



Article

Theoretical Foundations of the Development of the Cultural Aspect in Pedagogical Science

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Abstract

The purpose of this study was to establish the basic principles and approaches to the integration of the cultural component into educational systems, considering the historical and cultural context and current challenges. The study employed methods of historical and cultural analysis to examine the effects of cultural traditions on the educational systems of China and Kyrgyzstan, as well as a comparative approach to assess the specific features of integrating the cultural component into the pedagogy of both countries. Additionally, a theoretical generalization was performed to systematize the concepts of enculturation and cultural capital in the context of modern pedagogy. The findings of the study revealed a considerable influence of historical traditions on the development of education. In the ancient times, the educational process was focused on the development of a harmonious personality through the mastery of arts, philosophy, and rhetoric. In the Middle Ages, education was based on religious values, preserving cultural heritage, while in the Renaissance it integrated humanistic ideas. In modern times, the introduction of scientific approaches ensured that knowledge was linked to cultural values. Modern education seeks to combine tradition with innovation. In China, the emphasis is on preserving harmony and using modern technology to promote national heritage, including calligraphy, literature, and history. In Kyrgyzstan, education is based on preserving ethno-cultural identity through folklore, crafts, and epics. The study also established the significance of teachers' cultural competence, which was a key factor in the effective integration of culture into education.

Keywords: cultural competence, enculturation, ethno-cultural identity, harmony, hierarchy, traditional crafts

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Introduction

In the 21st century, the significance of the cultural aspect as a component of pedagogical theory and practice is growing in educational discourse. It is conditioned by globalization processes, which both stimulate the integration of knowledge and pose a threat of losing cultural identity. Thus, the educational system faces the challenge of harmoniously combining global standards and local cultural values. Particular attention was drawn to the problem of adapting pedagogical approaches to a multicultural environment, which requires new research and practical solutions.

The cultural component in education has previously attracted the attention of many researchers. Sudha and Pillai (2024) created a conceptual model that analyzed pedagogy through the lens of cultural and historical activities. The researchers proved that integrating the cultural aspect improved the effectiveness of pedagogical strategies, especially within a post-methodological approach involving flexibility and adaptation to the context. Urzúa (2024) focused on the philosophical foundations of culturally responsive pedagogy. The researcher emphasized that the key purpose of this approach was to create an educational process that accounted for everyone's uniqueness and contributed to their harmonious development while preserving their cultural identity in a globalized world.

According to Green and Hickey (2022), cultural studies opened new opportunities for interaction with pedagogy, promoting the integration of critical approaches to analyzing the educational environment. The researchers emphasized that the dialogue between these disciplines enabled a deeper understanding of the relationship between social structures, cultural phenomena, and educational practices. Especially significant was the use of cultural studies as a tool for addressing complex social topics in education which contributed to the development of critical thinking among students. Bieliaiev and Stepanets (2023) focused on the role of teachers' innovative culture in modern education. Their analysis covered both theoretical-methodological and empirical aspects of this phenomenon, demonstrating that pedagogical innovation cannot exist without accounting for the cultural context. The researchers argued that teachers who integrated innovative approaches, enriched with knowledge of their students' cultural backgrounds, could create more effective and inclusive educational practices.

Hrechanyk and Sharov (2023) paid considerable attention to the significance of a cultural approach in training future higher education teachers. The researchers emphasized that integrating cultural context into the educational process contributed to developing teachers who could work effectively in a culturally diverse environment. It enabled the development of inclusive educational practices that

accommodated the needs of all students and promoted intercultural dialogue as a key element of modern education. Helton (2023) studied music pedagogy using a dialectical approach that combined cultural concepts with music learning. The researcher emphasized that the enculturation through music allowed students to acquire technical knowledge and understand the cultural context more deeply. It enriched their learning experience, making the learning process more effective and aimed at the harmonious development of the individual.

Ma (2021) focused on the significance of a cultural approach in Science, Technology, Engineering, and Mathematics education (STEM) in China, emphasizing that accounting for cultural identity in educational programs ensures the harmonious development of society. The researcher showed that integrating cultural elements into STEM disciplines has contributed to the development of innovative thinking and strengthened the link between scientific knowledge and cultural values, which was crucial for the sustainable development of education in the context of globalization.

Yang (2022) paid special attention to the professional development of art teachers in China. The researcher emphasized the role of multiculturalism in shaping students' spiritual and moral values. The researcher emphasized that teachers should adapt their teaching approaches in a multicultural environment by integrating cultural elements that contribute to developing students' intercultural competence. The researcher's findings indicated that art education is a powerful tool for ensuring the interaction of cultures and fostering tolerance in the student environment.

When studying the experience of Kyrgyzstan, Abakirov et al. (2024) focused on the challenges that globalization poses to the educational system, emphasizing the significance of preserving the national and cultural elements in educational programs. The researchers showed that, despite external pressure, a focus on national culture allowed maintaining identity in the educational environment. The researchers also emphasized the need to integrate elements of folklore, language, and traditional crafts into the curriculum to preserve ethno-cultural heritage.

Liu et al. (2024) compared approaches to aesthetic education in China and Kyrgyzstan, emphasizing the diversity of cultural contexts and the need to factor these features into the educational process. The researchers noted that in China, aesthetic education is intricately linked to the traditions of Confucianism, which emphasize harmony and hierarchy. At the same time, Kyrgyzstan is based on the traditions of nomadic culture, which focuses on practical knowledge and oral creativity. The researchers' findings highlighted the need to preserve these traditions in the curriculum to ensure intercultural interaction and cultural identity development.

Despite the considerable number of studies, it is still relevant to investigate the cultural aspect as a holistic system in education. Many studies focused on individual aspects, neglecting the necessity of integrating the theoretical and practical approaches in various socio-cultural contexts.

In this context, studying the interaction of global and local trends in the education systems of countries such as China and Kyrgyzstan requires special attention. The educational systems of these countries demonstrate unique approaches to integrating the cultural aspect. China actively uses national traditions, such as the study of calligraphy and Confucian values, to form a national identity. At the same time, Kyrgyzstan pays considerable attention to preserving its ethno-cultural heritage through language, folklore, and crafts. Analyzing these approaches will help identify strengths and challenges in integrating culture into the educational process.

The present study aimed to analyze and compare cultural components in modern educational systems of different countries, including China and Kyrgyzstan, to identify practical approaches to integrating culture into the educational process. To fulfil this purpose, the following research objectives were set: to conduct a historical and cultural analysis of the development of the cultural aspect in pedagogical science, focusing on the origins of the cultural approach and its evolution; to consider the theoretical foundations of the analysis of the cultural aspect in pedagogical science, including key concepts and theories; to investigate the cultural aspect in modern educational systems, specifically the integration of culture into Chinese educational policy and the preservation of traditions in Kyrgyzstan; to identify practical aspects of integrating the cultural component into education, specifically teachers' cultural competence development and creation of culture-oriented curricula.

Methodology

A comprehensive approach was employed to achieve the research objective, combining several complementary methods. The study focused on the educational systems of China and Kyrgyzstan, as they demonstrate distinct but interrelated approaches to integrating culture into education. China and Kyrgyzstan were chosen as representative examples for analysis because of their unique cultural traditions and educational practices. China exemplifies integrating ancient philosophical principles like Confucianism into a modern education system. Kyrgyzstan represents a model where a nomadic culture shaped education, and modern approaches are being adapted to the post-Soviet context. These countries help to trace how specific historical and cultural features influence the development of educational systems and the preservation of national identity.

The study employed methods of analyzing historical and theoretical texts that cover the development of the cultural aspect in pedagogical science. The sources included scientific studies that covered ancient (Tvedt, 2021; Destrée, 2021; Kim, 2022), medieval (McLeish & Garrison, 2021; Lanigan, 2021), Confucian (Muyunda & Yue, 2022; McLeod, 2022; Yu, 2023; Fingarette, 2023; Vandrey, 2023; Lee, 2024), and modern pedagogy (McEvoy, 2022; Zhou et al., 2024; Zhou et al., 2024).

The study included an analysis of the historical origins of the cultural approach to education. The ancient pedagogy of Greece and Rome was considered the basis for modern educational models, emphasizing the ideas of Plato, Aristotle, and Quintilian. The role of medieval universities in Europe and the influence of Confucianism on the Chinese educational system were analyzed. Special attention was paid to nomadic educational practices for Kyrgyzstan, such as transferring knowledge through the *"Manas: The Kyrgyz heroic epos in four parts"* (2004) and practical training.

At the next stage, a theoretical analysis of key concepts was performed, including the terms *"cultural aspect"*, *"enculturation"*, and *"cultural capital"*. It helped identify the key characteristics of integrating culture into the educational process. Particular attention was paid to the studies of Pierre Bourdieu, whose term *"cultural capital"* was adapted to the educational contexts of China and Kyrgyzstan (Wolf, 2021).

Subsequently, the comparative analysis method was employed to gain a deeper understanding of the familiar and unique aspects of cultural integration in the educational systems of China and Kyrgyzstan. The key principles of including a cultural component in the curriculum were identified, the disciplines reflecting national traditions and values were compared, and the education methods were analyzed. Particular attention was paid to the role of the teacher, who in each system performed not only an educational but also a moral and value function.

To identify practical aspects, the following were analyzed: methods of developing teachers' cultural competence; integration of modern technologies to promote cultural heritage; and the use of folklore, crafts, and arts in the curriculum. The next stage of the study assessed the challenges associated with balancing globalization and preserving local cultures. For China, this concerned the modernization of education without losing traditional values, while for Kyrgyzstan, it was access to quality education in various regions.

The final stage of the study summarized the data, which helped to formulate key conclusions and develop practical recommendations. The generalization included an analysis of the findings of comparing the educational systems of China and Kyrgyzstan and the identification of common principles and unique approaches to integrating culture into education. The conclusions were based on the correlation with the purpose and objectives of the study. Based on the data obtained, recommendations were developed to train teachers to work in a multicultural environment, integrate the cultural component into educational programs, and preserve national identity through modern technologies.

Results and Discussion

Historical and Cultural Analysis of the Development of the Cultural Aspect in Pedagogical Science

Ancient pedagogy was the basis for the development of many modern educational systems. Ancient Greece and Rome developed basic concepts of education that were intricately linked to the cultural ideals of these societies. Greek philosophy, specifically the ideas of Socrates, Plato, and Aristotle, became the basis for defining the purpose of education as the development of a harmonious personality that combines ethical, aesthetic, and rational development. In his work “The Republic”, Plato emphasized the necessity of educating a citizen capable of achieving justice through the harmony of the soul, which included a cultural aspect, such as the study of arts and music (Tvedt, 2021). In his “Politics”, Aristotle emphasized the value of practical knowledge, which had to be integrated into cultural and social contexts (Destrée, 2021; Kieliszek & Gocłowska, 2021). In ancient Rome, the emphasis on education shifted to the training of effective orators and administrators. Quintilian, one of the most prominent educators in the Roman world, noted in his *Institutio Oratoria* (Kim, 2022) that education should include intellectual but also moral and cultural development, which helps to harmonize individual qualities with social norms.

Medieval pedagogy, albeit focused on religious values, also maintained a connection with the cultural context of its time. The basis of medieval education was monastic schools, where learning was strongly linked to spiritual ideals (Kieliszek, 2025; Efremov, 2025b). Education was regarded as transmitting cultural and religious heritage, including studying Latin, ancient literature, and Christian texts. Thus, in the writings of Alcuin, an advisor to Charlemagne (McLeish & Garrison, 2021), it was emphasized that the purpose of education was not only to train educated church ministers but also to form morally perfect individuals through the influence of the cultural heritage of antiquity.

At the same time, the role of universities that emerged in Europe in the 11th and 12th centuries contributed to the consolidation of the cultural aspect in education. For instance, the University of Paris, which developed as one of the first universities in Europe, integrated the study of science, philosophy, and theology with Roman law and ancient literature traditions. Students mastering such disciplines as the trivium (grammar, rhetoric, logic) and quadrivium (arithmetic, geometry, music, astronomy) simultaneously joined the cultural context of medieval Europe, which contributed to the preservation and transfer of knowledge (Lanigan, 2021; Efremov, 2025a).

The role of culture in shaping educational systems can be considered through integrating cultural heritage as a significant factor in learning. Both ancient and medieval education shaped values through the study of languages, literature, and the arts, which ensured the continuity of cultural traditions. In this context, pedagogy performed not only an educational but also a social function: it contributed to the consolidation of society and the preservation of its historical memory and identity.

Confucianism, founded in the 6th century BC by the philosopher Confucius, became the basis of Chinese philosophy and ethics and a key factor in shaping China's educational system (Yu, 2023). Its influence on education was determined not so much by specific pedagogical methods but by profoundly integrating cultural and moral values into the learning process. The Confucian education principles laid the foundation for developing a unique educational tradition that influenced various aspects of society.

One of the central principles of Confucianism is the emphasis on moral education (Yashnyk & Turitsyna, 2023; Ninenko & Abdrakhmanova, 2024). Confucius argued that education should cultivate both the mind and virtue, which is the foundation of a harmonious society (Fingarette, 2023). This idea was reflected in the Chinese educational tradition, which focused on developing qualities such as respect for elders, loyalty to family, honesty, and the desire for self-improvement. Teaching texts such as the *"Lunyu"* ("Conversations and Judgements") guided how to live in harmony with oneself and others, which became part of the compulsory educational curriculum (Vandrey, 2023). Another significant aspect of the Confucian tradition is the concepts of *"zhen"* (humanity) and *"li"* (ritual) (Lee, 2024). These principles laid the foundation for social relationships, which were also reflected in the education structure. Studying rituals, history, and classical texts broadened students' knowledge and served as a means of social adaptation. The educational process aimed to shape a citizen capable of fulfilling their family, community, and state duties.

The hierarchy inherent in the Confucian worldview also influenced the organization of the educational system. It defined the roles and responsibilities of students and teachers. In the Confucian tradition, the teacher was considered a source of knowledge and a moral model. Confucius emphasized the value of a teacher's personal example: *"The one who teaches should be an example in their behaviour"* (Muyunda & Yue, 2022). It contributed to the development of the high status of teachers in Chinese society, which persists to this day.

One of the most significant contributions of Confucianism to educational tradition was the introduction of the state examination system. Starting in the Han Dynasty (206 BC – 220 AD), this system was used to select officials (McLeod, 2022). The exams were based on classical Confucian texts, and the principal criterion for evaluation was the candidate's ability to demonstrate knowledge, morality, and critical thinking. This system stimulated education development, providing opportunities for social advancement for those with knowledge and high moral qualities, regardless of their background.

Confucianism's profound influence on China's educational tradition is still evident today. Its principles of humanism and harmony are still integral to Chinese culture and education, incorporated into modern educational programs that combine traditional values with the latest technologies. As a result, the Confucian heritage serves as the foundation for a unique cultural approach to China.

As part of Central Asia, Kyrgyzstan has a unique educational heritage shaped by nomadic culture (Novozhenov, 2015; 2024). The distinct way of life of nomadic people has largely determined the nature and content of the region's educational traditions, integrating practical knowledge, cultural values, and moral principles into the educational process. Unlike sedentary civilizations, education in nomadic societies was not institutionalized in the usual sense but had a profound cultural content and performed a crucial social function.

The basis of education in Kyrgyzstan's nomadic culture was learning through transmitting knowledge and skills from older generations to younger ones (Volkov, 2023; Taiirova, 2024). This process occurred mainly orally, through stories, songs, legends, and epics. One of the key elements of this educational tradition was the epic *Manas*, one of the world's largest heroic epics, which became a literary monument and a means of education (Aitalieva et al., 2024). The *Manas* conveyed basic moral principles such as courage, loyalty to the homeland, respect for elders, and the pursuit of justice, which formed the basis for the socialization and integration of the younger generation into society.

Practical skills necessary for survival in a nomadic lifestyle were also integral to the educational process. Horse riding, hunting, herding, and artisanal skills were taught through direct experience and the example of elders. This aspect of education was inextricably linked to the natural environment and seasonal cycles, which required flexibility and adaptability in learning (Marazykov et al., 2022). Cultural values and ethical norms characteristic of nomadic culture were also vital to education. Great emphasis was placed on respect for nature, as it was perceived as a source of resources and a spiritual component of life. It was reflected in oral art, which conveyed the idea of harmony between humans and the environment.

The basic principles established in nomadic culture, respect for elders, the value of oral passing on knowledge, and close ties to traditions are still relevant in the 21st century. Contemporary education in Kyrgyzstan seeks to preserve ethno-cultural identity by integrating elements of folklore, folk crafts, and language into the curriculum (Kongyratbay, 2020). Such approaches reflect the uniqueness of Kyrgyzstan's educational traditions based on its nomadic heritage and address modern educational requirements and global trends.

The Renaissance (14th-16th centuries) was a period of profound changes in European culture, marked by a return to the ideas of antiquity and a rethinking of the role of a person in the world. The humanistic ideas during this period were also reflected in pedagogy, laying the foundations for a cultural approach to education. At the center of the Renaissance educational concepts was the idea of harmonious human development, a combination of intellectual, moral, and aesthetic abilities (Sgarbi, 2022).

Humanism, as a key philosophical idea of the Renaissance, involved recognizing everyone's value and the significance of their development through education. Humanist educators believe that education should focus on students'

cultural and moral improvement. Particular attention was paid to the study of literature, philosophy, history, and art. In his work “*De pueris statim ac liberaliter instituendis*,” Erasmus of Rotterdam emphasized the value of an individual approach to each student, the development of their character and moral qualities through immersion in classical literature (Cummings, 2023). He also emphasized that education should be culturally relevant and promote the development of critical thinking.

At the turn of the 16th and 17th centuries, during the scientific revolution, educational concepts began to be supplemented by scientific approaches. This period was marked by considerable progress in natural sciences and philosophy progress, which influenced pedagogy development. A striking example was the ideas of Jan Amos Comenius, who systematized the cultural approach to education. In his work “*The Great Didactics*”, Comenius proposed integrating knowledge from various science and culture fields into the curriculum (Dent, 2021). He believed that education should be accessible to everyone, and knowledge should be harmoniously combined with ethical and cultural values. The integration of culture into pedagogy in modern times also involved the creation of school curricula that included not only basic disciplines but also the study of arts and literature. It was especially significant in developing a personality capable of creative thinking and social interaction.

In the 19th and 20th centuries, modernism in pedagogy led to a significant shift in emphasis in education and training. The gradual transition from authoritarian methods to culturally oriented personal development has become crucial for the educational systems of many countries. In the second half of the 20th century, postmodernism brought a new vision of the role of education based on pluralism, flexibility, and an emphasis on individual characteristics of students. Modern trends in education involve a revision of the traditional approach to education, which was dominated by discipline and standardization. Instead, the emphasis was placed on the harmonious development of the individual through culture. Philosophers and educators such as John Dewey emphasized that education should be a tool for imparting knowledge and a process of social and cultural growth. In his concept of “*learning by doing*”, Dewey proposed integrating students’ real-life experiences into the learning process, ensuring their active involvement in the cultural context of society (Hildebrand, 2022).

Postmodernism, which emerged in the late 20th century, added to these trends the principles of multivocality, cultural diversity, and individualization. Postmodern education recognizes that each student has a unique cultural experience that should be accounted for in the learning process (Krasny & Slattery, 2021). It has contributed to developing intercultural education, integrating knowledge about diverse cultures into the curriculum to foster tolerance and global thinking.

This position is consistent with the findings of Ladson-Billings (2021), who argued that culturally responsive pedagogy contributes to a learning environment where every student can feel respected for their cultural background. The similarity

between both approaches was the recognition of cultural diversity as a key element of the educational process. Both approaches emphasize that integrating knowledge about diverse cultures into the curriculum ensures the development of global thinking, promotes tolerance, and builds social harmony. At the same time, the differences were in the focus of the studies. While the present study's findings focused on the general principles of postmodern education, the researcher focused on specific pedagogical practices, such as developing sensitivity to the cultural context through adapting teaching methods. It emphasized the distinct levels of analysis of culturally relevant pedagogy: strategic in the present study and practical in Ladson-Billings's.

After the collapse of the Soviet Union in 1991, Central Asian countries, including Kyrgyzstan, faced the need to transform their educational systems. Kyrgyzstan's post-Soviet pedagogy underwent substantial changes due to the need to preserve national identity and adapt to global educational trends. One of the key features was a return to national cultural traditions largely supplanted by Soviet ideology (Momunalieva et al., 2024). The study of the Kyrgyz language, folklore, and history was integrated into the curriculum, which helped to lay the foundation for the development of students' ethno-cultural identity. "Manas: The Kyrgyz heroic epos in four parts" (2004) became an integral part of the educational process, as it not only transmitted cultural heritage but also influenced the development of students' moral values. In parallel, innovative teaching methods were introduced, such as interactive approaches and an emphasis on critical thinking. However, Kyrgyzstan faces a series of challenges, including insufficient funding for education, unequal access to quality education in urban and rural areas, and a shortage of qualified teachers.

Theoretical Foundations of the Cultural Aspect in Pedagogical Science

The cultural aspect in pedagogical science is an integral element that ensures the combination of educational processes with cultural traditions, values, and social norms. This concept involves considering the cultural context in shaping education content, training teachers, and educating students. Within this approach, such concepts as "cultural aspect", "enculturation", and "cultural capital" play a significant role, forming the basis for analyzing theoretical and practical models in pedagogy.

"Cultural dimension" is integrating cultural elements into the education structure to shape a harmonious personality capable of intercultural interaction (Ding et al., 2024). This term encompasses components such as traditions, language, art, ethics, and history that are transmitted through education. In the pedagogical context, the cultural dimension has two significant functions: preserving cultural identity and adapting to a globalized world.

This aspect correlates with the findings of Rosa and Orey (2020). The researchers emphasized the value of cultural practices in pedagogy, specifically by integrating ethnomathematics to transmit cultural knowledge. This concept aimed to preserve local identity, which aligned with the general principles of considering the cultural context in shaping educational content. However, in contrast to the emphasis on a

wide range of cultural elements such as traditions, language, art, and history in the present study, the researchers focused on integrating mathematical knowledge as a means of cultural reflection. Their approach emphasized the practical application of mathematical models in a cultural context. In contrast, the present study considered a more comprehensive set of components that ensure identity preservation through multidimensional integration into the educational process.

The term “*enculturation*” was introduced in the 20th century and refers to the process of an individual’s assimilation of norms, values, and behavioral patterns inherent in a particular culture (McEvoy, 2022). In pedagogy, enculturation is regarded as a means of transmitting cultural heritage, contributing to socialization and cultural competence development. For instance, in China, enculturation is based on Confucian principles of harmony that are integrated into educational programs, while in Kyrgyzstan, this process includes preserving the traditions of nomadic culture through the study of folklore and crafts.

The French sociologist Pierre Bourdieu proposed the term “cultural capital” (Wolf, 2021). It is defined as knowledge, skills, cultural values, and resources that ensure social mobility and societal influence. In education, cultural capital plays a crucial role in shaping inequalities in access to knowledge, as it depends on the family and social environment. Bourdieu identified three forms of cultural capital: objective (books, art), incorporated (knowledge, language), and institutionalized (educational qualifications).

An analogous emphasis on the significance of cultural heritage was observed in the study by Zhou and Komarovska (2023), who investigated the pedagogical conditions for developing cultural competence of future music teachers. The researchers considered music history as a crucial element contributing to the transmission of cultural heritage, coinciding with the general approach to integrating cultural elements into the education structure. The difference between the two studies was that the researchers focused on a concrete area of music education where music’s historical and cultural contexts played a role in developing competence. In the present study, by contrast, enculturation was considered more broadly, encompassing various aspects such as folklore, crafts, and rituals. The similarities in the use of cultural heritage in both approaches confirmed the significance of this component for intercultural competence. However, the differences in focus demonstrated the variability in the use of enculturation depending on the concrete educational field and cultural context.

In China, the educational system aims to strengthen cultural capital by preserving national heritage (Rybchynska, 2023; Onyshchenko & Moroz, 2024). Confucian values, such as respect for elders and harmony, are integrated into the school curriculum, with calligraphy, history, and traditional art playing a leading role. These elements create an objective cultural capital accessible to all students, regardless of their social background. At the same time, incorporated capital continues to be the privilege of families with access to supplementary education (Wang & Billioud, 2022).

In Kyrgyzstan, cultural capital is formed by adapting the educational system to local traditions. The use of folklore texts and the study of the national language facilitate the transfer of incorporated capital. However, the institutionalization of cultural capital remains limited due to the lack of formal educational resources, especially in rural areas.

The cultural approach in Chinese pedagogy is based on profound philosophical and social traditions rooted in Confucianism, Taoism, and other cultural sources. In the modern educational process, this approach integrates the principles of harmony and hierarchy with adapting traditions to the requirements of a technologically advanced society.

The principle of harmony (和, *he*) is central to Chinese pedagogy. It emphasizes the value of balancing personal aspirations and social responsibilities, individual development, and general welfare. China's educational programs aim to create students who understand the relationship between personal success and societal contribution. The principle of hierarchy (序, *xu*), which is embedded in Confucianism, influences the organization of the educational process. The relationship between teacher and student, junior, and senior, is based on respect for experience and authority. The teacher in China plays a moral role, while learning is based on a hierarchical structure of knowledge transfer, where students gradually learn complex concepts through practice and imitation (Muyunda & Yue, 2022). For instance, in the system of learning calligraphy, which is a mandatory part of education, a student begins by copying the works of experts, which allows them to adopt the technique and internal understanding of harmony.

One of the key characteristics of modern Chinese pedagogy is integrating traditional culture with the latest technologies (Amangazykyzy et al., 2025; Dela Cruz et al., 2025)—the school curriculum studies national heritage, including history, literature, art, and traditional crafts. Therewith, China is actively using digital learning platforms to preserve and promote cultural heritage in new ways. For example, calligraphy and painting are taught using interactive programs that combine the study of traditional techniques with the use of graphic tablets (Gao, 2024). This approach promotes the development of students' creative abilities and engages modern generations in national culture through familiar technological means.

Additionally, the integration of cultural elements is reflected in programming and STEM disciplines. For example, during design lessons, students create 3D models of traditional Chinese buildings, combining knowledge of architecture and modern engineering technologies. It allows for preserving knowledge about historical monuments and demonstrates their practical application in a globalized world.

Johnson and Elliott (2020) also explored the role of culturally relevant pedagogy, especially in STEM departments, emphasizing the need to adapt curricula to the cultural needs of students. Both approaches coincided in their emphasis on the significance of integrating cultural elements into STEM education. The researchers' study focused on transforming educational models in science, technology,

engineering, and mathematics by accounting for students' cultural context. In contrast, the present study's findings highlighted the practical application of traditional cultural knowledge in STEM disciplines. The difference was in the focus: the researchers focused on reforming cultural sensitivity in the educational process, while the study of Chinese pedagogy demonstrated an example of successful implementation of innovative technologies to preserve cultural heritage.

Education in Kyrgyzstan plays a key role in preserving ethnic identity, an essential component of the national cultural policy. Considering the long history of nomadic culture and the influences of the post-Soviet period, modern approaches to education are aimed at integrating ethnic values into the curriculum. It enables the transfer of knowledge and the education of the younger generation in a spirit of respect for national heritage.

Ethnic identity in Kyrgyzstan is supported by studying the native language, history, and culture in educational institutions. Particular attention is paid to the study of the Kyrgyz language as a means of preserving national identity. Many schools in the country have introduced programs that focus on the people's history, customs, and rituals, which help to strengthen national consciousness. Interdisciplinary approaches that integrate knowledge of history, literature, and geography for a comprehensive understanding of the ethno-cultural context play a vital role. For instance, studies of Kyrgyz clan structures or traditional farming methods are included in social and natural science courses, enabling students to understand their identity through education better (Urmanbetova et al., 2021).

Folklore in Kyrgyzstan is a source of cultural knowledge and an effective tool for education (Layugan, 2024). Folk epics, fairy tales, and songs convey moral lessons that help to develop qualities such as respect, responsibility, and honesty. The *Manas* epic, for example, is used as a teaching material to develop moral and patriotic values (Aitalieva et al., 2024). Traditional crafts, such as yurt making, weaving, and artistic carving, are also integrated into the curriculum through workshops or extracurricular activities. It enables students to learn cultural skills that preserve national traditions while developing practical thinking.

It aligns with the concept presented by Xing (2024) regarding the interaction of multiple pedagogical traditions in an intercultural environment. The researcher emphasized that interactive knowledge generation through local traditions and educational approaches was key to developing students' cultural competence. A similarity between the findings of both studies lies in using local cultural elements, such as history and folklore, to provide a deeper understanding of national identity. In Kyrgyzstan, the *Manas* epic and crafts played an analogous role in fostering moral values and patriotism. The researcher stressed that combining traditions and modern methods creates an interactive educational environment that supports intercultural understanding. The differences were evident in the focus: in Kyrgyzstan, the emphasis was on preserving ethno-cultural identity. In contrast, the researcher focused on intercultural exchange and integrating traditions from different cultures. Both

approaches demonstrated the significance of local traditions in the global educational context.

The modern educational systems of China and Kyrgyzstan demonstrated unique approaches to cultural integration, which, despite differences in scale and resources, are aimed at preserving national identity and adapting to global challenges (Zhou et al., 2024). Both countries combine traditional values with innovation, trying to balance preserving cultural heritage and developing modern education (Table 1).

Table 1. Comparative Analysis of the Integration of Culture into the Educational Systems of China and Kyrgyzstan

Criterion	China	Kyrgyzstan	Shared features	Differences
Purpose of cultural integration	Preservation of national identity through traditions and harmony	Preservation of ethno-cultural heritage through language, folklore, and crafts	Focus on the development of national identity	In China, the emphasis is on harmony, while in Kyrgyzstan, it is on ethno-cultural uniqueness.
Role of traditional values	Integration of Confucian principles, such as harmony and hierarchy	Use of folklore, the Manas epic, and traditional crafts in teaching	Educational programs are based on historical and cultural values	China integrates values through a centralized system, while Kyrgyzstan integrates them through local initiatives
Educational programs	Include the study of calligraphy, Chinese literature, history, and music	Focused on learning the Kyrgyz language, folklore, and folk crafts	The curricula include national disciplines that contribute to the passing on of cultural heritage	China has compulsory education for all, while Kyrgyzstan has differentiation by school and region
Upbringing methods	Based on hierarchy and respect for the authority of the teacher as a moral role model	Based on the transfer of knowledge through oral creativity and practical training	Use of cultural values to develop students' moral and social qualities	In China, the emphasis is on a hierarchical model of education, while in Kyrgyzstan, it is on practical experience and folklore tradition
Influence of modern technologies	Integration of digital platforms to preserve and promote traditional culture (virtual museums, calligraphy programs)	Use of interactive methods to study folklore and crafts	Modern technologies are being adapted to transmit cultural heritage	In China, the introduction of digital technologies is more systematic and widespread

Challenges	Balance between tradition and modernization in the context of globalization	Insufficient funding and unequal access to education in different regions	Need to preserve national traditions in the context of globalization	China faces the problem of modernization without losing traditions, while Kyrgyzstan faces the problem of access to quality education
Opportunities	A combination of national culture with modern technologies and globalization trends	Expansion of programs aimed at preserving national identity	Emphasis on the integration of culture as a means of shaping a harmonious personality and preserving national heritage	China has more resources for large-scale cultural integration, while Kyrgyzstan focuses on local initiatives

The educational systems of China and Kyrgyzstan demonstrate distinct strategies for integrating culture, but they are united by the desire to preserve national identity in the context of globalization. These approaches underline the harmonious development of an individual capable of appreciating their heritage and adapting to the modern world.

Practical Aspects of Integrating a Cultural Component into Education

Cultural diversity in the modern educational environment is becoming an increasingly significant factor in determining the quality and inclusiveness of education. Preparing teachers who can work effectively in multicultural classrooms is essential to ensuring each student’s harmonious development. Teachers’ cultural competence implies the possession of knowledge, skills, and attitudes that enable them to accommodate the ethnic, social, and cultural characteristics of students and create an environment that promotes integration and mutual respect. Cultural competence is a multi-level category with four key aspects (Table 2).

Table 2. Key Aspects of the Concept of Cultural Competence

Aspect	Description	Examples	Practical application
Cognitive	Knowledge of the cultural traditions, language, customs, and social norms of the communities represented in the classroom	Understanding of traditional holidays of different cultures (e.g., Christmas, Ramadan, Nowruz)	Integration of cultural topics into educational materials (historical events, literature of different nations)
		Knowledge of the language of migrant students, which facilitates communication	Studying the cultural context of students’ families through cooperation with parents (parent meetings, cultural evenings)

Affective	Emotional readiness for intercultural interaction, including the ability to empathize and avoid stereotypes	Knowledge of the legal provisions governing intercultural interaction (e.g., the rights of migrant students)	Organization of webinars on law for students and parents
		Demonstration of tolerance when discussing sensitive matters (e.g., religious or ethnic issues)	Conducting class discussions that promote understanding between students from diverse backgrounds
		Awareness of the impact of stereotypes on students from less-represented cultures	Use of empathy-building exercises, such as role-playing games with immersion in diverse cultural contexts
		Study of the psychological needs of students from diverse cultures	Involvement of psychologists in working with students to overcome stress or culture shock
Behavioral	Practical skills in adapting teaching materials, organizing activities, and communicating with students from diverse cultural backgrounds	Adaptation of the curriculum to account for prominent cultural events for students (e.g., religious holidays)	Introduction of a flexible approach to assessment, considering the linguistic specifics of migrant students
		Organization of intercultural projects (e.g., creating a joint presentation on the traditions of different nations)	Holding interactive lessons that allow students to present their culture (exhibitions, presentations, national cuisine)
		Use of multimodal materials (videos, infographics) in different languages	Conducting integrated lessons involving foreign languages
Inclusive environment	Ensuring that every student feels accepted, which reduces the risk of social exclusion	Use of materials representing diverse cultural perspectives (literature, films, poetry)	Creation of spaces where students can share their cultural experiences (e.g., a cultural day at school)
		Supporting students in preserving their identity through individual projects that reflect their cultural background	Organization of intercultural festivals that involve not only students, but also parents, teachers, and the local community
		Identification of comfort zones for students with diverse cultural needs (places of worship, days of national dress)	Enabling students to create their cultural projects (e.g., blogs or videos)

Training teachers to work with cultural diversity is a complex process that includes theoretical and practical components. Theoretical training includes studying the basics of ethnopedology, cultural anthropology, and intercultural communication. For instance, courses on intercultural education can educate teachers to understand the social behavior of students from diverse cultures and to incorporate them into their teaching. Practical training is provided through workshops, seminars, and simulation exercises that model real-life classroom situations. In these settings, teachers learn how to resolve conflicts, avoid discrimination, and design curricula that reflect the community's cultural richness. It correlates with the findings of Jukes et al. (2021), who emphasized the value of adapting pedagogy to the cultural context through specialized teacher training programs. The researchers emphasized that effective teaching is only possible if the cultural characteristics of students are respected, and teachers are involved in adapting teaching materials and methods. Both approaches demonstrated the significance of intercultural communication as a key component of teacher training. The similarities were using practical teaching methods, such as seminars and interactive exercises, to develop teachers' ability to resolve cultural conflicts and integrate cultural components into the learning process. The difference was in the scope of the approach: the study by the group of researchers focused on global aspects of pedagogical adaptation, particularly in multinational societies, while the present findings focused on the local level, related to the specifics of national cultures. Both approaches emphasize the value of professional training for teachers to work in culturally diverse environments.

In the modern educational process, the cultural component is integrated to find a balance between globalization and the preservation of local cultural characteristics (Daurenbekova et al., 2024; Chaika, 2022). This balance is crucial for ensuring an effective educational policy that respects global trends and national traditions. On the other hand, international cooperation is becoming essential for preserving cultural uniqueness, contributing to the development of global mutual respect and cultural diversity.

Globalization leads to the development of common educational standards, which can lead to the loss of cultural uniqueness (Doszhan, 2023; Chaika, 2024)—introducing international educational programs, such as international diplomas or standardized assessments, risks reducing the value of national traditions and languages. It is especially relevant in countries with rich cultural traditions, such as China or Kyrgyzstan, where there is a need to preserve local identity through education.

However, despite these challenges, global trends can be used to support local cultures. Technology, digital platforms, and international research programs offer opportunities to preserve and promote national cultures. For instance, online platforms enable students from different countries to learn about the cultural characteristics of other nations, which promotes intercultural exchange and the

development of interethnic tolerance. Thus, it is crucial to integrate local cultures into the global context using innovative teaching methods and technologies.

Conclusions

The study found that the cultural aspect is integral to modern pedagogy, ensuring the relationship between educational processes and the socio-cultural context. The analysis of the historical origins of pedagogy confirmed that ancient and medieval education laid the foundations for developing a culturally oriented approach.

The results of the analysis of the influence of Confucianism on Chinese education revealed that this approach formed a unique educational system that combines moral, cultural, and practical aspects. The Confucian principles of harmony and hierarchy and the introduction of state examinations based on classical texts contributed to the formation of a harmonious society through education. In the 21st century, China successfully adapts cultural heritage to global educational challenges by integrating the latest technologies.

Analysis of Kyrgyzstan's educational traditions showed that nomadic culture has largely determined the uniqueness of the region's educational heritage. The transfer of knowledge through oral tradition, including the epic *Manas*, and practical learning became the basis for forming moral values and social norms. Despite the influence of the Soviet education system, modern Kyrgyzstan preserves its ethno-cultural identity by integrating folklore, language, and crafts into the curriculum.

The theoretical analysis of the cultural aspect in pedagogy confirmed the significance of such terms as "*cultural aspect*", "*enculturation*", and "*cultural capital*" for the development of educational programs that promote the harmonious development of the individual. Enculturation in the educational systems of China and Kyrgyzstan proved to be an effective means of transmitting cultural heritage. In contrast, Pierre Bourdieu's concept of "*cultural capital*" helped to assess social mobility through education.

The study of the cultural approach in Chinese pedagogy revealed that integrating harmony and hierarchy with modern technologies contributes to preserving national identity in the context of globalization. In Kyrgyzstan, preserving ethno-cultural heritage through integrating folklore, crafts, and language into the curriculum became a key area of educational development.

The practical analysis confirmed the value of teachers' cultural competence for practical work in a multicultural environment. Cultural competence includes cognitive, affective, and behavioral aspects, as well as creating an inclusive environment that promotes the cultural diversity of students. Integrating a cultural component into educational programs through the adaptation of teaching materials and the use of innovative methods helped to foster tolerance and global thinking.

Challenges related to the balance between globalization, and the preservation of local cultures confirmed the need to develop educational strategies that account for

national traditions. Specifically, China faces the issue of modernization without losing its cultural identity, while Kyrgyzstan faces uneven access to quality education in the regions.

Based on the findings of this study, recommendations were offered to improve the integration of the cultural component in education: expanding interdisciplinary research to study the interaction of cultural studies and pedagogy in diverse educational systems; developing adaptive educational programs that factor in local cultural characteristics and global trends; training teachers through workshops and courses aimed at developing cultural competence; using digital platforms to promote cultural heritage and provide access to information.

The findings of this study emphasized the role of a harmonious combination of traditions and modernity in education, which contributes to the preservation of cultural identity and the development of a personality capable of adapting to the challenges of the globalized world. Further research may include the development of effective integrative educational models that combine local cultural traditions with modern technologies to preserve national identity.

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