

Pedagogical Technologies For Developing Interethnic Communication Skills In Primary Education Based On Moral Content

Sarviniso Sanakulova Khamrakulovna

PhD student of National Institute of Pedagogy and character of education named after Kori Niyoziy, Uzbekistan

Received: 28 August 2025; **Accepted:** 24 September 2025; **Published:** 26 October 2025

Abstract: The article analyzes the pedagogical foundations of developing interethnic communication skills in primary school students based on moral content. The role of ethical content in fostering empathy, harmony, and intercultural communication skills among students has been scientifically substantiated.

Keywords: Interethnic communication, moral content, tolerance, harmony, empathy, intercultural education, pedagogical technologies, folklore, solidarity.

Introduction: Since primary school children are at the stage of developing social consciousness and moral views, moral content is one of the most effective tools for them. Fairy tales, stories, proverbs, poems, songs, cartoons, theater performances, folk rituals, and national traditions cultivate in children not only moral perspectives but also the spirit of interethnic harmony and friendship.

The content of ethical materials is determined by the following aspects:

- 1) universal human values: justice, compassion, kindness, tolerance;
- 2) National values: respect for the history, traditions, and spiritual heritage of one's own people;
- 3) intercultural values: respect for the cultures of other nations and ethnic groups.

When determining the content of moral materials in the pedagogical process, attention is paid to the following: suitability for age characteristics; being understandable and impactful; encouraging communication and cooperation. For example, through folk tales, children develop concepts of "good" and "evil," while proverbs and sayings instill values of "unity," "friendship," and "solidarity."

Practice shows that lessons and extracurricular activities based on moral content in primary grades yield the following results in students: readiness for friendly communication; respect for representatives of

other nationalities; development of tolerance and solidarity skills; formation of empathy and communication culture. In the primary education process, developing interethnic communication skills plays an important role in students' social and moral education. In this process, moral content serves as the main educational tool. Its didactic potential forms not only theoretical knowledge but also practical skills. Therefore, the harmonious application of educational forms, methods, and means when using moral content is of great importance.

The educational form is viewed as an organizational model of the pedagogical process. It guides the activities of students and creates conditions for developing their interethnic communication skills.

In the lesson format, the teacher reads a fairy tale or story and engages in a conversation with the children. For example, based on the fairy tale "Zumrad and Qimmat," the values of honesty and diligence are discussed. This process helps students form ideas about friendship and justice.

Extracurricular activities - "Friendship Week," "Cultural Festival" - develop not only knowledge in students, but also foster the habit of respecting representatives of other nationalities.

Through family-school-community cooperation, children's active participation in national and religious holidays is ensured, which practically teaches inter-ethnic solidarity.

A method is an approach used in the educational process that involves students as active participants. According to pedagogical scientists R.G. Safarova and B. Adizov, knowledge and skills are formed more deeply when effective methods ensure the active participation of the child.

Conversation and discussion method: after the fairy tale, the moral qualities of the characters are discussed through questions and answers. This develops children's ability to understand and analyze.

Role-playing method: children develop skills of cooperation and empathy by acting out fairy tale characters. For example, staging an episode from the epic "Alpomish" teaches friendship and courage in practice.

Debate method: A discussion is held on the topic "Is unity strength or is solitude better?," where children learn to respect opposing views.

Creative tasks: Children express their understanding of interethnic communication through their imagination by drawing pictures or writing poems on the theme of tolerance.

A tool is a material and spiritual source that conveys educational content. Moral content tools directly affect a child's emotional and cognitive development.

Oral folk art: The teacher explains proverbs and sayings during lessons. For example, the proverb "Unity is strength" teaches collective cooperation.

Multimedia tools: After watching cartoons like "Kung Fu Panda," students discuss how characters help each other.

Aesthetic means: Children experience harmony through singing songs or reciting poems. Singing the "Song of Friendship" together strengthens the atmosphere of unity in the classroom.

Customs and holidays: During Navruz celebrations, dishes, clothing, and songs of different nationalities are presented, fostering intercultural respect in children.

Theoretical and practical analysis shows that in developing interethnic communication through moral content, the result is effective when the educational form - method - tool is implemented as an interconnected and harmonious system. Theory substantiates their essence, while practice directly influences children's consciousness through real-life examples. In this way, the values of interethnic friendship, tolerance, and solidarity are firmly established in primary school students.

Implementing technologies for developing interethnic communication skills in primary school students is a practical stage of effectively applying moral content in

the educational process.

1. Traditional pedagogical technologies. In the traditional approach, interethnic communication skills are cultivated through fairy tales, stories, proverbs, and poems. Conversation technology: after reading a fairy tale, children develop analytical skills through questions like "who is right, who is wrong?" Question-and-answer technology: through dialogue between the teacher and the student, the values of other nationalities are explained. Comparison technology: Uzbek fairy tales are compared with those of other peoples, and common values are highlighted. For example, comparing the fairy tale "Zumrad and Qimmat" with the Russian folk tale "Buriboy and Olmakhon," it is revealed that both emphasize friendship and honesty.

2. Interactive educational technologies. Interactive methods engage students as active participants. Through role-playing, students develop empathy and tolerance by acting out the roles of fairy tale characters. In case studies (problem situations), scenarios like "What should be done if two children want the same toy?" are discussed. This develops skills in finding peaceful solutions. Brainstorming: Groups generate ideas on "How can interethnic friendship be strengthened?" Cluster technology: A concept cluster is created around "Friendship." For example, a role-playing game on the topic "Strength lies in unity" is organized in the classroom, where students experience the process of achieving a common goal together.

3. Information and communication technologies (ICT). Digital technologies allow the presentation of ethical content in modern forms. Multimedia tools: Values of friendship and harmony are taught through national and foreign cartoons. Online presentations: Students prepare and present slides about holidays of different nationalities in the classroom. Video projects: Students, in small groups, create video clips on the topic "My perspective on friendship." For example, a short excerpt from the cartoon "Kung Fu Panda" focusing on friendship and helping others is shown, followed by a discussion.

4. Integrative technologies. Interdisciplinary integration contributes to more effective development of interethnic communication skills. Integration of reading literacy and fine arts: the idea of friendship is reinforced through drawing based on a fairy tale. Integration of music and upbringing: songs of different peoples are sung, and common values are discussed. Integration of history and culture: the origins of national holidays are explained and compared with the holidays of other peoples. Practical example: A lesson is conducted about the Navruz holiday and spring

holidays of other nations, and students express their impressions through their drawings.

5. Social partnership technologies. The cooperation of family, school, and mahalla plays an important role in forming interethnic communication skills. Events with parental participation: Celebration of "Interethnic Friendship Day." Mahalla events: exhibition of national dishes, organization of folk games. Volunteer Club: Students prepare mini-collections related to different cultures and present them to their friends. For example, a "Friendship Festival" is held in the mahalla, where students perform dances and songs of different nationalities.

Implementing technologies for developing interethnic communication in primary school students through moral content leads to the following conclusions: Traditional pedagogical technologies reinforce theoretical knowledge. Interactive technologies develop empathy and communication culture. Information and communication technologies make the process modern and impactful. Integrative technologies ensure interdisciplinary harmony. Social partnership technologies unite national and universal values. As a result, students internalize the values of friendship, tolerance, solidarity, and harmony not only through theoretical understanding but also through practical activities.

To effectively develop interethnic communication skills of primary school students through moral content, it is necessary to ensure a number of pedagogical conditions.

First and foremost, in terms of content, it is crucial to incorporate moral content that promotes interethnic harmony, tolerance, and human values into the curriculum, utilizing age-appropriate fairy tales, stories, proverbs, and legends.

As for didactic conditions, the use of interactive methods such as role-playing, discussions, "ethical interviews," and "proverb chains" during lessons, providing teachers with methodological guides, and ensuring students' active participation as subjects are essential.

In psychological conditions, it is important to create a friendly, positive emotional atmosphere in the classroom, and to develop students' ability to understand empathy, compassion, and the feelings of others. This allows children to express their opinions freely, communicate respectfully, and feel safe.

In socio-pedagogical conditions, it is possible to broaden students' worldview by strengthening cooperation among "family - school - mahalla," organizing events that reflect the cultures of different

nationalities, and collaborating with socio-cultural institutions such as libraries, theaters, and museums.

In addition, technological conditions also play an important role: studying moral content through multimedia tools, animation, electronic textbooks, and interactive games, as well as showcasing creative projects (posters, drawings, stage performances) in a digital environment increases students' interest.

In developing primary school students' interethnic communication skills through moral content, family-school-mahalla cooperation forms a harmonious system: in the family - the initial formation of values, in school - the reinforcement of theoretical knowledge and practical skills, in the mahalla - their application through life experience. As a result, the child experiences interethnic friendship, tolerance, respect, and cooperation not only in class but also in practice within the family and society, which ensures their development as a social individual.

In the pedagogical process, it is insufficient to study forms, methods, and means separately; it is necessary to integrate them into a unified system. As interethnic communication is a multifaceted competence (cognitive, emotional, communicative, moral), a conceptual model encompassing all its components is required. While general recommendations on interethnic education exist in scientific literature, there is a lack of a specific model tailored to primary education and moral content. Therefore, a model for developing interethnic communication skills of primary school students through moral content has been created (see Figure 1).

The model for developing interethnic communication skills of primary school students through moral content is a systematic, step-by-step implementation of educational and upbringing activities, in which the goal, content, methods, form, and results are coherently interconnected.

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