



Criteria For The Development Of Professional-Axiological Competence In Future Uzbek Language Teachers Based On An Ethnopedagogical Approach

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ABSTRACT

This article analyzes the issue of developing professional-axiological competence in future Uzbek language teachers based on an ethnopedagogical approach. The role of the language teacher not only as a transmitter of knowledge but also as a bearer of national values is substantiated. The study reveals the structural essence of professional-axiological competence and develops six criteria for its assessment – value-knowledge, national-belief, practical-activity, communicative-transmission, reflective-assessment, and socio-cultural adaptability criteria. Indicators for each criterion are identified, and practical recommendations for their development are provided.

Keywords: ethnopedagogy, axiological approach, professional-axiological competence, national values, future Uzbek language teacher, assessment criteria.

INTRODUCTION

The Uzbek language is not only a means of communication but also a rich heritage embodying the centuries-old historical experience, national thinking, and spiritual values of the people. Therefore, an Uzbek language teacher should instill in students not only the rules of the language but also the system of values underlying that language – such qualities as national dignity, compassion, respect for elders, and diligence. To successfully fulfill this task, a future teacher must possess a special professional-axiological competence. Resolution No. PQ-4307 of the President of the Republic of Uzbekistan dated May 3, 2019, defines strengthening young people's ideological immunity and fostering their loyalty to national values as a priority direction of state policy [7]. In implementing this task, ethnopedagogy – the educational experience and means tested by the people over centuries – serves as an important source. However, analysis of practice shows that in the process of training future Uzbek language teachers, ethnopedagogical heritage is often presented only as theoretical information, while the use of its axiological potential as a means of purposefully developing professional competence has not acquired a systematic character. In addition, clear criteria and indicators for assessing professional-axiological competence on an ethnopedagogical basis have not been sufficiently developed. The purpose of the study is to scientifically substantiate the criteria and corresponding indicators for developing professional-axiological competence in future Uzbek language teachers based on an ethnopedagogical approach.

Literature review and methodology. The problem of ethnopedagogy has been studied for many years as a separate field within pedagogical science. According to B. To'xtaboyev, ethnopedagogy is a field that scientifically systematizes and studies the people's educational

experience and the educational ideas embodied in customs, rituals, proverbs, and fairy tales, and it is one of the important sources of modern educational theory [4]. Analyzing the interrelationship between folk pedagogy and education, A. Qodirov particularly emphasizes the role of examples of oral folk art in shaping an individual's system of values [3]. In the work History of Pedagogy written by K. Hoshimov and co-authors, it is noted that Uzbek folk pedagogy historically served to shape the moral and spiritual character of the individual, and that this experience has not lost its relevance in modern teacher education [2]. At the same time, the textbook Theory of Pedagogy by J. Hasanboyev, B. To'xtaboyev, and R. Jo'rayev raises the issue of integrating the principles of folk pedagogy into modern curricula [5]. From the perspective of the axiological approach to competence, N. Azizxo'jayeva analyzes the reflective content of a teacher's activity – aspects such as professional values, professional satisfaction, and professional choice – and substantiates that, within the axiological approach, the competencies acquired by a specialist are determined not only by knowledge and skills but also by a system of values [1]. B. Xodjayev, in turn, examines the structure of professional competence and the stages of its formation within the theory of general pedagogy, emphasizing that the development of the individual's value-motivational sphere should be considered as a separate stage [6].

Analysis of the above sources shows that ethnopedagogy and the axiological approach have been studied sufficiently deeply separately, but their integrated, that is, criterion-based model aimed at developing the professional competence of an Uzbek language teacher has not yet been a subject of special research. In this study, curricula, qualification requirements, and methodological literature for the Uzbek language and literature programs of higher educational institutions were studied using theoretical analysis, systemic-structural analysis, comparative analysis, and generalization methods, on the basis of which criteria for assessing professional-axiological competence were developed.

Results and discussion

Professional-axiological competence is the combination of a future teacher's abilities to understand national and universal human values in professional activity, transform them into internal convictions, and purposefully transmit them to students in the pedagogical process. This competence is of particular importance for an Uzbek language teacher because through language lessons the nation's system of values is transmitted from generation to generation. The ethnopedagogical approach is a natural and historically tested means of developing this competence through proverbs, sayings, fairy tales, *achchiq*, advice, rituals, and customs. Based on the analysis conducted, the following six criteria and corresponding indicators for developing professional-axiological competence in future Uzbek language teachers on the basis of an ethnopedagogical approach were identified:

1. Value-knowledge criterion. This criterion reflects the level of a future teacher's knowledge of the values contained in sources of Uzbek folk pedagogy (proverbs, fairy tales, epics, customs) and the depth of understanding of their historical and cultural foundations. Indicators: the ability to recognize and analyze educational ideas in examples of oral folk art, explain the relationship between national and universal human values, and connect values with the content of language education.



2. National-belief criterion. This criterion determines the extent to which knowledge becomes personal conviction and is accepted as an internal value. Indicators: a stable positive attitude toward national values, manifestation of patriotism and national pride, and the ability to critically respond to situations that contradict values in professional activity.

3. Practical-activity criterion. This criterion expresses the degree to which ethnopedagogical knowledge and beliefs are applied in real pedagogical activity – in lesson plans and educational activities. Indicators: the ability to methodologically integrate examples of folk pedagogy into lessons correctly, the skill of resolving educational situations through ethnopedagogical means, and experience in using national traditions in extracurricular activities.

4. Communicative-transmission criterion. This is a criterion specific to a language teacher and refers to the ability to convey values to students naturally and effectively through speech and communication. Indicators: appropriate use of folk expressions, proverbs, and wise sayings in speech, the ability to instill values naturally in the process of communication rather than in the form of admonition, and the ability to select language and style appropriate to different age groups.

5. Reflective-assessment criterion. This criterion expresses a future teacher's ability to analyze and evaluate his or her own professional-axiological activity. Indicators: the ability to critically assess ethnopedagogical aspects of one's own teaching and educational activity, identify shortcomings and plan ways to eliminate them, and the formation of the habit of self-monitoring for professional growth.

6. Socio-cultural adaptability criterion. This criterion refers to the ability to present national values in harmony with universal human values in a modern, multicultural, and digitalized educational environment. Indicators: the ability to find harmony rather than contradiction between national and modern values, preserve ethnopedagogical content in digital educational tools, and communicate with students from different social environments on the basis of cultural respect.

Each of the above criteria functions not separately but as an integrated system that complements one another: knowledge becomes the basis for belief, belief for activity, and activity for communicative mastery, while reflection and adaptability ensure the continuous improvement of this process. Therefore, it is advisable to apply these criteria not only as a means of final assessment but throughout all stages of future teacher training – from initial diagnostics to pedagogical practice. In implementing these criteria, situational games, micro-tasks based on examples of oral folk art, the development of ethnopedagogical projects during pedagogical practice, as well as the use of self-assessment sheets are recommended as effective methods. Such an approach contributes not only to theoretical knowledge but also to the formation of value-based professional behavior.

Conclusion. As a result of the study, six interrelated criteria – value-knowledge, national-belief, practical-activity, communicative-transmission, reflective-assessment, and socio-cultural adaptability – were substantiated for developing professional-axiological competence in future Uzbek language teachers based on an ethnopedagogical approach. This system of criteria makes it possible to assess professional-axiological competence not only at the level of knowledge but also at the levels of belief, activity, and professional communication.

Based on the conclusions, the following recommendations may be proposed:



1. To introduce special courses such as "Ethnopedagogy and Professional Values" and "Pedagogical Axiology" into the curricula of Uzbek language and literature programs at pedagogical higher educational institutions.
2. To introduce diagnostic sheets and self-assessment tools based on the proposed six criteria in the assessment of future teachers.
3. To include assignments for developing educational projects based on examples of oral folk art in pedagogical practice programs.
4. To create electronic educational resources and methodological manuals with ethnopedagogical content for Uzbek language teachers.

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