MA’NAVIYAT VA TARBIYA

USING ETHNOPEDAGOGICAL VALUES IN THE UPBRINGING OF THE DIGITAL GENERATION

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This article examines the educational potential of ethnopedagogical values — respect for elders, collective responsibility, labor discipline, hospitality, and moral self-restraint, historically encoded in proverbs, oral epic, ritual, and craft practice — as a resource for character formation among digitally native learners. Drawing on a review of ethnopedagogical, developmental, and media-education literature, the study identifies three structural tensions between traditional value-transmission mechanisms and digital-generation learning patterns, and proposes a set of pedagogical mechanisms — narrative digitization, gamified value transmission, hybrid mentorship, and media-literacy-integrated ethnopedagogy — for reconciling them. The findings suggest that ethnopedagogical values are not inherently incompatible with digital media, but that their transmission requires active redesign of format and delivery rather than either uncritical digitization or defensive rejection of technology. The article is relevant to curriculum designers, teacher educators, and policymakers addressing moral and civic education in digitally saturated learning environments.

Keywords: *ethnopedagogy, digital generation, digital natives, national values, media literacy, moral education, intergenerational transmission.*

RAQAMLI AVLOD TARBIYASIDA ETNOPEDAGOGIK QADRIYATLARDAN FOYDALANISH

Ushbu maqolada etnopedagogik qadriyatlarning - kattalarga hurmat, jamoaviy mas’uliyat, mehnat intizomi, mehmondo‘stlik va axloqiy o‘zini tuta bilishning ta’lim salohiyati, tarixan maqollarda, og‘zaki dostonlarda, marosimlarda va hunarmandchilik amaliyotida kodlangan - raqamli ona tili o‘quvchilari orasida xarakterni shakllantirish uchun resurs sifatida ko‘rib chiqiladi. Etnopedagogik, rivojlanish va media-ta’lim adabiyotlarini ko‘rib chiqishga tayanib, tadqiqot an’anaviy qiymat uzatish mexanizmlari va raqamli avlod o‘rganish naqshlari o‘rtasidagi uchta strukturaviy ziddiyatni aniqlaydi va ularni uyg’unlashtirish uchun bir qator pedagogik mexanizmlarni - hikoya qilish orqali raqamlashtirish, o‘yinlashtirilgan qiymat uzatish, gibrid ustozlik va media-savodxonlik bilan integratsiyalashgan etnopedagogikani taklif qiladi. Tadqiqot natijalari shuni ko‘rsatadiki, etnopedagogik qadriyatlar raqamli media bilan uzviy bog’liq emas, lekin ularning uzatilishi tanqidiy bo‘lmagan raqamlashtirish yoki texnologiyani himoyaviy rad etish o‘rniga format va yetkazib berishni faol ravishda qayta loyihalashni talab qiladi. Maqola raqamli to‘yingan o‘quv muhitida axloqiy va fuqarolik ta’limiga oid o‘quv dasturlarini ishlab chiquvchilar, o‘qituvchi-pedagoglar va siyosatchilar uchun dolzarbdir.

Kalit so‘zlar: *etnopedagogika, raqamli avlod, raqamli muhit vakillari, milliy qadriyatlar, media savodxonligi, axloqiy tarbiya, avlodlararo uzatish.*

ИСПОЛЬЗОВАНИЕ ЭТНОПЕДАГОГИЧЕСКИХ ЦЕННОСТЕЙ В ВОСПИТАНИИ ЦИФРОВОГО ПОКОЛЕНИЯ

В статье рассматривается, сохраняют ли этнопедагогические ценности — исторически передававшиеся через семью, общину и устную традицию — свою формирующую роль в новых условиях? И если да, то с помощью каких механизмов их можно целенаправленно интегрировать в процесс воспитания «цифрового поколения», не допуская их постепенного утрачивания? В статье рассматривается воспитательный потенциал этнопедагогических ценностей (уважение к старшим, коллективная ответственность, трудовая дисциплина, гостеприимство, нравственная сдержанность), исторически заложенных в пословицах, устном эпосе, обрядах и ремесленных

практиках, как ресурса для формирования личности учащихся, для которых цифровая среда является естественной средой обитания. На основе анализа литературы по этнопедагогике, возрастной психологии и медиаобразованию в исследовании выделяются три структурных противоречия между традиционными механизмами передачи ценностей и особенностями обучения «цифрового поколения». Также предлагается комплекс педагогических механизмов для их согласования: цифровизация нарративов, передача ценностей в игровой форме, гибридное наставничество и интеграция этнопедагогики с медиаграмотностью. Результаты исследования свидетельствуют о том, что этнопедагогические ценности не противоречат по своей сути цифровым медиа, однако их передача требует активного пересмотра форматов и методов трансляции, а не простого некритического переноса в цифровую среду или защитного отказа от технологий. Статья представляет интерес для разработчиков учебных программ, специалистов по подготовке педагогов и лиц, принимающих решения в сфере нравственного и гражданского воспитания в условиях насыщенной цифровыми технологиями образовательной среды.

Ключевые слова: *этнопедагогика, цифровое поколение, «цифровые аборигены», национальные ценности, медиаграмотность, нравственное воспитание, межпоколенческая преемственность.*

Introduction. Every generation is shaped by the dominant medium through which it receives cultural knowledge. For most of human history, that medium was direct: oral storytelling, apprenticeship, ritual participation, and face-to-face correction by elders. The generation currently moving through primary and secondary education — commonly referred to as the digital generation or digital natives — encounters a fundamentally different transmission environment. Attention is distributed across screens from early childhood; social belonging is partly mediated by algorithmically curated platforms; and moral modeling competes with globally circulating entertainment content that is often disconnected from local cultural context.

Ethnopedagogy — the study of a people's accumulated system of upbringing embedded in family life, oral literature, craft apprenticeship, and communal ritual — has traditionally relied precisely on the kind of slow, relational, face-to-face transmission that digital media environments compress or bypass. This creates a genuine pedagogical problem: not that ethnopedagogical values have become irrelevant to young people's moral development, but that the channels through which those values were historically transmitted are being restructured faster than pedagogical practice has adapted to the change.

This article addresses three questions. First, what specific value clusters within ethnopedagogical tradition are most relevant to the moral and civic formation of the digital generation? Second, what structural tensions exist between traditional transmission mechanisms and the attention, social, and cognitive patterns associated with digital-native learners? Third, what pedagogical mechanisms can reconcile these tensions so that ethnopedagogical content is transmitted effectively rather than either digitized superficially or defended nostalgically outside the media environment young people actually inhabit.

Literature Review. The theoretical foundation of ethnopedagogy rests on treating a people's accumulated upbringing practices as a coherent object of pedagogical study rather than a loose set of folk customs. The field's classical formulation, associated with G. N. Volkov's work on Chuvash and comparative folk pedagogy, defines ethnopedagogy as the empirical experience of ethnic groups in raising and educating children, together with the moral, ethical, and aesthetic views on family, clan, and national values that inform that experience. This framing is significant for the present study because it positions ethnopedagogy as a functional system oriented toward specific developmental outcomes — moral character, social responsibility, cultural belonging — rather than as a static inventory of customs to be preserved for their own sake.

Contemporary Uzbek and regional scholarship extends this framework to the conditions of digital transformation. Recent work on the theoretical foundations of raising the young generation under digital transformation argues that national upbringing goals do not change with the arrival of new technology, but that the instructional and communicative means available to educators have expanded substantially, creating both risk and opportunity for value transmission. Complementary research on the pedagogical significance of ethnopedagogical value systems in teacher preparation similarly argues that future educators must acquire not only content knowledge of ethnopedagogical material but also the methodological competence to present it through contemporary instructional media, since competence in the source material without competence in its delivery format limits its reach among digitally socialized learners.

A parallel strand of literature addresses the process through which young people form an information-handling culture as part of socialization. Research on the tools and stages of forming an information-culture among learners frames young people's engagement with digital information environments as a developmental process with distinct stages, implying that ethnopedagogical content introduced through

digital channels must be matched to learners' evolving capacity for critical evaluation of media rather than presented as a single undifferentiated intervention.

Studies focused on national-regional traditions in the upbringing of school-age youth argue that local custom and regional identity constitute an under-used resource precisely because their transmission has depended on direct community contact — a mechanism increasingly supplemented, and in some cases displaced, by digital socialization; the same literature calls for deliberate mechanisms to sustain these traditions rather than assuming they will persist automatically. Related work on ethnopedagogical sources in gender-related upbringing shows that oral genres — proverbs, epic narrative, ritual song — encode nuanced social values, such as complementarity rather than hierarchy between roles, that are easily lost when such material is either omitted from digital curricula or reduced to decontextualized fragments online.

Taken together, the literature converges on three points directly relevant to this study: (a) ethnopedagogical value systems remain developmentally significant regardless of the media environment in which children are raised; (b) the digital transformation of education changes the delivery mechanism available for value transmission without eliminating the underlying pedagogical goal; and (c) successful integration depends on deliberately redesigning how ethnopedagogical content is packaged and delivered for digitally socialized learners, rather than on either uncritical digitization or defensive avoidance of digital media.

Methodology. This study employs a qualitative, literature-based analytical design combining (a) a thematic review of Uzbek-, Russian-, and English-language scholarship on ethnopedagogy, digital-generation learning, and media education published primarily between 2019 and 2026, and (b) a comparative analysis of curricular and extracurricular program descriptions that explicitly combine national-value content with digital instructional tools in secondary and pedagogical higher-education contexts. Sources were identified using the keywords “etnopedagogika”, “raqamli avlod”, “milliy qadriyatlar”, “media savodxonlik”, and their English equivalents “ethnopedagogy”, “digital natives”, “national values”, and “media literacy”. Thematic coding was used to group source content into (i) recurring ethnopedagogical value clusters, (ii) recurring points of structural tension between traditional transmission and digital-generation learning patterns, and (iii) recurring proposed mechanisms for reconciling the two, which are reported in Section 4. As a documentary-analytical study relying exclusively on published secondary material, the design does not involve human subjects, and its conclusions should be read as a synthesis of existing scholarship rather than as new empirical evidence.

Results and Discussion.

Ethnopedagogical Value Clusters Relevant to Digital-Generation Upbringing

The reviewed literature identifies a recurring set of ethnopedagogical value clusters with particular relevance to the moral and civic formation of digitally socialized learners:

• Respect for elders and intergenerational continuity — historically transmitted through direct etiquette practice and extended-family living, and identified in the literature as the value most structurally challenged by digital media, since screen-mediated attention reduces the face-to-face contact time on which this transmission channel depends.

• Collective responsibility and mutual assistance — embedded in communal customs such as neighborhood-based cooperative labor (hashar) and codes of hospitality, offering a direct counter-model to the individualized, algorithmically personalized experience of most digital platforms.

• Labor discipline and diligence — historically transmitted through craft apprenticeship, treated in the literature as a value at risk of erosion when instant digital gratification competes with the delayed rewards associated with skill-building.

These clusters are consistent with those identified in general ethnopedagogical scholarship, but the literature reviewed here treats them not as static content to be preserved, but as functional competencies that must be actively re-encoded for a generation whose primary information environment differs structurally from the one in which these values were originally transmitted.

Structural Tensions Between Traditional Transmission and Digital-Generation Learning

Three structural tensions recur across the reviewed sources. First, a temporal-attention tension: ethnopedagogical transmission has historically depended on extended, unhurried contact — long-form oral narrative, multi-day ritual participation, apprenticeship measured in years — while the attention patterns associated with digital-native learners favor short-form, high-frequency engagement, creating a mismatch between the pace of traditional content and the pace at which digital audiences typically engage with media.

Second, a relational-mediation tension: traditional transmission is inherently interpersonal, carried by the authority and emotional presence of a specific elder or community member, whereas digital content is frequently consumed without any accompanying relational context, which the literature identifies as

weakening the internalization of values that depend on modeling by a trusted, present figure rather than on information transfer alone.

Third, a content-competition tension: ethnopedagogical material must now compete for attention directly against globally produced entertainment content optimized by commercial platforms for engagement, a competition that unadapted traditional material — presented in its original oral or print form — is structurally poorly positioned to win, regardless of its intrinsic value.

Pedagogical Mechanisms for Reconciling Ethnopedagogy with Digital-Generation Learning

Based on the reviewed literature, four mechanisms emerge as the most consistently proposed and practically discussed routes for integrating ethnopedagogical values into digital-generation education without losing either the substance of the tradition or the engagement of the learner:

1. Narrative digitization. Converting oral genres — epic narrative, proverb collections, life-cycle ritual — into short-form digital formats (animated shorts, illustrated micro-narratives, audio storytelling series) preserves the ethical content of the source material while matching the attention patterns of digital-native audiences, provided the adaptation is undertaken with methodological care rather than superficial repackaging.

2. Gamified value transmission. Structuring ethnopedagogical content — cooperative labor customs, hospitality codes, craft knowledge — as interactive or game-based learning experiences leverages the same engagement mechanisms that commercial digital entertainment uses, redirecting them toward value-consistent content rather than treating gamification and tradition as opposing approaches.

3. Hybrid mentorship. Pairing digital content delivery with structured, scheduled contact between learners and community elders, craft practitioners, or family members addresses the relational-mediation tension directly: digital media can carry the informational content, but the emotional and authority-bearing dimension of transmission is preserved through maintained interpersonal contact, rather than assuming digital delivery alone is sufficient.

These three mechanisms address complementary aspects of the underlying problem: narrative digitization and gamification address the temporal-attention and content-competition tensions by making ethnopedagogical content format-competitive, while hybrid mentorship and media-literacy integration address the relational-mediation tension by preserving or restoring the interpersonal and critical-reflective dimensions of transmission that purely digital content delivery cannot supply on its own.

Conclusion. Ethnopedagogical values retain their developmental relevance for the digital generation, but the mechanisms through which they have traditionally been transmitted are under genuine structural strain from the pace, format, and relational thinness of digital media environments. The evidence reviewed here indicates that the appropriate response is neither uncritical digitization, which risks reducing ethnopedagogical content to decontextualized fragments, nor defensive avoidance of digital media, which risks losing access to the environment where young people's attention now actually resides. Instead, the literature points toward active pedagogical redesign — narrative digitization, gamified transmission, hybrid mentorship, and media-literacy-integrated ethnopedagogy — that preserves the relational and ethical substance of tradition while meeting digitally socialized learners on the terms of the media environment they inhabit. Future research would benefit from classroom-based evaluation of specific digitized ethnopedagogical interventions, including measurement of their effect on indicators of moral reasoning, cultural identity, and civic engagement among digital-generation learners, to complement the largely conceptual evidence base that currently dominates the field.

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