

Ethical Education of Young Children Based On Family Values: International Experience and National Approach

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Abstract

Introduction: The urgent issues of morally raising preschool-aged children in the family according to national values are highlighted in this article. Justice, inclusivity, and sustainability are emphasised by international educational organisations as fundamental tenets of education and upbringing. Based on the experiences of developed nations, the article examines the role of the family in moral education. Ancestral heritage, ancient literature, and Uzbek oral folklore are cited as crucial resources for moral education. The value of learner-centered approaches, play-based technologies, and didactic tools is also underlined.

Materials & Methods: This study employed a variety of techniques, including surveys, interviews, pedagogical observation, comparison, critical analysis, pedagogical experiments, sociometric discussions, and mathematical statistics. Historical, pedagogical-psychological, and folk oral traditions were used to clarify the educational formation content of national values. Preschool-aged children's moral upbringing was categorised using a system based on creative play activities and evaluation indicators. Furthermore, techniques that promote moral and emotional growth were used, including visualisation, reflexive exercises, and imitative games. National traditions served as the basis for the development of methodological recommendations.

Results: From ancient times to the present, moral education of children based on national values has remained a pertinent issue. In their writings, scholars like Kaykovus, Mahmud Kashgari, Farabi, Navoi, and Avloni have emphasised the value of moral education in the home. Current studies concentrate on family spirituality, teaching kids to lead healthy lives, and skilfully applying aspects of folk oral literature. Instilling national values, ensuring active parental involvement, and making effective use of play technologies in the educational process are the ways that moral education is implemented. It is arranged in stages based on the age characteristics of the children.

Conclusions: The study's conclusions demonstrated that national values are an effective means of educating children about morality within the family. Children's emotional health is positively impacted by national values. It is advised that family enlightenment be developed, patriotism be strengthened, and scientific research in family education be expanded.

Keywords: Pedagogy; Education; Development; Value; Tradition; Socialization; Morality; Etiquette; Spirituality; Hospitality

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How to cite this article: Zoirovna AS. Ethical Education of Young Children Based On Family Values: International Experience and National Approach. SDES-IJIR; 2025; 6-2: 965-970

Submitted: 10-April-2025; **Modification:** 27-April-2025; **Accepted:** 01-May-2025; **Published:** 08-May-2025

Introduction

The main goal of international organizations in global education is: “To expand opportunities for children to receive education and upbringing through a fair, inclusive, and sustainable education system appropriate for the 21st century, ensuring quality learning outcomes and gender equality” [1]. In line with this goal, the joint efforts of international organizations such as the World Bank, Asian Development Bank, British Council, American Councils, UNESCO, UNICEF, JICA, and KOICA aim to raise a new generation of children who are healthy, socially adaptive, and shaped in the spirit of national values. In particular, the development of non-standard models for moral upbringing of preschool-aged children within the family, based on national values, and the enhancement of the scientific potential and experience of family members in implementing these models in the educational process, is of critical importance.

In developed countries such as Finland, Germany, Japan, Norway, Sweden, Denmark, Belgium, Russia, and Azerbaijan, the issue of morally educating children within the family based on national values from an early age is a top priority and has consistently remained a central focus of scholarly research. Indeed, every child’s perception of the family is shaped by what they observe within their own household – interpersonal relationships, family values, traditions, participation in celebrations, involvement in labor activities, and similar experiences help reinforce knowledge about the family and ensure an effective process of socialization. In the context of the internationalization of education, it is essential to apply an axiological approach to the upbringing and education of children based on family values, and to improve the most optimal methodological support tailored to the interests of both children and their parents.

In our country, special attention is being paid to raising a healthy and well-rounded younger generation, introducing effective educational and upbringing methods into the teaching and learning process, and improving the efficiency of the preschool education system. In particular, emphasis is being placed on modern education through axiological approaches, by enhancing the content of curricula with methodologies aimed at fostering the moral upbringing of children within the family based on national values [2]. This includes creating sufficient conditions for the development of the consciousness of younger children in alignment with family values, as well as integrating innovative and advanced international practices into the educational process. In the “First Step” state educational program, it is specified that children, within the field of “social-emotional development” competencies, should acquire the ability to recognize their own identity (“self”) and the uniqueness of others, to demonstrate tolerance, and to establish communication and interpersonal relationships within a social environment. According to the Concept for the Development of the Preschool Education System of the Republic of Uzbekistan until 2030, a key priority is to create conditions that ensure the comprehensive intellectual development of preschool-aged children, enabling them to grow up mentally and physically healthy. Particular emphasis is placed on improving methodological systems that cultivate in children an understanding of values based on modern education and upbringing.

Materials & Methods

In the research, various methods were used, including comparison, critical analysis, pedagogical observation, sociometric interviews, questionnaires, interviews, pedagogical experiments, mathematical statistics, educational technologies, and creative play methods.

The content of the educational formation of national values was clarified based on an emphasis on the activating and motivation-inducing components of the epistemological methods applied in the historical, encyclopedic, pedagogical-psychological sources, as well as in the folk oral traditions, for preparing children for social life.

Additionally, the process of moral education of preschool children in the family based on national values was classified according to the requirements of evaluation indicators (retrospective periodicity), in line with the child’s character traits, psychological and spiritual development, and the didactic system of creative play activities that ensure creativity, positivity, and activity.

Furthermore, the moral and spiritual education of preschool children in the family was improved based on

prioritizing the small genres of folk oral traditions, which are aimed at using methods (imitative games, reflexive exercises, and visualization) that promote the development of the child's characteristics (emotional, moral self-regulation, and personal effectiveness).

At the same time, the preschool education organization has improved methodological recommendations aimed at instilling moral values based on national traditions in preschool children in the family. These recommendations align with the level of development of the child's personal qualities and social-emotional growth, in accordance with the requirements of retrospective periodicity ("Around the Table", "The Most Pleasant Smell", "Toy Visits", "Mother's Image"). These recommendations focus on creative-critical and practical-activity games to ensure the embedding of these values into the child's consciousness.

Results

The issue of moral education of children based on national values has been relevant from ancient times to the present day. In this regard, works such as Kaykovus's "Qobusnoma" [3], Mahmud Kashgari's "Devonlu lug'otit turk" [4], Abu Nasr Farabi's "The City of the Virtuous" [5], Alisher Navoi's "Etiquette and the Polite" [6], and Abdulla Avloni's "Turkiy Gulistan yoxud axloq" [7] extensively highlight the social importance of moral education in the family.

The issue of moral education of children based on national values in the family has been explored in the research of A. Munavvarov, M. Inomova, O. Safarov, O. Musurmonova, and others. Their studies focus on family spirituality, introducing children to a healthy lifestyle from a very young age, using national values in the moral and ethical education of children, and the use of folk oral literature in Uzbek family life. The modern methods and tools for improving moral education in the family, as well as the ideas and perspectives advanced by our ancestors in this field, have been thoroughly analyzed.

The process of moral education of children in the family based on family values, starting from a young age, is divided into stages according to their age characteristics. The main focus has been on teaching children the rules of ethics and manners, fostering hospitality, mutual cooperation, love for labor, encouraging the desire for knowledge and skill acquisition, and instilling a sense of patriotism and kinship.

In the preschool period, moral concepts gradually become more defined. The sources of moral concepts can include family members, educators, and peers who are involved in their education and upbringing. Moral experiences primarily occur through communication, observation, imitation, and especially through the praise and criticism from adults, particularly mothers. These experiences are reinforced and strengthened over time. The child is constantly encouraged, especially seeking praise. These encouragements and praises play a significant role in the child's development of efforts to achieve success, as well as in their personal life and career choices [8].

The eternity of family life, ensuring the continuity of generations, preserving our sacred traditions, and, at the same time, directly influencing the development of future generations into well-rounded individuals, is the essence of the family as an educational institution. Family traditions, values, and customs shape the personality of the child. One of the unique characteristics of the Uzbek family is the high status and respect given to elders, such as grandparents, who are always honored. In all matters, decisions are made in consultation with them, and only after their advice is taken, the actions are carried out.

The purpose of emphasizing these specific characteristics of the Uzbek family is that only then can the unique aspects of "family education" be fully expressed. In this educational process, the opportunity arises to reflect on the role, significance, and importance of the national-cultural heritage. For many years, the national values deeply ingrained in the hearts of our ancestors need to be further nurtured in today's time. Family education is the process in which family members, especially parents, educate children and shape their knowledge, skills, and values. This is one of the most important factors in the formation of the child's personality.

The effectiveness of family education is directly related to how much parents participate in their children's lives; the more they are involved, the greater their influence on the children's upbringing. The authoritarian-democratic parenting style is associated with the positive development of children. Positive relationships

between parents create a favorable environment for the children, and factors such as adapting parenting styles to meet the individual needs of children play a crucial role.

The process of moral education of 3-4-year-old children based on family values includes spending quality time with the children; teaching them positive values; establishing clear rules and boundaries for the children; listening to their thoughts and respecting them; raising the children according to their strengths and weaknesses; strengthening family bonds through the creation of family traditions and activities; and, if necessary, seeking help from professionals. These points were reflected in the answers to the questionnaire. The content and organization of moral education for 3-4-year-old children based on family values are reflected in the following tasks [9].

It is appropriate to consider the following aspects to analyze the didactic opportunities for the moral education of small group children based on family values. The importance of effectively applying the didactic opportunities explored in the research for the moral education of small group children based on national values lies in the fact that this process requires consistency, regularity, and family cooperation.

The use of play technologies in the process of education and upbringing of preschool children in educational organizations has been recognized as both a method of teaching and upbringing, as well as a form of education, and a means of organizing the holistic educational process. There are several advantages to using learner-centered teaching technologies in the education and upbringing process:

- Ensuring genuine interest in activities related to the moral upbringing of preschool children based on family values;
- Encouraging participation in activities that the small group of preschool children consider the most “boring” by applying a motivational approach;
- Delivering information related to national values in the family and activating the mental processes of attention, understanding, interest, perception, and thinking of the participants in the game activity when morally educating small group children [10].

For a preschool-aged child, play is a special world where they can realize their interests, desires, preferences, and fantasies, gather experience in interacting with both genders, explore selectivity, freedom of choice, initiative, independence, and creativity. Play allows preschool children to experiment with various social roles, relationships, and provides opportunities to experience numerous positive emotions, impressions, unforgettable moments, and joyful experiences.

Role-playing games are considered one of the best methods for a child’s personal development and moral education. For example, games such as “Putting the baby in the cradle”, “The rooster crowed”, “Grandfather drank water”, “The bread rolled”, “A guest came to our house”, “Grandmother sang a lullaby”, “Gift for mom and dad”, “What do I want to be?” are particularly suitable for this purpose. Each of the games listed above contains elements of Uzbek traditions, values, uniqueness, and national education. In these games, preschool children, without realizing it, recall what they have seen at home and attempt to imitate the actions of family members, trying to play roles like them.

The games used in the moral education of small group preschool children based on family national values have essential components, including:

- Participants in the game;
- Game rules;
- Game duration;
- Game plot;
- Game props;
- The outcome of the game (results, adherence to the rules) [11].

Conclusions

In conclusion, the results of the research showed that national values serve as an influential tool for the moral education of children in the family, possessing both social-pedagogical and psychological characteristics. National values have a significant impact on children's emotional well-being and play an important pedagogical role in their moral and spiritual upbringing.

Based on the above, the following recommendations are provided:

1. The family should be viewed as the foundation of education, where all our noble intentions and values are rooted. Given the crucial role of the family in instilling customs, traditions, and introducing our rich spiritual heritage to the minds and consciousness of our children, it is important to further expand and improve scientific research aimed at studying the philosophical, social, political, aesthetic, ethical, psychological, and pedagogical aspects of this important area.
2. Strengthen love and devotion to the homeland, people, and nation in family upbringing, and increase roundtable discussions and open dialogues at the Republic and regional "Family" scientific-practical centers, educational institutions, neighborhoods, public, non-governmental, and non-profit organizations.
3. Give considerable attention to the role of prominent figures who have contributed significantly to national and universal values in family upbringing, and provide information about their role in family education in television and radio programs. Create videos about family education.
4. Organize regular competitions and exhibitions on topics such as "Exemplary Family", "Educated and Literate Family", "Entrepreneurial Family", "Prosperous Family" at the neighborhood, district, city, regional, and national levels.
5. Establish family libraries in households, based on national values.

Financial support and sponsorship: Nil

Conflicts of interests: There is no conflict of interest

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