

RESEARCH ARTICLE

Issues of Forming Ethnocultural Competence in The Harmony of National and Global Values

Isomiddinov Asliddin

PhD at Department of Social and Humanitarian Sciences, Pedagogy and Psychology at Andijan State Institute of Foreign Languages, Uzbekistan

VOLUME: Vol.06 Issue03 2026

PAGE: 64-69

Copyright © 2026 Journal of Social Sciences and Humanities Research Fundamentals, this is an open-access article distributed under the terms of the Creative Commons Attribution-Noncommercial-Share Alike 4.0 International License. Licensed under Creative Commons License a Creative Commons Attribution 4.0 International License.

Abstract

The formation of ethnocultural competence has become one of the most significant tasks of contemporary education in the context of globalization, increasing intercultural interaction, and the transformation of social values. Modern students are expected not only to preserve their national identity and respect their own cultural heritage, but also to understand global values, engage in intercultural dialogue, and participate constructively in a multicultural world. This article examines the issues of forming ethnocultural competence in the harmony of national and global values from theoretical and pedagogical perspectives. The study analyzes the conceptual essence of ethnocultural competence, reveals its structural components, and identifies the pedagogical conditions necessary for its development in educational practice. Special attention is given to the interrelationship between national identity, cultural memory, tolerance, global citizenship, and value-based education. The article is based on theoretical analysis of pedagogical, cultural, philosophical, and psychological literature related to competence-based education, intercultural communication, ethnopedagogy, and value formation. The results of the study show that ethnocultural competence develops most effectively when national values are not isolated from global civilizational principles but harmonized with them through educational content, communication, and reflective activity. The study also demonstrates that the pedagogical process of developing ethnocultural competence requires integration of cognitive, emotional, behavioral, and axiological components. The findings confirm that the balance between national and global values supports students' cultural self-awareness, social adaptability, intercultural respect, and civic maturity. The article concludes that the formation of ethnocultural competence is a complex and continuous pedagogical process that must be based on dialogue, cultural continuity, ethical reflection, and learner-centered educational strategies.

KEY WORDS

Ethnocultural competence, national values, global values, intercultural communication, cultural identity, value-based education, multiculturalism, pedagogical foundations, higher education, student development.

INTRODUCTION

The contemporary educational landscape is shaped by profound social, cultural, technological, and ideological

changes. Globalization has intensified interactions among peoples, languages, cultures, and value systems, creating new

opportunities for cooperation and mutual enrichment while also generating challenges related to identity, cultural continuity, and social cohesion. Under such conditions, education is expected to perform not only instructional but also cultural and axiological functions. It must prepare young people to preserve their own national-cultural heritage and at the same time participate responsibly in a wider global community. This dual task makes the formation of ethnocultural competence especially relevant.

Ethnocultural competence may be understood as an integrated personal quality that enables an individual to understand, appreciate, preserve, and represent the values of his or her own culture while respecting other cultures and engaging in constructive intercultural interaction. It includes knowledge of traditions, language, customs, symbols, historical memory, and cultural norms, as well as the ability to interpret cultural differences, avoid prejudice, practice tolerance, and behave appropriately in multicultural environments. In educational discourse, ethnocultural competence is increasingly viewed as one of the essential components of a student's general cultural and civic development.

The issue becomes particularly important in the context of national and global values. National values reflect the historical experience, moral heritage, spiritual ideals, language, customs, social norms, and collective memory of a specific people. They are transmitted through family, community, cultural institutions, and education. Global values, by contrast, refer to universal principles that transcend ethnic and national boundaries and are recognized as important for all humanity. These include human dignity, peace, justice, tolerance, equality, dialogue, ecological responsibility, and respect for human rights. In educational practice, the relationship between these two groups of values is sometimes interpreted in oppositional terms, as if the strengthening of global values may weaken national identity or the emphasis on national culture may limit openness to the wider world. However, such a dichotomy is pedagogically unproductive.

The harmony of national and global values does not imply the disappearance of cultural uniqueness or the replacement of one system by another. Rather, it suggests a pedagogical synthesis in which national identity becomes the basis for entering intercultural dialogue, and universal values provide ethical and communicative frameworks for coexistence in a diverse world. In this sense, the formation of ethnocultural

competence requires educational strategies that connect rootedness with openness, cultural continuity with social adaptability, and identity with dialogue. The problem is therefore not only theoretical but also methodological: how can educational institutions organize teaching and воспитание in a way that supports both the preservation of national-cultural values and the internalization of universal principles?

The relevance of this article is determined by several factors. First, contemporary students live in an environment where local cultural traditions and global information flows intersect continuously. Second, social stability and constructive intercultural relations depend increasingly on young people's ability to combine cultural self-awareness with tolerance and global responsibility. Third, the development of competence-based education requires more precise understanding of how axiological and cultural dimensions can be integrated into pedagogical practice. Therefore, the study of ethnocultural competence in the harmony of national and global values is timely and pedagogically significant.

The purpose of this article is to analyze the issues of forming ethnocultural competence in the harmony of national and global values and to identify the theoretical and pedagogical conditions that support this process in educational practice.

The study is based on theoretical methods of scientific inquiry appropriate to pedagogical research. A comprehensive analysis of philosophical, pedagogical, cultural, psychological, and methodological literature was conducted in order to clarify the conceptual content of ethnocultural competence and its relation to national and global values. Conceptual analysis was used to define the key categories of the study, including ethnocultural competence, national values, global values, cultural identity, multicultural education, value-based education, and intercultural dialogue.

Comparative analysis enabled the examination of different scholarly interpretations of the relationship between cultural identity and globalization, as well as different pedagogical approaches to competence formation. Systematic analysis was applied to identify the structural components of ethnocultural competence and the interdependence of cognitive, emotional, communicative, and behavioral dimensions of value-based education. The methods of synthesis and pedagogical interpretation were used to generalize theoretical positions and adapt them to the educational context of student development.

The study also relied on an axiological approach, which made it possible to consider competence formation through the lens of value internalization, ethical reflection, and cultural orientation. In addition, the cultural and learner-centered approaches were employed to interpret educational interaction as a process of dialogue between personality, culture, and society. The research does not present experimental quantitative data; instead, it offers a theoretically grounded and pedagogically reasoned analysis of the problem under investigation.

The analysis of scientific literature and pedagogical theory demonstrates that the formation of ethnocultural competence in the harmony of national and global values is a multidimensional process requiring conceptual clarity and methodical educational organization. The first major result of the study is the clarification that ethnocultural competence is not limited to knowledge of traditions, customs, and cultural facts. It represents an integrated formation that includes awareness of one's own cultural belonging, emotional-value attitude to national heritage, ability to interpret cultural meanings, readiness for respectful dialogue with representatives of other cultures, and capacity to act ethically in multicultural contexts. Thus, ethnocultural competence combines cultural rootedness with social openness.

The second important result concerns the pedagogical significance of national values in competence formation. National values perform the function of cultural continuity. Through them, the learner becomes connected with historical memory, native language, folklore, rituals, collective ideals, ethical norms, and traditional models of social interaction. These values provide the individual with a sense of identity, belonging, and moral orientation. The analysis shows that without a stable connection to native culture, the process of personality development becomes fragmented and vulnerable to superficial influences. Therefore, national values should be regarded as one of the primary foundations for forming ethnocultural competence. They give content to self-awareness and serve as the initial framework through which the learner interprets the surrounding world.

At the same time, the study reveals that ethnocultural competence cannot develop fully if national values are presented in isolation from the broader context of human civilization. This is where global values acquire pedagogical importance. Universal principles such as respect for human dignity, peace, tolerance, justice, equality, ecological

responsibility, and dialogue enable students to move beyond ethnocentric limitations and to perceive other cultures not as threats but as meaningful expressions of human diversity. The harmony of national and global values therefore does not weaken cultural identity. On the contrary, it makes identity more reflective, mature, and open to coexistence. A student who values his or her own heritage while also understanding universal ethical principles is more capable of respectful and constructive participation in multicultural social life.

The analysis further shows that one of the central issues in competence formation lies in overcoming the false opposition between national identity and global openness. Educational discourse sometimes presents these dimensions as mutually exclusive, leading either to cultural isolationism or to abstract cosmopolitanism detached from real traditions. The results of the study indicate that this opposition is pedagogically unfounded. National culture and global values can and should interact through dialogue. National traditions often contain elements that resonate with universal human ideals, including hospitality, justice, mutual respect, compassion, dignity, and responsibility. When educational practice helps students discover such connections, they begin to understand that cultural specificity and universality are not contradictory but complementary.

Another major result is the identification of the structural components of ethnocultural competence in the harmony of national and global values. The cognitive component includes knowledge about one's own culture and other cultures, understanding of traditions, customs, historical memory, symbols, ethical norms, and intercultural differences. The emotional-value component reflects personal respect for cultural heritage, positive attitude toward diversity, empathy, tolerance, and pride in one's identity without contempt for others. The behavioral-communicative component includes the ability to interact appropriately in multicultural situations, express one's views respectfully, avoid stereotypes, and engage in dialogue. The reflexive component involves the ability to analyze one's own attitudes, compare cultural positions, and critically evaluate prejudices or simplified judgments. The study confirms that ethnocultural competence develops only when all these components interact in a unified pedagogical process.

The results also indicate that the educational formation of ethnocultural competence depends on a value-saturated learning environment. Competence cannot be formed solely

through informational transmission. Students may memorize facts about national heritage or universal declarations without transforming these facts into personal convictions and behavioral orientations. Therefore, the pedagogical process must involve not only knowledge acquisition but also emotional involvement, reflection, communication, and practical cultural participation. The study shows that educational content related to literature, history, language, art, traditions, social ethics, and intercultural communication becomes most effective when it is linked with discussion of values, personal meaning, and contemporary social relevance.

A further significant result concerns the role of dialogue as a pedagogical mechanism. Dialogue is not merely a method of communication but a way of organizing educational meaning. In the context of ethnocultural competence, dialogue enables the learner to compare perspectives, interpret cultural symbols, express personal attitudes, and learn respectful interaction. It also prevents cultural dogmatism by allowing students to see that identity becomes stronger when it is consciously understood and articulated in relation to others. The harmony of national and global values is best realized through dialogic educational practices where students do not simply receive ready-made statements about culture but actively participate in interpreting and discussing cultural meanings.

The analysis demonstrates as well that language plays a central role in this process. Language is not only a tool of communication but also a carrier of historical memory, worldview, symbolic meanings, and cultural codes. Mastery of the native language supports access to the spiritual and ethical heritage of the people, while communicative ability in wider intercultural contexts supports openness to global interaction. Therefore, educational strategies aimed at forming ethnocultural competence should pay special attention to language education, speech culture, interpretation of texts, and understanding of culturally marked meanings.

Another finding is that the formation of ethnocultural competence is closely linked with the moral development of the learner. National and global values become pedagogically significant only when they influence ethical choice and behavior. Respect for one's own culture should not lead to exclusion or superiority, and acceptance of global values should not lead to loss of roots or indifference to cultural inheritance. The educational objective is to cultivate value balance. Such balance manifests itself in civic responsibility,

tolerance, social sensitivity, and readiness to contribute positively to society while preserving cultural authenticity.

The study also establishes that the teacher's role is decisive. The formation of ethnocultural competence requires pedagogical tact, cultural literacy, value sensitivity, and the ability to organize learning as a reflective and dialogic process. The teacher functions as a mediator between generations, cultures, and value systems. If the teacher presents national values in a rigid or idealized form, students may fail to connect them with contemporary life. If global values are discussed abstractly without cultural grounding, they may remain superficial slogans. Effective pedagogy requires integrating both dimensions meaningfully and developmentally.

Finally, the analysis confirms that educational institutions must create conditions for continuity between formal curriculum and social-cultural practice. Ethnocultural competence develops more successfully when students encounter values not only in academic content but also in communication, celebrations, community projects, artistic activity, and intercultural interaction. This continuity reinforces personal meaning and supports the internalization of values.

The results of the study make it possible to interpret the formation of ethnocultural competence as one of the central tasks of value-oriented education in the twenty-first century. In many societies, the growth of global interdependence has intensified interest in preserving national identity, but it has also exposed the risks of both cultural homogenization and defensive isolation. Education must therefore find a balanced path. The harmony of national and global values offers such a path because it allows the learner to remain rooted in native culture while becoming capable of respectful participation in the wider human community.

This balance has important theoretical implications. National values are often understood as inherited and collective, while global values are understood as universal and normative. Yet in educational reality, both become meaningful only through personal internalization. A student does not become ethnoculturally competent merely by knowing proverbs, rituals, historical dates, or ethical concepts. Competence emerges when such knowledge is connected with emotional attachment, moral reflection, communicative behavior, and social practice. This means that the pedagogical challenge is not the accumulation of cultural information, but the transformation of values into stable orientations of personality.

The discussion also reveals that ethnocultural competence should not be reduced to the sphere of cultural celebrations or symbolic representation. In some educational settings, work on cultural identity is limited to festive events, costumes, or formal recognition of traditions. While such practices may have positive motivational value, they are insufficient for deep competence formation. Genuine ethnocultural competence requires interpretation, comparison, reflection, and ethical application. Students must be able to understand why certain values matter, how they are expressed in social life, how they relate to the dignity of others, and how they guide behavior in situations of difference and uncertainty.

An important issue concerns the danger of stereotyping. When national culture is presented as monolithic or unchanging, learners may develop simplified and idealized images that do not correspond to the complexity of real life. Likewise, when global values are introduced only as abstract international norms, they may appear detached from personal and cultural experience. The harmony of national and global values can be pedagogically effective only if both are presented in living, dynamic, and critically meaningful forms. National culture should be shown as a historically evolving system rich in human meanings. Global values should be revealed not as external impositions but as ethical principles that can resonate with and deepen national moral traditions.

The role of critical reflection becomes especially significant here. Modern students live in an information environment where cultural narratives, ideological messages, and social stereotypes circulate rapidly. In such conditions, competence formation requires the ability to analyze cultural messages, question prejudice, and distinguish between authentic values and manipulative discourse. Ethnocultural competence thus includes not only reverence for heritage but also reflective maturity. The student should be able to preserve identity without absolutizing it, and to accept diversity without losing normative orientation.

The discussion further highlights the relevance of intercultural communication for competence formation. Educational environments are increasingly diverse, and students often encounter people with different languages, religions, customs, and worldviews. These encounters may enrich development, but only if the learner possesses the necessary communicative and ethical readiness. The harmony of national and global values provides such readiness because it combines confidence in one's own identity with openness to dialogue. In

this sense, ethnocultural competence becomes a condition for social peace, academic cooperation, and civic culture.

Another significant point concerns the integration of ethnocultural competence into professional training. For future teachers, psychologists, philologists, social workers, managers, and other specialists, the ability to interact appropriately in culturally diverse settings is increasingly important. Therefore, the pedagogical significance of this competence extends beyond general upbringing and enters the sphere of professional competence. A culturally aware and ethically grounded specialist is better prepared to work with people, resolve misunderstandings, and contribute to humane institutional environments.

The teacher's role in this context deserves special emphasis. Teachers do not only transmit information; they model attitudes. Their language, evaluations, reactions to difference, and interpretation of cultural material shape the moral climate of learning. A teacher who embodies respect for heritage and openness to humanity helps students perceive the harmony of national and global values not as a theoretical formula but as a lived pedagogical reality. This requires high professional culture, broad worldview, and reflective educational practice.

Thus, the discussion confirms that the formation of ethnocultural competence in the harmony of national and global values is both a theoretical and practical necessity. It responds to the demands of modern social life while preserving the humanistic mission of education. It links cultural continuity with ethical universality, identity with communication, and tradition with development.

The study has demonstrated that the formation of ethnocultural competence in the harmony of national and global values is a complex pedagogical process with major significance for contemporary education. Ethnocultural competence was shown to be an integrated quality that includes cultural knowledge, value orientation, emotional sensitivity, communicative readiness, and reflective ability. Its development depends on the meaningful interaction of national identity and universal ethical principles.

The analysis confirmed that national values provide the learner with rootedness, historical continuity, cultural belonging, and moral orientation, while global values expand this foundation through tolerance, justice, dialogue, and respect for human dignity. The harmony of these value systems does not generate contradiction but creates

conditions for mature personality development, intercultural respect, and civic responsibility. The false opposition between preserving identity and embracing global openness should therefore be replaced by a pedagogical model of synthesis and dialogue.

The study also established that effective formation of ethnocultural competence requires more than informational teaching. It depends on value-saturated educational content, dialogic methods, reflective practice, communicative interaction, language development, and teacher professionalism. Educational institutions should create integrated environments in which values are not only taught but lived through culture, communication, and participation.

CONCLUSION

In conclusion, the harmony of national and global values should be regarded as a fundamental pedagogical principle for forming ethnocultural competence in students. It enables education to preserve cultural uniqueness while preparing learners for constructive participation in a multicultural world. Further research may focus on developing practical models for competence formation in specific disciplines, designing assessment criteria for ethnocultural development, and studying the impact of digital and intercultural learning environments on value-based education.

REFERENCES

1. Асмолов А. Г. Психология личности: культурно-историческое понимание развития человека. – Москва: Смысл, 2007. – 528 с.
2. Бахтин М. М. Эстетика словесного творчества. – Москва: Искусство, 1979. – 424 с.
3. Библер В. С. От наукоучения – к логике культуры. Два философских введения в двадцать первый век. – Москва: Политиздат, 1991. – 413 с.
4. Бондаревская Е. В. Теория и практика личностно-ориентированного образования. – Ростов-на-Дону: Изд-во РГПУ, 2000. – 352 с.
5. Выготский Л. С. Мышление и речь. – Москва: Лабиринт, 1999. – 352 с.
6. Давыдов В. В. Теория развивающего обучения. – Москва: ИНТОР, 1996. – 544 с.
7. Дьюи Дж. Демократия и образование / пер. с англ. – Москва: Педагогика-Пресс, 2000. – 384 с.
8. Зимняя И. А. Ключевые компетентности как результативно-целевая основа компетентного подхода в образовании. – Москва: Исследовательский центр проблем качества подготовки специалистов, 2004. – 42 с.
9. Караковский В. А. Воспитание? Воспитание... Воспитание! Теория и практика школьных воспитательных систем. – Москва: Новая школа, 1996. – 160 с.
10. Каган М. С. Философская теория ценности. – Санкт-Петербург: Петрополис, 1997. – 205 с.
11. Лихачев Д. С. Письма о добром и прекрасном. – Москва: Детская литература, 1985. – 238 с.
12. Подласый И. П. Педагогика. Новый курс: в 2 кн. Кн. 1: Общие основы. Процесс обучения. – Москва: ВЛАДОС, 2006. – 576 с.
13. Сластенин В. А., Исаев И. Ф., Шиянов Е. Н. Педагогика. – Москва: Академия, 2002. – 576 с.
14. Тишков В. А. Реквием по этносу: Исследования по социально-культурной антропологии. – Москва: Наука, 2003. – 544 с.
15. Ушинский К. Д. Человек как предмет воспитания. Опыт педагогической антропологии. – Москва: УРАО, 2002. – 512 с.
16. Banks J. A. An Introduction to Multicultural Education. – Boston: Pearson, 2016. – 320 p.
17. Bennett M. J. Basic Concepts of Intercultural Communication: Paradigms, Principles, and Practices. – Boston: Intercultural Press, 2013. – 328 p.
18. Hall E. T. Beyond Culture. – New York: Anchor Books, 1976. – 320 p.
19. Hofstede G. Cultures and Organizations: Software of the Mind. – New York: McGraw-Hill, 2010. – 576 p.
20. UNESCO. Intercultural Competences: Conceptual and Operational Framework. – Paris: UNESCO Publishing, 2013. – 44 p.