IMPROVING THE METHODOLOGY FOR FOSTERING STUDENTS’ RESPECT FOR NATIONAL VALUES THROUGH DIGITAL CONTENT

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Annotatsiya. *Maqolada o‘quvchilarda milliy qadriyatlarga hurmat tuyg‘usini tarbiyalash metodikasini raqamli kontent bilan boyitish masalasi ko‘rib chiqiladi. Hurmat tuyg‘usi ma’lumot berish bilan emas, o‘quvchining shaxsiy kechinmasi va amaliy ishtiroki orqali shakllanadi, degan g‘oyadan kelib chiqib, to‘rt komponentli metodik model taklif etiladi. Raqamli kontentni tanlash xalqaro hujjatlarga (UNESCO, Yevropa Kengashi, DigComp 2.2) tayanadi, tuyg‘uning shakllanishi esa affektiv sohaning besh bosqichi asosida rejalashtiriladi. Kontent tanlash mezonlari, dars namunasi va baholash ko‘rsatkichlari keltirilgan.*

Kalit so‘zlar: *milliy qadriyatlar, hurmat tuyg‘usi, tarbiya metodikasi, raqamli kontent, affektiv soha, media va axborot savodxonligi, raqamli kompetensiya.*

Аннотация. *В статье рассматривается совершенствование методики воспитания у учащихся уважения к национальным ценностям с использованием цифрового контента. Исходя из того, что уважение формируется не через сообщение сведений, а через личное переживание и практическое участие ученика, предлагается четырёхкомпонентная методическая модель. Отбор цифрового контента опирается на международные документы (ЮНЕСКО, Совет Европы, DigComp 2.2), а формирование чувства планируется по пяти уровням аффективной сферы. Приводятся критерии отбора контента, образец урока и показатели оценки результатов.*

Ключевые слова: *национальные ценности, чувство уважения, методика воспитания, цифровой контент, аффективная сфера, медиаинформационная грамотность, цифровая компетенция.*

Abstract. *Knowing about a national value and respecting it are not the same thing. This article proposes an improved methodology for fostering students’ respect for national values in which digital content serves as a deliberate tool of upbringing. Drawing on Uzbek policy documents, affective domain theory and international frameworks (the Council of Europe RFCDC, DigComp 2.2 and UNESCO’s media and information literacy curriculum), it presents a four-component model, five stages in the development of respect, six criteria for selecting digital content, a sample lesson for grades 6–7 and a three-level assessment scheme covering knowing, feeling and acting. Empirical testing of the model is planned for the next stage of the research.*

Keywords: *national values; respect; values education; digital content; affective domain; media and information literacy; digital competence.*

1. Introduction. Picture an ordinary school day. In class, the teacher talks about Navruz, the spring New Year celebrated across Central Asia on 21 March, and the students write down how it is traditionally marked. During the break, some of the same students send each other a short video that turns those traditions into a joke. The knowledge was delivered; the attitude did not change. Knowing about a value, in other words, does not yet mean respecting it.

Respect is an attitude and a feeling. It shows in how a person accepts a value inwardly, takes care of it and, when necessary, stands up for it, and it cannot be produced by explanation alone. At the same time, much of students’ time now passes in digital spaces, where their ideas about language, history, family and tradition are shaped as often by a social media feed as by a lesson. A methodology of upbringing therefore needs to treat digital content as a tool rather than as a rival.

Uzbek education policy points in the same direction. The Concept of Continuous Spiritual Education requires national and universal values to be taught gradually and in line with students’ age [1]; Resolution PQ-5040 calls for a stronger culture of internet use and for age-appropriate online resources [2]; and Decree PF-6108 sets the broader priorities for education and upbringing [3].

The aim of this article is to propose a practical model for enriching the methodology of fostering students’ respect for national values with digital content and to align it with international frameworks. The tasks are to identify the stages through which respect develops, to formulate criteria for selecting digital content and to define indicators for assessing outcomes.

2. Literature review. In Uzbek pedagogy, national upbringing has become a distinct field. M. Quronov treats it as an integrated system [4], and Q. Nazarov analyses values within axiology, the philosophy of values [5]. These works answer the question of *what* should be fostered; *how* to foster it in a digital environment remains largely open.

Research on attitudes rests on the theory of the affective domain. D. Krathwohl, B. Bloom and B. Masia distinguished five levels: receiving, responding, valuing, organisation and characterisation by a value [6]. This allows respect to be planned as a gradual process rather than a one-off result. T. Lickona argued that schools can and should teach respect and responsibility as core values [7].

Several international frameworks are directly relevant. In the Council of Europe model of competences for democratic culture, respect is one of six attitudes and valuing cultural diversity one of three values [8]. DigComp 2.2 describes five areas of digital competence, including digital content creation and safety [9]. UNESCO’s media and information literacy curriculum teaches learners to evaluate information critically and to recognise misinformation and hate speech [10]. The OECD Learning Compass 2030 treats attitudes and values as outcomes of education [11], and M. Ribble counts digital etiquette among the nine elements of digital citizenship [12]. In the sources reviewed, however, values education and digital competence are usually studied separately. This article brings them together in one model.

3. Methodology. The study combined theoretical analysis of policy documents and literature, comparative analysis of international frameworks and pedagogical modelling. The lesson designs target grades 5–9 of Uzbek general secondary schools

(ages 11–15). Four approaches guide the methodology: axiological (values are both the aim and the content of upbringing), activity-based (students create content as well as consume it), student-centred (age, interests and family background are taken into account) and competence-based (outcomes are assessed as a unity of knowledge, skills and attitudes). The model is theoretically grounded; its empirical testing is planned for the next phase of the research.

4. Results.

4.1. The proposed model

The methodology consists of four components (Figure 1). The goal component defines the intended outcome: the student knows the value, feels it and acts in line with it. The content component sets out which values are addressed, the technology component defines the types of digital content and how they are selected, and the diagnostic component measures outcomes and informs adjustments. The novelty lies in the technology component: digital content is chosen against explicit criteria, and students also create it themselves.

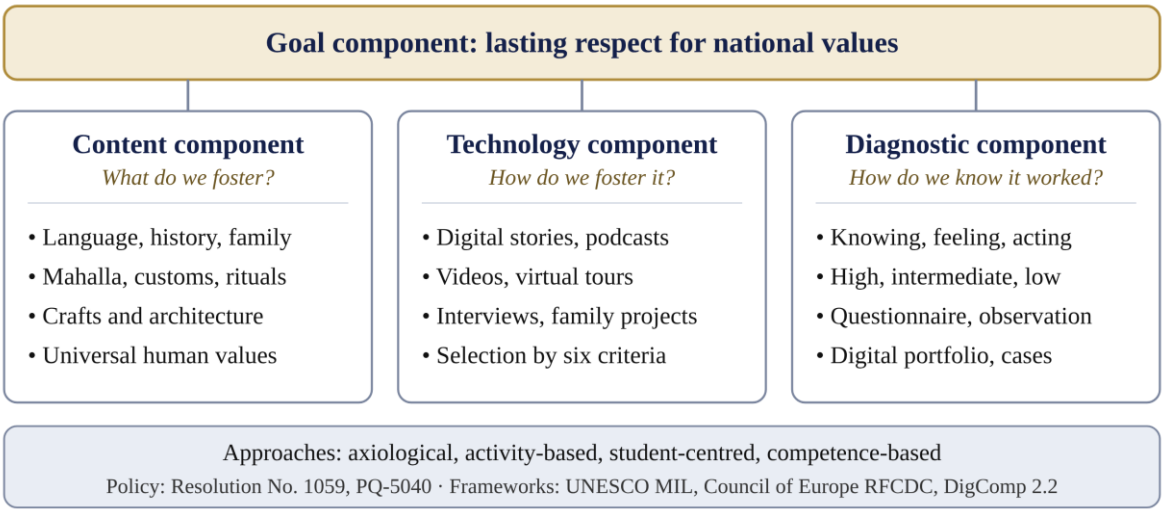


Figure 1. The improved methodological model

4.2. Stages in the development of respect

Following the affective domain [6], the five stages of respect are linked to specific lesson steps (Figure 2). Digital content is something to watch only at the first stage; at the later stages, students analyse it, create their own and share it with others.

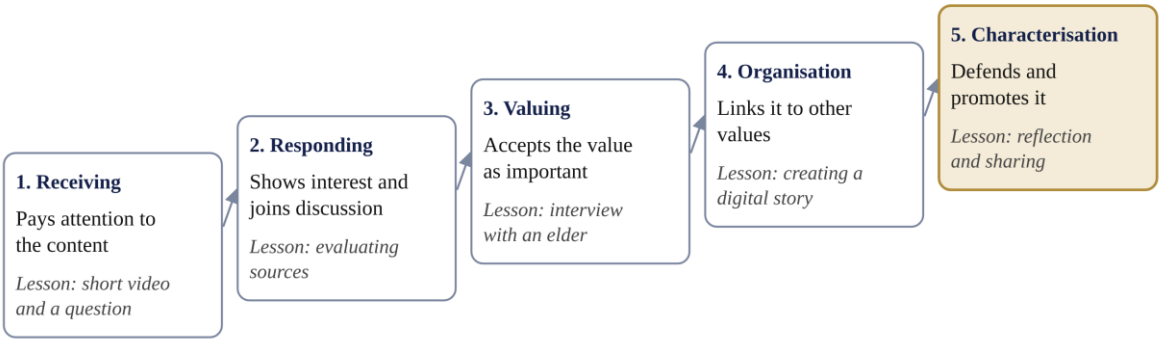


Figure 2. Stages in the development of respect and the corresponding lesson steps

4.3. Criteria for selecting digital content

Material that presents a value inaccurately or in a demeaning way can have the opposite effect, so teachers should check content against six criteria before using it (Table 1).

Table 1. Criteria for selecting digital content

Criterion	Basis	Question for the teacher
Accuracy	UNESCO MIL curriculum [10]	Is the source clear, and are the facts checked?
Age appropriateness	Concept of Continuous Spiritual Education [1]	Does it suit the students’ age and understanding?
Respect and tolerance	Council of Europe RFCDC [8]	Is the value shown without belittling other peoples?
Encouraging activity	DigComp 2.2 [9]	Do students also create something themselves?
Safety and etiquette	DigComp 2.2 [9]; Ribble [12]	Are privacy, copyright and respectful commenting observed?
National authenticity	Resolution PQ-5040 [2]	Is the tradition genuine rather than a stereotype?

The criteria are applied in the sample project *“My Mahalla’s Heritage”* for grades 6–7 (two lessons plus homework; the mahalla is the traditional neighbourhood community in Uzbekistan): (1) a 2–3-minute video about a local craftsperson and the question “Why has this craft survived for a hundred years?”; (2) groups evaluate two online materials against Table 1; (3) each student interviews an older family or mahalla member, with consent; (4) the student turns the interview into a 1–2-minute digital story with its sources; (5) classmates view the stories and comment respectfully; (6) each student completes the sentence “After this project, I see … differently.”

4.4. Assessing outcomes

A test alone cannot measure respect, since a student may know the right answer and still not act on it. Outcomes are therefore assessed against three criteria at three levels (Table 2).

Table 2. Criteria and levels for assessing respect for national values

Criterion	High	Intermediate	Low
Knowing	Explains the meaning and present-day importance of the value in own words	Knows the facts but cannot fully explain their importance	Has fragmented, superficial ideas
Feeling	Responds warmly to the value and objects to mockery	Positive, but depends on the situation	Indifferent or joins in the mockery
Acting	Creates and shares content about the value on own initiative	Acts when asked	Shows no initiative

Evidence comes from a short questionnaire, the teacher’s observation log, a digital portfolio and situational tasks, for example asking how the student would reply to an online comment that ridicules a national tradition.

5. Discussion. The model brings values education and digital competence into a single framework: digital content is selected against explicit criteria and, at the higher stages, produced by the students, in line with the content creation area of DigComp 2.2 [9] and UNESCO’s critical approach to information [10]. The three assessment criteria echo Lickona’s view of character as moral knowing, moral feeling and moral action [7], and the “respect and tolerance” criterion follows the Council of Europe model, where respect for one’s own values sits alongside valuing cultural diversity [8].

The study has limitations. The model and the criteria have not yet been tested empirically or validated by experts, and their use depends on teachers’ digital skills, school internet access and careful handling of consent when students record interviews. The next stage will be a pedagogical experiment with experimental and control groups in grades 5–9.

6. Conclusion. Respect is an affective phenomenon that develops in five stages, so upbringing should be planned as a staged process. Digital content is a means, not a goal: its value depends on selection, and the six proposed criteria are consistent with international frameworks. We expect attitudes to become more stable when students create content themselves, a hypothesis to be tested experimentally. Assessing knowing, feeling and acting separately gives a truer picture of a student’s attitude than a single test score. In practice, we recommend building an age-graded collection of vetted digital content, using digital storytelling in the school subject “Tarbiya” (Upbringing) and in form periods, adding a media and information literacy module to in-service teacher training, and involving parents and the mahalla through interviews and family projects.

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