



## MECHANISMS FOR FORMING ENTOMOCULTURAL COMPETENCE IN STUDENTS USING THE EXAMPLE OF PEDAGOGICAL AND PSYCHOLOGICAL EDUCATION

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**Abstract:** This article highlights the mechanisms for forming entomocultural competence using the example of students majoring in pedagogical and psychological education. It analyzes the pedagogical significance of developing students' skills in understanding the cultural values, traditions, socio-psychological characteristics, and communication culture of various nations and ethnic groups. The article also substantiates the role of integrative education, intercultural communication, interactive methods, a reflexive approach, practical exercises, and psychological training in the formation of entomological competence.

**Keywords:** entomological competence, pedagogical-psychological education, intercultural communication, ethnic values, tolerance, empathy, social adaptation, psychological training.

### Introduction

Today's globalization, the expansion of intercultural dialogue, and the increasing complexity of social relations in society pose new challenges to the education system. Modern higher education institutions must not only train specialists with professional knowledge but also form a tolerant and empathetic personality capable of respecting different cultures, nationalities, customs, and values, and communicating effectively in a social environment. Especially for students studying in the field of pedagogical and psychological education, ethnocultural competence manifests as an important professional quality. This is because future teacher-psychologists will work with children, students, parents, and pedagogical collectives who possess various social, national, cultural, and psychological characteristics in the future.

Ethnocultural competence is an individual's ability to understand their national culture, respect the values of other peoples and ethnic groups, act correctly in intercultural communication, and adhere to the principles of tolerance and cooperation in various social situations. This competence is not a simple set of theoretical knowledge, but a complex quality manifested in an individual's worldview, moral position, communication culture, and professional activity. When a student is ethnoculturally mature, they perceive cultural differences between people not as a source of conflict, but as an opportunity for mutual enrichment, exchange of experience, and cooperation.

The formation of ethnocultural competence in the field of pedagogy and psychology is particularly relevant. This is because the activity of a pedagogical psychologist is directly linked to a person's personality, their emotional state, social adaptation, family environment, educational experience, and cultural values. Every student grows up in a specific cultural environment and assimilates certain values from their family and society. Therefore, when assessing a student's personality, providing them with psychological and pedagogical

assistance, or organizing the educational process, the future teacher-psychologist must take their ethno-cultural characteristics into account.

In today's educational process, the formation of ethnocultural competence in students should not be limited solely to providing information about national values. This process develops through the student's practical activity, communication experience, analysis of problem situations, reaction to various cultural perspectives, and reflective thinking. Therefore, the use of interactive methods, psychological training, case studies, role-playing games, problem-based tasks related to intercultural communication, and practical exercises in higher education is of great importance.

The harmony of national and universal human values plays a special role in the formation of ethnocultural competence. First and foremost, a student must deeply understand the history, customs, traditions, moral views, and spiritual heritage of their people. At the same time, respect for the culture of other peoples and an objective attitude toward their way of life and values are considered signs of professional maturity. Such an approach develops tolerance, social responsibility, empathy, and cultural sensitivity in students.

Furthermore, the development of ethnocultural competence in students majoring in pedagogical and psychological education serves to prevent conflict situations in their future professional activities, facilitate individual work with students, facilitate effective communication with parents, and improve the socio-psychological environment. This is because a specialist who does not understand cultural differences can sometimes lead to misjudgments, stereotypical approaches, or conflicts in communication. On the contrary, a teacher-psychologist with ethno-cultural competence treats each individual based on respect, understanding, and an individual approach.

The relevance of this topic lies in the fact that in the modern educational environment, there is a growing need to train socially active, psychologically sensitive, and pedagogically responsible specialists capable of effectively working with representatives of various cultures. The formation of ethno-cultural competence in students of the pedagogical-psychological direction enriches their professional training, ensures personal maturity, and allows for the effective application of the principles of humanism, tolerance, and intercultural cooperation in their future practical activities.

From this perspective, it is of great scientific and practical importance to study the mechanisms for forming students' ethnocultural competence from a scientific and pedagogical perspective, to effectively implement them into the educational process, and to integrate them with the content of the pedagogical-psychological direction. This article highlights the theoretical foundations, pedagogical opportunities, and practical mechanisms of this specific issue.

#### Discussion

The issue of forming ethnocultural competence in students is of particular importance in the field of pedagogical-psychological education. This is because students studying in this field will be formed in the future as specialists who work directly with the human personality, its socialization, mental state, educational environment, and cultural values. Therefore, in their professional training, not only theoretical knowledge but also competencies such as the ability to communicate with representatives of different cultural environments, understand national

and universal values, treat ethnic differences with respect, and prevent stereotypes and discrimination play an important role.

Ethnocultural competence is not just an additional quality for the field of pedagogy and psychology, but a professional necessity. When evaluating the behavior, views, educational approaches, and communication style of a student, student, or parent, the future teacher-psychologist must take their ethnocultural environment into account. For example, in some families, respect for elders, community, and loyalty to tradition are strong, while in other environments, more attention may be paid to independence, personal choice, and open expression of opinion. If the educator-psychologist does not correctly understand such differences, the student may misinterpret their behavior or give it a one-sided assessment. Consequently, ethnocultural competence ensures the professional objectivity and humanistic approach of a specialist.

During the discussion, it can be noted that the first important mechanism for forming ethno-cultural competence is the need to enrich educational content with ethno-cultural components. In the content of disciplines such as pedagogy, psychology, social psychology, educational theory, pedagogical mastery, and conflictology, broad space should be allocated to topics such as national values, intercultural communication, ethnic stereotypes, tolerance, social identification, and personal development in a cultural environment. Through this, students form a theoretical understanding of ethno-cultural processes. However, providing only theoretical information is not enough. This knowledge becomes a competence only when it is reinforced by practical situations, analytical tasks, and real-life examples.

The second important mechanism is the use of interactive teaching methods. Ethnocultural competence is effectively formed not only through lectures but also through communication, debate, discussion, and cooperation. Therefore, it is advisable to use methods such as "case study," role-playing games, group projects, discussion, "brainstorming," reflexive conversation, and training exercises in seminars and practical sessions. For example, if students are given pedagogical situations for working with students from different cultural backgrounds, they analyze the problem, choose a communication strategy, and propose ways to prevent potential conflicts. Such tasks develop empathy, a multifaceted view of the situation, and cultural sensitivity in students.

A reflexive approach can be identified as the third mechanism. Ethnocultural competence begins with the student's awareness of their views, stereotypes, and attitudes. Since every person is formed in a certain cultural environment, they evaluate certain issues through their usual views. Reflection, on the other hand, allows the student to analyze their own thoughts, accept a different point of view, and form an objective attitude toward cultural differences. For example, during classes, written or oral reflection can be organized based on questions such as "What do I pay attention to when communicating with representatives of other cultures?," "Which stereotypes can influence my decisions?," and "How should I account for cultural differences as a teacher-psychologist?"

The fourth mechanism is psychological training and communicative training. Since students in the field of pedagogical psychology will work with many people in the future, it is necessary to develop skills in active listening, an empathic attitude, compromise in conflict situations, and the choice of a culturally appropriate communication style. Training sessions allow students to model real communicative situations, perform various roles, and observe and

analyze their own behavior. In particular, the study of misunderstandings, misinterpretations, stereotypical thinking, and emotional reactions arising in intercultural communication in the form of training yields effective results.

The fifth mechanism is project-based learning. Project activities have great potential in forming students' ethnocultural competence. For example, students can prepare projects on topics such as "National Values and Educational Traditions in Our Region," "The Attitude to a Child in Different Cultures," "Family Education and Ethnocultural Factors," and "The Role of the Educator-Psychologist in Intercultural Dialogue." During the project, they collect information, conduct interviews or surveys, analyze the results, draw conclusions, and make presentations. This process develops students' skills in independent research, scientific and analytical thinking, understanding cultural values, and evaluation from a professional perspective.

As the sixth mechanism, it is necessary to emphasize the importance of the practical process. Ethnocultural competence is further strengthened when students have the opportunity to apply their theoretical knowledge during practice in a school, preschool educational organization, psychological service centers, or neighborhood environment. During the internship, the student will interact with representatives of various ages, social strata, and cultural backgrounds. This helps them understand human behavior not only based on general psychological patterns but also in connection with cultural and social factors.

It is also important to ensure the harmony of national values and modern pedagogical approaches in the formation of ethnocultural competence. The traditions of the Uzbek people's upbringing, the institution of the mahalla, family values, and principles such as respect for elders, kindness, tolerance, and solidarity serve as an important educational resource for future pedagogical psychologists. However, this process should not be limited only to the promotion of national values. It is also necessary to develop students' openness to the culture of other peoples, respect for differences, and readiness for intercultural cooperation. Only then will ethno-cultural competence become not one-sided, but integrative and modern.

In the field of pedagogical psychology, the teacher's personal example is also of great importance in forming this competence. If a teacher does not create an atmosphere of respect, equality, tolerance, and open communication in the classroom, it will be difficult for students to develop these qualities. A practical example of ethnocultural competence is the valuation of each student's opinion during the educational process, a respectful attitude toward different views, and adherence to the rules of cultural communication in debates and discussions.

The evaluation process is also an important mechanism. When assessing ethnocultural competence, it is insufficient to determine the level of knowledge alone. The student's ability to make correct decisions in practical situations, demonstrate tolerance in communication, avoid stereotypical approaches, perform reflexive analysis, and treat cultural differences with respect must also be taken into account. For this purpose, methods of observation, portfolio, essay, case analysis, project results, self-assessment, and expert evaluation can be used.

The results of the discussion show that the formation of ethnocultural competence in students should be organized continuously, step-by-step, and systematically. This process yields effective results when combined with classroom sessions, independent study, practice, research activities, educational activities, and psychological training. Most importantly, the student must understand this competence not only as knowledge within the field of science but also as an integral part of their future professional activity.

Thus, the mechanisms for forming ethnocultural competence in students of pedagogical and psychological education are based on the organic unity of theoretical knowledge, practical activity, reflection, interactive methods, psychological training, project work, and professional practice. The effective application of these mechanisms enhances the professional culture of future specialists, prepares them for activities in various socio-cultural environments, and serves to establish the principles of humanism, tolerance, and intercultural cooperation in the educational process.

#### Theoretical basis

The problem of forming ethno-cultural competence in students is one of the current scientific directions studied at the intersection of modern pedagogy, psychology, cultural studies, and sociology. Globalization processes, the expansion of international academic cooperation, the increase in migration flows, and the formation of a multicultural educational environment necessitate the preparation of future specialists for intercultural communication within the higher education system. In particular, the development of ethnocultural competence among students majoring in pedagogical and psychological education is recognized as one of the important factors determining the effectiveness of future professional activity.

In scientific literature, the concept of competence is interpreted as an integrated system of knowledge, skills, abilities, values, motivation, and personal qualities of an individual necessary for the effective implementation of a specific activity. The competency-based approach involves evaluating educational outcomes not only through theoretical knowledge but also through the ability to apply knowledge in real-world situations. From this perspective, ethnocultural competence is also a comprehensive competence that allows an individual to establish effective communication with representatives of different nationalities and cultures, respect their values, correctly understand cultural differences, and demonstrate cultural sensitivity in their professional activities.

Theoretically, ethno-cultural competence is based on the principles of the competency-based approach. According to this approach, a student should be formed not only as a master of theoretical knowledge but also as an active subject capable of making independent decisions in various social and cultural situations within their professional activities. This approach is especially important for students majoring in pedagogical psychology, as in the future they will work with students from diverse cultural backgrounds, parents, and colleagues. Thus, the formation of ethnocultural competence as a component of professional competence is one of the priority tasks of higher education.

Another theoretical basis for this issue is the concept of intercultural education. According to this concept, the educational process should serve to develop an individual's culture of openness, tolerance, respect, and cooperation toward other cultures. Intercultural education develops in students the ability to understand the customs, values, and worldview of other peoples while preserving national identity. This approach contributes to the reduction of stereotypes, the prevention of cultural conflicts, and the development of effective social communication.

The student-centered educational approach is also one of the important theoretical foundations for the formation of ethnocultural competence. This approach involves taking into account the individual characteristics, life experience, interests, and cultural identity of the

student. Person-centered education in the field of pedagogy and psychology allows students to realize their own cultural values, understand the views of representatives of other cultures, and develop a tolerant attitude toward them. As a result, the student learns to make pedagogical decisions in their professional activities, taking into account the individual and cultural characteristics of each individual.

From a theoretical perspective, the development of ethno-cultural competence is also inextricably linked to the theory of socio-constructivist education. According to this theory, knowledge is not acquired in a ready-made form, but is formed during an individual's communication, cooperation, and practical activity with others. Students' group work, analysis of problem situations, participation in intercultural projects, and reflective activity contribute to the development of ethno-cultural competence. Therefore, the use of interactive methods in the educational process is theoretically and practically justified.

From a psychological perspective, ethnocultural competence is closely linked to concepts such as empathy, social perception, communicative competence, social identification, and reflection. While empathy allows one to understand another person's emotional state and respond appropriately, communicative competence ensures effective communication in various cultural environments. Reflection, in turn, helps the student critically analyze their own stereotypes, views, and attitudes. These psychological factors are of great importance in the formation of practical manifestations of ethno-cultural competence.

The components of ethnocultural competence for students in the field of pedagogical and psychological education can be characterized through the following components:

- Cognitive component - a set of theoretical knowledge about ethnicity, culture, national values, intercultural communication, tolerance, and ethnopsychology.
- Motivational-value component - the formation of an internal need for respect for other cultures, tolerance, professional responsibility, and intercultural cooperation.
- Activity component - skills in effective communication in various cultural environments, constructive conflict resolution, and consideration of cultural factors in pedagogical and psychological situations.
- Reflective component - the ability to analyze one's professional activities, understand stereotypes, identify cultural errors, and define personal development strategies.

The harmonious development of these components determines the level of formation of ethnocultural competence.

From a theoretical perspective, an integrative approach to the development of ethno-cultural competence is of particular importance. This approach is based on the mutual integration of the content of pedagogy, psychology, ethnopsychology, sociology, philosophy, and cultural studies. As a result, the student will have the opportunity to analyze cultural processes not only from the point of view of a single subject, but also based on a comprehensive approach. This expands their professional thinking and enriches their scientific worldview.

The activity-oriented approach is also an important theoretical foundation for the development of ethnocultural competence. According to this approach, competencies are formed in the process of practical activity. Therefore, project work in the field of pedagogical psychology, pedagogical practice, psychological training, case studies, role-playing games, and intercultural communication enrich theoretical knowledge with practical experience.

Summarizing the above theoretical views, it can be said that the formation of ethno-cultural competence in students of the pedagogical-psychological education direction is based on the combination of competency-based, personality-oriented, integrative, activity-oriented, and intercultural educational approaches. These theoretical foundations serve as the methodological foundation for organizing the educational process based on modern requirements, improving the professional training of future pedagogical psychologists, and preparing them for effective activity in a multicultural educational environment. As a result, specialists with ethnocultural competence will have the opportunity to successfully implement the principles of humanism, tolerance, respect for cultural diversity, and social cooperation in the process of education and upbringing.

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