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DOI: <https://doi.org/10.69722/1694-8211-2025-62-221-226>

УДК: 37:39

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THE INFLUENCE OF ETHNO-PEDAGOGICAL APPROACHES ON THE KYRGYZ EDUCATIONAL SYSTEM

This article explores the impact of ethno-pedagogical approaches on the current educational system of Kyrgyzstan. Ethno-pedagogy is understood as a set of traditional upbringing methods rooted in cultural values, oral folklore, customs, and national traditions passed down through generations. The authors analyze three main historical stages of Kyrgyz education: the pre-revolutionary period, the Soviet era, and the period of independence. Emphasis is placed on the importance of moral upbringing, national identity, spiritual culture, and patriotism among the youth. The article argues that despite globalization and modernization trends, the relevance of ethno-pedagogical values remains strong. Integrating these approaches into contemporary education enhances cultural continuity and fosters a deeper connection between students and their historical heritage. Traditional tools such as proverbs, legends, riddles, fairy tales, and the wisdom of elders are seen as powerful means of shaping a well-rounded individual. Ethno-pedagogy supports the development of responsible, culturally conscious citizens capable of contributing meaningfully to the future of their country. It serves as both a moral compass and a cultural bridge in the process of educating the younger generation.

Keywords: *ethno-pedagogy, education, traditions, culture, youth, identity, values, Kyrgyzstan.*

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КЫРГЫЗСТАНДЫН БИЛИМ БЕРҮҮ СИСТЕМАСЫНА ЭТНОПЕДАГОГИКАЛЫК ЫКМАЛАРДЫН ТИЙГИЗГЕН ТААСИР

Макалада Кыргызстандын азыркы билим берүү системасына этнопедагогикалык ыкмалардын тийгизген таасири изилденет. Этнопедагогика деген – кыргыз элинин тарбия берүү ыкмалары, салт-санаасы, каада-жөрөлгөлөрү, элдик оозеки чыгармачылыгы жана моралдык баалуулуктарга негизделген тарбиялоо системасы. Эмгекте кыргыз билим берүүсүнүн үч негизги тарыхый этабы талдоого алынат: Октябрь революциясына чейинки мезгил, советтик мезгил жана эгемендүүлүк алгандан кийинки доор. Глобалдашуу шартында улуттук иденттүүлүктү сактоо маанилүү болуп калууда. Ошондуктан этнопедагогикалык ыкмаларды заманбап билим берүү системасына интеграциялоо – жаштарды патриоттуулукка, адептүүлүккө, руханий маданиятка жана тарыхый мураска болгон сый-урматка тарбиялоонун негизги булагы. Макалада элдик макал-лакаптар, уламыштар, табышмактар, жомоктор жана акыл-насааттардын этнопедагогикалык аспектидеги ролу көрсөтүлөт. Этнопедагогика ар тараптан өнүккөн, коомго пайдалуу инсандарды тарбиялоонун күчтүү куралы катары каралат.

Түйүндүү сөздөр: этнопедагогика, тарбия, салт, маданият, жаштар, улуттук иденттүүлүк, баалуулуктар, Кыргызстан.

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ВЛИЯНИЕ ЭТНОПЕДАГОГИЧЕСКИХ ПОДХОДОВ НА СИСТЕМУ ОБРАЗОВАНИЯ КЫРГЫЗСТАНА

В данной статье рассматривается влияние этнопедагогических подходов на современную систему образования Кыргызстана. Этнопедагогика — это совокупность традиционных методов воспитания, основанных на культурных ценностях, устном народном творчестве, обычаях и традициях, передающихся из поколения в поколение. Особое внимание уделяется морально-нравственному воспитанию молодежи, формированию национальной идентичности, духовной культуры и патриотизма. В статье также анализируются этапы развития кыргызского образования: дореволюционный, советский и постсоветский периоды. Авторы подчеркивают, что несмотря на влияние глобализации и модернизации,

этнопедагогические ценности не теряют своей актуальности. Наоборот, интеграция этих подходов в современную образовательную систему способствует укреплению культурной самобытности и обеспечивает более глубокую связь учащихся с историческим и духовным наследием народа. Использование пословиц, сказаний, легенд, загадок и наставлений аксакалов является важным инструментом в воспитании гармонично развитой личности. В условиях современной образовательной политики этнопедагогика становится эффективным средством воспитания молодежи, способной не только усваивать знания, но и нести ответственность за судьбу своей страны и народа.

Ключевые слова: этнопедагогика, воспитание, традиции, культура, молодежь, идентичность, Кыргызстан, ценности.

Every nation has its own unique system of bringing up, and this specificity is associated with mental stock, language, national character, national identity, customs and traditions.

There has long been a noticeable increase in violence, delinquency, divorce, immigration and many other problems. All these problems are of moral and ethical character. These issues relate to the lack of proper and clear understanding of moral behavior and the right attitude towards life. To avoid such problems, we need knowledge that is laid in the child from birth.

Future of the country depends on the education of the younger generation. Moreover, priorities in educating the younger generation should be based on national ideas, values and traditions of Kyrgyz people. Modern youth should learn to appreciate and respect the pedagogical treasury of wisdom, which for many centuries from father to son, from generation to generation passed on and reached us. In education, the most effective materials are national traditions and customs, proverbs and sayings, tongue twisters, riddles, songs, and others [8, c.5].

The imperative of the time - to form the younger generation is not a selfish person, but a person who cares about the destiny of the people, their dignity and prosperity. The main task of every citizen of Kyrgyzstan is the development of the country's economy, the education of youth with optimistic views, culturally rich for the future and sustainable development of the country. It will not leave anyone indifferent, the fact is a growing number of selfish, greedy and arrogant officials that do not think about the destiny of the people, but only about their own lives, their welfare and enrichment.

There is a proverb "If you hope for Friday prayers, start bathing from Thursday", which means it is time today to take care of tomorrow.

The educational process of the Kyrgyz people can be divided into three stages:

1. Before the October Revolution period (until 1917).
2. The Soviet period (1917-1991).
3. Period of independence (since 1991).

The first period is known with the widespread of the Islamic religion in Central Asia, religious education in madrassas, mosques was predominant. The content of religious books were about the respect for the dignity of each nation, and attention is also drawn to the study of languages.

In Soviet times under the strong influence of Soviet ideology, religion was rejected. The younger generation was cut off from national education and upbringing, but it was a promotion of literacy. Many schools and educational institutions were built. Our Issyk-Kul

State University also was established during the Soviet period in the 1940s and was named after Kasym Tynystanov the founder of the Kyrgyz script.

In 1991, after gaining sovereignty, the Kyrgyz scholars started research on ethno-pedagogy. The Law of Kyrgyz Republic "On Education", the realization of youth policy as well as The World Nomad Games are based on education of Kyrgyz people with the sense of patriotism, moral and spiritual culture, formation of national identity.

Kyrgyz folk pedagogy covers a period from the rise of humankind to the present day.

A child from birth to adulthood, before the creation of a family, is brought up, aesthetic, moral, labor, environmental education, physical culture and occupation are regarded as traditional methods of ethno-pedagogy, taking an important place in the upbringing of the modern generation. For example, morality and humanism reveals humanity, honor, conscience, human goals. Education of the youth of morality, consciousness is one of the most important conditions for their comprehensive and harmonious development. In other words, ethics is the quality of a true person. And labor is the oldest and strongest means of educating a person, but only provided that what he does, heals his body, gives a basis for the formation of his morals, and when the rendering of the aesthetic and emotional influence of intellectual and ideal content will meet the spiritual requirements of man.

Methods of ethno education were passed from mouth to mouth, from teacher to student from generation to generation. A person is not born good or bad, being good or bad depends on parenting, parents and environment. The immediate environment is parents, family and relatives, friends. Hence, family education is the basis of education in the development and formation of each individual. Therefore, the great words of our ancestors contain a great importance: "Seedling from the root (from the beginning), a child from childhood."

The legacy of ancestors that have survived long historical epochs - the works of oral folk art educate the young generation, love for work and the Motherland, protect their homeland, humanity, friendship, tolerance, hospitality, and kindness and decency [1, c.168].

If we take the meaning of the word "Nasyyat" (Edification) in Kyrgyz folklore or lexicon, we will find that from ancient times honest and wise thinkers spoke to the youth of edification, good advice in which young people were called to morality, honesty, bravery, to be a hero as Manas, who thought about the fate and future of his people. As folk wisdom says, "The words of the old man as a medicine", "The old man is rich in the mind," the aksakals (elders), together with the youth's teaching of their life experience and a lot of wise teachings, based on the experience taught the young and instructed them on the true path.

Our people paid much attention to the pedagogical idea - to listen to the edifying words of aksakals (elders), to follow the same path as they. It is undeniable that the wisdom of thinkers of past epochs, their views on life, feelings toward the people, edification, can be models for imitation, still have not lost their influence for the people. If the modern youth respects, honors and idizes the values and heritage left to us by great sages, thinkers, ancestors and great thinkers of the world scale, it is obvious that this will contribute to the all-round, conscious and moral development of the future generation. Since the spiritual views, the value edifying of the people, left as a heritage, passed down from generation to generation, are the historical legacies of the ancestors living together with the people.

In connection with the difficult life there are various problems. The most important of them is human values. So we will not be mistaken if we say that humanity, kindness, morality begin to enter into the number of vanishing values.

Addressing the topic of modernity, the most basic problem can be considered the search for a moral ideal

In the works of oral folklore of the Kyrgyz people, such priceless feelings as friendship, humanity, love are widely reflected, which are defined as true signs of human virtue. Experience of this kind appeared not accidentally. It appears in the everyday life of the working people, all being updated and supplemented. In other words, through their oral works, the people raised the best human qualities in the younger generation, and they served as a powerful means of forming a personality [7, c.3].

It is well known that the heroic sons and daughters of our people, basing on the ideals of their ancestors, committed unfading and eternal feats for the defense of their fatherland and people. Their exploits for hundreds of years passed from generation to generation, from father to son, and are a great property transmitted through mother's milk. As they say in the people: "Wealth search in work, equality in struggle", "Labor created man" "The labor of the people does not grow old."

These proverbs and sayings of the Kyrgyz people reflect the centuries-old work of the people, life experience and call upon the youth to be hardworking, truthful, polite, whose content is related to the life of the people, centuries associated with livestock. Through labor, our people created good ways that were widely used among the people, from a young age young people were taught different crafts and craftsmanship. The life experience, the upbringing left by the past generation, they kept in their minds and behavior, then passed on to the next generation. Despite the fact that there were no specially educated sages and editors and educators, the moral education of children, teaching them all kinds of crafts and craftsmanship, the people gave lessons on the basis of their life experience.

At one time, the wise men and thinkers who left the people in the youth administration used pedagogical dastans created by the people, legends, fairy tales, proverbs and sayings, riddles, songs of edification through which they conducted educational work. For example, puzzles develop in children's ingenuity, observation, and logical thinking. And in folk tales, honest work is praised, which makes a person the strongest, the most skilful, and the smartest, and the most educated. Hence, the edifications, customs and traditions created on the basis of the life experience of our ancestors, being people's means of upbringing, going through the centuries of trials, the personal ideals of popular pedagogy and basic pedagogical concepts, constantly evolving, according to new living conditions, into law and rules of exemplary life

It should be noted that Kyrgyz ethno-pedagogy consists of various pedagogical branches [8, c.15]:

1. Pedagogical ideas of ancient thinkers.
2. Sources of works of oral folk art (legends, dastans, fairy tales, folk songs, the creation of akyns (poet of improvisation), proverbs and sayings, riddles).
3. Folk customs and traditions.
4. Representation of pedagogical thoughts in religious sources.
5. The policy of the leaders of the people, which can serve as a model for upbringing and education.

In addition, various types of tourism are developing in Kyrgyzstan, while ethno-cultural tourism is increasingly one of the promising areas, which can tell a lot about the history and people of the country.

Hence, we will not be mistaken if we say that it is a proof that the people themselves are the creator and heir of ethno-pedagogy.

Summing up, it can be noted that the importance of ethno-pedagogy in the upbringing of the younger generation and, in general, in educational and upbringing work.

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