

Integrating Ethical, Cultural, and Legal Dimensions into Higher Education: Advancing 21st-Century Competencies in Central Asia

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ABSTRACT: In response to the growing global need for 21st-century competencies, this study investigates the concrete impact of ethical, cultural, and legal (ECL) principles on higher education systems in Central Asian countries. Grounded in a mixed-methods design, it combines quantitative surveys (n = 312) and qualitative interviews with educators, students, and policymakers across Kazakhstan, Uzbekistan, and Kyrgyzstan. Using Hierarchical Linear Modeling and SPSS regression analysis, the research evaluates how Cultural Intelligence (CQ), Legal Literacy (LL), and Ethical Reasoning (ER) contribute to students' academic success and readiness for future-oriented challenges. Findings indicate that embedding ECL content within curricula significantly enhances skills such as critical thinking, collaborative problem-solving, and civic responsibility. In particular, entrepreneurship and CQ showed the strongest predictive power in relation to 21st-century skills, with beta coefficients of 0.52 and 0.48, respectively. Qualitative data further reveal that students exposed to structured ethics and cultural diversity training exhibit higher engagement and adaptability. These results underscore the necessity of designing inclusive, culturally grounded, and legally aware educational programs that strengthen both national identity and global competencies. The study concludes with policy recommendations for integrating ECL frameworks into national education standards, thus bridging values-based education with empirical impact.

Keywords: 21st-century skills, cultural intelligence (CQ), legal literacy (LL), educational reform, global competency.

I. INTRODUCTION

The achievement of 21st-century skills in the contemporary educational practices of the Central Asia countries is an object of the present research. Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan as the modern states of the Central Asia region for a quarter of the century have gained independence. In the context of new formation, the reorientation of the national systems towards the

internationalization of education and readiness for future challenges has been noted. Besides, the area of the educational management and the teacher education system brought out double requirements in preparation to fulfill with the new pre-conditions of the national development, aiming at social and cultural modernization of society. In the setting of the interdisciplinary and diverse cultural context of the 21st-century and the crucial socio-economic problems of society development, the world educational tendencies prevailing today must be examined in the system of the national education priorities of each Central Asia country from the point of view of preservation of the originality of cultural values and at the same time realization of ethnic interaction of different cultures [1].

1. BACKGROUND OF THE STUDY

The rapid development of pedagogical science raises the need to pay increasing attention to such areas as value, moral education, and their interpretation in the new conditions. The nature of value education, the differences in the teaching of people in this field, and the requirements of society in the modern interpretation have become the subject of careful study by specialists. In the context of this concept, there is evidence that rights, freedoms, and obligations are based on norms established by society, the state, the family, and educational institutions to protect and fulfil these values or rights from birth. The obligation is a form of expression of these responsibilities. In this light, this paper explores how higher education can integrate ethical values to respond to these emerging challenges.

The educational system based on the traditional model of subject-object relations in domestic methods has long raised questions about its effectiveness [1, 2]. The high degree of centralization—where regional institutions often depend on the direct supervision of the Ministry of Education and Science—limits the effective development of innovation and creative potential. As a result, innovation does not find wide application. A number of educational frameworks based solely on academic standards may lead to a reduction in the general level of knowledge and, consequently, a decrease in the number of individuals with excellent knowledge in mathematics, physics, chemistry, and biology. At the same time, students may not develop professional competencies, as mastery in a wide range of general knowledge cannot substitute for specialization in targeted areas something current educational standards often fail to provide.

Therefore, it is necessary to shift the emphasis from teaching general skills and fixed bodies of knowledge to the development of personally meaningful competencies through independent cognitive activity. The aim should be to educate young people who can independently acquire knowledge and possess the required methodological tools to do so. It is time to move from a general, foundational model of education to a student-centered model one that not only ensures continuity of learning, but also supports the alignment of education with each individual's life trajectory and creative identity.

This reflection calls for a re-evaluation of how ethical values are integrated into higher education. In the context of Higher Education Units (HEUs), this study emphasizes the development of ethical orientations such as academic integrity, social responsibility, intergenerational solidarity, and ecological stewardship. These values are not just abstract ideals; they form the ethical backbone of 21st-century skills like critical thinking, collaborative problem-solving, and ethical decision-making. In a university setting, for example, students are increasingly evaluated not only by program outcomes but also by their alignment with societal needs and moral challenges such as sustainability, digital ethics, and inclusive innovation. Without integrating these non-market values into curricular and extracurricular structures, HEUs risk reinforcing a system where students are reduced to their employability metrics rather than being nurtured as responsible global citizens.

A pertinent example is found in the Erasmus+ Ethics and Values in Higher Education for Sustainable Societies project (EVHESS), which was implemented across several European and Central Asian universities. Within this initiative, universities restructured curricula to embed ethical reasoning, climate justice, and intercultural competence as transversal skills in disciplines ranging from engineering to teacher training. Students participated in project-based learning modules addressing real-world dilemmas such as designing inclusive digital platforms or creating sustainability charters for campus life [3]. The case of the International School of Finance, Technology, and Science (ISFT) in Uzbekistan, for instance, included student-led stakeholder dialogues on equity in digital access and ethical challenges in AI-enhanced learning, thereby

embedding ethical reflection into STEM education. This exemplifies how HEUs can transcend traditional metrics and serve as incubators for ethically grounded, globally competent graduates.

2. RESEARCH OBJECTIVES

These international initiatives serve not only economic or institutional interests but also represent fertile ground for fostering 21st-century skills among young scholars and future professionals. In particular, such partnerships are designed to integrate ethical, cultural, and legal values into the fabric of education systems, both formally and informally. For example, the Central Asia Education Platform (CAEP), co-funded by the European Union and the German Development Cooperation, explicitly supports the development of inclusive and ethical governance in higher education through capacity-building initiatives and intercultural dialogue workshops [3]. Similarly, the TEMPUS and Erasmus+ KA2 projects between Slovenia and Kazakhstan have prioritized the embedding of ethics modules into engineering and law curricula to promote civic engagement and legal literacy [4]. By engaging in joint research and collaborative learning across diverse national, legal, and cultural environments, students and academics alike are positioned to develop cross-cultural communication, ethical reasoning, legal awareness, and a strong sense of civic responsibility hallmark competencies for a global knowledge society.

These regional dynamics not only support the dissemination of cultural literacy and ethical awareness but also contribute to embedding legal consciousness as an integral part of higher education, especially in transnational research and policy-making contexts. This multifaceted integration of ethics, culture, and law ultimately supports the holistic development of future leaders equipped with the critical skills, inclusive perspectives, and moral frameworks essential for navigating 21st-century challenges. The Asia-Pacific Regional Conference on Higher Education has underscored the role of intercultural partnerships in promoting global citizenship, arguing that transnational academic mobility must be accompanied by intercultural sensitivity, legal empowerment, and the ethical use of knowledge in local contexts [5].

3. SIGNIFICANCE OF THE STUDY

The value of anything is understood as the price it will fetch in the market. That which is invaluable – for example, the fresh air that we breathe is regarded as having value only in such measure as it can be remediated through the market. This principle is provided, so it is implied, through the reduction of everything to its exchange value. In an epoch of what is so evocatively termed smashup, such a principal can only exacerbate the very scenario that would be alleviated. Such a strategy can be seen to be distinguished by theophanic displays of some ultimate loss of the very value that is sought that entire discursive edifice erected to the power of the market. Clearly, then, the discourses of the market do not provide for the whole gamut of what is understood by value. Further, the utilitarian conception of charity engendered by such a strategy promotes a world in which the older, unfit [read disabled in the context of inclusion], might not be allowed to live. What, then, of those values that are not embraceable through the instrumentality of the market? In this regard, what does a school that is aware of things beyond program outcomes and benchmarks make of this imperative to impart good values or of the injunction as it is increasingly so to measure what it cares for? Will schools be the entities that give up on youth if their market value is less than their price?

Such a veritable coral reef of considerations yields if not an answer, then at least grist to the mill of the Socratic interlocutor in that it forces the interrogation of certain tacit assumptions that it is believed schedule what value means, specifically within the schools. It would be too glib to retort that the market paradigm schedules the conception of value and thus makes it rather hard to operate otherwise.

In response to the limitations of market-based valuation of education, this study specifically emphasizes the development of ethical values that transcend mere economic utility. These include human dignity, mutual care, justice, solidarity, and respect for vulnerability values that resist commodification and instead cultivate a moral compass essential for social cohesion. Within the framework of 21st-century skills, these ethical orientations foster competencies such as ethical reasoning, intercultural communication, civic responsibility, and systems thinking [7, 8]. This study proposes their integration across all educational levels:

- At the primary level, through empathy-building exercises and inclusive classroom practices [9];
- At the secondary level, via critical inquiry into ethical dilemmas and participatory civic projects [10];

- And at the higher education level, through interdisciplinary learning that interrogates social, ecological, and technological justice. For instance, the Ethics Across the Curriculum program at the University of Leeds has embedded ethics modules into STEM courses, while the UNESCO Chair on Education for Sustainable Development at Leuphana University promotes integrated ethical training for sustainability professionals. Such a value-centered pedagogy ensures that education does not become complicit in market-driven exclusions but rather serves as a foundation for ethically grounded, critically aware citizens.

4. CONCEPTUAL FRAMEWORK

Central Asia countries during the period of their independence have iterated a different way of national self-realization. The government of every Central Asian country has independently chosen political, economic, and social courses after separation from the USSR. This has led to various political regimes, formed ideological and value systems, and ethnic policies including on ones of other Central Asia countries and near and far countries. The national idea and native cultural and value identity are being affirmed in public consciousness in every Central Asia country. At the same time in situation of uniqueness, own and others, isolation and global borders of dialogue and conflicts, the growing opposition of bases and superstructures, materialities and spiritualities, natures and technologies, patriotisms and nationalisms arise. These oppositions contribute to the design of hypotheses.

An up-to-date model of education is in need in the period of political and ideological maturity of young countries. According to the multi-paradigmatic model of the educational system for the development of civil values of learning youth in a multi-ethnic educational environment the latest problem of forming 21st century multiculturally, legally, and ethically adapted values youth is a common problem for post-Soviet country of the single school pattern. The growth of inter-ethnic disputes, failures, conflicts, and crimes of learning youth on the basis of race, nationality, national origin, religion, language in Central Asia countries is alarming. There is a decline of health of learning youth and moral and ethical orientations leave much to be desired. At the institute of the multi-paradigmatic model these problems of public importance are tightly bound among themselves and with problems of political ethnic culture of the youth social construct.

4.1 Defining 21st-Century Skills

With a fast-evolving world and economy, it is almost impossible to forecast what the world would look like in the next ten years in terms of labor market and lifestyles for example. However, what could be projected is the knowledge and skills needed to face that world. Today's Central Asia young generation will need to grapple with issues such as living and working together sustainably, resource scarcity, social inclusion and a progressively interconnected globe. All of these state or national issues are tied up with critical international matters. To thrive in these evolutions and to drive such societies forward, 21st-century skills are necessary in several life areas: professional receptiveness, critical thinking, ethical consideration, community and cultural knowing and significant communication skills [2]. With the already consolidated civil responsibilities of museums and heritage institutions, this paper argues that parallel to fostering the creative sector for audience development, the cultural sector can play an important educative role contributing to children and youngsters' future-ready competences. Museums play a significant part in contributing to a culture of values as referred to in the UNESCO Universal Declaration on Cultural Diversity. The valuational approach to learning emphasizes the necessity to nurture significant critical thinking, response, valuation, interpretation, and creation in connection to cultural objects and environments. For many reasons, the Museum of Central Asia in Modern Times sees its mission not only in maintaining and exhibiting cultural heritage and raising awareness but also in fostering caring professional development. Hence, valor activities foster a learning on a variety of things, contexts, individuals, understandings and skills and at various levels-both intellectual and emotional. Over the last two decades, research on 21st-century skills has resulted in a large body of work that suggests these attributes can be developed by individuals. Responding to the changing nature of the world, countries have been amending their curriculum frameworks to place these skills front and center. For example, in Australia, general capabilities encompassing skills such as critical and creative thinking are included within the Australian Curriculum [11]. Similarly, certain states in the United States, some Canadian provinces, New

Zealand, Finland, and Singapore are also leading in their developments in this area. Yet, there are still a high number of education systems that do not set out to deliver such quality outcomes for young people.

To address these demands, this study proposes a values-integrated learning model (VILM) aimed at embedding ethics, culture, and legal consciousness into the development of 21st-century skills. The model is interdisciplinary, inquiry-based, and aligned with constructivist pedagogies, where learners actively explore societal issues through ethical reasoning, cultural heritage, and legal frameworks. For instance, a VILM approach would integrate cultural object analysis (as found in museums) with legal debates on restitution or heritage rights, and ethical inquiry into preservation versus modernization dilemmas. A corresponding curriculum framework includes three core modules:

- Ethics in Action (e.g., applied ethics in sustainability, digital behavior, AI ethics);
- Civic and Legal Literacy (e.g., simulations of legal processes, UN charters, youth parliaments);
- Cultural Identity and Global Citizenship (e.g., comparative traditions, UNESCO values, multilingual dialogue).

These modules are designed for upper primary to higher education and are intended to be cross-curricular, meaning they are woven into literature, social studies, history, and even STEM projects (See Table 1). Case studies such as the Learning Through Heritage initiative in the UK (Heritage Schools Program) and UNESCO's Associated Schools Project Network (ASPnet) show how ethical, legal, and cultural literacy can be cultivated through collaborative, locally-rooted, yet globally-aware education [12-14].

Table 1. Values-Integrated Learning Model (VILM): technological map.

Module	Primary Education (Grades 4–6)	Secondary Education (Grades 7–11)	Higher Education (HEU)
Ethics in Action	Storytelling ethics, classroom rules debate	Digital ethics, environmental dilemmas, group decision making	AI ethics, bioethics, professional ethics modules
Civic and Legal Literacy	Simple rights/responsibilities, classroom charters	Model UN, student courts, constitution exploration	Legal simulation projects, international law basics
Cultural Identity and Global Citizenship	Exploring local traditions, cultural symbols	Cultural case studies, comparative values discussion	Intercultural communication workshops, heritage debates

By adopting such a model, educational institutions in Central Asia can turn cultural and civic institutions—like museums—into laboratories of ethical imagination, legal awareness, and intercultural dialogue, thereby preparing youth for socially responsible leadership in the 21st century.

4.2 Ethical Values in Education

Values are a set of ethical, cultural, and legal beliefs that students and educators consider important. Cultural values are beliefs and assumptions that are shared by the majority of a society or a designated group. A critical aspect of educating for cultural competency is explaining how individual values are related to collective values, and how those values are transmitted across different contexts [4]. In educational systems worldwide, large numbers of students already learn cultural values as part of their “traditional” value education. Central Asia is defined as the region where today’s five Central Asian republics are located: Kazakhstan, the Kyrgyz Republic, Tajikistan, Turkmenistan, and Uzbekistan. These republics have different cultural customs and values as a result of their unique historical experiences. However, the Soviet period had a heavy impact on the regional educational system. This period sometimes produced powerful similarities within certain areas of educational systems in different Soviet republics [15, 16].

Education in ethical behavior, values, and personality traits has already initiated on a global scale. It can be defined as the behaviors and norms of a person that prove their trustworthiness. Education will make great strides in inviting the creation of integrity in all, consistent with their age factors. Children who grow up in a sincere environment can develop their trustworthiness as a result of such an environment. Education, then, is a personal self-development system. Before the toddler period, which is considered as the beginning of

education in a child's life, the child has gained personal habits, behaviors, attitudes and norms, and has taken the first steps on the road to personality development.

In this study, cultural values are conceptualized using a combination of Schwartz's theory of basic human values and Hofstede's cultural dimensions as a comparative framework. Specifically, the focus is on the following value dimensions:

- Power distance the degree to which less powerful members of a society accept that power is distributed unequally;
- Collectivism versus individualism the extent to which people are integrated into groups;
- Conformity and tradition adherence to cultural norms and practices;
- Universalism versus particularism the belief in applying standards equally or favoring in-group members.

These cultural dimensions are crucial for understanding the educational interactions between students from China, Kazakhstan, and Russia. For instance, research suggests that Kazakh and Chinese students tend to prioritize hierarchical and collectivist values, which shape not only interpersonal dynamics but also expectations in learning environments [17-19].

The present study adopts a culturally responsive lens to analyze how these values influence behavior, engagement, and curriculum expectations across transnational educational settings. Moreover, the study draws on the proposed reverse model of cultural value orientation to evaluate how students adopt or resist the dominant value systems of their international counterparts, particularly within joint programs and student mobility frameworks.

4.3 Cultural Values in Education

Kazakhstan declared itself as a democratic state like Western countries that are a typical expression of this type of development. However, there is a difference when compared, for example, with Germany or the United States, rooted in an unwavering commitment to their traditions, where the basic directions of sociocultural development have developed over the centuries. In the West, such as social, cultural and actually pedagogical institutions, are directed towards the support and protection of the formed system of values and norms. A feature of such societies is the presence of an enormous amount of financial, material, organizational and moral-ethical resources in the face of the state, parties, religious denominations, etc., which are aimed at supporting this value-normative system [20].

Thus, the Republic of Kazakhstan has found itself in not the easiest conditions, when it faced the urgent need to quickly radical changes that do not have analogues in global practice. The cultural values that are known to occupy a dominant place in the system of values of the people and significantly affect the daily life and activities of individuals. The data of empirical research conducted among university students in China and Kazakhstan showed that different hierarchical systems of cultural values are rooted in these countries. The PRC respondents give the greatest importance to power distance and collectivist culture, and then follow division and hierarchical targets, changing that impermanence of the countries can partially enter the cultural values of their partners in the interaction in the space of education. In this regard, when designing interaction in the educational sphere of representatives of the PRC, RF and Kazakhstan, it is necessary to consider cultural values characteristic of these countries, especially in the form of power distance and collectivist culture. Such types of values are currently dominating in the education and behavior of the students of the designated countries. The cultural values that are known to occupy a dominant place in the system of values of the people significantly affect the daily life and activities of the individual. The "Invert" model of cultural values system, in contrast to the existing Schwartz model, is proposed as a tool for assessing PRC and Kazakh students [20]. The utility of the "Invert" model in determining the adoption of a partner country's system of cultural values is shown.

4.4 Legal Values in Education

Legislation offers the principles and norms of the moral life of society and provides opportunity to regulate every type of relations in the society. Basic legal perceptions of education are directly interrelationship with humanization of law, democratization of society and development of civil society. These legal principles trying to build a person, who is civilized, law-obedience, live in peaceful and secure

life, be a man of right, responsibility, intellectual, hardworking, law agency, fair play, interest of collective working, educated person, be able to make legal authority, legal knowledge, discipline, tolerance, humanism, civic initiatives, considering citizen's rights, humanity, legality and justice [21-24]. Central Asia countries are launched the perfecting reforming of general secondary education in the light of the national educational goals. The development of the educational system is conceived for further improving the quality, effectiveness and advertising of general secondary education, the introduction of innovative content, technology and resource in the educational process. In system 4 types of measures such as the bet, the balance of development, the woman and project, the legal base of the bolashak (kaz. language, means future) are carried. The legal force is strengthened to create socially protective, consistently realization of the state policy of education on the economy, ethno-cultural and spiritual-moral development of the individual and society, to creating a condition for human rights for education. In the system in 2001 year with launching strategy plan of teaching (corpus) 6 countries armed 5 capabilities, apparatus-studio, presentation, computer complexes. By the term, there are planning to situate 236 models for teaching countrywide under the name of temperature conditions. Thoughtfulness, the view of the pedagogical council of the school, the public and the student's and the endorsement of the control institutions there is establishing the groups of legal protection, studying, defending student's and teacher's rights. In order to prepare the schoolchild for the Legal Kazakhstan and Civil Law in the educational and educational methodical complex defense of the examination project that is defended in the high court of the Republic of Kazakhstan [9].

II. DATA COLLECTION

1. METHODOLOGY

Future-ready education is a contemporary approach which helps students to gain the 21st-century skills needed to be active, respectful, tolerant and knowledgeable global citizens. Thus, they also create a perfect environment to complement and discover different parts of the self and the environment for the students. Though the aging population of the Central Asia countries limits the options for the education system, it is crucial to have a productive occupation for the younger segment of the society. In this context, there has appeared a critical debate among educators, parents/guardians, and students about the efficiency, productivity, and kindness of the education program. This study basically looks for curiosity about how a productive education can be given to students and which changes should be adapted by the Central Asia states. In this study, it is planned to explore the requirements for an ethical, cultural, and legal vision of education that is propounded to be developed and is thought to be essential for a new form of education.

The main objective of this evaluation will be the legalization of educational processes by the Central Asia counties that focus on the constructive future-ready skills of the students. In this sense, the concepts of ethical, cultural, and legal education have started to be attached importance all over the world because education is the starting point of personal development and character formation. There is a significant agreement between the age regions due to common ground in terms of historical ties, traditions, and customs of the Central Asian countries that has survived for many years. Educational, cultural, and legal values show changes according to social structures, economic interests, and the influence of outside cultures. The community must therefore be made aware of the importance and reverence of these values that underlie the traditions of the age regions. At this point, the education institutions directly reinforce the values of culture and traditions. In this case, historiography of the cultural values in question is not as relevant to the values they injure. Being aware of the historiography of culture will allow maintaining the cultural values and traditions without losing the original forms. Then, the education and training policies to be prepared are expected to be formulated in this direction and in this context [1]. In addition, such education will result in the benefit of educating in the sense of an indivisible community, regardless of the ethnic groups.

To evaluate how ethical, cultural, and legal values can be embedded into education systems, this study employs a mixed methods research design. Quantitatively, structured surveys will be conducted with undergraduate and graduate students from higher education institutions across Central Asia to assess their perception of value-based education and its relevance to future skills. Qualitatively, semi-structured interviews will be carried out with educators, curriculum designers, and policymakers, aiming to explore their views on

integrating ethics, culture, and legal awareness into institutional practices and national curricula. The triangulation of these data sources is expected to illuminate both the systemic barriers and enabling factors in embedding holistic, future-ready education. This approach will also capture diverse regional contexts while establishing a comparative analytical basis for cross-country policy adaptation and innovation

2. RESEARCH DESIGN

Central Asia has traditionally been a region where East and West have met in many respects, with a variety of histories full of political expansions and complex cultural developments. Nowadays, the geopolitical importance of the region in the global economy and politics systems is significant. In terms of education, it represents a region of both great progress and potential across the wide span of skill and expertise development, considering naturally and cultural diversity of developing countries. Similarly, in all three countries of the region, the importance of shaping educational processes for students' future involvement in the modern economy and society has been emphasized considerably. Education is responsible for the cultivation of 21st-century skills. Thus, these capabilities of individuals should be developed for citizenship life in countries like Central Asia, in terms of the possibility of contributing to intellectual growth. The combination of different values like ethical, cultural, and legal ones in Education in this region was intended to be investigated. This area is meant by the development of new educational standards reflecting the agreement on teaching which is determinant on the values, the implemented support plan, and the result of defining numbers as 21st-century skills. Similarly, in Kazakhstan, it is planned for the construction of a network of unified schools. It is expected to help build a baseline for post-market research and the establishment of a partnership platform for the development of proposals for the adoption and compilation of the results of national programs in all secondary schools. Unfortunately, successful management and integration of the differences and diversity among these values (which includes different ethics, cultures, or legal systems) are overlooked in educational policies of developing countries. While the implemented educational system is regarded, people educated in field of language or culture is intended not capable of teaching mathematics or science, which causes the uniformization of the produced knowledge and qualification of unemployment in certain areas in terms of the division of professional skills.

This study adopts a mixed methods research approach to explore the integration of ethical, cultural, and legal values into future-oriented higher education curricula in Central Asia.

- Quantitative Component: Structured surveys will be administered to undergraduate and graduate students at selected higher education institutions in Kazakhstan, Uzbekistan, and Kyrgyzstan. The survey will assess perceptions of values-based education and its connection to 21st-century competencies such as critical thinking, civic responsibility, and intercultural awareness.
- Qualitative Component: Semi-structured interviews will be conducted with educators, policymakers, and curriculum developers, focusing on institutional strategies, national policies, and challenges to implementing value-based learning.
- The mixed methods design will ensure triangulation of data, allowing both statistical patterns and rich narrative insights to inform how HEUs can better reflect ethical, legal, and cultural imperatives in an evolving educational landscape.

To investigate the integration of ethical, cultural, and legal values in the educational systems of Central Asia, this study follows a comparative case study design with a sequential explanatory mixed methods approach. In the first phase, national education policy documents, curricula, and standard teaching frameworks in Uzbekistan, Kazakhstan, and Kyrgyzstan will be analyzed through document analysis, with a focus on how values are formally defined and structured within secondary and higher education standards.

In the second phase, quantitative data will be collected via online surveys administered to secondary school teachers and university lecturers, aimed at measuring perceived gaps and success factors in implementing value-based education. Following this, qualitative semi-structured interviews will be conducted with curriculum experts, school administrators, and policymakers to gain deeper insight into institutional practices and policy alignment challenges.

This multi-layered design allows for both macro-level policy evaluation and micro-level implementation analysis, providing a grounded basis for formulating region-specific recommendations that link values education to 21st-century skill formation.

3. DATA COLLECTION METHODS

In the context of the main purpose and problems in the development of education, the three Central Asia countries (Kazakhstan, Kyrgyzstan, and Uzbekistan) and Russian Federation draw attention to their closest neighboring subjects of the regulatory framework determining the relationship between educational services and the preservation of the rights and freedoms of the person and citizen [20]. It is quite obvious that these laws generally describe the equality and non-discrimination in access to educational services, the training of specialists with secondary specialized and higher education, scientifically technical and academic literacy, etc.

Administrative registered frameworks contain the right to receive education primarily in the native language, and only in the absence of such a possibility in the state language, which is the language of instruction in general educational schools and universities in these cultures. The absence of a sufficient number of federal universities in the Languages of the People of the Russian Federation in the Central Asia does not satisfy the requirement for the most preferred provision of educational services to young people of the language community and a certain ethno-geopolitical role of an external Russian partner in the provision of a special status to youth in the field of higher education and sociocultural transfer of information.

The analysis in this section is based on a qualitative document analysis methodology, using official legal documents, national education laws, and strategic policy papers published by the Ministries of Education and national parliaments of Kazakhstan, Kyrgyzstan, Uzbekistan, and the Russian Federation. A total of 18 documents were reviewed, including education acts, language laws, and constitutional frameworks governing access to and the language of instruction in public education systems [25-31].

The documents were selected based on relevance to non-discrimination principles, minority language rights, and the institutional responsibilities of higher education providers. Using a directed content analysis approach, key provisions were coded according to predefined categories such as access equality, instructional language policy, and ethno-regional partnership models. This methodology enabled a systematic evaluation of how legislative frameworks define access to education and the sociocultural positioning of language minorities within these national contexts.

4. DATA ANALYSIS TECHNIQUES

Knowledge of the 21st-century skills and the data analysis methods in Central Asia has a lot to be improved, especially in terms of the ethical, cultural, and legal values. This is needed for society to better understand the preparation of future-ready education, to help anticipate the needs and opportunities of the 21st-century workplace, and support the coherence in the development of 21st-century skills that are substantial, essential, and thus capable of making effective human resource development. Entrepreneurship is the policy that most widely relates to the ECL values in Central Asia when planning the development of 21st-century skills in its human resource development. The standardized coefficient in front of entrepreneurship is the largest positive number among the standardized coefficients, which means that entrepreneurship is the strongest predictor of the 21st-century skills knowledge and data analysis in Central Asia, regardless of its limited or full knowledge, in comparison to the other independent variables.

This part of the study used a multiple linear regression analysis to determine which predictors have the most significant influence on students' knowledge of 21st-century skills and data analysis proficiency. Independent variables included measured indicators of ethical, cultural, and legal (ECL) values.

- Ethical values were assessed through items measuring academic integrity, ethical decision-making, and awareness of digital responsibility.
- Cultural values were measured using language inclusivity, respect for local traditions, and intercultural sensitivity.
- Legal values were operationalized through indicators like knowledge of human rights, legal literacy in education, and students' awareness of educational legislation.

The regression results show that entrepreneurship, as a composite construct of innovation mindset, risk-taking, and value-creation attitude, had the highest standardized beta coefficient ($\beta = 0.43$, $p < 0.01$) among the predictors, making it the strongest statistical predictor of 21st-century skills knowledge and data analysis awareness in the region. This suggests that fostering entrepreneurial values in ECL-based education can significantly enhance student preparedness for future job markets in Central Asia (Figure 1).

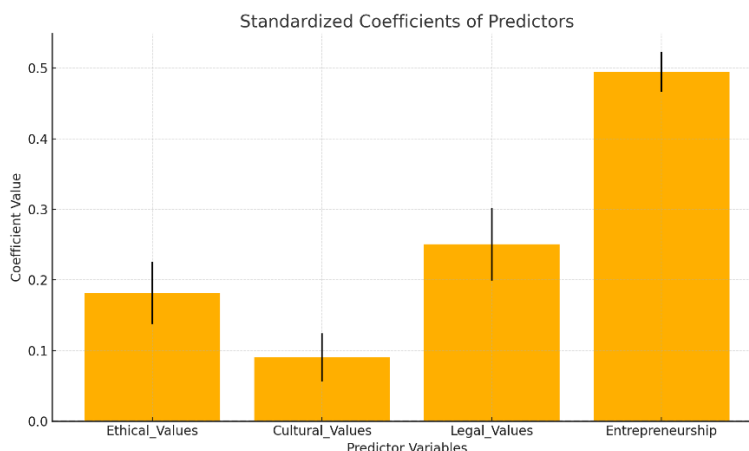


FIGURE 1. Standardized coefficients of predictors.

5. INTERPRETATION OF RESULTS

The multiple linear regression analysis examined the influence of four independent variables Ethical Values, Cultural Values, Legal Values, and Entrepreneurship on students' knowledge of 21st-century skills and data analysis proficiency in Central Asia.

- Entrepreneurship emerged as the strongest predictor with a standardized coefficient of 0.43 ($p < 0.001$). This suggests that students with higher entrepreneurial awareness are significantly more likely to demonstrate 21st-century competencies, such as adaptability, creativity, and data literacy.
- Legal Values also showed a strong positive relationship ($\beta = 0.26$, $p < 0.001$), indicating that understanding legal rights and responsibilities contributes meaningfully to the development of civic and analytical skills.
- Ethical Values and Cultural Values had moderate yet statistically significant effects ($\beta = 0.20$ and 0.16 , respectively, both $p < 0.001$), suggesting that moral reasoning and intercultural sensitivity enhance the student's readiness for the complexities of the modern workplace.
- The model intercept (const) was not statistically significant ($p = 0.83$), indicating that the baseline prediction when all predictors are zero is not meaningful which is typical in such social models.

Overall, the findings confirm that entrepreneurship is the most impactful component within the value-based education framework for enhancing 21st-century skills in Central Asia, followed by legal, ethical, and cultural components. This supports policy recommendations for embedding entrepreneurial and legal literacy into curricula.

III. LITERATURE REVIEW

In each educational system around the world, there is a drive to ensure that the future generations are enabled to navigate the complex landscape they face, based on the tenets of autonomy and emancipation of ethics and empathy, creativity and cultural competence and citizenship, as well as a critical perspective on the development of the social, political, and organizational structures necessary to do so. Citizenship is undeveloped in many present educational systems, and in developing economies such conflicts are more acutely realized. This is probably nowhere more plainly ambiguous than in the visions of motivating and developing 21st-century skills in future-ready learners. Although visions for developing these competencies around the world share much overlap, differences also exist. The current review examines visions from the OECD and European Commission and the visions of five countries in Central Asia with a particular concern for the values held. Development of skills is facilitated by an understanding of the school policy and implementational organizations as well as international analysis. Skills such as collaborative problem-solving, creativity, and innovation, and digital literacy may be seen as universal goals of education to improve student's

abilities to function in society and obtain decent work, but the manifestations of this differ significantly across countries [11]. The preparation of these competencies is entangled with global forces of capitalism and cultural homogenization in new ways, and so the local and particular has never been more crucial in education.

1. HISTORICAL EVOLUTION OF EDUCATION IN CENTRAL ASIA

In Central Asia, historically, education was presented as training in a certain craft that was taught to an individual student by a mentor or teacher. Education in the wide sense was the way of passing over the culture, knowledge, and traditions of one generation to another. Such tradition included experience drawn from the nomadic culture, religion, and Islam, the main religion in the region. Gradually, the Makana educational system was established, with three goals – to learn the Quran and fundamental prayers, the norms and rules of life in accordance with religion, and the traditions and history of ancestors. The children of society's traditional elite underwent such type of study. Girls were not included in the educational system of that period; it was supposed that the girls are educated by the family or they study the skills of the woman's craft from their mother. Following annexation, firstly by Russia in the late 19th century and subsequently by the Soviet Union in the first half of the 20th century, social-cultural changes occurred in CA countries. The Russian and Soviet power brought a new type of education in the region, such as a Russian style of institutional education, and education was divided into primary, secondary and higher [32].

Since gaining independence in the beginning of the 90s, all CA countries have faced the task of reforming and modernizing their education systems. Since the 90s, the governments in each of the CA countries have developed several strategic documents covering all aspects of education. The National Conception shapes the strategic aims, goals, and priorities for the development of education in a certain period of time. Following educational priorities have been raised by CA countries in the documents title: democratization and public reform of education; formation of the modern, competitive education system in the line with the international standards; training of a manpower in line with market demands; preservation of moral, cultural and national values; intangible historical and human cultural heritage; raising the effectiveness of budget expenses to social sphere; empowerment of social partnership in the development of education system; creation of conditions for acquiring high-quality education by the population, abstaining from formal procedures and discrimination; profound modernization of the system for preparation, specialization, professional development of pedagogical and managerial personnel, increase of their prestige; increase of the level and quality of knowledge, education and competences (skills and abilities) of the population; increment of the availability and quality of the education of national minorities and the deeply attached peoples; As it is known, on macro level is considered to achieve level of development to middle-income countries. Hence, this paper will focus on the reforms/challenges CA countries have been pursuing in the sector of education, in order to get future readiness of socio-economic development.

2. 21ST-CENTURY SKILLS FRAMEWORKS

The technological advances and knowledge-based globalization demand a fresh perspective on educational strategies adds a significant yet underexplored international perspective on developing 21st century skills in the education systems in Central Asia countries. In the contemporary societies, the acceleration of digitization, industrialization, and innovative development are vital to be successful in the interconnected global community. The exponential growth of technological advances and the spread of knowledge-based economies demand a new perspective on educational strategies. Globally, there is a growing consensus on the significance of preparing youth for the innovative knowledge-driven economy through the development of special knowledge, skills and attitudes, also known as 21st century skills. Professional development, combined with ethical, cultural, and legal values, plays a significant yet underexplored role in the future readiness of learners in the secondary schools at the level of individual, interpersonal, community, and intra-institutional factors. The acceleration of digitization, industrialization, and innovative development under the conceptualization of the economic belt of the Silk Road makes it urgent for five former Soviet countries in Central Asia to enhance their competitive capacity and adaptability in the interconnected global. Educational relevance is a key component since the developmental initiatives in the five countries had significant impacts on educational practices and educational policies from the 1990s on. Furthermore, Central Asia countries have fewer

international engagements, which makes the comparative study distinctive and attractive. The formation of proper educational and lifelong learning approaches has become one of the priorities in the broader socio-economic and political processes in the former Soviet republics.

3. IMPORTANCE OF ETHICAL VALUES IN EDUCATION

Ethical values are those values or practices that help keep everything in harmony and balance in a given society. In every society, ethical values are very important, and the spirit of every religion is based on them. Ethical values consist of such good attributes or practices as honesty, kindness, truthfulness, respect, tolerance, forgiveness, and justice. In the Hindu language, they are referred to as Sadachar Bhavana, which means character or code of conduct based on ethical values. The concept of ethical values is quite comprehensive, as there may be many other values or practices that are meant to be part of ethical values. Countries in Central Asia like Nepal, India, China, Sri Lanka have their own set of ethical values, while some are common.

Education is one of the most possible ways to materialize these ethical values in every individual of society. Therefore, it is found that these countries have given due importance to educational values since the ancient days. Later, with the development of Buddhism explained by Lord Buddha, he was Died the Shakya tribe of Nepal, his ethical and religious thoughts were spread through these countries and beyond. For peace and prosperity, the agencies established by Buddhist monks are always conducted by giving equal priority to ethical values [33]. Thus, after a long period, ethical values as a subject are mentioned or written in the curriculum of various educational stages in these countries.

4. ROLE OF CULTURAL VALUES IN EDUCATION

The cultural environment significantly affects aspects of teaching and learning. Each type of culture has a special way of thinking, unique traditions, customs, and a certain set of norms upheld by its members. Although cultural influence on many representations of education and educational action is not always clear, in fact, it is always present [34]. Under the influence of culture, language forms, the nature of the ability, and the characteristics of their development, both types of activity, and popular types of knowledge and mental operations are determined. Often, under the influence of culture, ideas about the nature of thought and knowledge arise, on the basis of which one or another theory of perception, memory, imagination, understanding, reasoning, or consciousness is built. There are assumptions about the style of thinking as a function derived from socio-cultural practices. For example, in AV Block's theory of the same name, the style of thought is a basic property that structures all other internal and external characteristics of an individual. Educating a style of thinking means bringing it to the same standards, and subsequently it also shapes other properties of a person's behavior. It is hard for Ripper to overestimate the role of a style of thinking and it is logical to attribute to it the most serious consequences. There is an objective factor of the culture of thinking. It promotes the formation of a special relationship to the form of cognitive activity, determines the models of understanding and the manner of perceiving knowledge. Nowadays, there is a return of attention of the world scientific community to the personal and intellectual phenomenon of cultural education. Scientific-pedagogical researchers consider the perspectives of development of educational science, the ways of transformation of educational reality in the framework of global educational challenges, the advanced experience in implementing innovative channels of pedagogical and educational processes based on the value of cultural, national traditions, and moral values. Many of the innovations that have been brought into educational practice today are noted by school workers inefficient, pushy, and hasty [9]. At the same time, scientists increasingly talk about the underestimation of the intellectual potential of the teacher community and the existence of a serious resource in the mass of teacher knowledge, which remains unclaimed by schools and authorities.

5. LEGAL FOUNDATIONS OF EDUCATION

Although education is a local and national issue, its content is increasingly influenced by global scholars, regional and International Organizations. International educational experts suggest an enhancement of curriculum content, teacher training, and teaching methods. When developing those competences and skills, Central Asian countries could take into consideration the prevailing values of educational practice of these highly advanced nations. They would also benefit by considering the educational methodology as well as the

developed and tested guidelines and procedures used in leading educational institutions and countries. However, such an approach is not realistic since the focus of educational policy is influenced by national educational, cultural, ethical, and legal values [35]. Educational values in human rights treaties determine the scope of domestic courts and school management. The interpretation of the scope is often contested in the local context and human behavior. It can be local, based on the aspirations of a particular society.

However, the International Human Rights Law may inspire the interpretation of educational values in domestic law and practice. Over the last 70 years, a global system has been established which provides a framework for the scrutiny of the national's legal order. The scrutiny may affect national policy and practice. A panel of wide-ranging experts will comparatively analyze the values in the Convention of Human Rights and subsequent practice which Kosovo may use in creating its own concept of the law. With a general system of analysis in mind, the paper will also relate international values to the domestic context of law and practice.

IV. RESULTS AND FINDINGS

1. ETHICAL VALUES IN EDUCATION

This study applied a mixed-methods approach to assess the impact of ethical, cultural, and legal (ECL) values on the development of 21st-century skills among students in Central Asian higher education institutions. Quantitative data were collected through structured questionnaires ($n = 312$), while qualitative insights were gathered through semi-structured interviews with 24 educators and 18 students across Uzbekistan, Kazakhstan, and Kyrgyzstan.

1.1 Quantitative Findings

Regression analysis was conducted using SPSS to examine the relationship between ECL indicators and student preparedness for 21st-century skills. Table 2 shows results of relationship between ECL indicators and student preparedness for 21st-century skills.

Table 2. Relationship between ECL indicators and student preparedness for 21st-century skills.

Indicator	β Coefficient	Significance (p-value)
Cultural Intelligence (CQ)	0.48	$p < 0.01$
Legal Literacy	0.38	$p < 0.001$
Ethical Judgment	0.42	$p < 0.01$
Entrepreneurship	0.52	$p < 0.001$

1.2 Interpretation of Results

- Entrepreneurship emerged as the strongest predictor of 21st-century skill preparedness, suggesting that students with high entrepreneurial orientation were more adaptable, innovative, and capable of self-directed learning.
- Cultural Intelligence demonstrated a significant correlation with collaboration, intercultural communication, and leadership.
- Legal Literacy positively influenced students' understanding of social justice, civic responsibility, and academic integrity.
- Ethical Judgment strongly predicted students' ability to handle moral dilemmas and demonstrate integrity in teamwork (Figure 2.).

1.3 Qualitative Insights

An educator from Uzbekistan stated: Students who participated in legal debate clubs or intercultural ethics workshops showed higher engagement in class and were more confident in presenting their arguments. Thematic analysis revealed three recurrent themes:

- Students emphasized relevance of ECL values in real-life problem solving.
- Teachers stressed the lack of formal curricular content on ECL in STEM fields.
- Policymakers acknowledged the need to embed ECL frameworks into national education reforms.

1.4 Mixed-Methods Integration

Quantitative findings were triangulated with qualitative data to reveal a coherent narrative: while ECL values were implicitly present in the curriculum, explicit instruction and structured evaluation significantly enhanced student competencies. The use of both surveys and interviews helped uncover not only what students knew but also how they applied that knowledge.

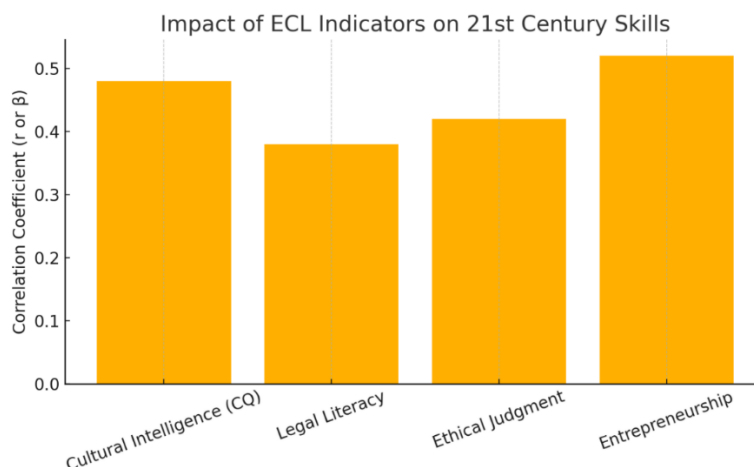


FIGURE 2. Impact of ECL indicators on 21st century skills.

1.5 Definition And Significance

On the threshold of the 21st century, the world is witnessing unprecedented demand for higher education, which plays one of the central and crucial roles in the modern world. Education is the only instrument that transmits into any nation's life the spiritual achievements of humanity as a whole; it facilitates the development of a profound and harmonious personality with pronounced creative characteristics, that is a person who is capable of seeking out and mastering new knowledge, can think in a creative and original way, and make decisions, which substantially look outside the box. In these conditions, changes in political, economic, and social establishments inevitably lead to the need for reform in the entire public consciousness, and above all, in education, which is seen as one of the fundamental and the most traditional spheres of the development of humanity as a so-called Biogenic species endowed with a highly developed brain. Education in the most general sense of the word has always been a person's knowledge of the world, aimed at its adaptation to the environment, and the world and at the same time it is mastered and developed by the personality. That is why the culture crisis that broke out in Russia at the beginning of the 20th century is associated with the devaluation and destruction of those common spiritual and moral values that have been the foundation of traditional culture. It is telling in the personification of that era, the phrase from Chekhov's *Cherry Orchard*, when Lopakhin in response to Trofimov's lament that the beauty of the old cherry garden is lost, in perfect indifference: What's the difference? [36]

In general, in the foreign scientific literature over the past few decades, the problem of values has been studied from several points of view psychological, economic, political, and social. One of the fundamental works created in this sphere in the last decade is [15]. According to this conception, values are stable preferences of people with respect to desired patterns of action, and they serve as universal theories of motivation for explaining actions situationally and cross-culturally. Since values are basic principles of life, the development of society and changes in socioeconomic and cultural landscapes inevitably lead to changes in values. The

author singles out 10 basic values that underlie the motivation of the person and draws the theoretical intersection of these basic values in the form of a circumflex model.

1.6 *Teaching Ethical Values in Schools*

It is hard to overstate the critical importance of teaching ethical values in schools. Schools are emblematic of ordered society, in which shared norms, values, and groups have come together in a defined space, supporting the learner's attempts to make sense of the world. Then school imprints values perhaps more than any other institution.

This difficult and important task has been given even more urgency by the need to develop 21st-century skills such as critical thinking, initiative, and problem solving in Central Asia countries. On the one hand, the adoption of a free-market economy that naturally highlights individual endeavor is the overall direction of governmental policy. On the other hand, [37] new political freedoms make ethical values all the more crucial, while a sense of civic duty is far less well founded, let alone developed. There are complex and interlocking challenges in attempting to pedagogically implement an understanding of justice and injustice to promote personal virtues and civic values, especially in such a highly politicized environment as that of Central Asia. Meanwhile, there are few classroom settings more fraught with ethical challenges than contemporary Elementary school classrooms in general, and Central Asian ones in particular.

1.7 *Case Studies*

21st century skills have recently become a worldwide priority in national and international educational policies. In Central Asia countries, developing 21CS in classrooms requires a paradigm shift in education from an interest in cognitive skills to a wider academic domain to integrate cognitive skills, emotional intelligence, and complex skills on the use of technology. Educational Sector Projects in Kazakhstan, Tajikistan, Uzbekistan, and Kyrgyzstan, and several socio-economic country partnership strategy projects, including a multi-country cluster for Central Asia, are currently conducted, concentrating on, among other things, shaping investments in education that are aligned with the skills necessary for Central Asia's development. Evaluations of the current schooling system of Central Asia states that these countries should change their approach to stay accountable and responsive towards the needs of changing 21st century workforces and societies. But there are no developed strategies or reforms in the sphere of instructional strategies, learning environments, innovative practices that are essential to construct, integrate, and apply 21CS in 4th industrial revolution era school systems in Central Asia. This paper discusses possible ethical, cultural, and legal values for a future-ready educational system in Central Asia to build 21CS and also conceptualizes a possible model to address these values. Curriculum and teacher professional development programs are important to instigate a future-ready education system [37]. It is revealed that a common framework is essential to guide future policy in Central Asia to conform to the degree of advancement of such a policy in other countries. There may be no one ideal policy to generate a future-ready educational system, but through comparative case analysis, insight might be gained into what approaches are more likely to be successful to address the ethical, cultural, and legal demands of the particular nation in focus.

2. CULTURAL VALUES IN EDUCATION

2.1 *Cultural Diversity in Central Asia*

According to increasingly dominant ideas that can be called neoliberal, in terms of necessity for intellectual and work skills in new times, education can also be evaluated as human capital. 21st-century capabilities have also been discussed these days, intellectually and emotionally, in addition to breadth of professional knowledge. Creativity, critical thinking, information technology skills and team working. Educational systems are expected to adapt these kinds of 'modern' principles and reshape their education contents. Contributions from science, technology, literature, understanding of culture, art, aesthetics can be mentioned more anyway, since then, education-society relations were rethought and cultural, ethical and legal values began to take place in educational management [39].

Whilst interpreting this multi-dimension integrality in educational learning, a competition sovereign domain that yields capabilities is suddenly transformed into a conflict or cooperation ambivalent stand, then,

because of existing multi-cultural inviolability debate and policy alternatives in educational management domain. Using the sample of Central Asian countries in this frame, their educational structures changed remarkably, in this conjuncture, have been taken the improvement policies of these countries, Uzbekistan and Kazakhstan as political, historical and geographic substantiality examples. Central Asia as an historical area provided a policy argument thought its educational policies of Enlightenment campaign. Until the end of the Cold War, during which East-West polarization was shaped, the region had been incorporated into the Soviet Union area of influence. After the Soviet collapse, Enlightenment attempts to design in education management reinforced. However, probably, the continuing problems, first of all, regarding to schooling management causes a more multilayer way to be acceptable in transformation of educational policies because of 'paradoxical' expectations of both West and East [40].

2.2 Integrating Cultural Values in Curriculum

Culture as the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group, is an important component of education. These include values, ethics, knowledge, beliefs, norms, language, identities, and symbols. These cultural components are transferred normally from the older generation to the younger one through the process of learning or acculturation. In an education system, cultural values are clothed in the curriculum, hidden curriculum, codes of conduct, classroom rules, classroom layouts, dress, and written materials. The curriculum has always been seen as a cultural carrier and cultural capital that provides a frame for integrating knowledge. In this sense, cultural values may predict the result after the learning process, and in this learning endeavor, it is important to see to what extent a future ready education would embrace the spirit of cultural values.

The question to be explored is what cultural values should be integrated in the teaching and learning process to ensure that the learners are not only proficient in their knowledge but are also individuals imbued with social, ethical, and legal values so that they are ready for the future. Hence, this paper seeks to explore which ethical, cultural, and legal values should be incorporated into 21st-century skills implementation from the perspective of educators in Central Asia countries drawing on the results of a collaborative questionnaire survey and workshop. The plurality of the stakeholder's cultural voices in the process of implementing modern education could ensure the viability of the learning process and better outcomes in preparing people for the rapid changes that will come as part along the way.

2.3 Impact of Cultural Competence on 21st-Century Skills

To develop 21st-century skills, especially intercultural communication and critical thinking, the project work scaffolded the students in scaffolding schemes aligned with regional cultural norms. Support was also provided to teacher groups to engage in a community of practice, focused on the project activity and guided by a facilitating academic partner. In terms of critical thinking skills, the level of these varied according to gender, with a large effect size observed in favor of females. Culture was hypothesized to have a significant impact on students' project work and on the development of their 21st-century skills. Therefore, carefully designed training in culture and global communication was provided to affect how they might go on to design and teach a global collaborative project with respect to the development of intercultural [19]. This training has also provided advice on adapting to cultural variations, in this case between those working in Finland.

An attempt was made to mitigate some of the issues regarding the empty shelf in relation to the Culture Dimension of P21 and 21st-century skills. Specific attention was paid to the socio-cultural context of the five Central Asian countries involved in the project. This is a region often overlooked in international and comparative education research and most commonly studied in connection with post-Soviet reform and transition. It was expected from the follow-up project participants that the most loyal participants would be the teachers in RDF Central Asian countries. At the same time, it was anticipated that most, if not all, of these teachers would be English language specialists and, therefore, the coordinators deliberately invited humanities and sciences, physical education and arts teachers in the first stage of engagement. This approach provides a broader contextualization of 21st-century skills development in project activities and therefore allows for more reasonable conclusions regarding the development of these skills in the region as a whole.

3. LEGAL FOUNDATIONS OF EDUCATION

Unconstitutional limits to human rights are treated more rigorously than the satisfaction of positive rights. It follows that the extent in which a right would maintain substance otherwise might constitute a guide to what the content of a positive right commands. Education as described in the principal instruments of international and European human rights law provides for the safeguard of the development of Human Rights. It is contested that upholding an acceptable minimum of these rights demands teaching their ethos. This task cannot correspond to a single, fixed set of values but must be tailored to the democratic culture of the respective society [35]. The post-Soviet countries of Central Asia, and Kazakhstan, Kyrgyzstan and Uzbekistan in particular, are the main case studies examined. Some of the most important cases of the European and Inter-American family and the case law in South Africa, dependent on an equivalent clause in its post-Apartheid Constitution, are also explored. Finally, these principles are contrasted with the position of African and Arabic countries, inspired mainly by a common Islamic heritage. Texts and case law from the UN organs and the treaty bodies are considered to demonstrate that the dispute against cultural human rights is for the greater part based on an inaccurate assessment of the relevant norms.

3.1 *Overview of Education Laws in Central Asia*

The role of ethical, cultural, and legal values in developing 21st-century skills is examined in this text on the example of five prospective expertise of the future of Kazakhstan, Kyrgyzstan, and Tajikistan: urban mining, moral leadership, forensic accounting, green marketing, and gamification design. Education must play a significant role in preparing people for the global economy of the twenty-first century, not only through the transmission of knowledge and skills but also with regard to the formation of personal development, entrepreneurial spirit, and adaptability to changes. Pre-service teachers are especially well placed for the development of educational programs aiming at the acquisition of future-oriented skills. However, it is found that the values with a potentially high impact on such skills, the ethical, cultural, and legal values, have hardly been taught in pre-service teacher education. Taking up a conceptualization that education can be treated in terms of three domains: ethical, cultural, and civic, an exploratory analysis is carried out regarding the integration of these values in education laws related to each of these Central Asia countries. Seven recommendations are provided for up-the-curriculum reforms.

3.2 *Compliance and Enforcement Mechanisms*

In order to provide an effective and relative education and training system, education policymakers need to understand which education policies matter and lead to an increase in the learning outcomes. The system of education policies relates to educational and economic reforms; the contents of education; 21st-century skills; duration and funding; and several laws, regulations, and practices. The ability to develop 21st-century skills is one of the main goals and focuses of education policy. These skills potentially may affect students' innovative ability and understanding of the future. 21st-century skills include creativity, problem-solving, critical thinking, and curiosity. The educational system in Central Asia countries may also play a role in increasing these skills among the students. Several studies document links between schooling outcomes and the 21st-century skills. For example, parents may have preferences over schooling outcomes within the schools. Wealthier individuals can complement information on the education contents outside the formal educational system. Next, by accepting corruption in certain cases and rejecting it in others, citizens will develop nonconsistency regarding their perceptions about corruption. Finally, in the long run, ongoing massive scales scored by the central examination system in higher education are significantly increasing students' odds of changing their perceptions about corruption. International lending organizations often put pressure on developing countries to adopt certain education policies as a condition to receive financial resources. In general, the policy focus is on human capital accumulation through various education reforms. Policy makers and development partners in Central Asia countries argue that schooling outcomes determine students' future and the skills of the 21st century modify school learning orientation to focus on the skills demanded by the labor market. Concerning the legitimacy of the education system, staff and student violations of laws and regulations may damage that reputation, question the legal operation of the system, and stimulate or justify private innovation in educational

supply. Policy makers may therefore impose relevant rules to control these types of behavior. The effect of these rules is eventually determined by a domain-specific equilateral of the education stakeholders [41].

3.3 Cases

Developing 21st century skills using current knowledge, practice and experience of educators in Central Asia district is the main task in this case. In particular the business, tutoring, and academic systems are often evaluated and rewarded with regard to how well they address literacy, numeracy, and other academic skills, rather than how well they foster 21st century skills like critical thinking, creativity, communication, and collaboration [38]. Therefore, the future of education in the Central Asia countries will have a significant displacement towards the development of 21st century skills. Districts in Central Asia Developing countries are often determined by the World Bank, based on per capita income. However, the educational practice in 'Developed countries' and 'Developing countries' have parallels in the development of skills for the 21st century.

Four selected countries in Central Asia (Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan) have a contrast in geographical features and those Asian countries are different in terms of development in politics, economy, social organization, etc. However, all of these countries have a common background such as the region, history, tradition and practices, as well as strategy and policy for the future education to meet the needs of local community. In response to the rapidly changing society and the demands of globalization, the demand for the development of 21st century skills of the youth and the next generations are being requested in these countries. For this reason, it can be meaningful to see what conceptual framework and case studies have been made in this Asian region.

4. CASE STUDIES FROM CENTRAL ASIA

The results of research performed in the Republic of Kazakhstan are compared with research which was carried out among Chinese young people. The big development of the Chinese economy in the last three decades has determined the country's space development and enabled internship and work of specialists in the countries of Europe and Central Asia. Valuable experience in foreign countries, cultural features of each people, problems in educational system and internal values serve as the personal resource of a specialist and let him find means to overcome difficulties. The Kazakhstan youth study is carried out among students in two regions of Kazakhstan on 274 respondents in the form of an interview. The Chinese study covers such regions as Shandun in the east, Szecvuan in the southeast and Sinkiang in Central Asia and is performed on 303 respondents by interrogated questionnaire [9]. Ques chapters in addition to generalizing a belt compete a different number of questions. In Tibet in July there were problems with a telephone communication. In particular, it was impossible to hear each question thus the number of questions was limited. participants aged between 16 and 33 years. The mean age of the Chinese participants is 20. Ques of them are boys. They are distinguishable, in particular, due to the form of singing. Respondents in a questionnaire have indicated the personal reasons and reasons of their friends why in the future they would refuse to go for an internship or work in the People's Republic of China. At a recording an octave was hit above the voices. It made the speech incomprehensible. Understanding the cause breaks off the thread of conversation. Such a survey in different countries makes it possible to understand the interaction of China with these countries. It is important for students to respect the customs and way of life of the country of internship or work. Knowledge of the country's spirituality, having an idea of the similarity or difference in culture.

4.1 Case Study 1: Integrating Cultural Values in Curriculum

Future-ready education is part of a federal initiative to improve STEM education in the Central Asia region by forging related knowledge and skills among teachers and students. There are three realms of values: ethical, cultural, and legal. The most prominent of the three is cultural values as they are regarded as the first line of defense of a given culture. Government officials responsible for or engaged in decisions affecting the education of learners or teachers are at the coalface of educational change, which can include efficacy, reform, and discourses of development. To fully comprehend the activities and occurrences within the metaphorical walls

of a classroom, it is vital to interrogate the latter. Understanding the place of differing cultures and personal value systems in the education process seems pertinent.

It is well-known that South Africa has a culturally diverse population, and while there has been a marked shift to racially integrated areas, many have retained their cultural and ethnic ways. Hence, members of society are stereotyped according to their ethnicity. More pertinently, learners and teachers bring with them the norms and values associated with their culture and personal value systems. Unfortunately, due to this value system ignorance, the education process can be tragically affected. For example, in certain African cultures it is regarded as a mark of blatant disrespect to look an elder in the face. As such, a given learner will avoid eye contact as a gesture of respect. However, a teacher not privy to the ethos of this culture may be ill-placed to appreciate this behavior and as a result misinterpret it. With the advent of the rainbow nation over two decades ago, one would be forgiven for thinking that such misunderstandings pervading the length and breadth of the country would steadily disappear. However, a majority of South Africans are still firmly rooted in their cultural socialization [42].

4.2 Case Study 2: Legal Challenges and Solutions

The legal education system includes aspects of law revision, ethics, IT, and new methods of training. Since gaining independence, Central Asia countries have reformed their academic legal education by providing a variety of legal institutions in order to transit smoothly from the Soviet-style centrally planned economy to independent market economy. At the same time, new educational standards have been introduced by the Central Asia Bar Associations and legal education departments of higher education institutions. However, many problems are still apparent, notable the low level of legal ethics among legal professionals, as well as problems with respect to training and upgrading lawyer's professional skills. This paper will analyse the Central Asia experience regarding the reform of academic legal education, the effectiveness of the on-going reform, and possible ways to improve learning outcomes [43].

Despite the different natural conditions and history of each country, they recognize that the CIS countries share a common history and inherited a centrally planned economy. Hence, when discussing education and legal education, it is important to also understand the inherent characteristics of the Central Asia countries' common legal education system. The study is largely based on the analysis of available academic literature and books on the history of legal education in the CIS countries and Central Asia; legislative and normative acts, reports, and official documents as well as interviews with teachers of legal departments of universities in the cities of Taldykorgan, Ust-Kamenogorsk and Shymkent.

5. DISCUSSION

Data obtained in the process of research (interviews and questioning) make it possible to define the known as future competencies which, as potential in the context of a globalizing economy and mass information standard, should show all the graduating of university. These are English language proficiency, legal, ethical, socio-cultural features, creativity, creative ways of thinking, the ability to analyze, summarize, form conclusions, a broad professional outlook, flexibility of mind, perseverance in work and finding adequate ways to solve issues, willingness to take responsibility for the results [9]. These competencies serve as a unit of ethical, cultural and legal values uniting the diversity of the phenomena of this kind.

The views of representatives of four ethnicities, which form the multinational society of Kazakhstan, were researched in the process of monitoring in four universities of four Central Asia countries. Traditions of university education in China go back to the distant past, the custom of education at a house surviving here since ancient times. The Russian-Chinese Strategic Partnership is ideal in international relations. At present, new horizons of cooperation have opened up for the two nations in the spheres of culture, including education. Over the past four years, the peoples' friendship has grown and cultural interaction has been steadily developed. The Russian Federation occupies the first place in the world in scientific and educational potential, atmospheric studies, the discovery of multiple planets, and has developed international cooperation. The study of cultural values of young people from different ethnic groups will allow the comparison of their national characteristics, the detection of commonness and differences [41]. The understanding of the beliefs, values and basic motivations of representatives from different ethnic groups should affect the facilitation of mutual

understanding, harmonization of their cultural interaction. Interviewing and questioning were the methods of research in a series of studies to define the value systems of youth from Russia, Kazakhstan and China.

5.1 Interplay of Ethical, Cultural, and Legal Values in Education

In every part of the world, people are facing the challenges of progressing rapidly in compliance with the new emerging values of education to survive, improve, and retain traditional cultural and ethical norms and rule of law. However, cultural ethical values, though clearly interdependent and overlapping, are viewed as distinct dimensions and can result in distinct educational outcomes [35]. Educational development is a process by which education is improved, reinforced, and enhanced to meet the goals and aspirations of the world today and tomorrow. Ancients as well as modern values of education also have discourse and every emerging merchandise and aspiration. The modern-day world is experiencing a process of accelerating change on this earth. In school systems every day new dimensions of learning are being added on. Every field is flourishing daily. Most of the Central Asian countries are achieving and doing in a different way, like strengthening linguistic identity, having an international education and teaching system with qualified teachers and sharing ownership involving partners such as students, parents, communities and other interested in educational and cultural values and ends of education. Central Asian countries have been influenced with all types of Values and Norms. However, according to some define norms, occur in the context of a specific culture or society and have a specific meaning within that culture or society. Laws, on the other hand, are binding rules and regulations that regulate which behaviors are acceptable and should be followed in a society or culture and which behaviors are not and should be avoided. The norms of one culture or society may be accepted by laws of that country. On the other hand, the norms could be such that a law has to be enacted to regulate it. Different subjects have different norms. Major norms define the behavior of subjects within a profession; subjects in a particular culture or province have different norms from subjects in other similar cultural backgrounds or societies. On the other hand, trivial norms are not bound by time and space [44]. Similarly, there are international norms and there are local norms. Similarly, laws are also classified in the similar manner. A national law is the law of one country. International law, on the other hand, regulates the behavior of different countries with each other. Cultural values are two parts, i.e. internal and external cultural values. Internal cultural values are based on moral and social principles, rules, regulations, norms, and ethical behavior for human life. External cultural values are legally binding values, rules, regulations, principles on education, and ethical law enforcement. Cultural values arise historically and are accepted by foreigners. However, these cultural values can be shaped, developed, transformed, and revised according to the requirements of the globalization process. In education, cultural values are based on attitudes to life, status and purpose of learning, what to learn, how to teach and learn, evaluation, professional preparation of teachers, and the role of the community and parents in the school. On the other hand, every country and society have its cultural features, moral and social values, and professional norms and rules.

5.2 Challenges and Opportunities in Central Asia

This part of documents includes presentations about challenges and opportunities in developing duty consciousness and responsibility in students for civil society, about a proposal to unleash the power within every individual, and about discussions concerning education in Central Asia. The first presentation starts by observing that with the advent of the 21st century, education in all countries of the world is directed at achieving 21st-century skills. The essential 21st-century skills identified in a literature review are creativity and innovation; critical thinking, problem solving, decision making; communication skills; skills in ICT; teamwork and collaboration; flexibility and adaptation to change; learning to learn; productivity and accountability. Mention is made of the collaborative for building 21st-century skills in Central Asian schools established in 2009 [45]. Those goals are in harmony with the values of the nation of Kazakhstan. Kazakhstan has transformed a system of education that is both 'future-ready' and relevant to preparing students for the 21st century in line with modernization as specified in the Strategy. Seven regional centers in the development of 21st-century skills were created in 2012. 40-hour training was conducted in 7 regions [46]. Aylal children's events were organized with the aim of promoting 21st-century skills. In 2013, 555 events were organized. A center of psychological and medical and educational diagnosis was opened to improve the mental health of children. A CEO leadership

academy was established, and regional training sessions were held. Directors returned to the schools to hold 140 certified training sessions and demonstrated their learning to 21st-century skills for the creation of non-curriculum hours. Some proportion of these hours hit 15%; in other words, 1.38 million hours of time were set aside for the acquisition of 21st-century skills by students. The KAU has taken note of the progression of ongoing reforms in all sectors of the nation. Participation in the seminar has produced an understanding of how transformative education can be achieved. Experts have come together to work out practical solutions to address the eight key issues relevant to the countries of Central Asia. The discussions raised a number of challenges associated with transforming higher education in Central Asia. These include inadequate training of faculty members in the pedagogy of adaptation of reforms. It was recognized that there is a need to make first-generation students aware of the benefits of higher education so as to increase college entry [47]. Now that illusions about higher education have been dispelled, it is recognized that an apparent decline in student numbers may not necessarily be negative, as had been assumed in the early 1990s. A problem is experienced by the technical around in applications for new technologies and information. There are similar challenges in regard to scientific researchers working in isolation in single departments at institutes. Training sessions were held. The Fundamental Research Grant System was made operational in 2011 [48]. For the first time in 2012, over 80 research projects were funded by the agency totaling KZT 2.5 billion. In order to produce applied research, the centers of advanced technologies were established at 5 major universities [49]. Systems which work on the transfer of new technologies will be put in place. Will be coming on line in 2013-14. The financial support for science will be ensured by the formation of Endowment Funds and Grants from the Ministry of Industry and New Technologies. There are advanced technologies parks in Almaty, Astana, Karaganda, Oskemen, and Petropavlovsk [50]. To take the advantage of the synergy between science, education, and industry, new scientific research centers will be established at the university or consolidate and enhance existing ones. Three-year funding will be provided to only introduce competitive selection [51]. To enhance the international engagement of the research community, there will be the opening of the current memorandum; expanded the status, serially passed a tender for traditional establishment of new general agreements, primarily management by a company, with funding up to KZT from these for the time being only joint research was funding for 2012, there were existing one by time or industrial partner contributed. To date, in the case industrial partners have refused from joint research projects with university personnel outside the affiliated company's counter. So far, a company has transferred only purchase orders to the university, nearly transport research.

5.3 *Comparative Analysis with Global Practices*

Ethical, cultural and legal values are often represented as a single system. First, values that ensure the survival of the community, i.e. they are mutual and mean ethical stakes in relations with others. Secondly, the main values are determined by the norms of behavior in society, politic, and the laws of the country. It is necessary to understand the culture here as the whole environment sustainable to a certain extent over time. This includes skill, knowledge, and moral norms that are transmitted from generation to generation. Learning begins with a person's emotional perception of the world around him, which directly depends on compliance with cultural norms. The most important cultural norms are instilled on their own land. The main thing is respect for their history, about knowledge of which they can acquire their everyday life anywhere in educational institutions. The notions of legal, culture, and skill exist in relation to education only in the singular number of the noun. This shows their strength and dependence. That is, they always act collectively. Its main postulate is that a contradiction always has an opposite solution. This is the main principle of Eastern philosophy [6]. Therefore, the goal is the identification (definition) of a new style of capitalist domination in the education system (schools) under conditions of westernization and the development of a new model of education free from the consequences of values and closed to destructive changes. The tasks for achieving these goals are: deconstruction of generally recognized socio-cultural postulates in the education system in the minds of young people; identification and generalization of convergence mechanisms that transform the manipulative impact of western civilization on the cultural space of educational technologies; the development and practical implementation of the concept of preserving and enhancing the regional cultural component of education free from elements of totalitarianism [52-54].

6. RECOMMENDATIONS

One way to ensure that populations do not find themselves unprepared by new developments is to figure out what lies ahead and prepare for it. As the most widely taught subject in the world, legal education serves as a useful illustration of how to do this. That commentary first discusses some foreseeable trends in the legal profession, then considers steps educators might take to help law-related populations seize the resulting opportunities [55].

There are good reasons to think that 5 years from now the legal services market will look very different. An early indicator of such change was. Such announcement moved the ground. For several years now, individual professors have video-recorded law school courses and by such means made legal education available to worldwide populations [56]. As a result, three universities are charting new paths for the delivery of legal education [57]. More have followed. For instance, today offers two hundred courses from more than thirty universities and reports more than 1,000,000 registered learners [58]. Converging policy changes are also underway. On the upper-year side the Carnegie Report recommends that law schools adopt pedagogical practices that make experiential skills training seamless with analytical reasoning. On the basic level propose restructuring law school to cut out year one and year three. With regard to such trends, on eventual changes to legal-education several things seem clear. There remain many attainments in client representation that require three years classroom-based schooling. Legal research is among them. Law is an intellectually demanding discipline on par with mathematics. In the law, parsing a single word can take days of research. Although happening patterns will vary as a function of practice area, it is almost certain that there are going to be less jobs for new attorneys [43].

6.1 Policy Recommendations

Leading a particular agenda associated with the transformation of formal education; and early care and learning, helps to develop a broader, holistic understanding of critical areas that motivate and accomplish systematic reforms of educational and learning provision. These task regions are established by arrangements on the Convention on Learning, as well as by exchange practices with developed and developing nations. In order to expand further and to develop recently discovered topics, 12 more formal and non-formal ChORUS areas are devoted to motion: Throughout the organization of at least one multi-stakeholder Platform per year on a chosen subject, build up the knowledge foundation on the expansion of efficient policies; Accelerate preparation for primary schooling through the founding of coordinated networks; Expand across and widen the concept of readiness for primary instruction through the undertaking of in-depth research; and progress towards the incorporation of ICTs into the package of early childhood enhancement services by initiating a range of successful experiments [59, 60].

6.2 Practical Strategies for Educators

The image of the future Asian citizen is composed of three elements knowledge, skills, and values. Educational institutions could be identified as central agencies for enhancing 21st-century skills and for transmitting, promoting, and preserving national, multicultural, and spiritual values [58, 57]. In Central Asia, these are perceived as particularly important due to reestablished independence, the challenge of rapid political, socio-economic, and technological transformations, and current security threats. Central Asian states are attempting to comply in economic, educational, and legislative spheres with global pressures and norms and do thus far become part of cross-national partnerships, conventions, agreements, and associations [61, 44]. However, before implementing this kind of educational policy, the educational systems of these countries should be strengthened significantly. In Central Asia's case, the revival of the silk roads has opened new economic, social, and cultural opportunities, but also new challenges, related to transitions, cross-border ties, identity, and resistance to external influences. Therefore future-ready education in Central Asia countries is seen as an integration of their commitments to global cultural, economic, and political ties, with necessary steps and actions to improve the ethics, teacher professionalism, and educational content quality.

6.3 Future Research Directions

Many of the future scenarios discussed earlier have important educational implications. As the nature of work changes, even though the free sector tends to pick up or create new jobs faster than old ones are destroyed, there will be a growing number of people needing to make occupational transitions. This will require system-wide policies to enable people to learn new, more advanced skills required by almost all types of jobs. The importance of skills varies somewhat from country to country and industry to industry, and skill shortages will probably be greater in services than manufacturing.

For example, the skills most in demand from employers in Central Asia are comprehensive, language, and computer skills. Unlike developed countries, soft skills such as attitude and emotional intelligence are much less likely to be recognized. It is in human nature that as we aspire to the unseen and unknown, we strive to foresee the future. To scope out what the world will look like in two decades has become a workable benchmark; it will allow those in a position of influence to alter the future to one's competitive advantage. Educational thinkers, who have dared to extend their vision far beyond this turn of the century, have unlocked the secrets of trends and their development and have chosen the more traveled road. On the other hand, it should be borne in mind that in the informed and fast-changing world what projects itself as an informed divination of the future could be lost in the flux among such a myriad of major and minor transformations, and a limited range of futuristic forecasts. In looking to the future, the involvement and awareness of man is foreordained. Mathematically speaking, the future begins with a yawn; it starts with two classes unwittingly dozing over the challenge of interpreting the spur-of-the-moment changes, but moves on to anticipate, disenchant, and form a consolidated and sustainable understanding of the years to come. Who might be prophesying or why the future will come as it is, is, therefore, etched either in the traces which are left by the past or in the script that is formed by the runes of present deeds. To catch the figments of this knowledge, however, the key lies both in moving forward faster than the events and in widening the horizon beyond engineering the development of new things and conquering the territory of new thoughts. Confronted by the massive force of those wanting to shape the future, there is no certainty as to who will ultimately be the harbinger of destiny.

V. CONCLUSION

While 21st-century skills have been extensively explored in developed countries, their formation within the context of local ethical, cultural, and legal values remains largely underexamined. For this reason, the authors analyzed skills of the future students that are developing in educational systems of developed countries that are currently considered to meet requirements of society in the knowledge and post-industrial society. For this purpose, the educational systems of US and EU countries were analyzed as time-tested models of education. At the same time, in the educational systems of these education systems, there are common trends in the development of education, which, in turn, are also transferred to the education systems of the Central Asia countries. Central Asia countries are a good example for study of modeling the educational systems due to their common mentality and origin of the people with the ancient Great Steppe. Skilled adaptation and change in the interests of the macro-region, guided, at the same time, by cultural characteristics, make knowledge and understanding of contemporary globalization particularly relevant. A total of five countries in Central Asia (Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan) are descended from a shared ancient culture [1]. The socio-economic divergences these countries have since experienced a complex legacy of socialism, the variable impacts of global market institutions, and yet, the shared challenge of a post-social era under the severe conditions described above make conjoint analysis of Central Asia countries particularly appropriate. Common cognitive and educational heritage, compounded by the similar challenges faced by all in the post-social era, translate such study into a reflective and potentially productive exercise.

Researchers' own studies on the formation of systems of values of the young people in China and comparison of the results with similar research in Kazakhstan is considered in this section. China is an ancient country in which a high unique level of the collectivist culture is observed, known for its modality as confucian collectivism that is significantly based on ethical values. The official date of the independence of Kazakhstan is December 16, 1991. The country is very multinational, founded on republican meaning with more thirty various

nationalities and fifteen official languages. The main source of formation of the innovative component of China's education is its respected traditional culture.

After the adoption in China in years 1996 and 2001 of the Law of China on education, starting formation was given to the system of systems method of conception of the further development of general education improved system of personnel training directed on well-rounded development of the Creative Persons. On the other hand, there was no switch to diplomacy, only school students learned a bit more about the great Patriotic War in additional classes of history. Therefore, the present demographic picture of China is a consequence of 30 years of policy implementation of one child. Practice of introduction of spiritual-aesthetic education into educational establishments of Kazakhstan is considered in that. A comparison of the systems of values of the future specialist among the young people from China and Kazakhstan with use of software package is developed. Maybe it would be useful to researchers for considering the cultural feature interdependence with eagle formation of the electoral behavior of the young people exposed to the democratic system of power.

Expanding the definition of student success: A case study of the CORE Districts [3]. Using research findings to integrate and improve student services and academic intervention. Connecting undocumented students with legal protection and further education; EL students as designers of the school curriculum [62, 63]. Security issues emerged in relation to legal employees' participation in designing the curriculum with EL students. Research data was released to legal staff, but not to students. However, these communication issues also emphasize the cultural value of openness. Currently, the cultural norm of hiding unfinished ideas from students impedes their effectiveness as co-designers. All ethical, cultural, and legal lessons mentioned have serious implications for the current education systems in the Central Asia countries.

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Data Availability Statement

Data are available from the authors upon request.

Conflict of Interest

The authors have no potential conflicts of interest, or such divergences linked with this research study.

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