of Kazakh language teacher educators. The previous chapter presented the study's findings from three research instruments: a multimodal questionnaire with classroom cartoon scenario, an ABR tool significant circles, and semi-structured interviews using image cards. This chapter will discuss the study results in relation to three research questions; one main research question and two sub-questions:

How does the updated curriculum influence the curriculum ideologies and lived experiences of Kazakh language teacher educators, and what implications does this have for Kazakh language education?

1. What are the lived experiences of Kazakh language teacher educators in navigating the updated curriculum?
2. What curriculum ideologies underpin Kazakh language teacher educators' lived experiences?

To address the main research question, I will first discuss the findings for the two sub-questions.

5.1 What are the Lived Experiences of Kazakh Language Teacher Educators in Navigating the Updated Curriculum?

The findings of this study revealed a complex interplay between the lived experiences of Kazakh language teacher educators, the updated curriculum, and the modernization of the language education policy. For example, the teacher educators, who were trained in the Soviet education model, which emphasized decontextualized grammar-based teaching, rote memorization, and rigorous learning, now have to navigate an updated curriculum that prioritizes learner-centeredness, communicative language teaching

approaches, and real-world applications. Through the adaptation of a third space lens, this study showed how teacher educators are in an “in-between, tensioned space of curriculum-as-plan” and their lived curriculum (Wang & Flory, 2021, p. 3), where they are continuously grappling with the “bridging of two worlds by a bridge, which is not a bridge” (Aoki, 2005, p. 228). The present study found their lived experience as being caught between these two worlds, which does not align with the traditional deficit discourse of them being stuck with their Soviet legacy (Fimyar & Kurakbayev, 2016). Interestingly, the results highlighted that the navigation of the curriculum as plan and their lived experiences contributed to a productive space that allowed them to challenge the standardization or the updated curriculum by embracing their embodied pedagogical practices and their moment-to-moment educational decisions. As a result, through third space theory, the study revealed their in-between spaces specifically visible in the hybridity about grammar-based language teaching and their funds of knowledge (Bedeker & Kerimkulova, 2023), which interestingly opened up possibilities for new knowledge to emerge, that are neither local nor Western (Bhabha, 1994). This illustrated how they are grappling with the reconceptualization of their professional identities as they transition from grammar-focused teacher educators to facilitators of Kazakh language learning.

First, the study found that the updated curriculum required a complex navigation of their cultural backgrounds and the new (Western-based) cultural norms reflected in the updated curriculum, as the teacher educators continuously tried to reconcile their professional identities with evolving educational standards. For example, Gaukhar stated, “In the past, we’d prepare only Kazakh language and literature specialists,” highlighting a shift in the focus of teacher training. Nazira noted, “The renewed curriculum in schools does not cover grammar at all. Teachers within this new curriculum have no clear guidance

on when to teach grammar,” indicating a perceived lack of direction in the implementation of the updated curriculum.

On the other hand, the results also revealed how the merging of their past experiences and the updated curriculum resulted in the potential for new practices to emerge. Kamshat reflected on the traditional teaching approaches: “In the past, traditional teaching often saw many teacher educators asserting their authority and knowledge as something unwavering, almost like a dogma, making it seem impossible to approach things differently. I believe this is wrong.” This suggests a willingness to reevaluate and challenge established norms and embrace new pedagogical approaches. Dinara highlighted the integration of diverse methodologies, stating, “We contribute to the development of children’s thinking abilities through methods like critical thinking and the spiral method. However, this doesn’t mean we reject traditional teaching methods, operating only with new ones.” Hence, the results portray their lived experiences as an entanglement of past and present (Nuttal, 2009), where they are continuously reassessing and navigating the tension between conventional didactic approaches and constructivist views (Iranmehr & Davari, 2017; Moodie, 2016; Soleimani, 2020).

Secondly, a third space perspective revealed that these Kazakh language teacher educators’ lived experiences were a complex merging of their old beliefs and new methods underpinning the updated curriculum. For example, the data reveals that the teacher educators often grapple with conflicting views on new pedagogical approaches: “Group work is something I despise the most [...] in each of these groups, there are only two students who prepare and the rest do nothing” (Nazira). Yet, they also acknowledge the potential benefits, stating, “It’s good to work in pairs, in groups, collaborative work, but it’s not effectively adopted because there is no core knowledge in such activities” (Marina). This suggests that they are in a fragile hybrid state, attempting to “examine, frame, and

solve the dilemmas of classroom practices; [and] are attentive to the institutional and cultural contexts” (Zeichner & Liston, 1996, p. 6). Furthermore, the study showed their lived experiences as pedagogical entanglement and boundary crossing: “I don’t believe there’s a bad or good methodology; I think they are all good,” (Kamshat); “However, this doesn’t imply that traditional teaching is entirely bad,” (Nazira); and “A teacher should explain things in practical terms but shouldn’t claim to be the sole source of information, allowing children to come up with explanations and generate knowledge too” (Dinara). Therefore, the results suggest a hybridization of Kazakh language teacher educators’ lived experiences, which opens a space for “the global and local, modern and traditional, teacher-directed and learner-centered” (Gupta, 2020, p. 45). That is, their lived experiences of the updated curriculum challenge the prevailing narrative of the challenges of the post-Soviet education legacy grounded in old, traditional approaches, as suggested in previous studies (e.g., Fimyar & kurakbayev, 2016; Yakavets et al., 2022). Instead, the findings of the present study suggest that what emerges is a dynamic interplay between past experiences, adaptation and critique of old and new, reflecting a vibrant, in-between space (Bhabha, 1994), where traditional and contemporary educational understandings merge, holding the potential for new knowledge and practices to emerge, which are not past nor present. Hence, the Kazakh language teacher educators lived experiences were dynamic; they are not mere implementers of state mandated change, revealing how they were actively trying to balance the new educational landscape (Clement, 2014). In short, the Kazakh language teacher educators’ lived experiences revealed that “they are going through a process of reevaluating their teaching methods and taking initial steps of transitioning from traditional didactic approaches to a constructivist perspective” (Bedeker et al., 2023, p. 12).

Finally, the results revealed the tension faced by Kazak language teacher educators in balancing their local funds of knowledge and the global or Western philosophies underpinning the updated curriculum. For instance, Nazira reflected on a perceived decline in educational quality since adopting a new curriculum: “We follow a foreign model of education. In the past, there was quality knowledge, regardless of where you studied, rural or urban areas. They all had one standard of quality.” This resistance to Western-centric approaches is evident in their critique of the updated curriculum’s over-reliance on foreign sources, as Dinara noted: “We take foreign texts or the texts are given to teachers from the internet without proper examination.” Thus, a third space lens revealed their resistance and decentering of Western epistemologies, which they explained “are often presented as something entirely new” when “everything [they] use in practice can be found in the works of Akhmet Baitursynov,” a prominent Kazakh language scholar whose philosophy seem to be discarded in the updated curriculum.

In addition, their lived experiences revealed the tension between the Western underpinning of the updated curriculum and their local funds of knowledge. Gaukhar stated, “They are simply presenting something we already have in our pedagogy but in a different way. Fundamentally, these approaches are rooted in Baitursynov's methodology. It's not only Western researchers.” This implies that binary views about the policy/practice divide, and being stuck in Russian didactic methods (McLaughlin et al., 2014), silences local knowledge, “practice-based evidence, and asset-based pedagogies” (Bedeker & Kerimkulova, 2023, p. 19), suggesting that these educators’ local knowledge can disrupt or merge with the prevailing Western discourse narrative to potentially create a space for the emergence of new theories, both Kazakh and Western (Santos, 2014).

5.2 What Curriculum Ideologies Underpin Kazakh Language Teacher Educators' Lived Experiences?

This study revealed that the Kazakh language teacher educators held strong convictions regarding language, culture, and society, demonstrating proficiency in Kazakh language and beliefs about learners and learning that closely aligned with Schiro's (2013) curriculum ideologies, specifically social reconstruction, academic-scholar, and learner-centered curriculum ideologies. Among these, the first, social reconstruction ideology, wherein language education and teacher training is viewed as “the social process through which society can be improved” was dominant across all data sets (Peña-Sandoval & Jiménez, 2020, p. 742). That is the teacher educators' adherence to the social reconstruction ideology will potentially lead them to socialize Kazakh pre-service teachers into actively shaping a more unified and culturally cohesive Kazakhstani society. This is evident in their emphasis on language education transcending mere linguistic proficiency. For instance, Marina emphasized the vital role language plays in society, stating, “If society doesn't use the language, the language dies. Society evolves, people evolve, and so does the language”. Dinara emphasized the importance of language as a tool for building relationships, stating, “Language is a communicative tool... It establishes relationships between people [thus we] need to explain the functional and communicative possibilities [...] in the Kazakh language that establish relationships [...] students need to pay attention to it.” Additionally, the educators stressed the importance of cultural values in language education: “The horse is a symbol of national pride [...] to earn their respect for our nation, it is important for me to impart knowledge about our national values” (Nazira).

These views reveal a significant shift from previous beliefs where teachers were transmitters of decontextualized language knowledge. That is, teacher educators' social reconstruction ideology resulted in a shift from conveying decontextualized language

knowledge to emphasizing the cultural and societal context of Kazakh language learning (Schiro, 2013; Harb & Thomure, 2020).

Furthermore, the findings suggest that teacher educators' social reconstructionism ideology likely socializes future Kazakh language teachers to prioritize Kazakh culture and national identity, which aligns with broader educational reforms and language policies in Kazakhstan aimed at modernizing the education system and elevating the national status of the Kazakh language (The Government of the Republic of Kazakhstan, 2023). This suggests that the teacher educators' social reconstruction ideology may influence their teacher training practices, potentially socializing future Kazakh language teachers to become agents of social change who actively promote and value Kazakh culture and national identity in their classrooms. Thus, this study echoes Izadinia's (2012) study in Iran, examining how teacher educators' beliefs influence student teachers' perceptions, particularly regarding the sociopolitical role of language instructors. The study revealed a significant alignment between teacher educators' beliefs and the evolving perspectives of student teachers, emphasizing education's role in empowering future educators to address social issues.

Secondly, the study revealed that the teacher trainers' perspectives resembled an academic-scholar curriculum ideology, that value a teacher-directed model, and acquiring accumulated knowledge of different disciplines where pre-service teachers are seen as recipients of knowledge, while teacher trainers act as knowledge transmitters (Schiro, 2013). Teacher educators' academic-scholar ideology was visible in their emphasis on the importance of grammar rules, which is deeply rooted in the educational philosophies of the old curriculum, often referred to as the Soviet legacy. This Soviet legacy viewed knowledge as fixed and static, leading to highly teacher-centered classrooms (Fimyar & Kurakbayev, 2016; Kanayeva, 2019; Yakavets et al., 2022).

Interestingly, the study also revealed an unexpected shift, an in-between space or hybridity, from academic-scholar to learner-centered curriculum ideology. This is evident in the participants' responses, stating, "We shouldn't make them memorize information; instead, we need to explain how things are connected and where they come from and allow children to draw their own conclusions" (Marina). This shift was visible in the updated curriculum's emphasis on connecting learning with real-world applications, learners' backgrounds' and advance in society (Rydchenko, 2021).

From a third space perspective these findings reveal a delicate interplay between academic-scholar and learner-centered ideologies, demonstrating that Kazakh language teacher educators navigate a space between traditional and progressive approaches. Their curriculum ideologies recognize the importance of grammar knowledge but also prioritize addressing students' diverse needs. This hybridity, shifting between academic-scholar and learner-centered curriculum ideologies (reflecting the old and updated curriculum) (Bedeker et al., 2023), will probably contribute to future Kazakh language teachers being socialized as flexible educators who will value a balance between academic knowledge transmission and learner-centered inquiry.

Finally, the findings revealed that the Kazakh language teacher educators' ideologies extend beyond simply teaching grammar and emphasizing academic rigor. They also value adapting instruction to meet students' needs and fostering a positive learning environment, evident in their responses, such as, "Each child is an individual, perceived as a unique person. When teaching, we must consider the student's characteristics, age and how to grade them" (Kamshat), and "I believe that language learning should involve fostering active engagement and participation" (Dinara).

Accordingly, the findings revealed a learner-centered ideology emphasizing the teacher's role as a facilitator, creating a positive learning environment and mediating

between students and the curriculum (Cole, 2014; Harb & Taha Thomure, 2020; Schiro, 2013). A learner-centered ideology emphasizes individualized learning goals (Schiro, 2013), which resonates with the educators' commitment to understanding each student's unique needs. As Kamshat stated, “We need to be able to look through the soul of each child. If we cannot understand what's inside each child, we cannot know what will interest them.” This perspective highlights their dedication to personalizing education to connect with students' individual interests and inner worlds, ensuring meaningful and engaging learning experiences. The next section will address and discuss the findings regarding the main research question.

5.3. How Does the Updated Curriculum Influence the Curriculum Ideologies and Lived Experiences of Kazakh Language Teacher Educators, and What Implications Does this have for Kazakh Language Education?

The present study explored the impact of the updated curriculum on the curriculum ideologies and lived experiences of Kazakh language teacher educators. Drawing on the third space theory (Bhabha, 1994), the findings reveal that Kazakh language teacher educators are in a hybrid space. This hybridity was evident in their lived experiences and curriculum ideologies, transcending beyond the simple dichotomy between Soviet and Western approaches. A third space lens reframes this dichotomous narrative, highlighting that there is a need to shift from the challenges teacher educators face, to revealing their lived experiences and hybrid practices to understand how they grapple with the complexities of preserving their cultural heritage while embracing the potential for global recognition (Bhabha, 1994).

First, the Kazakh language teacher educators are in a dynamic space where they negotiate and reconcile their local and global identities. For example, their lived experiences revealed their dual desire for both local recognition and global acclaim of the

Kazakh language. Thus, language policy reforms and the updated curriculum resulted in hybridity of entanglement towards the transition to the Latin alphabet (script), the cornerstone of the modernization goals of the Kazakh language, they support the Latin script transition, aligning with global trends while also signifying a move away from the Cyrillic alphabet, hence Russian influence. However, they also recognize concerns about scientific disagreements regarding the unpreparedness of the Kazakh language for this transition. Thus, a third space lens revealed how the teacher educators envision the Kazakh language as evolving on a historical continuum, where the past (local) meets the present (global) and engages in a critical dialogue in shaping the future. This negotiation between local and global identities clearly shows the hybridity and the in-between space, where the Kazakh language teacher trainers' lived experiences and curriculum ideologies reflect cultural hybridity, showing their active engagement and their potential to reshape local and Western boundaries (Bhabha, 1994). Thus, their lived experiences facilitate a space for reimagining the Kazakh learning and teaching, highlighting the importance of their local funds of knowledge (Banegas, 2022; Moje et al., 2004). This aligns with Flessner's (2014) self-study, where he found that navigating his dual roles, as a university instructor and third-grade math teacher, created a third space for reflection to critically examine and adapt his pedagogical approaches. The implications of this dynamic negotiation between local and global identities for language education in Kazakhstan are significant. It suggests that effective language education policies and practices should not be a simple imposition of Western models but rather a thoughtful integration of global approaches with local linguistic and cultural contexts. This could involve incorporating local knowledge and pedagogical traditions into teacher training programs, valuing the unique strengths and perspectives of Kazakh language educators, and fostering a sense of ownership and agency among them. By recognizing and leveraging the hybridity inherent in the third space,

language education in Kazakhstan can evolve in a way that is both authentic to its cultural heritage and responsive to the demands of a globalized world.

Secondly, a third space lens revealed that the updated curriculum contributes to the teacher educators navigating diverse beliefs and occupying an in-between space where their lived experiences become a negotiation of the updated curriculum, creating fertile ground for cultural hybridity in their pedagogical practices. For example, the ABR tool significant circles revealed that, for these teacher educators, mastering the Kazakh language involves not only grammatical accuracy but also communicative competence, vocabulary acquisition, and understanding cultural nuances. They believe that a multifaceted approach to language learning, which combines traditional grammar instruction with communicative activities and cultural exploration, is essential for effective language acquisition. This aligns with Wang and Flory's (2021) conceptualization of the third space as a “creative tension” (p.4), where the planned curriculum meets the lived experiences of teachers (Aoki, 2005). In this context, their lived experiences are shaped by their continuous negotiation between the Soviet legacy and Western pedagogical approaches. This negotiation presents challenges, such as grappling with reconciling traditional approaches (e.g., rote memorization and grammar-focused instruction) with the updated curriculum's emphasis on critical thinking, real-world application, and learner-centeredness. However, it also results in a hybrid space that is beyond simple binaries (Soja, 1996). For instance, the teacher educators recognize the value of their local funds of knowledge, rooted in Akhmet Baitursynov's methodology, which they find similar to Western pedagogical approaches, particularly those promoted by Cambridge researchers and implemented in the NIS and CoEs. They argue that translating Baitursynov's methodologies into English could elevate Kazakh pedagogical expertise on the global stage, suggesting the universal applicability of their approaches. Through the third space

lens, it becomes evident that teacher educators critically adapt new pedagogies, potentially integrating them with their own funds of knowledge to fit the local context, similar to how Ratnam (2020) found in their study that third spaces promote critical reflection and foster more equitable and inclusive educational practices. This also aligns with Bhabha's (1994) notion of hybridity as a dynamic process of cultural negotiation and meaning-making and resonates with Banega's (2022) study, that emphasizes the importance of recognizing and valuing teachers' funds of knowledge in shaping their pedagogical values. This realization fosters a sense of validation and reinforces their confidence in their local pedagogical funds of knowledge, highlighting the potential of third spaces to foster unique educational landscape that merge local and global approaches. Thus, a third space lens was significant in revealing the educators' hybrid curriculum ideologies and entangled lived experiences, offering opportunities for new understandings to emerge.

Furthermore, the present study revealed that Kazakh language teacher educators are not passive recipients of imposed change, but critical agents who actively shape their educational space. The educators in this study draw upon their pre-existing funds of knowledge (Banegas, 2022) while engaging with Western educational ideas, fostering a hybrid space, where the old and new curriculum ideologies intersect, giving rise to novel pedagogical understandings and practices (Bhabha, 1994). For example, they recognized the value of communicative language teaching and learner-centered approaches but also emphasized the importance of maintaining a strong foundation in Kazakh grammar and cultural knowledge. This aligns with Soja's (1996) perspective that individuals actively shape their social spatialities and challenges the traditional dichotomy of old versus new in educational practices. This resonates with the findings of Bedeker et al. (2023) and Bedeker and Kerimkulova (2023), who found that Kazakhstani teachers were similarly navigating "hybrid learning space" (Recchia & McDevitt, 2018, p. 14).

Furthermore, the third space, reflecting the tension between the old (first space) and updated curriculum (second space), serves as a mediational context that facilitates the emergence of novel and unique pedagogical understandings and knowledge visible in Kazakh language teacher educators' lived experiences and curriculum ideologies (Gutiérrez et al., 1999; Moje et al., 2004). These contexts allow for acknowledging and incorporating diverse funds of knowledge that can lead to more effective and culturally responsive teaching approaches.

However, the present study also highlights the complexity of navigating this third space, resonating with Mörk's (2020) findings on the challenges of implementing third spaces due to potential communication gaps and rigid institutional structures. This suggests that future research should focus on how to effectively support Kazakh language teacher educators in navigating this third space, ensuring that the potential for hybridity and innovation is fully realized within the specific cultural and institutional context of Kazakhstan.

This study contributes to the existing literature by highlighting the pivotal role of educators' curriculum ideologies in creating and navigating these third spaces. While previous studies like Flessner (2014) and Lewis (2012) have focused on the reflective and transformative aspects of third spaces, this research emphasizes how educators' curriculum ideologies, beliefs and values can serve as a driving force in shaping and navigating these spaces. This suggests that a deeper understanding of curriculum ideologies is crucial for fostering effective third spaces in teacher education.

Finally, a third space lens revealed the Kazakh language teacher educators' lived experiences as dynamic, and a *to-and-fro* space between their curriculum ideologies and the updated curriculum. For example, the participants expressed reservations about the lack of structure in new collaborative methods, such as group and pair work, reflected in

the updated curriculum, yet, they also acknowledged the potential benefits of these methods, suggesting that they are not simply rejecting the new curriculum but are actively trying to find ways to reconcile it with their existing beliefs and practices. It resonates with Ratnam's (2020) critique of the theory-practice divide because the findings in the present study similarly demonstrated that theory and practice are not separate entities but rather two interconnected aspects of education—each informing and enriching the other. This interconnection allows educators to navigate theory and practice simultaneously, which is visible in their hybrid curriculum ideologies and lived experiences reflecting a constant movement, in-betweenness, and hybridity, where they navigate traditional and updated methods. This aligns with Bedeker et al.'s (2023) study that advocates for engaging with diverse voices from the margins. In other words, the present study highlights the importance of bringing local voices and funds of knowledge to the forefront, which are often silenced in educational reform efforts (Santos, 2014). Teacher educators' ability to navigate and integrate diverse curriculum ideologies suggests that professional development initiatives should focus on supporting this hybridity, rather than imposing a single, standardized approach. This could involve creating spaces for dialogue and reflection, where educators can share their experiences, negotiate meanings, and co-construct contextually relevant pedagogies.

5.4 Reflecting on the Value of the Third Space Theory

To summarize, the third space, a space where local and global forces intersect, offered a valuable lens to understand how teacher educators are navigating the updated curriculum in Kazakh language education. Criticisms often portray Kazakh language teacher education as stuck with Soviet legacy; but the third space lens revealed a more dynamic reality. That is, these teacher educators are not simply clinging to outdated practices; rather they are actively navigating a space between the old and the new, the

Soviet and the updated curriculum. This position allows them to potentially reimagine their pedagogical strategies, incorporating both local knowledge and modern advancements (Flessner, 2014).

In addition, a third space lens was valuable to engage with diverse voices from the margins, often unheard in traditional educational discourses, we can gain rich and localized perspectives that challenge the status quo (Santos, 2014). Considering these perspectives can inform the development of a curriculum that is more responsive to the specific needs and contexts of Kazakh language education. Consequently, the third space framework offered a distinct perspective compared to studies that categorize educational practices in rigid binaries. For example, the results of my study showed the fluidity and adaptability of Kazakh language teacher educators, demonstrating their ability to transform and innovate within their unique cultural context. Consequently, the results revealed the hybrid nature of their methodologies as an entangled space where they blend and merge traditional practices with global pedagogical innovations (Wang & Flory, 2021).

Furthermore, the third space perspective showed the importance of valuing and drawing on local funds of knowledge. It compels me to shift my gaze from viewing Kazakh language teacher educators' lived experiences and curriculum ideologies as burdensome "baggage or pathologies" (p. 749), but rather as vital components of a progressive and inclusive education (Samuel, 2009).

In conclusion, the third space lens sheds light on the complexities and potential of educational reform by highlighting the symbiotic relationship between local and global pedagogies. It also calls for a more reflective approach to curriculum development that embraces hybridity and promotes education that is both contextually relevant and globally competent.

5.5 Conclusion

In this chapter, the study's findings were discussed in relation to the three research questions and the existing literature on language teacher educator's beliefs and practices, as well as teacher training within the third space theoretical framework. The chapter was structured to systematically address each research question, drawing connections between the empirical data and theoretical insights. The chapter integrates theoretical perspectives, particularly the third space theory, to interpret the findings. This approach provided a nuanced understanding of how global and local dynamics interact in the context of curriculum reform, offering insights into the ongoing transformation of educational practices in Kazakhstan.

Chapter 6. Conclusion

The purpose of this phenomenological study was to explore the curriculum ideologies and lived experiences of Kazakh language teacher educators through a third space lens. My sample consisted of five female Kazakh language teacher educators from one pedagogical and two state universities in Kazakhstan, selected for their extensive experience in Kazakh language teacher training. I collected data using three research instruments: 1) a multimodal questionnaire with a classroom cartoon scenario, 2) ABR tool significant circles, 3) semi-structured interviews using image cards. These data collection instruments were carefully selected to explore the educators' curriculum ideologies and lived experiences in navigating the updated curriculum, reflecting the third space perspective. The questionnaire provided initial insights into their beliefs (ideologies) and values, while the classroom cartoon scenario, significant circles and image cards, as ABR tools, facilitated a deeper and more embodied exploration of their experiences, aligning with the aim of decentering dominant (often Western) perspectives and recognizing the validity and agency of marginalized groups. The interviews, through open-ended questions and probing, allowed for further elaboration on the teacher educators' experiences, beliefs (ideologies) and opinions in navigating the updated curriculum and language policy reforms. This combination of written, verbal and visual data collection methods created a space for dialogue between different forms of knowledge and understanding, reflecting the hybridity and fluidity inherent in the third space.

The central research question guiding the present study was:

How does the updated curriculum influence the curriculum ideologies and lived experiences of Kazakh language teacher educators, and what implications does this have for Kazakh language education?

The study also addressed the following two sub-questions:

1. What are the lived experiences of Kazakh language teacher educators in navigating the updated curriculum?
2. What curriculum ideologies underpin Kazakh language teacher educators' lived experiences?

6.1 Key Findings

Drawing on a third space perspective, the present study highlighted the intersection between the old and updated curriculum as the space of the Kazakh language teacher educators lived realities (experiences) requiring them to navigate between local and global pedagogical paradigms. Thus, it uses a more inclusive and contextually appropriate lens that respects and leverages teachers' existing knowledge and experiences. Ultimately, this study contributes to the broader discourse on educational reform, advocating for culturally responsive approach to professional development and curriculum design that can inform global education strategies and support sustainable, effective teaching practices across diverse contexts. Based on this approach, the study revealed three key findings:

Key Finding 1. Lived Experiences of Kazakh Language Teacher Educators in Navigating the Updated Curriculum

The findings highlighted the intricate interplay between the lived experiences of Kazakh language teacher educators and Kazakhstan's updated curriculum. Educators who were trained under the Soviet education model, which emphasized decontextualized grammar-based teaching and rote memorization, now face the challenge of navigating a curriculum that prioritizes learner-centered approaches and communicative language teaching. This transition has created an in-between space where traditional and modern pedagogical practices merge, fostering the emergence of hybrid educational practices and new professional identities. The educators are experiencing a dynamic process of adaptation, negotiating between their ingrained teaching methods and the demands of the

updated curriculum. This process has led to a blend of old and new practices in a complex but productive hybridization of pedagogical approaches.

Key Finding 2: Curriculum Ideologies Underpinning Kazakh Language Teacher

Educators' Lived Experiences

The findings indicate that the curriculum ideologies of Kazakh language teacher educators are influenced by a confluence of social reconstruction, academic-scholar, and learner-centered ideologies. These ideologies play a crucial role in shaping their teaching practices and their perspectives on the role of language education in societal improvement. The participating teacher educators emphasized the importance of language learning as a tool for fostering cultural identity and societal cohesion. At the same time, they recognize the necessity of integrating critical thinking and real-world applications into language teaching. This ideological blend reflects a nuanced understanding of their role as educators, balancing the preservation of cultural heritage with the need to equip students with skills for the modern world. The educators' approaches to teaching are thus informed by a dual commitment to maintaining linguistic and cultural traditions while embracing pedagogical innovations that promote student engagement and critical inquiry.

Key finding 3: The Third Space

The study found that the updated curriculum significantly influences the curriculum ideologies and lived experiences of Kazakh language teacher educators, positioning them within a dynamic and hybrid space. This interplay effectively bridges the gap between Soviet educational legacies and modern Western pedagogical practices. These educators are navigating these changes by shifting from a Cyrillic-based script to a Latin alphabet, reflecting a deeper transformation towards global engagement while maintaining cultural heritage. This transition is part of a broader effort to balance traditional Kazakh methodologies with contemporary educational demands that emphasize critical thinking

and learner-centeredness. The findings imply that Kazakh language educators are not passive recipients of these new approaches; instead, they actively reinterpret and integrate them into their existing pedagogical frameworks. This process fosters a unique form of cultural hybridity, where traditional and modern practices coalesce to form innovative teaching strategies that are both locally resonant and globally relevant. Moreover, the study underscores the importance of the third space in educational reform, showing how it enables educators to challenge old dichotomies and create a pedagogical approach that is adaptive, integrative, and forward-looking. The implications for educational policy are clear: reforms should support the development of curricula that acknowledge this complexity and provide resources for educators to navigate this hybrid space effectively, thereby enhancing the global stature of Kazakh language education while deeply rooting it in national cultural identity.

6.2 Limitations of the Study

While these key findings make an important contribution to Kazakh language education, the present study has several limitations. Firstly, it focused on a specific group of educators within a particular context; hence, the findings and conclusions do not universally represent all teacher educators in Kazakhstan. Future research could expand the sample size and include a more diverse range of educational contexts to strengthen the generalizability of the findings.

Additionally, the study did not include observations of these teacher educators' practices in their educational settings. Observations can potentially offer a more nuanced evaluation of the curriculum ideologies and lived experiences of Kazakh language teacher educators. Nonetheless, the use of ABR tools in my study provided valuable insights into their pedagogical approaches and belief systems. These tools allowed the participants to

express their perspectives in a nuanced manner that might not be captured through traditional data collection methods.

Another significant limitation is the exclusion of pre-service teachers' perspectives. Understanding their views is crucial to comprehensively assess how the curriculum ideologies of teacher educators socialize them into their future roles. Their insights could potentially provide additional depth to the study, by enabling an evaluation of effectiveness and reception of the curriculum ideologies adopted during their teacher training. Future studies might address these limitations to offer a more comprehensive and rounded view of teacher training in Kazakhstan.

6.3 Implications of the Study

The study's findings have several critical implications for language education policy and language teacher training in Kazakhstan:

Curriculum development. The present study underscores the importance of engaging with the stakeholders' curriculum ideologies and beliefs in curriculum development by creating spaces for critical reflection. This engagement is essential for developing a postcolonial teacher training model, as advocated by Gupta (2020), which values and blends local traditions with global educational practices, thereby fostering environments that require critical thinking and reflective practices.

Teacher training programs. These should prepare future educators to navigate the complexities of a hybridized educational environment. This includes training in third space theory to better understand and use the dynamic between global influences and local realities.

Policy making. The insights from this study should inform the development of language education policies that are sensitive to the beliefs and practices of teacher educators. Recognizing the role of educators in policy implementation can lead to more

effective and sustainable educational reforms. Policymakers should actively engage with teacher educators to understand their perspectives and address their concerns, ensuring that policies align with the realities of classroom practice and the cultural context of Kazakh language education. Moreover, there is a need for policies that more accurately reflect the hybrid nature of curriculum ideologies held by teacher educators. Such policies should facilitate the integration of global educational standards while also respecting and incorporating local cultural values and drawing on local funds of knowledge, so as to promote a balanced and contextually relevant approach to language education.

Integration of third space theory in curriculum design. The present study underscores the need to integrate third space theory into the curriculum design process. This integration can help in creating educational experiences that are not only inclusive but also adaptive to the changing societal and cultural dynamics. By including third space concepts into the curriculum, educators can facilitate more effective dialogue between diverse cultural narratives and educational philosophies, thereby fostering a richer learning environment that promotes true intellectual and cultural hybridity.

6.4 Recommendations

This research contributes to the understanding of how Kazakh language teacher educators' curriculum ideologies are shaped within a phenomenological third space. As Kazakhstan continues to navigate its post-Soviet educational transformation, recognizing and supporting the pivotal role of teacher educators in this process will be crucial. Further studies should:

- Explore the impact of these curriculum ideologies on student outcomes to provide a more comprehensive understanding of how educators' beliefs shape educational practices and their effectiveness

- Explore pre-service teachers' views and beliefs about Kazakh language teaching to understand how the curriculum ideologies of teacher educators influence and socialize pre-service teachers as they transition into their own teaching practices
- Conduct longitudinal third space studies to track the long-term impact of the updated curriculum on teacher educators' ideologies and practices, and examine how these changes influence the broader landscape of Kazakh language education and teacher training over time

By aligning curriculum development and teacher training programs with the realities of educators' beliefs and practices, Kazakhstan can ensure a more effective and culturally coherent educational system.

6.5 Conclusion and Reflection

In conclusion, this study has provided a comprehensive understanding of the curriculum ideologies and lived experiences of Kazakh language teacher educators in the context of the updated curriculum. By exploring these educators' navigation of traditional and modern teaching methods through a third space lens, the study has highlighted the potential for new pedagogical practices to emerge. These findings underscore the importance of considering both local and global influences in educational reform efforts, ultimately contributing to the development of a more inclusive and responsive language education system in Kazakhstan.

Personal Reflection

Reflecting on this thesis journey is both daunting and exciting. It was an intense period of continuous cycles of writing, revising, and rethinking. The process was at times overwhelming, yet I reminded myself that perfection was not the goal. I was navigating my own third space, much like my research participants.

Initially, my topic excited me, then filled me with imposter syndrome. My Russian-oriented education contrasted with my Kazakh heritage, creating an internal conflict. This research became a means of reconciling these aspects of my identity, a step towards decolonizing myself.

Through third space theory and ABR instruments, I found my footing as a post-colonial thinker and scholar. My supervisor, Professor Michelle, played a crucial role in guiding me towards a theory that resonated with my identity. The research tools, particularly ABR methods, not only enriched the process but also resonated with participants, some of whom have adopted them in their own research practices.

The very concept of curriculum took on new meaning during this journey. Initially perceived as a simple word with superficial definitions in Russian and Kazakh, I came to understand its profound political, social, and philosophical power. The curriculum, I realized, is not merely a document but a living entity with far-reaching influence beyond education.

Through the third space lens, I shifted from simplistic binaries to a nuanced understanding of different perspectives. In a sense, this transformed me into a deliverer and narrator, amplifying marginalized Kazakh voices.

On a personal level, this thesis writing journey taught me the importance of embracing imperfection – it is better done than perfect.

In conclusion, this 25,000-word thesis was more than just a massive academic milestone. It was a journey of self-discovery, reconciliation, and growth, for which I will always be grateful. I am confident in my path as a postcolonial thinker and scholar, committed to embracing local knowledge and remaining open to new ideas.

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Appendix A: Declaration of the Use of Generative AI



Thesis Title: Exploring Kazakh Language Teacher Educators' Curriculum Ideologies and Lived Experiences: A Third Space Perspective

I hereby declare that I have read and understood NUGSE's policy concerning appropriate use of AI and composed this work independently (please check one):

- ☒ with the use of artificial intelligence tools, or
☐ without the use of artificial intelligence tools.

During the preparation of this thesis/examination, I used Grammarly and Quillbot to proofread, edit and rephrase sentences. I also used ChatGpt to proofread citations/references in accordance with APA 7th edition.

I also declare that I

- ☒ am aware of the capabilities and limitations of AI tool(s),
☒ have verified that the content generated by AI systems and adopted by me is factually correct,
☒ am aware that as the author of this thesis I bear full responsibility for the statements and assertions made in it,
☒ have submitted complete and accurate information about my use of AI tools in this work, and
☒ acknowledge that there may be disciplinary consequences if I have not followed NUGSE's guidelines regarding AI appropriate use.

Name: Aigerim Pazylbekova

Signature:

Date: 31.05.2024

Appendix B: Recruitment/Invitation letter

Dear prospective participants,

I hope this letter finds you well. My name is Aigerim Pazyzbekova, and I am a second-year graduate student in the Multilingual Education program at Nazarbayev University. I am writing to invite you to participate in my master's thesis study. This study aims to gain insights into the curriculum ideologies and lived experiences of Kazakh language teacher educators in Kazakhstan.

Study overview:

The purpose of this study is to explore curriculum ideologies and lived experiences of Kazakh language teacher educators. We are particularly interested in understanding the influence of the updated curriculum on the curriculum ideologies and lived experiences of Kazakh language teacher educators and what implications this has for Kazakh language education. Your participation will contribute valuable insights to this study, ultimately benefiting the field of Kazakh language education in Kazakhstan.

Participant eligibility:

For this study, we are specifically seeking Kazakh language teacher educators who meet the following criteria:

1. Hold positions as teacher educators within a pedagogical or state university with a Kazakh language teacher training department
2. Are responsible for instructing core subjects in addition to the Kazakh language as part of a teacher training program on Kazakh language and literature
3. Have a minimum of 10-15 years of teaching experience

Participation details:

If you meet these eligibility criteria and choose to participate, you will be sent an informed consent form that outlines the study's details, research instruments overview, and information about securing your anonymity, confidentiality, and well-being throughout the study. Your participation will be entirely voluntary, and you will have the option to withdraw at any time without any consequences.

Confidentiality:

Please be assured that all information you provide, including your interest in participating in this study, will be treated with the utmost confidentiality. Your responses will be anonymized, and your identity will not be disclosed to any third parties, including your affiliated institutions, other participants, or in any research publications or presentations.

Contact Information:

If you have any questions or require further information about the study, please feel free to contact me at aigerim.pazylbekova@nu.edu.kz or +77002331872.

Next steps:

If you meet the eligibility criteria and are willing to participate, please respond to this letter via e-mail to confirm your interest, and we will provide you with the necessary study instructions.

Thank you for considering participation in this research study. Your contribution is highly valued, and your insights will help us better understand the challenges and opportunities in Kazakh language education.

Sincerely,

Aigerim Pazylbekova

MA student in the Multilingual Education program

Nazarbayev University

E-mail: aigerim.pazylbekova@nu.edu.kz

Phone number: +77002331872

Қатысушыларды іріктеу хабарландыруы

Құрметті әлеуетті қатысушылар,

Сізде бәрі жақсы деген үміттемін. Менің атым Әйгерім Пазылбекова, мен Назарбаев университетінде көптілді білім беру бағдарламасының екінші курс магистрантымын. Сізді менің магистрлік диссертациямның зерттеуіне қатысуға шақырамын. Бұл зерттеудің мақсаты - Қазақстанда қазақ тілі мұғалімдерін даярлау педагогика факультеті оқытушыларының тәжірибесі мен көзқарастарын зерделеу.

Зерттеуге шолу:

Бұл зерттеудің мақсаты—қазақ тілі мұғалімдерін даярлау бойынша педагогика факультеттерінің оқытушыларының оқу бағдарламаларының идеологиялары мен өмірлік тәжірибелерін зерттеу. Біз жаңартылған оқу жоспарының қазақ тілі оқытушыларының идеологиялары мен өмірлік тәжірибелеріне әсерін және оның қазақ тілін оқытуға қандай әсер ететінін түсінуге ерекше қызығушылық танытамыз. Сіздің қатысуыңыз осы зерттеуге құнды түсініктер береді, сайып келгенде, Қазақстандағы қазақ тілін оқыту саласына пайда әкеледі.

Қатысу критерийлері:

Осы зерттеу үшін біз мынадай критерийлерді қанағаттандыратын қазақ тілі мұғалімдерін даярлайтын педагогика факультеттердің оқытушыларын іздейміз:

Қазақстанда қазақ тілі мұғалімдерін даярлау кафедралары мен жоғары педагогикалық оқу орындарында немесе мемлекеттік университеттерде оқытушы болып жұмыс істейді.

Қазақ тілі мен әдебиеті мұғалімдерін даярлаудың оқу бағдарламасы аясында базалық пәндерді, сондай-ақ қазақ тілін оқытуға жауапты.

Кем дегенде 10-15 жылдық оқыту тәжірибесі бар.

Қатысу туралы мәліметтер:

Егер сіз осы критерийлерді қанағаттандырсаңыз және қатысуға дайын болсаңыз, біз сізге зерттеу туралы егжей-тегжейлі ақпаратты, зерттеу құралдарына шолуды, сондай-ақ зерттеу кезінде анонимдікті, құпиялылықты және аман-саулығыңызды сақтау кепілдіктері туралы ақпаратты қамтитын келісім жібереміз. Сіздің қатысуыңыз толығымен ерікті болады және сіз кез келген уақытта еш салдарсыз зерттеуден бас тарта аласыз.

Құпиялылық:

Сіз берген барлық ақпарат, соның ішінде осы зерттеуге қатысуға деген қызығушылығыңыз максималды құпиялылықпен өңделетініне және қарастырылатынына сенімді болыңыз. Сіздің жауаптарыңыз анонимді болады және сіздің тұлғаңыз үшінші тұлғаларға, соның ішінде сіздің үлестес оқу орыныңызға, зерттеудегі басқа қатысушыларға және кез келген зерттеу басылымдарында немесе презентацияларда жария етілмейді.

Байланыс ақпараты:

Егер сізде сұрақтар туындаса немесе зерттеу туралы қосымша ақпарат қажет болса, маған электрондық пошта арқылы aigerim.pazylbekova@nu.edu.kz немесе +77002331872 нөмірі бойынша хабарласа аласыз.

Келесі қадамдар:

Егер сіз қатысу критерийлерін қанағаттандырсаңыз және қатысуға дайын болсаңыз, осы хатқа электрондық пошта арқылы жауап беріңіз немесе қызығушылығыңызды растау үшін телефон нөміріме қоңырау шалыңыз/жазыңыз, біз сізге зерттеуге қатысу үшін қажетті нұсқауларды береміз.

Осы зерттеуге қатысуды қарастырғаныңыз үшін рахмет. Сіздің үлесіңіз өте құнды және сіздің біліміңіз бізге қазақ тілінің білім беру саласындағы сын-қатерлер мен мүмкіндіктерді жақсы түсінуге көмектеседі.

Құрметпен,

Әйгерім Пазылбекова

"Көптілді білім беру" бағдарламасының студенті

Назарбаев Университеті

E-mail: aigerim.pazylbekova@nu.edu.kz

Телефон: +77002331872

Объявление о наборе участников

Уважаемые потенциальные участники,

Я надеюсь, что это письмо застанет вас в добром здравии. Меня зовут Айгерим Пазылбекова, и я учусь на втором курсе магистратуры по программе многоязычного образования в Назарбаев университете. Я пишу, чтобы пригласить вас принять участие в исследовании моей магистерской диссертации. Цель данного исследования - изучить опыт и взгляды преподавателей педагогических факультетов по подготовке учителей казахского языка в Казахстане.

Обзор исследования:

Целью данного исследования является изучение идеологии учебных программ и жизненного опыта преподавателей педагогических факультетов по подготовке учителей казахского языка. Нам особенно интересно понять влияние обновленной учебной программы на идеологию учебных программ и жизненный опыт преподавателей казахского языка и то, какие последствия это имеет для образования казахского языке. Ваше участие внесет ценный вклад в это исследование, что в конечном итоге принесет пользу образования казахского языка в Казахстане.

Критерии участия:

Для этого исследования мы ищем преподавателей педагогических факультетов по подготовке учителей казахского языка, удовлетворяющих следующим критериям:

1. Работают преподавателями в высших педагогических учебных заведениях или государственных университетах с кафедрами по подготовке учителей казахского языка в Казахстане
2. Отвечают за обучение базовым предметам, а также казахскому языку в рамках учебной программы подготовки учителей казахского языка и литературы
3. Имеют не менее 10-15 лет опыта преподавания

Детали участия:

Если вы удовлетворяете этим критериям и готовы участвовать, мы вышлем вам форму информированного согласия, в которой содержится подробная информация об исследовании, обзор инструментов исследования, а также информация о гарантиях сохранения вашей анонимности, конфиденциальности и

вашего благополучия во время исследования. Ваше участие будет абсолютно добровольным, и вы сможете в любое время отказаться без каких-либо последствий.

Конфиденциальность:

Пожалуйста, будьте уверены, что вся предоставленная вами информация, включая вашу заинтересованность в участии в этом исследовании, будет обрабатываться и рассматриваться с максимальной конфиденциальностью. Ваши ответы будут анонимными, и ваша личность не будет раскрыта третьим лицам, включая ваши аффилированные учебные учреждения, других участников исследования, а также в каких-либо исследовательских публикациях или презентациях.

Контактная информация:

Если у вас есть вопросы или вам нужна дополнительная информация об исследовании, вы можете связаться со мной по электронному адресу aigerim.pazylbekova@nu.edu.kz или по номеру +77002331872.

Следующие шаги:

Если вы удовлетворяете критериям участия и готовы принять участие, пожалуйста, ответьте на это письмо по электронной почте или позвоните/напишите на мой телефонный номер, чтобы подтвердить свою заинтересованность, и мы предоставим вам необходимые инструкции для участия в исследовании.

Спасибо, что рассмотрели возможность участия в этом исследовании. Ваш вклад очень ценен, и ваши познания помогут нам лучше понять вызовы и возможности в области образования казахского языка.

С уважением,

Айгерим Пазыльбекова

Магистрантка программы "Мультиязычное образование"

Назарбаев Университет

E-mail: aigerim.pazylbekova@nu.edu.kz

Телефон: +77002331872

Appendix C: Informed consent form

Exploring Kazakh Language Teacher Educators' Curriculum Ideologies and Lived Experiences: A Third Space Perspective

DESCRIPTION: You are invited to participate in a study focusing on Kazakh language teacher educators' curriculum ideologies. The purpose of this study is to explore Kazakh language teacher educators' lived experiences and curriculum ideologies through a third-space lens. The study aims to uncover the lived experiences, perspectives, and underlying meanings that shape these ideologies and practices within the context of teacher education in Kazakhstan.

You will be asked to fill out a questionnaire, engage in the Significant Circles activity, and participate in a one-on-one online interview, which will be audio-recorded with your prior consent. Please note that your participation is entirely voluntary. You have the full right to decline to answer any questions you find uncomfortable or inappropriate at any point during the study.

TIME INVOLVEMENT: Your overall participation will take approximately 60-90 minutes.

RISKS AND BENEFITS:

Due to the confidential nature of this research, there are no foreseeable risks to your personal or professional life stemming from your participation. To protect your privacy:

- Your identity will be kept strictly confidential and anonymized throughout the study. Your name, position, affiliated institution, and any identifying details will be replaced with pseudonyms or codes in my master's dissertation and any related research publications. Additionally, any specific names or institutions mentioned during the interview will be omitted from the research outputs.
- All questionnaire responses, textual and voice recordings, and transcriptions will be securely stored on my password-protected personal computer. Your data will be safeguarded rigorously, and all records will be permanently deleted once the research and related publications are completed. Access to the data during the analysis phase will be limited to myself and my thesis supervisor only.

BENEFITS:

While participating in this study will not directly benefit you, your contribution will enrich the literature on Kazakh language teacher education and help us understand teacher educators' lived experiences and curriculum ideologies amid educational reforms and policy changes in Kazakhstan.

PARTICIPANT'S RIGHTS:

By reading this form and deciding to participate, please understand that:

- Your participation is entirely voluntary.
- You may withdraw your consent or discontinue participation at any time without any penalty or loss of benefits to which you are otherwise entitled.
- You have the full right to refuse to answer any questions during the study.
- The findings from this study may be shared at professional conferences or published in academic journals, contributing to a broader understanding of the field.

CONTACT INFORMATION:

Researcher: Aigerim Pazylbekova, 2nd year Master's student in M.A. in Multilingual Education. Graduate School of Education, Nazarbayev University, Astana, Kazakhstan.

Email: aigerim.pazylbekova@nu.edu.kz

Telephone: +77002331872

Questions: If you have any questions, concerns, or complaints about this research, its procedures, risks, and benefits contact the Master's Thesis Supervisor for this student work, Assistant Professor Michelle Bedeker, michelle.bedeker@nu.edu.kz.

Independent Contact: If you are not satisfied with how this study is being conducted, or if you have any concerns, complaints, or general questions about the research or your rights as a participant, please contact the NUGSE Research Committee to speak to someone independent of the research team at +7 7172 709359. You can also write an email to the NUGSE Research Committee at gse_researchcommittee@nu.edu.kz.

Please sign this consent form if you agree to participate in this study.

- I have carefully read the information provided;
- I have been given full information regarding the purpose and procedures of the study;

- I understand how the data collected will be used and that any confidential information will be seen only by the researchers and will not be revealed to anyone else;
- I understand that I am free to withdraw from the study at any time without giving a reason;
- With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

Signature: _____ Date: _____

ЗЕРТТЕУ ЖҰМЫСЫ КЕЛІСІМІНІҢ АҚПАРАТТЫҚ ФОРМАСЫ

Педагогикалық факультет оқытушыларының Қазақ тілі мұғалімдерін даярлау бойынша оқу бағдарламаларының идеологиясын және өмірлік тәжірибесін зерделеу: үшінші кеңістіктен көзқарас

СИПАТТАМА: сіздерді қазақ тілі мұғалімдерінің оқу бағдарламаларының идеологияларына бағытталған зерттеуге қатысуға шақырамыз. Бұл зерттеудің мақсаты-қазақ тілі пәні мұғалімдерінің өмірлік тәжірибелері мен оқу бағдарламаларының идеологияларын үшінші кеңістік объективі арқылы зерттеу. Зерттеу мақсаты Қазақстандағы педагогикалық білім беру контекстінде осы идеологиялар мен тәжірибелерді қалыптастыратын өмірлік тәжірибелерді, перспективаларды және негізгі мағыналарды ашу болып табылады.

Сізден сауалнаманы толтыру, Маңызды Шеңберлерге қатысу және алдын ала келісіміңізбен аудиожазбаға түсірілетін жеке онлайн сұхбатқа қатысу сұралады. Сіздің қатысуыңыз толығымен ерікті екенін ескеріңіз. Сіз зерттеу барысында кез келген уақытта ыңғайсыз немесе орынсыз деп тапқан кез келген сұрақтарға жауап беруден бас тартуға толық құқығыңыз бар.

ҚАТЫСУ УАҚЫТЫ: Сіздің қатысуыңыз шамамен 60-90 минут уақытыңызды алады.

ЗЕРТТЕУ ЖҰМЫСЫНА ҚАТЫСУДЫҢ ҚАУІПТЕРІ МЕН

АРТЫҚШЫЛЫҚТАРЫ: Бұл зерттеудің құпия сипатына байланысты сіздің жеке немесе кәсіби өміріңіз үшін сіздің қатысуыңыздан туындайтын болжамды қауіптер жоқ. Жеке өміріңізді қорғау үшін:

- Сіздің жеке басыңыз қатаң құпия сақталады және зерттеу барысында жасырын болады. Сіздің атыңыз, лауазымыңыз, аффилиирленген мекемеңіз және кез келген сәйкестендіру мәліметтері менің магистрлік диссертациямдағы және кез келген байланысты ғылыми жарияланымдардағы бүркеншік аттармен немесе кодтармен ауыстырылады. Сонымен қатар, сұхбат барысында аталған кез келген нақты атаулар немесе мекемелер зерттеу нәтижелерінен алынып тасталады.
- Сауалнаманың барлық жауаптары, мәтіндік және дауыстық жазбалар, транскрипциялар құпия сөзбен қорғалған дербес компьютерімде қауіпсіз сақталады. Сіздің деректеріңіз мұқият сақталады және

зерттеулер мен тиісті жарияланымдар аяқталғаннан кейін барлық жазбалар біржола жойылады. Талдау кезеңінде деректерге қол жеткізу тек өзіммен және диссертация жетекшісімен шектеледі.

Сіз бұл зерттеуге қатысудан тікелей пайда алмайсыз. Алайда жиналған ақпарат қазақ тілін оқыту, қазақ тілін үйрену және Қазақстандағы тіл саясаты мен реформалардағы өзгерістер аясында оқытушылардың сенімдері бойынша ғылыми әдебиеттер тізімін кеңейтуге көмектеседі.

ҚАТЫСУШЫНЫҢ ҚҰҚЫҚТАРЫ: Егер сіз берілген формамен танысып, осы зерттеуге қатысуға шешім қабылдаған болсаңыз, сіздің қатысуыңыз ерікті екенін ескергеніңіз жөн. Сонымен қатар, кез-келген уақытта, жағымсыз салдарсыз зерттеуге қатысу туралы келісіміңізді кері қайтаруға немесе тоқтатуға құқығыңыз бар. Зерттеуге мүлдем қатыспауыңызға да толық құқығыңыз бар. Сондай-ақ кез келген сұраққа жауап беруден бас тартуға құқығыңыз бар. Бұл зерттеудің нәтижелері ғылыми, кәсіби іс-шараларда ұсынылуы мүмкін немесе ғылыми журналдарда жариялануы мүмкін.

БАЙЛАНЫС АҚПАРАТЫ:

Зерттеуші: Әйгерім Пазылбекова, көптілді білім беру магистратурасының екінші курс студенті. Жоғары Білім Беру Мектебі, Назарбаев Университеті, Астана, Қазақстан.

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Телефон: +77002331872

Сұрақтар: Егер сізде осы зерттеуге, оның процедураларына, қауіпі мен пайдасына қатысты сұрақтарыңыз, алаңдауыңыз немесе шағымдарыңыз болса, магистрлік диссертацияның ғылыми жетекшісімен хабарласуыңызға болады: Ассистент Профессор, Мишель Бедекер, michelle.bedeker@nu.edu.kz.

Тәуелсіз байланыс: Егер сіз осы зерттеудің қалай жүргізілетініне қанағаттанбасаңыз немесе зерттеу немесе қатысушы ретіндегі құқықтарыңыз туралы сұрақтарыңыз, шағымдарыңыз немесе жалпы сұрақтарыңыз болса, зерттеу тобына қатысы жоқ тәуелсіз адаммен байланысу үшін Назарбаев Университетінің Жоғары Білім Беру Мектебінің Зерттеу Комитетіне хабарласыңыз: +7 7172 709359. Сіз сондай-ақ электрондық хатты мына мекен-жайға жаза аласыз gse_researchcommittee@nu.edu.kz.

Егер сіз осы зерттеуге қатысуға келіссеңіз, осы ақпараттандырылған келісім формаға қол қойыңыз.

- Мен берілген ақпаратты мұқият оқып шықтым;
- Маған зерттеудің мақсаттары мен процедуралары туралы толық ақпарат берілді;
- Мен жиналған ақпараттың қалай пайдаланылатынын және кез келген құпия ақпарат тек зерттеушілерге қолжетімді болатынын және басқаларға жария болмайтынын түсінемін;
- Мен кез келген уақытта себебін түсіндірмей зерттеуге қатысудан бас тарта алатынымды түсінемін;
- Мен жоғарыда аталып өткен ақпаратты саналы түрде қабылдап, осы зерттеу жұмысына қатысуға өз келісімімді беремін.

Қолы: _____ Күні: _____

ФОРМА ИНФОРМИРОВАННОГО СОГЛАСИЯ

Изучение идеологий учебных программ и жизненного опыта преподавателей педагогических факультетов по подготовке учителей казахского языка: взгляд из третьего пространства

ОПИСАНИЕ: Мы приглашаем вас принять участие в исследовании, посвященном идеологии учебных программ преподавателей педагогических факультетов, занимающихся подготовкой будущих учителей казахского языка. Цель этого исследования - изучить жизненный опыт преподавателей педагогических факультетов, занимающихся подготовкой будущих учителей казахского языка и их идеологию касательно учебных программ через призму теории третьего пространства. Цель исследования - раскрыть жизненный опыт, перспективы и глубинные смыслы, которые формируют эти идеологии и практики в контексте педагогического образования в Казахстане.

Вам будет предложено заполнить анкету, принять участие в упражнении "Значимые круги" и пройти онлайн-интервью один на один, которое будет записано на аудио с вашего предварительного согласия. Пожалуйста, обратите внимание, что ваше участие является полностью добровольным. Вы имеете полное право отказаться отвечать на любые вопросы, которые покажутся вам неудобными или неуместными в любой момент исследования.

ВРЕМЯ УЧАСТИЯ: Ваше участие займет приблизительно 60-90 минут.

РИСКИ И ВЫГОДЫ: Из-за конфиденциального характера исследования нет потенциальных рисков для вашей личной или профессиональной жизни, связанных с участием в этом исследовании. Однако были предусмотрены следующие меры безопасности:

- Ваша личность будет полностью конфиденциальной и анонимной в течение всего исследования. Ваши имя, должность, аффилированное учреждение и любая другая информация, которая могла бы раскрывать вашу личность, будут заменены псевдонимами или кодами в данной магистерской диссертации и в любых последующих исследовательских отчетах. Более того, если в ходе интервью будут упомянуты конкретные имена или учреждения, они не будут раскрываться в исследовании.

- Все анкеты, текстовые и голосовые записи и транскрипции будут храниться на пароль-защищенном персональном компьютере исследователя для обеспечения безопасности ваших данных, и все собранные данные будут уничтожены по завершении исследовательской работы, включая публикацию статьи. На этапе анализа данные будут доступны только исследователю и научному руководителю диссертации.

Наконец, участие в исследовании не предполагает получение непосредственных преимуществ и выгод. Тем не менее, собранные данные помогут расширить научную литературу по преподаванию казахского языка, изучению казахского языка и убеждениям преподавателей в свете изменений в языковой политике и реформах в Казахстане.

ПРАВА УЧАСТНИКА: Если вы ознакомились с данной формой и решили принять участие в данном исследовании, пожалуйста, примите во внимание, что ваше участие является добровольным, и у вас есть право в любое время отозвать свое согласие или завершить участие без каких-либо негативных последствий или утраты привилегий, которые вам, в противном случае, предоставляются. Альтернативой может быть ваш отказ от участия в исследовании. Вы также имеете право отказаться отвечать на любые конкретные вопросы. Результаты данного исследования могут быть представлены на научных или профессиональных мероприятиях или опубликованы в научных журналах.

КОНТАКТНАЯ ИНФОРМАЦИЯ:

Исследователь: Айгерим Пазылбекова, студентка второго курса магистратуры по мультиязычному образованию. Высшая Школа Образования, Назарбаев Университет, Астана, Казахстан.

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Телефон: +77002331872

Вопросы: Если у вас есть какие-либо вопросы, заботы или жалобы относительно этого исследования, его процедур, рисков и выгод, вы можете обратиться к научному руководителю магистерской диссертации, Ассистент Профессору, Мишель Бедекер, michelle.bedeker@nu.edu.kz

Независимый контакт: Если вы не удовлетворены тем, как проводится это исследование, или у вас есть какие-либо вопросы, жалобы или общие вопросы о исследовании или ваших правах как участника, пожалуйста, свяжитесь с Комитетом

Исследований Высшей Школы Образования Назарбаев Университета для общения с независимым лицом, не связанным с исследовательской группой, по номеру +7 7172 709359. Вы также можете написать электронное письмо по адресу gse_researchcommittee@nu.edu.kz.

Пожалуйста, подпишите эту форму информированного согласия, если вы соглашаетесь участвовать в этом исследовании.

- Я внимательно прочел предоставленную информацию;
- Мне предоставлена полная информация о целях и процедурах исследования;
- Я понимаю, как будет использована собранная информация и что любая конфиденциальная информация будет доступна только исследователям и не будет раскрываться другим лицам;
- Я понимаю, что в любое время могу отказаться от участия в исследовании без объяснения причин;
- Полностью осознавая все вышеизложенное, я соглашаюсь участвовать в данном исследовании.

Подпись: _____ Дата: _____

Appendix D: Qualitative multimodal questionnaire

Please fill out the questionnaire below.

Section 1: Background information

Please circle or tick your response.

1. Gender:
 - Male
 - Female
 - Other (please specify)
2. Level of education:
 - Bachelor's degree
 - Master's degree
 - Doctoral degree
 - Other (please specify)
3. Major in education:

4. Please indicate any other professional development or training certificates:

5. Please circle or tick your experience in working as a Kazakh teacher educator:
 - Less than 2 years
 - 2 to 5 years
 - 5 to 10 years
 - 10 to 15 years
 - More than 15 years

Section 2: Language Learning and Teaching Beliefs and Values

Please rate your agreement with the following statements on a scale of 1 to 5, where 1 means - this statement does not align with my perspective at all. 2 - this statement minimally represents my view. 3 - this statement moderately represents my view. 4 - this statement represents my view fairly well. 5 - this statement accurately and completely represents my view.

1. I believe that language teacher training should focus on knowledge of language rules and our culture

1	2		3	4	5
---	---	--	---	---	---

2. I believe that I should model what good Kazakh teaching is and that my students should follow my model as an example of the best methodology.

1	2	3	4	5
---	---	---	---	---

3. I find value in incorporating practical exercises into my teaching, such as asking students to practice writing a social media post in the Kazakh language.

1	2	3	4	5
---	---	---	---	---

4. I believe that rules and concepts should be introduced before engaging students in real-life language communication activities.

1	2	3	4	5
---	---	---	---	---

5. I believe that lessons should be well-structured, with a clear purpose guiding students' learning.

1	2	3	4	5
---	---	---	---	---

6. I believe in providing students with opportunities to learn through exploration and self-discovery, especially when they encounter challenges.

1	2	3	4	5
---	---	---	---	---

7. I believe that language learning should involve fostering active engagement and participation through activities like debates, peer discussions and role-playing.

1	2	3	4	5
---	---	---	---	---

8. I often include problem-solving tasks in my lectures and classes to encourage students to reflect on real-world issues and consider solutions.

1	2	3	4	5
---	---	---	---	---

Section 3: Teaching practices

Please select the options that align with your perspectives and experiences. You can choose multiple options if they apply. Feel free to provide an explanation for each selected option, if applicable.

Question 1: In your view, what is the primary role of a Kazakh language teacher in the classroom?

- Fostering a deep understanding of the Kazakh language and culture.
- Teaching Kazakh grammar or rules.
- Equipping students with essential Kazakh language skills.
- Guiding students in becoming proficient in the Kazakh language.
- Nurturing a passion for the Kazakh language and culture.
- Developing students' critical thinking about the Kazakh language and its societal role.
- Encouraging active communication and engagement in the Kazakh language.
- Other:_____

Question 2: What, in your opinion, should be the role of Kazakh language learners in the classroom or in language learning?

- Actively participating in Kazakh language learning.
- Learning Kazakh grammar or rules
- Engaging in cultural exploration alongside language acquisition.
- Taking responsibility for their own language learning progress.
- Collaborating with peers in using the Kazakh language.
- Reflecting critically on the Kazakh language and its relevance.
- Contributing to the preservation and promotion of the Kazakh language.
- Other:_____

Question 3: Drawing on your experience, which of the role(s) below do you use to prepare future Kazakh language teachers?

- Provide opportunities for hands-on Kazakh language teaching experiences.
- Encourage collaborative learning and peer interaction in Kazakh language classes.
- Foster a deep understanding of Kazakh culture alongside language instruction.
- Equip future teachers with pedagogical skills for effective Kazakh language teaching.
- Promote critical thinking about the Kazakh language and its societal importance.
- Create an engaging and supportive learning environment for Kazakh language learners.
- Other:_____

Question 4: What teaching method (s) do you use in your practices, and explain why you use them?

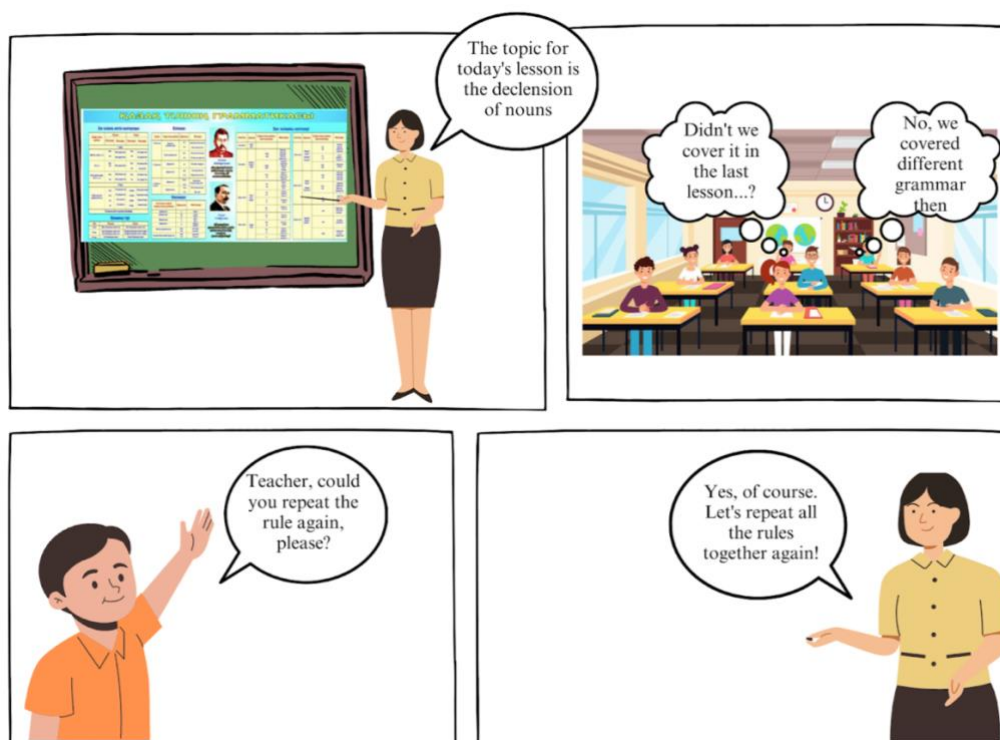
Your answer _____

Question 5: Can you indicate the type of assessment you use in your Kazakh language teacher training practices, and can you explain why?

- Assessing language proficiency
- Grammar knowledge.
- Evaluating real-life communication skills and practical language use.
- Measuring cultural understanding and appreciation.
- Assessing critical thinking skills related to the Kazakh language.
- Evaluating collaborative language use in group activities.
- Other:_____
- Explain:.....

Section 4: Kazakh language classroom scenario

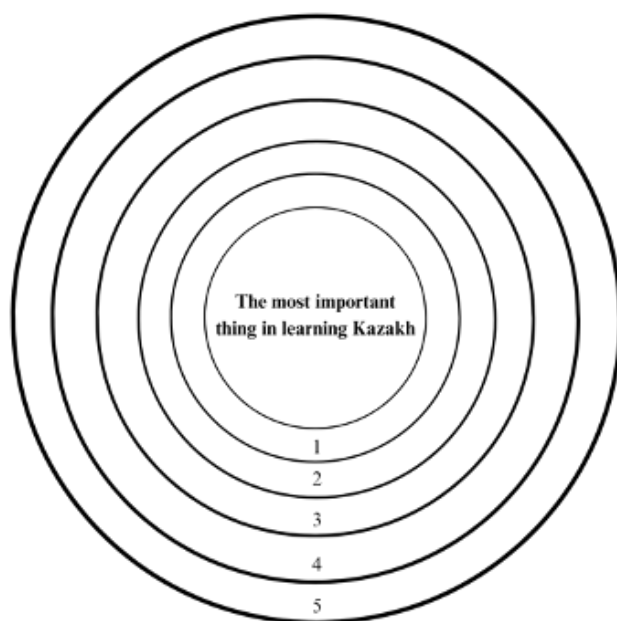
Please describe the following classroom cartoon scenario



Your answer _____

Appendix E: ABR instrument significant circles

In the central circle, write down the most important thing in learning the Kazakh language. That is, what students studying the Kazakh language should learn. In the outer circles, starting with the largest circle, write down your personal methodology: what steps you will take to achieve this value. Then, comment on your answers/steps in the field below.



Central circle: the most important thing in learning the Kazakh language

5 _____

4 _____

3 _____

2 _____

1 _____

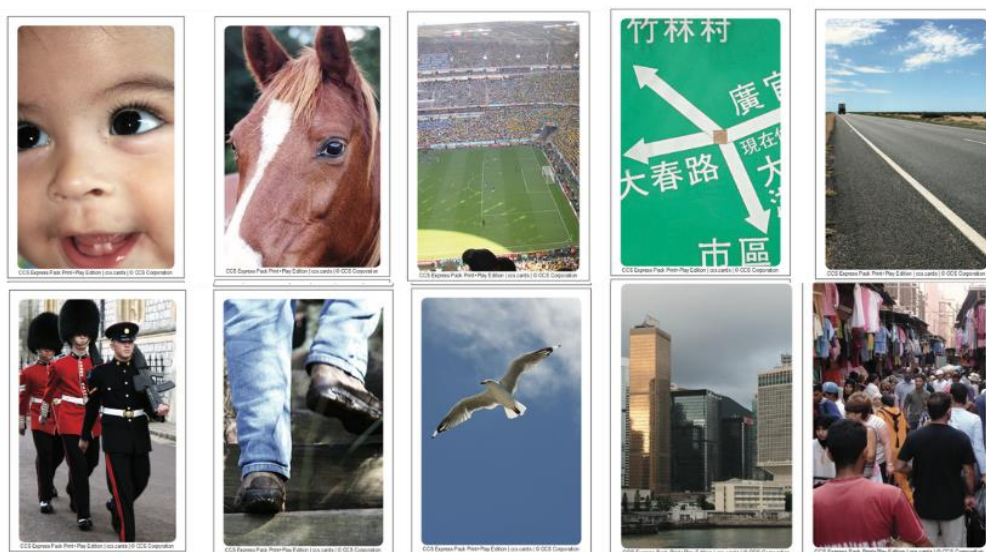
Explain/comment your answers/steps:

Appendix F: Individual semi-structured interview protocol

The purpose of this interview is to explore the curriculum ideologies and lived experiences of Kazakh language teacher educators. Specifically, it aims to gain insights into their perspectives on language teacher training, their approaches to teaching Kazakh language learners, and their responses to recent changes in language policies and educational reforms and teaching methods within their programs.

Interviewer: You will be presented with a deck of image cards. Please select cards that, in your opinion, best represent your practices, experiences, and beliefs concerning the training of Kazakh language teachers.

Example image cards



Main interview questions:

1. Can you please share the image cards that you selected and explain why you selected them and what they represent for you?

2. Can you describe a specific teaching approach or method you found most significant before and now when training Kazakh language teachers?

Probe: What do you focus on? What makes it effective for you?

3. Can you share an example of what you believe should be a key focus when teaching the Kazakh language? *Probe:* How does it contribute to students' understanding of the language and how it should be taught?

4. Can you reflect on any new teaching techniques or approaches in your classes? *Probe:* What led you to experiment with this approach, and what does it have for Kazakh language teaching?

5. Can you give any examples of how your assessment of the Kazakh language has changed or not changed and why?

6. In your teaching experience, what methods or activities do you use to encourage students to be actively involved in your class? *Probe:* Can you share a situation where you saw students deeply engaged in their learning?

7. If there have been recent changes in language policies, reforms, or teaching methods within your institution related to Kazakh language teacher education, have you adapted your teaching to accommodate these changes?

Probe: How important are these changes, and how do they impact your teaching, if they do?

Appendix G: Coding Sample

Coding sample: Questionnaire (section 1)

Section 2: Language learning and Teaching Beliefs and Values						
Statement	Participant 1	Participant 2	Participant 3	Participant 4	Participant 5	Coding
I believe that language teacher training should focus on knowledge of language rules and our culture	3	2	5	5	4	Scholar-Academic
I believe that I should model what good Kazakh teaching is and that my students should follow my model as an example of the best methodology.	3	3	5	4	2	Scholar-Academic
I find value in incorporating practical exercises into my teaching, such as asking students to practice writing a social media post in the Kazakh language.	5	5	5	5	5	Social Reconstruction / Learner-centered
I believe that rules and concepts should be introduced before engaging students in real-life language communication activities.	1	2	5	5	4	Scholar-Academic
I believe that Lessons should be well-structured, with a clear purpose guiding students' learning.	5	5	5	5	5	Scholar-Academic
I believe in providing students with opportunities to learn through exploration and self-discovery, especially when they encounter challenges.	4	5	5	5	4	Learner-centered
I believe that language learning should involve fostering active engagement and participation through activities like debates, peer discussions and role-playing.	4	2	5	5	4	Learner-centered
I often include problem-solving tasks in my lectures and classes to encourage students to reflect on real-world issues and consider solutions	5	4	5	4	4	Social Reconstruction

 Background information ▾
 Questionnaire_section 2 ▾
 Questionnaire_section 3 ▾
 Questionnaire_section 4_Scenario

Coding sample: Image cards

Participant 1	Participant 2	Participant 3	Participant 4	Participant 5	Coding
					
Horse. I consider it closely tied to our national identity. The horse is a symbol of national pride. There was a question about presenting myself as a national representative. I believe that they see me as someone proficient in the Kazakh language, or even as a fluent speaker, and ultimately as a representative of the Kazakh people. To earn their respect for our nation, it is important for me to impart knowledge about our national values. For instance, when they mention 'beshbarmak,' I clarify that, for Kazakhs, it's more than just a dish; we call it 'meat.' However, 'meat' implies a complete meal with onions, potatoes, dough, and, of course, meat. I emphasize that this is a distinctive national characteristic.	Horse: Our Kazakh culture values not only research. This horse alone possesses numerous qualities, making it the golden seed of Kazakh language vocabulary. So many words, expressions, and phrases are associated with a horse that leaves the entire world and even Kazakhs in awe. Even kymyz, the horse milk, has many different names. Such things showcase our uniqueness.	A Horse. We are Kazakhs. It's one of our 7 treasures (reference: there are historically/culturally 7 treasures in Kazakh culture). I wish the youth will be just like this horse - determined and confident.	A Horse: In an educational context, our language has numerous usages related to the horse. Arabs have similar associations with camels. We connect human nobility, purity, and pride to the horse. We have many phrasal verbs related to horses. The nobility of a horse, its preference for clean water, and its selectiveness in eating grass are all closely tied to what it means to be Kazakh.	A line of cars. Systematic (consistent) communication. Mastering the Kazakh language consistently is the value. In the modern, renewed curriculum, there is no consistency, especially in schools. We maintained consistency until this renewed curriculum. After its implementation, we became disconnected. We need to teach the Kazakh language alongside different subjects (for instance, STEM subjects), thus keeping the Kazakh language visible. For instance, let's take first graders. In the first grade, they teach Kazakh language spelling; in the second grade, they teach the principles of spelling. It has to be consistent. If they teach spelling in the first grade, they should continue with its principles in the same year in the next lesson, stage by stage, consistently.	National identity/pride/value Cultural uniqueness and significance Consistency in learning
					

