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### **ЗАМАНБАП БИЛИМ БЕРҮҮ ШАРТЫНДА САЛТТУУ КЫТАЙ БИЛИМ БЕРҮҮ ПРАКТИКАСЫ**

**Аннотация.** Бул макалада кытайдын салттуу билим берүү тажрыйбаларынын өзгөчөлүктөрү жана инсанды өнүктүрүүдөгү мааниси каралат. Конфуцийчилик, даосизм жана буддизмдин философиялык негиздеринин негизинде алардын Кытайдын билим берүү системасына тийгизген таасирине талдоо жүргүзүлөт. Ааламдашуу жана санариптештирүү процесстери менен шартталган салттуу баалуулуктарды заманбап педагогикалык реалдуулукка интеграциялоонун формалары да аныкталган. Мугалимди сыйлоо, эмгекчилдик, тартип, коллективдүүлүк жана өзүн өзү моралдык жактан өркүндөтүү сыяктуу принциптер учурда актуалдуу бойдон калууда, бирок инновациялык билим берүү технологияларынын шарттарына жана эл аралык стандарттарга ыңгайлашууну талап кылаары көрсөтүлгөн. Окуучулардын жоопкерчилигин, руханий туруктуулугун жана маданий өзгөчөлүгүн өнүктүрүүдө салттардын ролу белгиленет. Жыйынтыктап айтканда, глобалдашкан коомдо эффективдүү иш-аракет кылууга жөндөмдүү инсанды даярдоо үчүн маданий мурастар менен заманбап педагогикалык ыкмалардын гармониялуу айкалышынын келечеги негизделген.

**Негизги сөздөр:** Кытай, билим берүү практикасы, конфуций, даосизм, буддизм, билим берүү, глобалдашуу, инновациялык технологиялар, интеграция, тарбия.

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### **ТРАДИЦИОННЫЕ КИТАЙСКИЕ ВОСПИТАТЕЛЬНЫЕ ПРАКТИКИ В УСЛОВИЯХ СОВРЕМЕННОГО ОБРАЗОВАНИЯ**

**Аннотация.** В данной статье рассмотрены особенности традиционных китайских воспитательных практик и их значение в формировании личности. Опираясь на философские основы конфуцианства, даосизма и буддизма, сделан анализ их влияния на систему образования Китая. А также выявлены формы интеграции традиционных ценностей в современную педагогическую реальность, обусловленную процессами глобализации и цифровизации. Показано, что такие принципы, как уважение к учителю, трудолюбие, дисциплина, коллективизм и нравственное самосовершенствование, сохраняют актуальность в настоящее время, но требуют адаптации к условиям инновационных образовательных технологий и международных стандартов. Отмечается роль традиций в развитии ответственности, духовной устойчивости и культурной идентичности учащихся. В заключение обосновываются перспективы гармоничного сочетания культурного наследия и современных педагогических подходов для подготовки личности, способной эффективно действовать в условиях глобализованного общества.

**Ключевые слова:** Китай, воспитательные практики, конфуцианство, даосизм, буддизм, образование, глобализация, инновационные технологии, интеграция, воспитание.

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## TRADITIONAL CHINESE EDUCATIONAL PRACTICES IN MODERN EDUCATION

**Abstract.** This article examines the features of traditional Chinese educational practices and their importance in personality development. Based on the philosophical foundations of Confucianism, Taoism and Buddhism, an analysis of their influence on the Chinese education system is made. The forms of integration of traditional values into the modern pedagogical reality caused by the processes of globalization and digitalization are also identified. It is shown that such principles as respect for the teacher, hard work, discipline, collectivism and moral self-improvement remain relevant at present, but require adaptation to the conditions of innovative educational technologies and international standards. The role of traditions in the development of responsibility, spiritual stability and cultural identity of students is noted. In conclusion, the prospects for a harmonious combination of cultural heritage and modern pedagogical approaches for the preparation of an individual capable of acting effectively in a globalized society are substantiated.

**Keywords:** China, educational practices, Confucianism, Taoism, Buddhism, education, globalization, innovative technologies, integration, upbringing.

**Introduction.** Today, modern education around the world, and particularly in China, is undergoing a period of transformation driven by globalization, digitalization, intercultural communication, and traditional culture. In this context, it becomes necessary and important to seek

a balance between preserving national traditions and culture, elements of ethnopedagogy, and implementing innovative pedagogical approaches.

China is a country with a rich history and extraordinary culture, possessing a unique educational system rooted in millennia-old cultural traditions and philosophy. Education in China is a crucial social institution shaping individuals, society, and national identity. It is grounded in the traditions of Confucianism, Daoism, and Buddhism, and its modern development is influenced by the need to respond to the challenges of globalization and scientific-technological progress [1].

The principles of Confucianism in the education system—respect for elders, reverence for family, diligence, self-discipline, and collectivism—still form the foundation of the educational process. Their relevance lies in the fact that these very qualities are in demand in modern society, which is focused on high competition, scientific achievement, and social responsibility.

Confucianism provided Chinese education with a moral-ethical foundation (respect, duty, discipline). Daoism contributed ideas of naturalness and harmony, while Buddhism reinforced humanistic values such as compassion, mercy, and spiritual self-improvement.

Together, these three traditions formed a unique model of child upbringing in China, emphasizing harmony between the inner and outer world, respect for society, and continuous personal development.

In Confucius' book *"Analects"*, it is stated that young people should show filial piety to their parents at home and respect for elders outside, treat work with seriousness and honesty, love the people wholeheartedly, and associate with benevolent people. In Confucianism, the ideal of family upbringing is closely linked with the ideal of society. This ideal is the manifestation of humanity in a person—an ability to cultivate oneself as an educated and morally upright individual [3, p.92].

In the context of globalization of the educational space, traditional Chinese practices are valuable not only for the internal education system but also for global pedagogical experience. They help address key educational objectives:

- Formation of stable cultural and moral guidelines among youth;
- Preservation of national identity in the face of globalization;
- Fostering discipline and diligence necessary for personal success;
- Integration of traditional pedagogical values with modern teaching methods.

Thus, the relevance of this research lies in the need to comprehend traditional Chinese educational practices as a factor ensuring a harmonious combination of cultural heritage and innovative trends in modern education.

#### Objective

To develop a deep understanding of how traditional Chinese educational practices (Confucian, Daoist, Buddhist) are integrated and transformed in China's modern educational system, examine their influence on youth development, and evaluate what adaptations and innovations are needed to preserve cultural heritage while maintaining relevance in contemporary education.

#### Methods

Literature and data analysis, historical and pedagogical analysis, synthesis, comparison, and generalization.

#### Research Results and Discussion

Family and home upbringing hold deep roots in Chinese culture and philosophy. In ancient China, the family was viewed as the foundation of society, and raising children was considered one

of the parents' most important responsibilities. Confucianism, one of the main philosophical schools in China, emphasized values such as filial piety, respect for elders, and adherence to moral norms. To ancient Chinese, the key task of education was to lead others by example and become a virtuous person. Education was seen not only as knowledge acquisition but also as a process of developing personal qualities like virtue, responsibility, and altruism.

One significant feature of traditional attitudes toward children was the neglect of the child's individual autonomy. Due to the hierarchical structure of feudal society, children had no social status or voice. Until the 20th century, state policy in the PRC aimed to raise a citizen as a collective member, respectful of family and teachers, committed to self-improvement, knowledge, and creative expression, and open to global achievements in culture, education, and science. In such a system, the child as an individual was subsumed by the interests of the state and society. Education was collectivist in nature, valuing group, family, or collective success over individual achievement.

Chinese pedagogical tradition spans thousands of years, rooted in Confucian, Daoist, and Buddhist philosophy. Core values—respect for elders, diligence, discipline, collectivism, and self-improvement—have shaped generations' worldviews and continue to influence education and upbringing today.

Confucian, Daoist, and Buddhist cultures are key components of traditional Chinese philosophy and the basis of ancient Chinese thought on psychological health. Daoism emphasizes physical health, Confucianism emphasizes mental health, and Buddhism emphasizes spiritual elevation and purification [6, pp. 35–36].

Confucius (Kong Fuzi – “Master Kong”) was a prominent thinker whose ideas have shaped many areas of life, including education. His influence on moral education in China is immense and reverence for him is evident across all levels of education.

He founded his own school and taught four subjects: language, morality, politics, and literature. His teaching focused on human-centered issues—understanding one's role in the world and cultivating morality and dignity. He developed the concept of the ideal person (junzi), noble and virtuous, with character determined not by birth but by education.

As Confucius emphasized moral and spiritual development, he established a system of ethical norms essential to personality formation: honesty, humility, frugality, duty, humanity, compassion, respect for parents and elders, the pursuit of compromise, stability, order, and discipline.

He viewed the pursuit of learning as the highest personal virtue. His three highest values for individuals were: education, family loyalty, and law-abidance. Confucius believed that cultivation (wen) requires five core virtues: humanity (ren), righteousness (yi), propriety (li), wisdom (zhi), and sincerity (xin). These were symbolized by natural elements: humanity – wood, righteousness – metal, propriety – fire, wisdom – water, sincerity – earth [2].

Daoist teachings emphasize harmony with nature (天人合一), non-action and non-contention (无为不争), and require individuals to follow the Way (Dao) of Heaven, be indifferent to fame and wealth, be clear-minded and moderate, and treat others with sincerity and humility [6].

The ideal Daoist person is free from conflict (无为不争). In real life, this means cultivating oneself physically and mentally to achieve inner transcendence and peace amidst life's turmoil.

Summary of Key Confucian Principles in Chinese Upbringing: filial piety and respect for elders (xiao); virtue and morality (ren, yi); diligent study as a path to personal and social success; observance of rules and order (li).

Upbringing was seen as a process of self-cultivation, and education as a tool for building a harmonious society.

Daoist thought sees both positive and negative experiences as part of attaining the Dao, compatible with modern positive psychology's focus on growth through adversity.

Traditional Chinese philosophy emphasizes positive qualities such as patriotism, diligence, responsibility, honesty, politeness, curiosity, and love and respect for one's family. These qualities underpin traditional education and have transitioned into modern Chinese society. Ancient traditions and customs invisibly connect generations. In Chinese families, they play an essential role, with parenting seen as a key element in personality formation [2].

Parents have a decisive influence on a child's character, worldview, and behavior, serving as the first mentors, whose example often defines a child's future actions [4, p.537].

Chinese parental upbringing is based on philosophical principles:

- Love for the child: every child must be loved;
- Early education: early upbringing is more effective than re-education;
- Love and discipline: no spoiling; parents must set an example;
- Healthy environment: the environment is "silent education";
- Honesty: taught through example;
- Role modeling: parents educate through their own actions [5].

With globalization and educational technologies, the question arises: how can traditional Chinese educational practices be integrated into modern pedagogical reality?

These practices, rooted in Confucian, Daoist, and Buddhist philosophies, have defined education for centuries. In today's world of digitalization and globalization, education must both preserve these unique traditions and adopt innovative approaches to ensure personal development and global competitiveness.

These philosophies see education as a process of spiritual and moral development. They remain the foundation of youth upbringing and are integrated into China's modern educational system.

Chinese schools and universities still rely on cultural heritage, adapting it to globalized education:

- The teacher's role remains central, but dialogue in teaching is emphasized;
- The Gaokao exam system resembles the ancient imperial exams but includes digital technologies;
- Collectivism and discipline are enhanced by collaboration in global educational projects;
- Family upbringing remains important and is supported through digital learning platforms;
- Mindfulness practices (meditation, breathing exercises) are incorporated into emotional health programs.

Traditional practices foster student development in: responsibility to family and society; strong moral compass; perseverance and diligence as academic success factors; inner harmony via Daoist and Buddhist practices; flexible thinking for adapting to a rapidly changing world.

Prospects for Adaptation in Globalized, Digital Education:

1. **Blending tradition and innovation** – preserving cultural values through modern educational technologies (online courses, artificial intelligence, digital libraries).

2. **Development of soft skills** – supplementing traditional discipline with skills such as critical thinking and creativity.
3. **Intercultural communication** – traditional educational principles can be integrated into international programs as examples of harmonious fusion between spirituality and modernity.
4. **Psychological and pedagogical support** – using Buddhist and Daoist mindfulness practices to prevent stress and student overload.

#### Conclusion

The integration of traditional Chinese educational practices into the modern education system demonstrates China's unique path: preserving cultural heritage amidst globalization and digitalization. These practices continue to play a vital role in shaping students' personalities, providing a balance between discipline and innovation, moral values, and technological advancement. The prospects for their adaptation lie in the creation of a harmonious educational environment capable of preparing students to face the challenges of the 21st century without losing their national identity.

Traditional Chinese educational practices have not lost their relevance in the context of modern education. Their integration with innovative teaching methods enables the formation of a well-rounded personality—one that preserves cultural values while also responding to the challenges of globalization. The Chinese experience may serve as a valuable example for other countries striving to combine national traditions with modern educational approaches.

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