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# PRIORITY DIRECTIONS FOR DEVELOPING CULTURAL COMPETENCE IN FUTURE PRIMARY SCHOOL TEACHERS

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**Abstract:** This article highlights the pedagogical necessity and priority directions for developing cultural competence in future primary school teachers. The role of the primary school educator in ensuring cultural tolerance in the context of globalization and a multi-ethnic society is analyzed. In the course of the research, oral folk art, national customs, traditions, and rituals, as well as the scientific and educational heritage of great ancestors, are systematically substantiated as the main sources for shaping cultural competence.

**Keywords:** cultural competence, primary school teacher, oral folklore, national traditions, customs, rituals, heritage of ancestors, Eastern scholars.

# ПРИОРИТЕТНЫЕ НАПРАВЛЕНИЯ РАЗВИТИЯ КУЛЬТУРНОЙ КОМПЕТЕНТНОСТИ У БУДУЩИХ УЧИТЕЛЕЙ НАЧАЛЬНЫХ КЛАССОВ

**Аннотация:** В данной статье освещаются педагогическая необходимость и приоритетные направления развития культурной компетентности у будущих учителей начальных классов. Анализируется роль педагога начального образования в обеспечении культурной толерантности в условиях глобализации и многонационального общества. В ходе исследования устное народное творчество, национальные обычаи, традиции и обряды, а также научно-просветительское наследие великих предков обоснованы как основные источники формирования культурной компетентности.

**Ключевые слова:** культурная компетентность, учитель начальных классов, устное народное творчество, национальные традиции, обычаи, обряды, наследие предков, мыслители Востока.

# BO‘LAJAK BOSHLANG‘ICH SINF O‘QITUVCHILARIDA MADANIY KOMPETENSIYANI RIVOJLANTIRISHNING USTUVOR YO‘NALISHLARI

**Annotatsiya:** Ushbu maqolada bo‘lajak boshlang‘ich sinf o‘qituvchilarida madaniy kompetensiyani rivojlantirishning pedagogik zaruriyati va uning ustuvor yo‘nalishlari yoritilgan. Globallashuv sharoitida va ko‘p millatli jamiyatda madaniy bag‘rikenglikni ta’minlashda boshlang‘ich sinf pedagogining o‘rni tahlil qilingan. Tadqiqot davomida xalq og‘zaki ijodi, milliy urf-odat, an’ana va marosimlar, shuningdek, buyuk ajdodlarimizning ilmiy-ma’rifiy asarlari madaniy kompetensiyani shakllantiruvchi asosiy manbalar sifatida tizimli asoslab berilgan. **Kalit so‘zlar:** madaniy kompetensiya, boshlang‘ich sinf o‘qituvchisi, xalq og‘zaki ijodi, milliy an’analar, urf-odatlar, marosimlar, ajdodlar merosi, Sharq allomalari.

In the era of globalization and rapidly developing intercultural communication, the education system faces the priority task of training specialists who not only master their subject thoroughly, but

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also possess a broad worldview, tolerance toward diverse cultures, and high adaptability. Especially at the stage of primary education—where the spiritual foundation of a child's personality is formed—the role of the teacher and pedagogical mastery are invaluable. Systematically forming cultural competence in future primary school teachers serves to educate the younger generation to compete globally in every sphere while remaining individuals who preserve their national identity.

The development of cultural competence in future primary school teachers not only enhances their pedagogical skills but is also one of the essential conditions for educating the younger generation in the spirit of universal human values and national self-awareness.

Given that our Homeland is home to over 130 nationalities and ethnic groups, ensuring ongoing harmony and peace among them requires teaching children from an early age to respect and preserve their own and other peoples' traditions and values. As teachers in educational institutions who provide the very first lessons to the younger generation, primary school teachers bear a tremendous responsibility. This calls upon students pursuing primary education programs in higher education institutions to be even more vigilant and necessitates the formation of cultural competence in future specialists. From this perspective, integrating the priority directions of developing cultural competence in future primary school teachers—specifically, oral folk art, national customs and traditions, and the spiritual-educational heritage of our great ancestors—into the educational process is one of the pressing issues facing modern pedagogical science.

Oral folk art works emerge and survive through a long creative process, transmitted orally from generation to generation, from master to apprentice. Another distinction of written literature compared to oral folk creations is that both the author and the time of creation of written works are known. The author of oral folk art is the people, the time of creation is indefinite, and the place of origin is the environment inhabited by the creative people.

Today, in order to preserve examples of oral folk art and pass them on to future generations, the state is publishing the 100-volume collection entitled *"Samples of Uzbek Oral Folk Art"*. Among these, 59 volumes comprise epics, 10 volumes consist of folk songs, 12 volumes are fairy tales, and the remaining volumes include short humorous poems (*terma*), legends, traditions, proverbs, riddles, *askiya*, anecdotes, oral dramas, and other genres, serving as a testament to the high regard for oral folk art.

Deep study of oral folk art not only serves to form cultural competence in future primary school teachers, but also instills in them respect for national values and the responsibility to preserve and pass on our people’s rich spiritual heritage to future generations.

There are also national customs, traditions, and rituals—integral parts of the spiritual heritage of the Uzbek people—that naturally vary. It is worth noting that the national customs and traditions of our people are not merely a daily lifestyle, but a living spiritual heritage polished over centuries, embodying the wisdom, moral norms, and aesthetic views of the people.

Another inexhaustible source of the spiritual heritage of the Uzbek people is the rich spiritual and educational legacy left by our ancestors. Having created the early sources of science and laid the foundation for today's achievements, the rich spiritual heritage left by our ancestors to future

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generations serves as a practical guide (*dasturulamal*) for modern science. Glancing back at the pages of the past, works by our great scholars have reached us in which they studied not only the civilization of our own people but also of countries worldwide, recording their attitudes with respect and honor for history and culture. The content and scope of the scientific heritage of the great Eastern scholars is such that it retains its scientific and practical significance today, serving as an important source for new scientific research. Examples of such sources include Mahmud al-Kashgari's *"Diwan Lughat al-Turk"*, Yusuf Khas Hajib's *"Kutadgu Bilig"*, Kaykaus's *"Qabusnama"*, Ahmad Yugnakiy's *"Hibat al-Haqayiq"*, Saadi's *"Gulistan"*, Jami's *"Bahoristan"*, Alisher Navoi's *"Mahbub al-Qulub"*, Davani's *"Akhlaq-i Jalali"*, Awfi's *"Lubab al-Albab"* (or Aruz Samarqandi's *"Nodir hikoyatlar"*), Zahiriddin Muhammad Babur's *"Baburnama"*, Abu Rayhan al-Biruni's *"India"*, Abu Nasr al-Farabi's *"The Remaining Signs of Past Centuries"*, Abu Ali ibn Sina's *"The Canon of Medicine"*, Ahmad al-Fargani's *"Book on the Basis of Astronomy"*, and his primary astronomical work *"The Book of Celestial Movements and Comprehensive Science of the Stars"*, alongside many other literary, historical, and cultural-educational heritage monuments.

In short, developing the cultural competence of future primary school teachers is the fundamental basis for educating the younger generation in the spirit of loyalty to national values and universal tolerance. Research analyses show that our people's rich spiritual and cultural treasury directly functions as a ready-made pedagogical methodology in this process. Specifically, multi-volume epics and fairy tales of oral folk art awaken national consciousness in students, while customs, traditions, and rituals polished over centuries (such as the *hashar* tradition) serve to elevate communication culture in our multi-ethnic society. The scientific and educational works of Eastern scholars, which serve as a practical guide for today, are an inexhaustible source for elevating the spirituality of student-pedagogues.

In conclusion, systematically developing students' cultural competence during higher pedagogical education makes it possible to train future teachers not merely as subject specialists, but as true mentors who pass on our people's rich cultural heritage seamlessly to the minds of the future generation and safeguard the national code.

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