

SOCIO-PEDAGOGICAL FOUNDATIONS OF DEVELOPING INTERETHNIC COMMUNICATION SKILLS IN PRIMARY EDUCATION BASED ON MORAL CONTENT

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Abstract. *The article substantiates the necessity of educating the younger generation in the spirit of tolerance, friendship, and interethnic harmony in the context of digital information flows. It highlights the pedagogical significance of moral content in developing interethnic communication skills among students at the primary education level. The study analyzes the essence of moral content, its sources (fairy tales, proverbs, stories, cartoons, songs, customs) and its main functions - moral education, communicative, integrative, and motivational aspects.*

Keywords: *interethnic communication, moral content, tolerance, intercultural education, folklore, pedagogical approach, primary education, empathy, communication skills, spiritual values, solidarity, harmony, mutual respect.*

In the 21st century, the processes of globalization, the sharp increase in digital information flows, and the expansion of intercultural communication are imposing new content and tasks on the upbringing of the younger generation. Today, the main factors of human development are based not only on scientific and technological achievements but also on the principles of interethnic harmony, peace, tolerance, and mutual respect. From this perspective, the formation of interethnic communication skills in students of general education schools, especially at the primary education stage, is emerging as a pressing socio-pedagogical issue.

In his speeches, the President of the Republic of Uzbekistan Sh.M. Mirziyoyev has been emphasizing the matter of educating the younger generation in a well-rounded, patriotic, humane, and tolerant spirit as one of the priority areas of national development. The issues of strengthening spiritual and moral education in the educational process and fostering a culture of intercultural communication among students are defined at the level of state policy in the "New Uzbekistan - Development Strategy," the Law "On Education," and other regulatory legal documents.

The concept of interethnic communication, as a socio-pedagogical category, encompasses intercultural relations between people of various nationalities and ethnic groups. From a psychological perspective, it is directly linked to a child's adaptation to the social environment and their acquisition of communication forms based on mutual respect. In pedagogical literature, interethnic communication is often interpreted in

connection with concepts such as "tolerance," "international friendship," and "solidarity."

The importance of interethnic communication for primary school children (ages 6-10) is immeasurable. This is because during this period: the process of social identification in the individual intensifies; children develop the need to choose friends, interact with others, and find their place in the community; and their psychological characteristics show an increased inclination towards empathy, mutual assistance, and establishing friendly relationships.

According to psychologists and educators, a child's social communication skills are formed through play, learning, and collective activities. From this standpoint, it is crucial to create favorable conditions for the development of interethnic communication at the primary education stage.

Interethnic communication skills of primary school students develop through the following stages: 1. At the cognitive stage, the child becomes aware of the existence of other nationalities, and initial perceptions about them are formed. 2. At the interest stage, the child begins to show curiosity in meeting representatives of other nationalities and learning about their culture and customs. 3. At the cooperation stage, the child strives for friendship, unity, mutual assistance, and learns to communicate based on tolerance. 4. At the conscious stage, the child consciously values interethnic friendship and recognizes it as a social necessity.

Practice shows that insufficient development of interethnic communication in schools sometimes increases children's tendency towards mutual disagreement. Therefore, instilling the values of interethnic harmony in their minds through the use of moral content is considered a pedagogical necessity.

Moral content is a collection of meaningful educational materials that serve to convey moral values, ethical norms, virtuous qualities, and spiritual-moral ideas to students in the process of education and upbringing. These can be expressed in various forms through oral traditions, literature, art, mass media, and multimedia.

The main sources of moral content are: folklore: fairy tales, proverbs, riddles, legends; literature: stories, poems, dramatic works; multimedia: cartoons, films, theatrical performances; songs and musical compositions: songs and melodies related to national and world culture; customs and rituals: national holidays, folk traditions.

From a pedagogical perspective, the main functions of moral content are: moral education, which teaches students to distinguish between good and evil and to adhere to socially accepted norms; intercultural communication, which develops communication skills by introducing the values of different cultures and nations; integration, which fosters in students a respectful attitude towards the cultures of various peoples and nations; motivation, which increases students' interest in acquiring knowledge and skills related to interethnic harmony.

From a psychological standpoint, moral content serves to develop the following qualities in children: emotional cognition (experiencing goodness, friendship, tolerance); social empathy (understanding the feelings of people from other nationalities); communication skills (showing respect, attention, and focus in interactions); tolerance (expressing an open-minded attitude towards different views and values).

As a practical example, images such as "friendship" and "justice" found in folk tales develop not only the emotional but also the intellectual abilities of students. For instance, in fairy tales like "Alpomish," "Zumrad and Qimmat," and "The Wise Girl," the ideas of friendship, justice, and cooperation are reflected as the main criteria for interethnic communication.

Based on the analysis of research, we propose a generalized definition of the concept of "moral content": Moral content is a pedagogical system of fairy tales, proverbs, stories, songs, cartoons, customs, and other spiritual and educational materials that serve to form moral qualities in students, such as goodness, justice, tolerance, solidarity, and harmony (author's approach).

Today, the concept of "multicultural education" is widely applied in many countries. For example, in Finland, primary education programs integrate fairy tales and cultures of various peoples, fostering friendship and solidarity in children. In Great Britain, the "Respect for All" program cultivates respect for cultural diversity among students. UNESCO's "Tolerance through Education" project aims to develop tolerance and interethnic friendship in schools worldwide.

Uzbekistan has rich traditions in developing interethnic dialogue. Through the "Family - School - Mahalla" system, values of tolerance, cooperation, and harmony are being instilled in students. Events such as "Friendship Week," "Cultural Festival," and "Tolerance Lessons" held in educational institutions serve to strengthen interethnic communication skills based on moral content (see Table 1).

Analysis of international and national experiences in developing interethnic communication shows that introducing intercultural education from an early age facilitates students' socialization process. By harmonizing national traditions, folklore, and modern educational technologies, it is possible to create a methodologically effective system.

In forming interethnic communication skills of primary school students, moral content plays a crucial role as a didactic tool that activates students' cognitive activity, enriches their moral views, develops their communicative skills, and teaches them to respect different cultures.

The harmonious use of fairy tales, proverbs, cartoons, songs, poems, theater, games, and customs contributes to more effective development of interethnic dialogue. Therefore, developing a methodological approach based on moral content in the

pedagogical process is an important scientific task, not only theoretically but also practically.

Developing interethnic communication skills is one of the most crucial socio-pedagogical tasks in educating the younger generation in today's era of globalization. This is because human progress demonstrates that without harmony, friendship, tolerance, and cooperation among representatives of different nations and cultures, sustainable development cannot be achieved. Therefore, in the education system, especially at the primary education level, special attention should be given to fostering interethnic communication skills in children.

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

The content of moral 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 ethnicities.

When determining the content of moral elements in the pedagogical process, attention is paid to the following: age-appropriateness; clarity and effectiveness; encouragement of 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 "harmony."

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 UNESCO's "Global Citizenship Education" program, intercultural dialogue and tolerance are defined as key competencies. From this perspective, instilling global values in children through moral content aligns with international practices. For instance, Finnish schools use fairy tales and stories as a means of introducing different cultures, while in Great Britain, children learn songs and games from various nationalities as part of the "Respect for All" program.

The formation of interethnic communication skills in the primary education process plays an important role in students' social and moral education. In this process, moral content serves as the main educational tool. Its didactic potential develops 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 students' activities and creates conditions for developing their interethnic communication skills.

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