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ТЕОРИЯ И ПРАКТИКА ПРОФЕССИОНАЛЬНОЙ ПОДГОТОВКИ
СПЕЦИАЛИСТОВ В ВЫСШЕЙ ШКОЛЕ
Part 1
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DEVELOPING OF ETHNOCULTURAL COMPETENCE AMONG
TEACHERS OF KYRGYZSTAN IN MODERN CONDITIONS

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Abstract. The article is devoted to the issue of developing ethnocultural competence of teachers in the context of the integration of the national education system into the global educational space. The theoretical and methodological foundations of ethnocultural education are examined, and the significance of folk pedagogy and ethnopedagogy in the professional training of teaching staff is revealed. Based on an analysis of psychological and pedagogical studies by domestic and foreign scholars, the essence of the concept of “ethnocultural competence” is уточнена, and its relationship with cultural and ethnopedagogical competence is identified. The structural components of ethnocultural competence are defined, including a personal–humanitarian orientation, a systemic perception of ethnocultural reality, the ability to integrate ethnopedagogical experience, and creativity in pedagogical activity. The experience of research conducted in the Kyrgyz Republic is analyzed, and shortcomings in the preparation of university students for the implementation of ethnocultural education tasks are identified. The necessity of systematic and purposeful formation of ethnocultural competence in future teachers as the most important component of their professional readiness is substantiated.

Keywords: ethnocultural competence, ethnopedagogy, folk pedagogy, professional training of teachers, multicultural education, ethnopedagogical culture, traditional culture, dialogue of cultures

Introduction

In studying the problem of forming ethnocultural competence under contemporary conditions, a special place is occupied by issues examined in the

following areas: the professional training of future teachers; the development of methodologies for forming ethnocultural competence; the development of ways to activate ethnocultural activity within the holistic pedagogical process of higher education institutions; the development of pedagogical technologies that promote the formation of ethnocultural competence; and the systematization of continuity in the formation of ethnocultural competencies at various levels of education (preschool, primary general, basic general, secondary complete, initial secondary vocational, and higher professional education), among others.

A future teacher, acting as the main subject of the holistic pedagogical process and implementing educational, upbringing, and developmental tasks that reflect the leading strategy of modern education (especially in terms of spiritual, moral, and cultural development), must possess knowledge, skills, abilities, and capacities, among which ethnocultural ones become a priority [1, p. 79].

At present, recognition of the importance of the phenomenon of ethnocultural competence and the perspective of its study is carried out through the prism of the integration of modern education into the global educational space, where virtually the same key terms gain relevance, but from different positions and within other academic definitions.

The analysis of psychological and pedagogical sources made it possible to identify the following theoretical aspects in the study of the problem of forming ethnocultural competence among future teachers: a broad historical period and an empirical foundation that served as the basis for the emergence of ethnopedagogical theory (J. A. Comenius, who, based on the generalization of the experience of family upbringing in working families, proposed and developed the idea of the “Mother School”; when substantiating the principle of conformity to nature, he took into account folk experience, and his didactic rules were presented in the form of folk aphorisms; J. H. Pestalozzi, who in his works presented pedagogical conclusions in the form of folk pedagogy as a result of generalizing the pedagogical experience of the peasant family, embodying the dream of a school that would correspond to the needs of the people; K. D. Ushinsky, who considered folk pedagogy to be one of the most important factors under the influence of which national pedagogical science was formed and concluded that there is no universal system of education suitable for all ethnic groups; G. N. Volkov, who was the first to use the term “ethnopedagogy,” investigated the dialectical relationship between folk pedagogy and scientific pedagogy, revealed the content, and defined the essence of the concept of “ethnopedagogy” [2]; E. Izmailov, who studied the folk pedagogy of the peoples of Central Asia and Kazakhstan; A. A. Alimbekov, who examined issues of forming future teachers’ readiness for the aesthetic education of primary school students based on the traditions of folk pedagogy and also developed conceptual ideas of ethnopedagogical training within the system of higher pedagogical education [3, 150 p.]; A. T. Kaldybaeva, who identified the scientific and pedagogical foundations for using the ideas of folk akyns in educating young people, and others).

As a result of the conducted research, the structural components of ethnocultural competence were identified as follows: a personal and humanistic

orientation of ethnocultural activity; a systemic perception of ethnocultural reality and systemic ethnocultural activity within it, which ensures the possibility of a holistic, structured vision of the logic of ethnocultural elements of the pedagogical process and an understanding of the trends and patterns in the development of the system of strategic design of youth ethnocultural development; the ability to integrate others' experience (the capacity to correlate one's own ethnocultural activity with what has been developed at the level of national and world ethnoculture; to form innovative experience, generalize it, and transmit it to others); and creativity as a mode of existence within ethnoculture (the desire and ability to create a new ethnocultural reality at the level of goals, content, technologies, and others).

It should be noted that all components of ethnocultural competence are interrelated and form a complex structure that determines the personal and activity-based characteristics of the individual [4, p. 81].

Thus, ethnocultural competence manifests itself and can be assessed only in the process of ethnocultural activity. As the authors' experience shows, the components of ethnocultural competence identified in the course of the research can be formed at a sufficient level through various forms of instruction and participation in planned sociocultural activities.

Materials and Methods

Ethnocultural competence, as a component of professional competence, has not been the object of close attention in contemporary professional pedagogy. For this reason, we consider this concept schematically, linking its study with related notions such as "*cultural competence*," "*ethnopedagogical culture*," "*ethnopedagogical competence*," and others.

The first scholar to draw attention to the concept of "*cultural competence*" of the individual was A. Ya. Flier. The well-known cultural theorist defines it as a sufficient degree of socialization and enculturation of an individual that allows them to freely understand, use, and variably interpret the entire body of everyday (non-specialized) and specialized knowledge that constitutes the norm of general social erudition in a given environment, as well as the totality of rules, models, laws, customs, prohibitions, and so forth. In the structure of an individual's cultural competence, A. Ya. Flier identified the following components: attitudes toward institutional norms of social organization; attitudes toward conventional norms of social and cultural regulation; attitudes toward short-term but highly relevant models of social prestige (fashion, image, symbols, social statuses, intellectual and aesthetic trends, etc.); and the level of completeness and freedom in mastering the languages of social communication.

Relying on the theoretical studies of A. Ya. Flier, T. K. Solodukhina suggests that an individual's cultural competence expresses the degree of their familiarity with the social experience of the nation, the norms of interpersonal relations, and the evaluative hierarchies shaped by this experience [5]. First and foremost, this includes the experience of ethnic pedagogy. G. N. Volkov introduced the concept of "*the pedagogical culture of a people*" into scientific discourse, defining it as a

sphere of the material and spiritual culture of a people that is directly connected with the upbringing of children [6, p. 256].

V. A. Nikolaev introduced the term “*ethnopedagogical culture*,” defining it as a socio-pedagogical phenomenon that characterizes the degree to which the traditional pedagogical culture of a people has been mastered, the understanding of the educational essence of its values, and their adequate use in contemporary teaching and upbringing practice.

M. G. Kharitonov expanded the concept of “*ethnopedagogical culture*” by introducing the term “*ethnopedagogical competence*.” Ethnopedagogical culture presupposes that a teacher possesses a system of knowledge underlying the implementation of the educational process based on traditional pedagogical culture in accordance with modern humanistic orientations. The author identifies ethnopedagogical education and ethnopedagogical outlook of the teacher, that is, awareness of the most relevant problems of student instruction; ethnopedagogical thinking, which reflects a specific style of thinking oriented toward finding ways to optimally organize the learning process using folk educational experience; as well as ethnopedagogical experience, i.e., the ability to make ethnopedagogically sound decisions. Accordingly, a teacher’s ethnopedagogical competence includes knowledge of the goals of teaching academic subjects based on traditional pedagogical culture, their specific content and priorities in modern conditions; psychological mechanisms of mastering ethnopedagogical knowledge and ways of applying it in the learning process; ethnopedagogical concepts and factors; criteria for assessing the didactic and developmental value of various ethnopedagogical content; the most typical methods of working with different ethnopedagogical materials; and effective methods of teaching traditional pedagogical culture (tools, organizational forms of instruction and assessment) to various categories of learners, differentiated both by learning ability levels and by the nature of their cognitive interests [7, p. 91].

Summarizing the above, “*ethnocultural competence*” is understood by us as an integrated personal quality that characterizes the degree to which an organizer has mastered the artistic culture of a people, as well as their theoretical and practical readiness to transmit its values, integrate the ideas of ethnopedagogy and modern pedagogical theory in the ethnocultural formation and development of learners, and foster a culture of tolerant attitudes toward a multiethnic environment.

Results and Discussion

The formation of teachers’ ethnocultural competence is determined by a process in which the teacher’s inner essence is transformed through cognitive and spiritual–practical activity based on a system of value orientations of traditional culture that correspond to the nature-congruent development of all spheres of personality: cognitive, moral-volitional, activity-based, and emotional [5, p. 153].

The level of development of teachers’ ethnocultural competence depends on socio-cultural and psychological-pedagogical prerequisites, which are understood as teachers’ readiness for professional activity aimed at engaging

the population of the region in the social design of the region's ethnocultural development. Such readiness is characterized, first and foremost, by well-formed personal structures, knowledge of the traditional culture of the people and the patterns of ethnocultural development, mastery of ethnopedagogical experience, and a creative approach to ethno-educational design.

The concept of "*ethnocultural competence*" is a complex individual and professional formation that integrates professional theoretical knowledge, practical skills and abilities, ethnocultural values, and a conscious choice of behavioral models. The competence of an organizer of ethnocultural design represents the aspiration and ability to realize one's potential (knowledge, skills, personal qualities) in the course of ethnopedagogical activity, while recognizing its socio-cultural significance, personal responsibility for the results of this activity, and the necessity of its continuous improvement.

In recent years, the problem of forming ethnocultural competence in the Kyrgyz Republic has been studied by educational researchers in various contexts: the development of conceptual ideas of ethnopedagogical training within the system of higher professional education of the Kyrgyz Republic (A. A. Alimbekov); the influence of the ideas of folk akyns on the upbringing of youth (A. T. Kaldybaeva); ethnopedagogical ideas in the works of Ch. Aitmatov and their interpretation in the learning process (A. Zh. Muratov); ethnocultural lexicography in fostering ethnotolerance (M. Kh. Manlikova); preparation of future teachers for using the traditions of folk pedagogy in school (N. K. Dyusheeva); the formation of communication culture in preschool children in the Kyrgyz family (S. Dzholdoshbekova); environmental education based on progressive ideas and experience of Kyrgyz folk pedagogy (I. Daminova); preparing students for the moral and aesthetic education of primary schoolchildren through Kyrgyz musical folklore (N. S. Shadiev); the formation of tolerance among primary school students on the basis of folk pedagogy (K. M. Mitalipov); moral education of students through folk didactic works (Zh. Zh. Turgunbaeva); the formation of social activity in primary school students through Kyrgyz folk pedagogy (E. S. Sabyrova), and others [3, p. 18].

Overall, these studies are united by a focus on ethnopedagogical training or on the process of forming certain personal and professional qualities of learners based on Kyrgyz folk pedagogy.

The above-mentioned scholarly studies in Kyrgyzstan are also united by the problem of multicultural education, within which issues of forming ethnocultural competence among preschool children, adolescents, and students of secondary vocational educational institutions are addressed. However, the issue of forming ethnocultural competence among university students has not been the subject of special investigation in these studies.

The main objectives of ethnocultural education include:

- *the education of a multicultural personality*: creating conditions for individuals to identify with their native culture and to assimilate other cultures, with an orientation toward dialogue between cultures and their mutual enrichment;
- *the formation of a multilingual individual*: preparing citizens capable

of effective communication in their native, state, and Russian languages, thereby implementing a model of “dual loyalties”—toward one’s own ethno-national group and toward the state. In real practice, this may involve effective proficiency in three, four, or more languages.

Serious research and specific recommendations are required on the following issues:

- the consolidation of efforts of government bodies, educational and scientific institutions, educational establishments, national and cultural centers, public associations and organizations, and political parties in regulating interethnic relations in the educational sphere;

- the preservation of the ethnocultural specificity of peoples under conditions of scientific and technological progress, urbanization of lifestyles, and the development of the ethnoprotective functions of national culture to counteract cultural assimilation;

- the development of pedagogical and psychological aspects of mechanisms for forming interethnic adaptation;

- the existence and satisfaction of ethnolinguistic needs, and others.

Thus, the problem of forming ethnocultural competence, being highly multifaceted, currently requires further research in the context of integration into the global educational space [8, p. 114].

The insufficient development of this problem gives rise to difficulties in its practical solution. Nevertheless, the means of folk pedagogy remain the main regulator in the formation of moral, cultural, and spiritual values of youth and the younger generation as a whole. At the same time, an analysis of syllabi, university teaching and methodological complexes, curricula, the experience of university instructors, educational activities, and the results of students’ pedagogical practice reveals serious gaps, indicating the need for purposeful formation of ethnocultural competence in future teachers.

Conclusion

Thus, summarizing the above, we believe that today there is an especially pronounced trend toward the formation of ethnocultural competence in future teachers who possess models of ethnic culture and the ability to transmit ethnocultural experience to the younger generation, thereby ensuring comprehensive education, development, and upbringing of the individual. This process involves the formation of an integrative characteristic that presupposes a high degree of theoretical, practical, and personal preparedness of future teachers for the full implementation of the tasks of ethnocultural education of secondary school students, in accordance with national educational ideals and with due consideration of the ethnopedagogical characteristics of their development.

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ЗАМАНАУИ ЖАҒДАЙЫНДА ҚЫРҒЫЗСТАН ПЕДАГОГТАРЫНЫҢ ЭТНОМӘДЕНИ ҚҰЗЫРЕТТІЛІГІН ҚАЛЫПТАСТЫРУ

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Аңдатпа. Мақала ұлттық білім беру жүйесінің әлемдік білім кеңістігіне интеграциялануы жағдайында педагогтардың этномәдени құзыреттілігін қалыптастырудың өзекті мәселесіне арналған. Этномәдени білім берудің теориялық-әдіснамалық негіздері қарастырылып, педагог кадрларды кәсіби даярлауда халық педагогикасы мен этнопедагогиканың маңызы ашып көрсетіледі. Отандық және шетелдік ғалымдардың психологиялық-педагогикалық зерттеулерін талдау негізінде «этномәдени құзыреттілік» ұғымының мәні нақтыланып, оның мәдени және этнопедагогикалық құзыреттілікпен байланысы айқындалады. Этномәдени құзыреттіліктің құрылымдық компоненттері анықталып, олар тұлғалық-гуманитарлық бағыттылықты, этномәдени шындықты жүйелі қабылдауды, этнопедагогикалық тәжірибені интеграциялау қабілетін және педагогикалық қызметтегі креативтілікті қамтиды. Қырғыз Республикасындағы зерттеулер тәжірибесі талданып, жоғары оқу орындары студенттерін этномәдени тәрбие міндеттерін жүзеге асыруға даярлаудағы кемшіліктер анықталған. Педагогтардың кәсіби даярлығының маңызды құрамдас бөлігі ретінде олардың этномәдени құзыреттілігін жүйелі әрі мақсатты түрде қалыптастырудың қажеттілігі негізделеді.

Тірек сөздер: этномәдени құзыреттілік, этнопедагогика, халық педагогикасы, педагогтің кәсіби даярлығы, полимәдени білім беру, этнопедагогикалық мәдениет, дәстүрлі мәдениет, мәдениеттер диалогы

ФОРМИРОВАНИЕ ЭТНОКУЛЬТУРНОЙ КОМПЕТЕНЦИИ У ПЕДАГОГОВ КЫРГЫЗСТАНА В СОВРЕМЕННЫХ УСЛОВИЯХ

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Аннотация. Статья посвящена актуальной проблеме формирования этнокультурной компетенции у педагогов в условиях интеграции национальной системы образования в мировое образовательное пространство. Рассматриваются теоретико-методологические основы этнокультурного образования, раскрывается значение народной педагогики и этнопедагогики в профессиональной подготовке педагогических кадров. На основе анализа психолого-педагогических исследований отечественных и зарубежных ученых уточняется сущность понятия «этнокультурная компетентность», выявляется его связь с культурной и этнопедагогической компетентностью. Определены структурные компоненты этнокультурной компетентности, включающие личностно-гуманитарную направленность,

системное восприятие этнокультурной реальности, способность к интеграции этнопедагогического опыта и креативность в педагогической деятельности. Проанализирован опыт исследований в Кыргызской Республике, выявлены недостатки в подготовке студентов вузов к реализации задач этнокультурного воспитания. Обоснована необходимость системного, целенаправленного формирования этнокультурной компетентности будущих педагогов как важнейшей составляющей их профессиональной готовности.

Ключевые слова: этнокультурная компетенция, этнопедагогика, народная педагогика, профессиональная подготовка педагога, поликультурное образование, этнопедагогическая культура, традиционная культура, диалог культур

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