

ETHNOPEDAGOGICAL FOUNDATIONS OF DEVELOPING GENDER CULTURE AMONG YOUTH BASED ON NATIONAL VALUES

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Abstract

This article examines the ethnopedagogical foundations of developing gender culture among young people based on national values. In contemporary society, the formation of a balanced and socially responsible gender culture is becoming an important component of the moral, social, and educational development of young people. Gender culture is considered not only as an understanding of gender differences but also as a system of knowledge, values, attitudes, communication skills, and behavioral norms that determine respectful and responsible relationships between individuals. The study emphasizes the educational potential of national traditions, customs, family values, oral heritage, folk pedagogy, and examples of moral behavior in shaping young people's attitudes toward gender relations. Particular attention is paid to the integration of ethnopedagogical principles into educational processes and the development of pedagogical mechanisms that combine national values with universal human values. The article argues that effective development of gender culture requires a systematic educational approach involving family, educational institutions, community, and social environment. The study proposes several pedagogical directions for strengthening gender awareness, mutual respect, social responsibility, and constructive communication among young people.

Keywords: Gender culture, youth, national values, ethnopedagogy, gender education, moral education, family values, cultural heritage, social responsibility, pedagogical principles.

Introduction

The development of young people's personality in the modern educational environment requires not only the formation of professional knowledge and competencies but also the development of social, moral, cultural, and interpersonal values. One of the important components of this process is the formation of gender culture. Gender culture encompasses individuals' understanding of gender roles, social responsibility, interpersonal communication, mutual respect, equality of opportunities, and appropriate patterns of behavior in family and society.

The formation of gender culture among young people is closely connected with the cultural and social environment in which they grow up. Family traditions, national customs, moral principles, cultural heritage, and educational practices have a significant influence on the formation of young people's attitudes toward interpersonal relationships. Therefore, the



ethnopedagogical approach provides important opportunities for integrating national cultural values into contemporary educational practices.

Ethnopedagogy studies the educational potential of the traditions, customs, beliefs, values, experiences, and pedagogical practices developed by a particular people over generations. From this perspective, national values can serve as an important educational resource for developing young people's social and moral consciousness.

In Uzbekistan, national values have historically played an important role in family education and social upbringing. Respect for parents and elders, responsibility for family, hospitality, mutual assistance, modesty, diligence, compassion, and respect for human dignity represent important elements of traditional moral education. These values can be effectively incorporated into contemporary educational approaches to gender culture.

The relevance of this topic is also determined by the need to prepare young people for responsible participation in family and social life. Educational institutions are expected to help young people develop constructive communication skills, respect for individual dignity, awareness of responsibilities, and the ability to establish healthy interpersonal relationships.

The purpose of this article is to theoretically analyze the ethnopedagogical foundations of developing gender culture among young people based on national values and to identify effective pedagogical approaches to its formation.

Literature Review

The theoretical foundations of ethnopedagogy are associated with the study of the educational experience of different peoples, including traditions, customs, oral literature, family education, and moral values. Researchers in the field of pedagogy and cultural education have emphasized that educational processes become more effective when they take into account the cultural environment and social experience of learners.

The works of scholars such as Al-Farabi, Abu Ali ibn Sina, Abu Rayhan Beruni, Alisher Navoi, Abdulla Avloni, and other representatives of Eastern pedagogical thought contain valuable ideas concerning moral development, interpersonal relationships, family responsibility, knowledge, human dignity, and social behavior.

Abdulla Avloni's pedagogical heritage particularly emphasizes the importance of moral education and the role of the educational environment in shaping a person's character. His ideas demonstrate that education should contribute not only to intellectual development but also to the formation of moral qualities and social responsibility.

From the perspective of gender education, these ideas can be interpreted through the development of mutual respect, responsibility, dignity, cooperation, and ethical communication between young men and women.

Modern educational research increasingly considers gender culture as a multidimensional phenomenon. It involves cognitive, emotional, behavioral, communicative, and value-based components. Therefore, gender education cannot be limited to providing theoretical information. It should also develop practical communication skills, critical thinking, social responsibility, and respect for individual differences.

Ethnopedagogy complements this approach by providing culturally meaningful educational content. National proverbs, stories, examples of historical figures, family traditions, folk



games, literature, and customs can be used as educational materials for discussing social responsibility, interpersonal relations, dignity, and cooperation.

The Concept of Gender Culture among Youth

Gender culture can be defined as an individual's system of knowledge, values, attitudes, communication skills, and behavioral patterns related to gender relations and social interaction.

In the context of youth education, gender culture may include the following components:

Cognitive component – knowledge about gender, social roles, rights, responsibilities, and interpersonal relations.

Value-based component – respect for human dignity, mutual respect, responsibility, fairness, and tolerance.

Emotional component – empathy, emotional awareness, and the ability to understand another person's perspective.

Communicative component – constructive dialogue, respectful communication, conflict resolution, and cooperation.

Behavioral component – responsible and ethical behavior in family, educational, professional, and social environments.

The formation of these components should be based on universal human values while taking into consideration national cultural characteristics.

It is important to distinguish gender culture from stereotypical perceptions of gender roles.

National traditions may contain both constructive educational values and historically established behavioral stereotypes. Therefore, the pedagogical task is not to reproduce every traditional practice mechanically but to identify and develop those values that contribute to human dignity, mutual respect, social responsibility, and harmonious relationships.

Ethnopedagogical Foundations of Gender Culture Development

The ethnopedagogical approach to developing gender culture can be based on several interconnected principles.

1. Principle of cultural continuity

Cultural continuity involves transmitting valuable moral and social experiences from one generation to another. Young people can learn about national values through family traditions, literature, historical examples, customs, and community practices.

However, cultural continuity should be combined with critical reflection. Young people should be encouraged to understand the historical context of traditions and distinguish between universal moral values and outdated stereotypes.

2. Principle of family-centered education

The family is one of the primary environments in which young people develop their understanding of interpersonal relations. Parents' communication patterns, distribution of responsibilities, attitudes toward education, and respect for family members influence young people's social behavior.

Therefore, family education should promote mutual respect, cooperation, responsibility, and equal opportunities for personal development.



3. Principle of respect for human dignity

Respect for human dignity should constitute one of the central principles of gender culture. Regardless of gender, every individual should be treated with respect and recognized as a person with personal interests, abilities, responsibilities, and rights.

From an ethnopedagogical perspective, this principle can be connected with traditional moral concepts emphasizing hospitality, compassion, respect for elders, care for younger members of society, and mutual assistance.

4. Principle of cooperation

Modern gender culture requires young people to understand cooperation as an important form of interpersonal interaction. Family responsibilities, educational activities, professional tasks, and social projects can be successfully implemented through cooperation.

Educational activities based on teamwork can therefore be used to develop practical skills of communication, negotiation, responsibility, and mutual support.

5. Principle of integration of national and universal values

The development of gender culture should combine national cultural identity with universal human values. National traditions can provide culturally meaningful examples, while universal values such as dignity, respect, responsibility, tolerance, and fairness provide a broader ethical framework.

Educational Potential of National Values

National values represent an important pedagogical resource for developing young people's social consciousness. Their educational potential can be realized through various forms of educational activity.

Folk proverbs and sayings

Proverbs and sayings contain concise representations of social and moral experience. They can be used as discussion materials in educational settings.

For example, discussions based on concepts such as respect, knowledge, diligence, responsibility, and mutual assistance can encourage students to analyze the relationship between traditional values and contemporary social life.

Literature and oral heritage

Uzbek classical and modern literature provides numerous examples of interpersonal relationships, moral choice, responsibility, and human dignity. Literary characters can be analyzed from different perspectives, encouraging students to think critically about social expectations and personal responsibility.

Family traditions

Family traditions can serve as practical educational examples. Activities may include discussions about cooperation between family members, shared responsibilities, respect for parents, and the importance of education for both young men and women.



Historical personalities

The lives and intellectual heritage of prominent scholars and cultural figures can be used to demonstrate the importance of education, intellectual development, social contribution, and moral responsibility.

Methodological Approaches

The development of gender culture requires interactive and learner-centered teaching methods. Traditional information-based instruction alone may not produce sustainable changes in attitudes and behavior.

The following methods can be particularly effective:

- group discussions;
- case studies;
- role-playing activities;
- debates;
- problem-based learning;
- project-based learning;
- reflective writing;
- analysis of literary texts;
- intercultural comparisons;
- collaborative activities.

For example, students may be presented with a family or workplace situation requiring cooperation and decision-making. They can analyze the situation, identify possible communication problems, propose solutions, and discuss the ethical dimensions of their decisions.

Such activities allow learners to move from theoretical knowledge to practical application.

A Pedagogical Model for Developing Gender Culture

A systematic pedagogical model can be developed based on the following sequence:

The first stage involves introducing students to relevant national values and cultural heritage.

The second stage focuses on developing awareness of gender relations and social responsibilities.

The third stage encourages students to critically reflect on cultural practices and contemporary social realities.

The fourth stage develops communication skills through dialogue, discussion, and collaborative tasks.

The fifth stage focuses on cooperation and shared responsibility.

The sixth stage emphasizes the practical application of acquired knowledge in everyday life.

As a result, students develop a more conscious and responsible approach to interpersonal and social relations.

Results and Discussion

The analysis demonstrates that ethnopedagogy can provide a meaningful cultural framework for developing gender culture among young people. The integration of national values into



educational activities can increase the relevance of educational content and help students connect theoretical concepts with their cultural environment.

At the same time, the educational process should avoid the uncritical reproduction of traditional gender stereotypes. The fact that a particular practice exists within a culture does not automatically make it appropriate for contemporary education. Therefore, pedagogical analysis should focus on the constructive educational potential of cultural traditions.

For example, traditional values such as respect, responsibility, hospitality, diligence, compassion, and family solidarity can be used to develop positive interpersonal behavior. However, educational activities should simultaneously promote critical thinking and recognition of individual dignity.

The effectiveness of gender culture education can be assessed through several indicators:

Component	Indicators
Cognitive	Understanding of gender relations and social responsibilities
Value-based	Respect for dignity, fairness, and mutual responsibility
Emotional	Empathy and emotional awareness
Communicative	Ability to conduct respectful dialogue
Behavioral	Responsible and constructive social behavior
Reflective	Ability to analyze one's own attitudes and behavior

The development of these indicators can be monitored through questionnaires, interviews, observation, reflective tasks, case analysis, and project activities.

Recommendations

Based on the theoretical analysis, several recommendations can be proposed.

First, educational institutions should develop educational programs that integrate gender culture with national and universal human values.

Second, ethnopedagogical materials should be systematically selected and adapted for contemporary educational purposes.

Third, teachers should use interactive methods that encourage dialogue, reflection, cooperation, and critical thinking.

Fourth, cooperation between educational institutions and families should be strengthened because family experience significantly influences young people's attitudes and behavioral patterns.

Fifth, educational materials should avoid reinforcing rigid gender stereotypes and should instead emphasize dignity, responsibility, cooperation, and equal opportunities for personal and professional development.

Sixth, teacher training programs should include methodological guidance on using ethnopedagogical resources for developing students' social and interpersonal competencies.

Finally, research-based assessment tools should be developed to measure changes in young people's gender culture before and after educational interventions.



Conclusion

The development of gender culture among young people is a multidimensional educational process that requires the integration of cognitive, moral, emotional, communicative, and behavioral components. National values and ethnopedagogical traditions can provide a culturally relevant foundation for this process.

The educational potential of national culture can be effectively realized through family traditions, literature, oral heritage, historical examples, proverbs, and socially meaningful customs. However, their application in contemporary education should be based on critical analysis and should correspond to universal principles of human dignity, mutual respect, responsibility, tolerance, and social cooperation.

The ethnopedagogical approach makes it possible to connect cultural heritage with modern educational objectives. In this context, gender culture should be understood not simply as knowledge about gender differences but as an integrated personal quality manifested through respectful communication, responsible behavior, cooperation, empathy, and conscious participation in family and social life.

Thus, the systematic integration of national values into educational processes can contribute to the development of socially responsible, culturally aware, and communicatively competent young people. The proposed pedagogical model — national values, awareness, reflection, communication, cooperation, and responsible behavior — can serve as a methodological basis for further empirical research and the development of educational programs aimed at strengthening gender culture among youth.

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