

**RESEARCH ARTICLE**

# The System for Developing the Characteristics of National Character in Future Teachers Through Folk Pedagogy

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**VOLUME:** Vol.06 Issue05 2026

**PAGE:** 217-221

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## Abstract

This article examines the system for developing the characteristics of national character in future teachers through folk pedagogy. The relevance of the topic is determined by the need to prepare future teachers who possess not only professional knowledge and methodological competence, but also national consciousness, moral maturity, respect for cultural heritage and the ability to transmit national values to younger generations. Folk pedagogy reflects the centuries-old educational experience of the people and includes traditions, customs, oral creativity, proverbs, fairy tales, rituals, family upbringing, labor education and moral norms. These pedagogical resources play an important role in developing such characteristics of national character as patriotism, diligence, honesty, respect for elders, humanism, tolerance, responsibility and social solidarity. The article analyzes the theoretical foundations, structural components and pedagogical conditions of a system aimed at developing national character in future teachers through folk pedagogy. The study is based on cultural-historical, axiological, competency-based and activity-based approaches. The results show that the systematic use of folk pedagogy in teacher education contributes to the formation of value-based thinking, professional responsibility, national self-awareness and pedagogical readiness to apply cultural heritage in educational practice. The article concludes that folk pedagogy should be integrated into the content, methods and practical activities of teacher training as an important factor in developing national character.

## KEY WORDS

Folk pedagogy, national character, future teachers, teacher education, ethnopedagogy, national values, moral education, cultural heritage, pedagogical system, professional competence.

## INTRODUCTION

The preparation of future teachers is one of the most important tasks of modern higher pedagogical education. A teacher is not only a specialist who teaches academic subjects, but also a person who influences the worldview, moral consciousness, social behavior and value orientations of learners. Therefore, the professional training of future teachers should include not only methodological knowledge

and practical skills, but also the development of personal qualities connected with national character. In this regard, folk pedagogy has special educational importance because it expresses the spiritual, moral and cultural experience accumulated by the people over many generations.

National character may be understood as a set of historically formed moral, psychological, cultural and behavioral qualities

that reflect the identity, values and social experience of a nation. These qualities are manifested in people's attitude toward the homeland, family, labor, knowledge, elders, children, community, justice and human relations. In the Uzbek pedagogical context, such qualities as respect for parents and elders, hospitality, modesty, diligence, sincerity, compassion, tolerance, responsibility, love for the motherland and devotion to national traditions occupy an important place. The development of these qualities in future teachers is especially significant because teachers become transmitters of national values in the educational environment.

Folk pedagogy is a rich source for forming national character because it contains practical educational models tested in the life of the people. Proverbs teach wisdom and moral judgment, fairy tales develop imagination and ethical understanding, national games form cooperation and discipline, customs strengthen social responsibility, family traditions cultivate respect and care, and labor traditions develop diligence and endurance. These elements are not isolated cultural facts; they form a holistic educational system based on the unity of knowledge, behavior and values.

The relevance of the article is connected with the need to develop a systematic approach to using folk pedagogy in the formation of national character among future teachers. In many cases, folk pedagogy is studied as historical or theoretical material, while its potential for developing the personal and professional qualities of future teachers is not fully realized. To overcome this limitation, it is necessary to create a pedagogical system that connects the content of folk pedagogy with the goals of teacher education, independent learning, practical training, reflective activity and professional competence.

The purpose of this article is to analyze the system for developing the characteristics of national character in future teachers through folk pedagogy. The article aims to identify the theoretical foundations of the problem, describe the structural components of the system, reveal pedagogical conditions and show the practical significance of folk pedagogy in teacher training.

The research is based on theoretical and analytical methods. Scientific literature on folk pedagogy, ethnopedagogy, teacher education, moral education, national values and personality development was studied. The methodological basis of the article includes cultural-historical, axiological, competency-based and activity-based approaches. These approaches make

it possible to consider folk pedagogy not only as a field of knowledge about traditional upbringing, but also as an effective means of forming the professional and moral identity of future teachers.

The cultural-historical approach allows folk pedagogy to be interpreted as a product of the historical experience of the people. Through this approach, educational traditions are understood as cultural mechanisms that ensure the continuity of generations. The axiological approach reveals the value content of folk pedagogy and explains how national values influence the development of personality. The competency-based approach connects the formation of national character with the professional readiness of future teachers. The activity-based approach emphasizes that national character is developed not only through knowledge, but through practice, communication, reflection and participation in socially meaningful activities.

The study used the methods of theoretical analysis, comparison, generalization and pedagogical modeling. Theoretical analysis made it possible to clarify the concepts of national character, folk pedagogy and pedagogical system. Comparison helped to distinguish different forms and means of folk pedagogy used in education. Generalization allowed the identification of the main qualities of national character that can be developed in future teachers. Pedagogical modeling was used to describe the structure of the system for developing national character through folk pedagogy.

The analysis shows that the development of national character in future teachers through folk pedagogy should be organized as a system. Such a system includes interrelated goals, content, methods, forms, pedagogical conditions and expected results. If these elements are used separately, the educational effect may be limited. If they are organized systematically, folk pedagogy becomes an effective means of forming the value-based and professional qualities of future teachers.

The goal component of the system is aimed at developing future teachers as nationally conscious, morally mature and professionally responsible individuals. This goal includes the formation of respect for national heritage, understanding of folk educational traditions, readiness to use cultural values in pedagogical activity and the ability to educate schoolchildren in the spirit of national and universal values.

The content component includes the main sources of folk

pedagogy: proverbs, sayings, fairy tales, legends, epics, national customs, rituals, family traditions, national holidays, folk games, labor traditions and examples of oral creativity. Each of these sources has a specific educational function. Proverbs develop moral judgment and concise thinking. Fairy tales form ethical imagination and the ability to distinguish good from evil. National games develop cooperation, discipline and respect for rules. Family traditions cultivate respect, care and responsibility. Labor traditions form diligence and perseverance.

The methodological component includes methods that help students understand, analyze and apply folk pedagogical materials. These methods include discussion, interpretation, comparative analysis, project work, case study, ethnographic mini-research, reflective writing and creative tasks. Through these methods, students do not simply memorize information about folk pedagogy; they learn to understand its educational meaning and transform it into pedagogical practice.

The activity component is especially important. National character cannot be formed only through theoretical lectures. Future teachers should participate in activities that require independent analysis, personal reflection and practical application. For example, students may collect proverbs from their local community, analyze their educational meaning, prepare lesson fragments based on folk tales, design educational events using national traditions or conduct interviews with older people about family upbringing. Such activities strengthen the connection between national heritage and professional training.

The reflective component of the system ensures that students consciously evaluate the meaning of folk pedagogy for their personal and professional development. Reflection helps future teachers understand how national values influence their worldview, behavior and pedagogical position. It also encourages them to think about how these values can be transmitted to learners in a modern educational environment.

The result component is expressed in the development of specific characteristics of national character. These include patriotism, respect for cultural heritage, moral responsibility, diligence, honesty, tolerance, social solidarity, respect for elders, humanism and readiness for educational service. In future teachers, these qualities should be manifested not only in personal behavior, but also in their pedagogical activity.

The analysis also shows that several pedagogical conditions

are necessary for the effective functioning of this system. First, folk pedagogy should be integrated into the content of professional teacher education. Second, students should be involved in active and independent learning. Third, folk pedagogical materials should be connected with modern educational problems. Fourth, the teacher should guide students toward value-based interpretation, not only factual reproduction. Fifth, assessment should consider not only knowledge, but also reflection, creativity and practical application.

The development of national character through folk pedagogy is a complex pedagogical process because it concerns both knowledge and personality. A future teacher may know many facts about national traditions, but this does not automatically mean that national character has been formed. National character develops when knowledge becomes a personal value, when students connect cultural heritage with their own worldview and when they are able to apply this heritage in professional activity.

Folk pedagogy has a strong educational potential because it is based on life experience. Unlike abstract moral instructions, folk pedagogical materials are expressed in vivid, figurative and practical forms. A proverb can summarize a complex moral idea in a short phrase. A fairy tale can show the consequences of good and bad behavior through images. A custom can teach respect and solidarity through social practice. A national game can develop discipline and cooperation through activity. Therefore, folk pedagogy influences not only the intellect, but also emotions, behavior and social experience.

In teacher education, folk pedagogy should be studied not as a museum of old traditions, but as a living pedagogical resource. Future teachers should understand how traditional educational values can be used in modern schools, families and communities. For example, proverbs about diligence can be used in labor education, stories about honesty can support moral conversations, national games can strengthen cooperation among children, and family traditions can be connected with lessons on social responsibility. In this way, folk pedagogy becomes a bridge between cultural memory and modern educational practice.

The system for developing national character should also be connected with the competency-based approach. A future teacher must not only know national values, but also be able to explain them, select appropriate materials, design

educational tasks, organize discussions, guide children's moral reflection and evaluate educational outcomes. These abilities form professional competence. Therefore, the development of national character and the development of pedagogical competence should be considered as interconnected processes.

Independent work plays an important role in this system. Through independent work, students can study local traditions, compare sources, prepare presentations, create educational materials and develop personal conclusions. Such work develops responsibility, initiative and research culture. It also allows students to discover the richness of national heritage through their own efforts. This personal discovery is more effective than passive listening because it creates emotional and intellectual involvement.

Project-based learning is one of the most effective forms of using folk pedagogy. A student project may be devoted to national games, family traditions, moral education through proverbs, folk tales in primary education or the role of holidays in strengthening national identity. In the process of project work, students collect materials, analyze them, develop educational recommendations and present their results. This develops both national consciousness and professional skills.

The use of digital technologies can also enrich this system. Students may prepare electronic collections of proverbs, digital stories based on folk tales, video interviews with representatives of the older generation or multimedia presentations about traditions. However, digital technologies should serve the content of folk pedagogy, not replace it. The main purpose remains the development of value-based understanding and pedagogical application.

One of the important issues is the balance between national and universal values. Folk pedagogy develops national character, but this should not lead to isolation or narrow thinking. True national character includes openness to knowledge, respect for other cultures, tolerance and humanism. Folk pedagogy contains many ideas that support universal moral values, such as kindness, justice, honesty and respect. Therefore, the future teacher should be able to present national values in harmony with universal human values.

Assessment in this system should also be meaningful. It is not enough to check whether students remember definitions or names of traditions. Assessment should determine how deeply

students understand the educational meaning of folk pedagogy, whether they can connect it with modern teaching practice, whether they can express a personal position and whether they can design educational activities based on national values. Reflection, creativity and practical relevance should become important assessment criteria.

The role of the teacher educator is decisive. The professor or instructor should not only provide information, but also create an educational environment where students can discuss, compare, question, reflect and create. The teacher educator should guide students to see folk pedagogy as a source of moral wisdom and professional inspiration. Such guidance helps future teachers develop a respectful and conscious attitude toward national heritage.

The system for developing the characteristics of national character in future teachers through folk pedagogy is an important direction of modern teacher education. Folk pedagogy contains rich educational resources that reflect the moral, spiritual and cultural experience of the people. Its systematic use helps future teachers develop patriotism, respect for cultural heritage, responsibility, diligence, honesty, tolerance, humanism and social solidarity.

The article shows that this system should include goal, content, methodological, activity-based, reflective and result components. Its effectiveness depends on the integration of folk pedagogy into teacher education, the use of active methods, independent work, project-based learning, reflective tasks and practical application. The development of national character should not be limited to theoretical knowledge; it should be connected with students' personal values and professional readiness.

Folk pedagogy can prepare future teachers to transmit national values to younger generations in a meaningful and pedagogically appropriate way. It strengthens the connection between education and culture, between professional training and moral development, between national heritage and modern pedagogical practice. Therefore, the systematic use of folk pedagogy should be regarded as an effective means of developing the national character and professional identity of future teachers.

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