



Global Education and National Pedagogy (Ethnopedagogical Experiences of Developed Asian Countries (With the Example of Academic Freedom))

Khudayberganov Shuhrat Shavkat o'g'li,

Independent researcher of Urganch State University, teacher of the "Methodology of Preschool Education" department, (Urganch city, Khorezm region) +99 897 792 19 09.

ABSTRACT

In this article, based on the experiences of global education and national pedagogy, opinions about the content of the wide introduction of academic freedom in the development of higher education institutions are expressed.

Keywords:

academic freedom, financial independence, global education, types of financial independence, strategies, national pedagogy, academic development.

Introduction

Global education cannot completely reject national pedagogy and ethno-pedagogical experiences, because they embody the historical educational experience of each nation, educational methods that effectively influence the formation of a person. No matter how fast, mass and effective information technology systems are, they will give the intended result only if they are combined with national pedagogical experiences. Therefore, global education cannot be observed separately from national pedagogical experiences. According to the doctor of pedagogy, professor T.I. Ismailov, who conducted a study of the ethnopedagogical experiences of developed Asian countries in the global educational environment, the pedagogical experiences of Malaysia, South Korea, Indonesia, Thailand, Singapore, and China, especially the approaches to introducing the principles of academic independence to HEIs, can be divided into two groups. can be

learned by classification. The first is substantive independence and the second is procedural independence.

Substantive independence:

- academic and personnel independence;
- structure of educational programs;
- research policy;
- rules of admission;
- appointment of academic staff;
- including the awarding of academic degrees.

The procedure for independence is:

- financial independence;
- budget financing;
- financial management;
- appointment of non-academic staff;
- purchase of goods and services;
- including drawing up contracts.

Material And Methods

Today, a number of scientific-research works are being conducted on the formation of the idea of academic freedom in the minds of

students of higher educational institutions. In this regard, scientific research works aimed at developing the concept of academic freedom in the minds of future pedagogic personnel with the help of modern didactic support were studied. Concepts of academic freedom, financial independence, methods of their application, approaches, criteria and stages used in the study of the problem served as a basic concept.

Results And Their Analysis

In our opinion, the approach implemented by the researcher is also important for us, it helps to generalize the pedagogical experiences of the developed Asian countries and to identify the differential characteristics of each of them. For this, our main attention should be focused not on national pedagogical processes and accumulated ethnopedagogical experiences in each country, which is a completely different topic, but on ethnopedagogical processes related to academic freedom. National pedagogical processes, ethno-pedagogical experiences are wider than the academic freedom introduced in HEIs, so the latter should be considered as a component of the former, a direction. "In the developed countries of Asia, writes T.I. Ismailov, the process of reforming the higher education system began at the end of the last century. South Korea's 1995 education reform plan was primarily aimed at granting greater independence to private higher education institutions. Meanwhile, South Korea's higher education system maintains a high degree of centralization, as the independence of public higher education institutions remains limited. In another country, Malaysia, as a result of reforms, 17 national HEIs were given partial independence. However, despite the development of a plan to grant independence to higher education institutions in the country, the level of its implementation remains low. In Indonesia and Thailand, only a small number of top HEIs have been granted independence. However, the pace of reforms in these countries is unstable and does not produce the expected results. At the end of the last century, China transferred a number of

powers and tasks to the higher education system to local authorities and began to implement promising reforms, as well as providing higher education institutions with a high level of independence, but maintaining the system of state monitoring of higher education. It can be seen that the implementation of the traditional education model does not always lead to the expected results. The reasons for this have not been revealed in scientific works. Why did Malaysia give only 17 higher educational institutions partial independence? After all, there are about 100 universities in it? The fact is that English is widely spoken along with Malay in Malaysia. He was influenced by the English education system. It is known that in 1992, the British government carried out reforms in the education system and began to make higher education public. But experts say that the reform of the English government's education system has had the opposite effect, the interest in education among young people is waning. The Malaysian government follows the foreign, British model without taking into account its ethno-pedagogical experiences. It is for this reason that, in our opinion, the Malaysian reforms will not bring the expected result. In Malaysia, HEIs such as University of Malaya, University of Science, University of Technology Malaysia, National University of Malaysia, University of Putra, International Islamic University, University of Utara Malaysia, University of Sabah Malaysia, University of Sarawak Malaysia are well known. Their modern educational processes have brought Malaysian HEIs from 156 places to 59 places in the next ten years. Students from 136 countries study at the country's HEIs. According to UNESCO, Malaysian HEIs are ranked 11th in the world in terms of popularity and recognition. Contract money for education there is almost twice as cheap as, for example, in Singapore. More than 60% of the population speaks English, so English is widely used in HEIs. It is also necessary to remember that Malaysia was once a colony of Great Britain. Because of this, master's and doctorate studies at HEIs are conducted in English. Diplomas obtained in the private education system are registered by the Malaysian Qualifications Agency and are

therefore recognized as government documents. In the country, admission to OTM is carried out three times:

1) May-June, 2) November-December, 3) February-March, in which entrance exams are not provided. Some higher education institutions accept applicants with a simple interview. Higher education institutions in Malaysia are divided into public, private and foreign universities. The number of state HEIs is only 20, the rest are owned by private and foreign countries. Not only the state accreditation agency, but also the Association of Private and Colleges and Universities of Malaysia and the Association of Commonwealth Universities form the necessary regulatory decisions and procedures for HEIs in the country. Academic freedom in universities is considered in connection with financial freedom. In them, education is carried out in a traditional way, often in the way of memorizing ready-made materials, unconditionally fulfilling the teacher's requirements, mastering the assigned tasks. Lectures are conducted not in the form of a dialogue, but in the form of a monologue, and respect for the professor's authority is required. The Ministry of Higher Education is the government agency responsible for higher education in Malaysia. At the same time, National Councils have been established, which have the authority to implement scientific and pedagogical activities of HEIs, to accept students, to establish their attestation, and to implement the admission policy. T.I. Ismailov said, "It can be said that the academic independence of Malaysian HEIs is significantly limited. For example, HEIs in Malaysia are not yet able to independently determine the language of instruction. It is worth noting that according to the first schedule of the Malaysian Higher Education Institutions Act, HEIs in the country can establish department structures and lecturer positions, they do not have the right to independently determine the content of educational programs. Accreditation of higher education institutions and educational programs is also a special right of the Ministry of Higher Education. The Ministry of Higher Education implements this right by transferring it to a subsidiary

organization, the Malaysian Qualifications Agency. In Asian countries, the transition to providing academic freedom to higher education institutions has not yet taken much time. Procedures in national pedagogy also prevail in HEIs. The implementation of academic freedom began in South Korea in 1992, in Malaysia in 1994, in China in 1998, in the Philippines in 2001, in Japan in 2004, in Singapore in 2006, in Indonesia in 2007, and in Australia in 2008. In India, these processes, or rather, giving independence to scientific research and linking it with the activities of higher education institutions, began at the end of the last century. It does not yet have a specific application or platform. Folk pedagogy, traditions and religious ideas are mixed in it. Changes in global education have led Indian HEIs to achieve significant success in modern scientific research, especially in the fields of medicine and the Internet. In recent years, the Mongolian education system has not remained on the sidelines of the processes of global education. Changes in the education system of South Korea are attracting attention. 6 universities in the country are among the 100 most prestigious educational institutions of the world. Reforms in the educational system, which began in the 19th century, gradually began to adapt to Western European models. However, the South Korean educational system has not abandoned its ethno-pedagogical traditions, on the contrary, it has built modernization processes on the basis of historical educational experiences. Experts say, "In Korean society, from the time of Confucius, a deep sense of respect and esteem for a traditionally educated person has been preserved to this day. Therefore, everyone in Korea grows up and lives with the desire to have such a position. In addition, it is no secret that South Korea, like other countries in East Asia, is a country based on strong family ties and hierarchy, hard work, thrift, and enthusiasm for learning, which is based on Confucian teachings that are praised and practiced. In Korean families, the concepts of "higher education" and "success in life" are closely related. No parent spares effort and money for their child's quality education and admission to a prestigious

university in the future. This phenomenon in Korean society is figuratively called “education convulsion” and has become one of the national characteristics. Today, there are more than 440 higher education institutions in South Korea, about 70% of school graduates are admitted to these institutions. This is the highest indicator in the world. This is a huge opportunity for about a million school graduates every year (the country's population is about 52 million). Academic freedom and education in universities are compatible with the Bologna system of education. Universities do not have strict curricula, students can choose and participate in subjects such as:

- 1) general scientific profile;
- 2) profile sciences;
- 3) built on the procedures of free participation.

Students aim to attend classes according to their life goals and plans, and if there is no such plan, an experienced teacher and professor will help to form it. An interesting fact is that from September 2022, the free participation of students in classes and the choice of subject profiles will be applied to high school students in a trial manner. From the second year, he can study in the second specialty. This allows the student to get a free education, to further expand the scope of his education, and if he does not like the first chosen subject or specialty, to continue the second one. Integration between subjects (lessons) allows the student not to be limited to one profile. Lessons consist of lectures and practical exercises, each lecture is reinforced with practical exercises, and the level of mastery of the student is determined.

Academic freedom in South Korean universities is reflected in the existence of a student and teacher evaluation system. Students' mid-term evaluation, final evaluation results, attendance, completion of homework, activity in classes, etc. are entered on the university page, any student can get acquainted with them, and if he has any objections, he can apply to the university's appeal to change his evaluation. After the lessons, after the exams, the students should evaluate the teachers. Otherwise, they will not be able to open the grade page and see their final grades. Teachers are anonymously evaluated by students based

on more than thirty parameters. After two weeks, the results of the grades will be announced. The university strives to retain high-ranking professors and publish their grades objectively, a practice that is an integral part of the historical educational tradition in Korea. Deep respect and respect for the teacher allows not only to pass classes at a high level, but also to effectively use the available intellectual potential. Although the combination of modern education with historical educational experiences gives uniqueness to South Korean higher education institutions, it is impossible not to see that they also have conservatism. The authority of the professor is in the leading position in the educational system, the student cannot resist this authority, he rarely objects to his grades. This autocracy in education turns the concept of academic freedom into a relative reality, as a result of which the monologue method takes precedence in the teaching process. It is true that students can behave freely in the course of the lesson, react freely to the activities, and change certain lessons according to their interests, but this does not affect the internal autocratic management in any way. It is not up to the student to change classes or to attend or not to attend them, they must attend the designated classes and pass exams and tests on the subjects established by the university administration and the department of education.

Teaching professors are independent in their research, they are not pressured by the university administration or the Ministry of Higher Education. They can freely visit their branches in other countries, HEIs, give lectures, participate in international grants and conferences, as long as they notify their administration about these types of activities. Pedagogical and scientific activities of South Korean universities are measured every year, and all students, administrators, professors and other employees work hard for their international ranking to be high. A high international ranking is also a high income for the university. Since financial freedom allows financial incentives for teaching professors and students, to conduct new experiments, to establish international creative relations, the

administration is looking for ways to attract more students to the educational system.

The fact that Japan is among the advanced countries is due to the fact that special attention is paid to scientific and technical development, education and personnel training. Japanese universities tried to become a center of scientific and technological discoveries themselves, not in order to absorb and adapt the scientific and technical discoveries made in foreign countries. The creative freedom of professors and students is aimed at creating new technologies. University of Tokyo, Kyoto University, Osaka University, Tohoku University, Nagoya University, Tokyo Technological University, Hokkaido University, Kyushu University are famous among higher education institutions.

They occupy high places in the international ranking. In Japan, they pay a lot of attention to the upbringing and education of children. From a young age, they are taught to learn diligently, even at this point they are forced to memorize ready-made schemes, procedures and norms. It is believed that this method of forced memorization makes the child resistant to scientific research and the difficulties of acquiring knowledge. In Japan, universities are divided into national, state and private forms. There are 90 national universities, 100 state universities, and 600 private universities. 75% of students study in private universities. Japan also has imperial universities, 7 of which are in Japan itself, and the other two are in South Korea and China. Imperial universities are the most important and highly ranked universities in Japan. Academic freedom in Japan began to be expressed in the middle of the last century. Scientific research in universities began to take shape as a result of imperial or government orders, and later integrated relationships with private companies. Academic freedom allowed professors to deliver lectures on topics that fit the orders, and these lectures were supervised by deans. In Japanese higher education institutions, they pay great attention to the observance of historical moral traditions and issues of ethics. Students can transfer from one course to another if they do not attend classes

and pass the mid-term and final tests. Scientific works of masters are strictly controlled by professors, plagiarism is not allowed. Academic freedom is not in friendly relations between professor and student, but in complementing each other in scientific research. It is difficult to call it freedom, but scientific research and mastering of subjects impose responsibility on both parties. If the student does not complete the master's thesis according to the requirements, he will be left in the course and will have to pay the tuition fees again. Japanese universities respect professors very much, create all necessary conditions for their independent research. Among the professions, teaching is considered the highest, prestigious and socially respected type of activity, which is why they receive a very high salary. Obedience of the Japanese people to ethno-pedagogical experiences, raising children, preparing them for life, making them educated is also measured by moral values.

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