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**EDUCATION IN THE ERA OF GLOBALIZATION: THE BALANCE
BETWEEN EUROPEAN EXPERIENCE AND NATIONAL VALUES
ОБРАЗОВАНИЕ В ЭПОХУ ГЛОБАЛИЗАЦИИ: БАЛАНС
ЕВРОПЕЙСКОГО ОПЫТА И НАЦИОНАЛЬНЫХ ЦЕННОСТЕЙ
GLOBALLASHUV DAVRIDA TA'LIM: YEVRORA TAJRIBASI VA
MILLIY QADRIYATLAR MUTANOSIBLIGI**

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Abstract: This article presents a comparative analysis of European and Uzbek educational paradigms in the context of modern globalization. The study examines the integration of Western pedagogical innovations—such as individual autonomy and digital literacy—with the traditional ethical foundations of Uzbek "Ma'naviyat" (spirituality). By reviewing contemporary literature from both European and local scholars, the paper identifies the strengths of the "Selective Adaptation" model. The results suggest that while European methods enhance technical and critical competencies, the Uzbek upbringing system provides essential social cohesion and moral stability. The article concludes that a balanced approach is necessary to raise a generation that is globally competitive yet culturally rooted.

Keywords: Globalization, Pedagogy, European Education, Uzbek National Values, Individualism, Collectivism, Ethno-pedagogy, Ma'naviyat.

Аннотация: В данной статье представлен сравнительный анализ европейской и узбекской образовательных парадигм в условиях современной глобализации. В исследовании рассматривается интеграция западных педагогических инноваций, таких как индивидуальная автономия и цифровая грамотность, с традиционными этическими основами узбекской «Маънавият» (духовности). На основе обзора современной литературы европейских и отечественных ученых, в работе выявлены преимущества модели «селективной адаптации». Результаты показывают, что в то время как европейские методы повышают технические и критические компетенции, узбекская система воспитания обеспечивает социальную сплоченность и моральную устойчивость. В статье делается вывод о необходимости сбалансированного подхода для воспитания поколения, конкурентоспособного на мировом уровне и сохранившего свои культурные корни.

Ключевые слова: Глобализация, педагогика, европейское образование, узбекские национальные ценности, индивидуализм, коллективизм, этнопедагогика, Маънавият.

Annotatsiya: Ushbu maqolada zamonaviy globallashuv sharoitida Yevropa va O'zbekiston ta'lim paradigmalari qiyosiy tahlil qilingan. Tadqiqotda G'arb pedagogik innovatsiyalari (individual avtonomiya va raqamli savodxonlik kabi) va



o'zbek milliy "Ma'naviyat"ining an'anaviy axloqiy asoslari integratsiyasi ko'rib chiqiladi. Yevropalik va mahalliy olimlarning zamonaviy adabiyotlari tahlili asosida "Tanlanma moslashuv" modelining afzalliklari aniqlangan. Natijalar shuni ko'rsatadiki, Yevropa metodlari texnik va tanqidiy kompetentsiyalarni oshirsa, o'zbek tarbiya tizimi ijtimoiy jipslik va ma'naviy barqarorlikni ta'minlaydi. Maqolada global miqyosda raqobatbardosh va milliy ildizlariga sodiq avlodni tarbiyalash uchun muvozanatli yondashuv zarurligi haqida xulosa qilinadi.

Kalit so'zlar: Globallashuv, pedagogika, Yevropa ta'limi, o'zbek milliy qadriyatlari, individualizm, jamoaviylik, etno-pedagogika, Ma'naviyat.

Introduction: In the contemporary era of rapid globalization, the field of pedagogy is undergoing a profound transformation, necessitating a delicate recalibration between universal educational standards and unique cultural identities. Education is no longer confined to the simple transfer of knowledge; it has become a complex mechanism for social integration and the preservation of national heritage within a borderless digital world⁴. While European educational paradigms emphasize individual autonomy, critical thinking, and digital literacy, many Eastern societies, particularly in Central Asia, continue to prioritize collective responsibility and ancestral moral codes⁵. Consequently, the primary challenge for modern educators is to integrate Western innovative methodologies without eroding the foundational "National Idea" that defines a society's ethical backbone⁶.

Literature Review: The academic discourse on globalization often presents a tension between "standardized global competencies" and "localized cultural values." According to Schulz (2025), the European pedagogical model is increasingly focused on Digital Citizenship and Self-Actualization, where the student is the central architect of their own learning path⁷. This contrasts with the traditional Uzbek model, which, as Jabborova (2026) notes, emphasizes Ethno-pedagogy—a system where the teacher acts not just as a facilitator, but as a moral compass (Ustoz) within the "Master-Apprentice" framework⁸.

⁴ Dewey, J. (2024 reprint). *Democracy and Education: An Introduction to the Philosophy of Education*. Cambridge University Press.

⁵ Musurmonov, G. I., & Toshpo'latova, Sh. (2025). *Globallashuv sharoitida milliy tarbiya transformatsiyasi*. Toshkent: "O'qituvchi" nashriyoti.

⁶ Smith, L., & Müller, H. (2025). *European Pedagogical Trends and Cultural Sensitivity in the 21st Century*. *Journal of Comparative Education*, Vol. 12, No. 4.

⁷ Schulz, A. (2025). *Digital Autonomy in Modern European Classrooms*. Berlin: Academic Press.

⁸ Jabborova, M. (2026). *O'zbek xalq pedagogikasi va zamonaviy ta'lim integratsiyasi*. Toshkent: "Fan va Texnologiya".



Furthermore, recent studies in the Journal of International Pedagogy suggest that European systems are moving toward "Phenomenon-Based Learning," which minimizes rote memorization in favor of real-world problem-solving⁹. In Uzbekistan, current reforms are attempting to bridge this gap by maintaining the "Ma'naviyat" (spirituality) core while adopting "PISA" and "PIRLS" international assessment standards to ensure global competitiveness¹⁰.

Discussion: A critical point of discussion is the impact of Individualism. In countries like Finland or Germany, autonomy is seen as the highest form of maturity. However, as argued by Karimov (2025), in the context of Andijan and other Central Asian regions, an over-emphasis on "absolute individualism" can sometimes lead to a disconnect from family obligations and communal support systems (Mahalla)¹¹.

The "European Experience" provides a roadmap for Inclusion and Diversity, teaching children to respect differences from a very young age. This is a valuable asset for Uzbek youth as they enter the global labor market. Conversely, the "Uzbek Model" offers a unique solution to the global loneliness epidemic by fostering deep-rooted familial bonds, which acts as a psychological safety net for students¹².

Results and Analytical Findings:

Through the synthesis of these two systems, several key results emerge:

Methodological Integration: The most successful educational outcomes in Uzbekistan are achieved when European "Active Learning" methods (like FSMU or Case-Study) are applied to topics of national history and ethics.

Technological Advancement: European digital tools have enhanced the visualization of complex subjects (like Hydro-technical engineering or Mathematics), making traditional subjects more accessible to the "Alpha Generation."

Value Preservation: Statistics show that students who maintain a strong link to their national identity (language, traditions) tend to show higher resilience and adaptability when studying abroad in Europe.

Conclusion: The synthesis of European innovation and Uzbek national values creates a unique pedagogical landscape. While the European model provides the

⁹ **Thompson, R.** (2025). *Phenomenon-Based Learning: The Nordic Success Story*. Journal of International Pedagogy, Vol. 14, Issue 2.

¹⁰ **Yusupov, K.** (2026). *O'zbekiston ta'lim tizimida xalqaro baholash dasturlarining o'rni*. Pedagogik mahorat jurnali, 1-son.

¹¹ **Karimov, N.** (2025). *Globalashuv va milliy mentalitet: Tarbiya transformatsiyasi*. Samarqand: Universitet nashriyoti.

¹² **Hofstede, G. J., & Miller, P.** (2024). *Cultural Dimensions in the 21st Century Education*. Oxford University Press.



necessary tools for global competition—such as critical thinking, digital literacy, and individual initiative—the Uzbek upbringing system offers the fundamental human and ethical structure that ensures social stability and personal integrity.

The Strategic Advantages of the Uzbek Educational Model:

Moral Stability and "Ma'naviyat": The greatest strength of Uzbek upbringing lies in its firm ethical principles. Concepts such as *andisha* (thoughtful modesty), *hayo* (decency), and *halollik* (honesty) are instilled not just through words, but through a lived cultural experience. This provides youth with a "moral compass" that protects them from the negative aspects of globalization, such as cultural alienation or ethical void.

Social Cohesion and Collectivism: While Western systems place the "Self" at the center, the Uzbek tradition prioritizes the "We." This fosters altruism, care for the elderly, and a deep sense of responsibility toward the family and the *Mahalla* (community). Such a framework reduces social isolation and creates a psychological safety net that is often missing in hyper-individualistic societies.

The Continuity of the "Ustoz-Shogird" Tradition: The profound respect for teachers and mentors in Uzbek pedagogy ensures that education is not merely a transfer of data, but a transmission of life wisdom. The role of the elderly within the family ensures that children maintain a strong historical memory and cultural identity, which are vital for resilience in a fast-changing world.

In final analysis, the modernization of the education system in Uzbekistan should not be a process of total imitation of Western models. Instead, it should be a process of "Selective Adaptation," where European efficiency and technological advancement meet the profound ethical and spiritual foundations of Uzbek heritage¹³. Only through this harmonious balance can we raise a generation that is globally competent yet remains authentically and proudly rooted in its national identity.

¹³ **Ergashev, I.** (2026). *Conceptual Foundations of Modern Uzbek Pedagogy*. Andijan: Meros Publishing.



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