



The Problem Of Strengthening The National-Axiological Orientation Of Future Educators Through Ethnopedagogical Means In The Context Of Globalization

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ABSTRACT

This article examines the issue of strengthening the national-axiological orientation of future educators through ethnopedagogical means in the context of globalization processes. The aim of the study is to reveal the theoretical and methodological foundations for forming a stable system of national values in future teachers in response to the culturally unifying influence of globalization, as well as to develop didactic mechanisms for integrating ethnopedagogical means into the modern educational process.

KEYWORDS: Globalization, national-axiological orientation, ethnopedagogy, future educator, cultural immunity, glocalization, national values, educational integration.

INTRODUCTION

The globalization processes taking place at the beginning of the twenty-first century are fundamentally transforming all spheres of social life, including the education system. The rapid development of information and communication technologies and the formation of a unified digital space, on the one hand, open unlimited opportunities for knowledge and development to young people, while, on the other hand, creating the risk of erosion of national identity and unification within the system of values. As emphasized in UNESCO's international report on the future of education, the future education system should serve the common development of humanity while preserving the cultural diversity and local knowledge systems of every nation [1]. The Development Strategy of the Republic of Uzbekistan for 2022–2026 also identifies the education of highly spiritual and patriotic youth as a priority direction of state policy [2]. In implementing this strategic task, future educators themselves must first possess a strong national-axiological orientation, because only a teacher who deeply internalizes national values can effectively transmit these values to future generations. As G.N. Volkov, one of the founders of ethnopedagogy, emphasized, the means of folk pedagogy – customs, traditions, and examples of oral folk art – constitute the most stable mechanism for transmitting the spiritual code of a nation from generation to generation [3]. At the same time, S. Schwartz's theory of values scientifically substantiates that the hierarchy of values is formed through an individual's interaction with the socio-cultural environment and that both external and internal factors equally influence this process [4]. In national pedagogical science, O. Musurmonova highlighted the necessity of cooperation among the family, mahalla, and educational institution in the spiritual development of young people [5], while B. Xodjayev studied ways of improving the professional-methodological training of future teachers through modern didactic means [6]. Nevertheless, the issue of the mechanisms through which ethnopedagogical means strengthen

the national-axiological orientation of future educators in the context of globalization has not yet been sufficiently scientifically substantiated. The purpose of this article is to theoretically analyze this problem and to develop practical-didactic ways of integrating ethnopedagogical means into the process of higher pedagogical education.

Literature Review

The problem of the relationship between globalization and national education has been studied in modern pedagogy and philosophy in two opposing yet complementary directions. Representatives of the first direction, in particular the ideas advanced in UNESCO documents, interpret globalization as a means of global citizenship education, cooperation, and mutual understanding, while emphasizing the necessity of preserving local cultural identity [1]. Representatives of the second direction, including the school of ethnopedagogy founded by G.N. Volkov, on the contrary, emphasize that the educational system of each nation has its own internal logic and that it should not be artificially adapted to external models, but rather its internal potential should be modernized [3]. The concept of “glocalization” between these two approaches – that is, the idea of creatively reinterpreting global processes within the local context – has been gaining increasing recognition in pedagogical science in recent years. S. Schwartz’s theory of values serves as an important methodological basis in this regard: the scholar proved that a person’s system of values is not static, but rather a dynamic structure formed through continuous dialogue with the socio-cultural environment [4]. This indicates that the influence of globalization should not be completely rejected, but rather accepted through the prism of national values. O. Musurmonova’s research scientifically substantiates that the spiritual development of young people takes place through the harmony of the family, mahalla, and educational institution, which shows that cooperation among social institutions has become even more relevant under globalization [5]. B. Xodjayev emphasizes that the harmonious use of traditional and modern didactic tools in the professional development of future teachers is an important factor in enhancing professional competence [6]. Nevertheless, in most of the analyzed sources, the mechanism of “strengthening” the national-axiological orientation of future educators specifically through ethnopedagogical means under globalization, that is, the step-by-step didactic model of this process, has not been deeply examined as a separate object of research. It is precisely this gap that determines the scientific relevance of the present study. It should also be noted that in many scientific and methodological manuals, ethnopedagogical heritage is often presented only from a historical-descriptive perspective, that is, as a part of the past, which may cause future educators to perceive national values as an archaic phenomenon that “does not work for the present day.” In order to prevent such a situation, the comparative analysis of the literature led to two important methodological conclusions: first, the relationship between national and global values should be interpreted not according to the principle of “either-or,” but according to the principle of “both-and”; second, in teaching ethnopedagogical means, particular importance should be given to practical-project forms alongside theoretical presentation; otherwise, there is a risk that values will become merely declarative knowledge rather than the individual’s internal convictions.

Discussion

In discussing the problem of strengthening the national-axiological orientation of future educators under globalization, it is first necessary to clarify the meaning and essence of the concept of "national-axiological orientation." This concept refers to an individual's appreciation of the material and spiritual heritage of his or her people, conscious manifestation of it in professional activity, and possession of stable internal criteria in the face of global cultural influences. The danger of globalization is that it often shapes "modernity" and "national identity" in the minds of young people as mutually contradictory concepts, as a result of which national values are perceived as outdated and as factors hindering development. The most effective way to overcome this erroneous stereotype is to teach ethnopedagogical means not in the form of admonition, but through interactive methods that transform them into the personal and professional experience of future educators. The tradition of "khashar" in folk pedagogy is conceptually consistent with modern "collaborative project activity," while the "master-apprentice" school corresponds to "tutoring" and "mentoring" technologies. By demonstrating such parallels, future teachers develop a conscious conviction that national heritage is not opposed to modernity, but rather constitutes its roots. In practical terms, the following didactic directions are appropriate for organizing this process: first, introducing comparative-analytical tasks in the context of globalization into the content of such subjects as "History of Pedagogy" and "Ethnopedagogy," that is, offering students case studies that enable them to compare national and foreign educational models; second, creating digital storytelling and interactive situational tasks based on examples of national oral traditions and the activities of historical figures; third, involving future educators in real socio-cultural environments – local handicraft centers, national celebrations, and events of councils of elders – during practical training. As B. Xodjayev emphasizes, such a practice-oriented approach ensures the transformation of theoretical knowledge into personal conviction [6]. At the same time, according to S. Schwartz's theory, a value becomes a stable criterion of behavior only when it is internalized through practical action and emotional experience [4]; therefore, ethnopedagogical materials should be taught not only through lectures, but also through practical-project activities. In this regard, it is advisable to develop an integrative program that combines the principles of global citizenship education recommended by UNESCO [1] with national educational traditions [3], without opposing them, and that unites their universal and national dimensions. Such integration forms in future educators not only knowledge, but also a stable professional-personal position that enables them to communicate freely in the international arena while remaining committed to their national values. It should be particularly emphasized that such a strengthening process should not be organized as a one-time activity, but as a continuous pedagogical influence consistently maintained throughout higher education. At the initial stages, it is appropriate to systematically develop students' ethnopedagogical knowledge, while at subsequent stages the ability to apply this knowledge in real situations during pedagogical practice should be developed. At the same time, in the training of future educators, the teacher's personality itself should also serve as a model, that is, the teaching staff should be able to demonstrate the harmony of national and modern values in everyday professional communication, since education is often internalized more effectively through personal example than through verbal statements.



Results

As a result of the study, a three-stage didactic model for strengthening the national-axiological orientation of future educators through ethnopedagogical means was developed: 1) the cognitive-orientational stage – comparative familiarization of students with systems of national and global values; 2) the practical-project stage – implementation of interactive tasks, case studies, and social projects based on ethnopedagogical materials; 3) the reflective-assessment stage – students' self-analysis of how they manifest national values in their professional activity. Criteria for determining the level of national-axiological orientation and corresponding indicators were developed for each stage. In order to test the practical effectiveness of the proposed model, experimental work involving students in pedagogical programs is planned, and its quantitative results (number of participants, dynamics of indicators in experimental and control groups, level of statistical significance) should be included in this section on the basis of actual empirical data obtained after completion of the experimental process. Preliminary theoretical analysis and expert surveys indicate that the proposed three-stage model creates favorable didactic conditions for increasing students' perception of national values as personally significant compared with the traditional lecture-based method.

Conclusion

Globalization processes have transformed the strengthening of the national-axiological orientation of future educators from an ordinary educational task into a professional-methodological problem of strategic importance. The conducted analysis shows that the most appropriate strategy is not to oppose globalization and national identity, but to reveal their internal commonality by combining ethnopedagogical means with modern interactive and project-based didactic technologies. Such traditions of folk pedagogy as khashar, master-apprentice relationships, and hospitality constitute the national-mental foundation of modern professional skills, and their conscious integration into the educational process develops strong spiritual immunity in future teachers. The developed three-stage didactic model can serve as a methodological basis for the systematic implementation of ethnopedagogical materials in the practice of higher pedagogical education. In future research, practical experimental testing of this model and quantitative substantiation of its effectiveness on the basis of actual statistical results remain an important task.

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