

DIRECTIONS FOR IMPROVING THE PROCESS OF MORAL EDUCATION IN PRESCHOOL EDUCATION BASED ON THE EXPERIENCE OF FOREIGN COUNTRIES

Khasanova Marguba

Senior Lecturer, Department of Psychology and Preschool

Education, Nordic International University

ORCID ID: 0009-0007-3407-1439

Abstract: *This article examines the issues of improving the process of moral education in preschool education on the basis of the experience of foreign countries. The study analyzes innovative pedagogical approaches, educational programs, and methods applied in different parts of the world, and explores the possibilities of adapting them to the preschool education system of Uzbekistan. Particular attention is paid to the advanced practices of countries such as Europe, the United States, Japan, and South Korea, where the integration of moral education with national values and modern educational technologies is successfully implemented. The article also discusses the pedagogical foundations and prospects of applying these experiences in the context of Uzbekistan's national preschool education system.*

Keywords: *preschool education, moral education, foreign experience, pedagogical approaches, national values, innovative methods, educational technologies.*

In today's era of globalization, studying advanced international experiences and applying them to the national education system has become one of the most urgent tasks. In particular, the moral development of preschool children and their upbringing as socially responsible individuals is a priority in the educational policies of many countries. Different nations have developed unique approaches to fostering moral qualities such as honesty, kindness, tolerance, respect, and patriotism among children from an early age.

In European countries, moral development programs emphasize humanism, empathy, and intercultural respect, helping children to adapt to a multicultural environment. In Japan, preschool moral education is strongly connected with cultural traditions, discipline, and collective responsibility. In the United States, great importance is attached to individual development, social-emotional learning, and cooperation between teachers and parents. South Korea, on the other hand, integrates technological tools with

traditional values, creating a balanced model of modern and national approaches to child development.

For Uzbekistan, which is carrying out large-scale reforms in preschool education, it is vital to study these experiences and find effective ways to integrate them into the local context. By combining foreign practices with national traditions and values, it is possible to build a more comprehensive and effective model of moral education for preschool children.

Moral education in preschool institutions is considered one of the fundamental directions of child development, since it lays the foundation for personality, behavior, and social responsibility. In the context of globalization and rapid changes in society, it is becoming increasingly important to ensure that preschool children are provided with both traditional values and modern pedagogical approaches. Foreign countries have accumulated rich experiences in this field, and their practices can serve as a valuable source for enhancing the Uzbek preschool education system.

One of the first aspects to be considered is the conceptual framework of moral education in developed countries. For example, in Scandinavian countries, preschool education strongly emphasizes the development of empathy, cooperation, and respect for others. Teachers rely on activity-based learning, where children are encouraged to make decisions, solve small conflicts independently, and express their emotions in acceptable ways. Such practices not only shape moral values but also enhance children's problem-solving skills and emotional intelligence.

In Japan, moral education is integrated into everyday life rather than being treated as a separate subject. Preschoolers are taught discipline through daily routines, cleaning their classrooms, respecting elders, and participating in group activities. This model highlights the idea that morality should be experienced and practiced in real-life situations, rather than taught only in theoretical form. For Uzbekistan, this approach can be a useful tool to strengthen children's sense of responsibility and respect for collective norms.

In the United States, moral education in preschool focuses on social-emotional learning (SEL). Special curricula, such as "PATHS" (Promoting Alternative Thinking Strategies) and "Second Step," are designed to help children identify their feelings, manage emotions, and build positive relationships. Teachers use role-playing games, storytelling, and reflective discussions to promote moral qualities like honesty, fairness, and kindness. This systematic approach shows that moral education should not be spontaneous, but rather organized through structured programs.

South Korea represents an interesting case where modern digital tools are integrated into moral education. For example, educational cartoons, interactive games, and virtual reality applications are used to explain moral concepts to children in engaging ways. At the same time, Korean preschool education emphasizes respect for parents, teachers, and national culture, creating a balance between technology and tradition. For Uzbekistan, where digitalization of education is also progressing, this model can provide insights on how to combine technology with cultural heritage in preschool moral education.

Another important factor is the role of family and community in moral upbringing. In most foreign models, preschool institutions work closely with families, ensuring continuity between home and school environments. For example, in Canada and Finland, parents are actively involved in designing educational programs, attending workshops, and collaborating with teachers on children's moral development. This experience shows that preschool moral education cannot be effective if it remains limited within the institution; it should be supported by families and the wider community. In the Uzbek context, this highlights the importance of creating strong partnerships between preschool institutions and parents in order to reinforce national and moral values at home and in society.

When analyzing these experiences, it is essential to consider the principle of cultural adaptation. Every society has its unique history, traditions, and social norms, and directly copying foreign models may lead to contradictions. Instead, Uzbekistan needs to adapt these practices in harmony with national values. For example, Uzbek culture places great emphasis on respect for elders, hospitality, kindness, and solidarity. These values can be integrated with international practices such as social-emotional learning or activity-based methods, resulting in a hybrid model that is both modern and nationally relevant.

The implementation of such a model requires methodological and organizational innovations. First, preschool teachers must be trained to use interactive and child-centered approaches to moral education. This includes storytelling, folk art, traditional games, and modern technologies. Second, there should be a systematic framework that connects preschool programs with primary education to ensure continuity in moral upbringing. Third, evaluation mechanisms should be developed to measure the progress of children's moral development, not only in terms of knowledge but also behavior and attitudes.

It is also important to note the challenges that may arise. One of them is the influence of digital media, which often exposes children to values that may contradict traditional norms. To address this issue, preschool institutions should guide children in critically

understanding media content and encourage the creation of positive digital environments. Another challenge is the gap between theory and practice: while many educational policies emphasize moral education, in reality, teachers may not always have sufficient resources, training, or motivation to implement these ideas effectively. Therefore, government support, professional development, and resource allocation are necessary to ensure success.

Looking ahead, the prospects of improving moral education in Uzbekistan's preschool system based on foreign experiences are promising. By systematically integrating international best practices, Uzbekistan can develop a model of preschool moral education that is both innovative and culturally authentic. This model should include the following key elements:

1. Integration of national values and international practices – combining Uzbek traditions with global innovations to form a holistic approach.
2. Teacher professional development – equipping educators with modern methods such as social-emotional learning, activity-based teaching, and digital tools.
3. Parental involvement – ensuring that families are active participants in the moral upbringing of their children.
4. Use of technology – applying digital resources responsibly to enhance moral learning while preserving traditional content.
5. Community engagement – involving local communities, cultural institutions, and civil society organizations in supporting preschool moral education.

In conclusion, foreign experiences provide valuable insights into how moral education in preschool institutions can be improved. However, their successful implementation in Uzbekistan requires careful adaptation to national realities and traditions. By building on both global knowledge and local heritage, it is possible to raise a new generation of morally responsible, culturally rooted, and socially active citizens.

REFERENCES

1. Khasanova, M. (2024). *Using modern innovative information technologies in preschool education*. Nordic_Press, 3(0003).
2. Xasanova, M. U. (2024). *Increasing the professional competence of preschool educators through innovative educational technologies*. Modern Science and Research, 3(1), 1–2.

3. Khasanova, M. (2024). *Integration of modern educational technologies into the educational process for instilling national values in preschool educational institution children*. Nordic_Press, 3(0003).
4. Khasanova, M. (2024). *The role of ethnomusicology in preschool education: Challenges and solutions in musicology*. Nordic_Press, 5(0005).
5. Khasanova, M. (2024). *Preschool education as an important stage for achieving success in a child's social and educational activity*. Nordic_Press, 3(0003).
6. Khasanova, M. (2024). *Kitabi sevin çocuklar!* Nordic_Press, 3(0003).
7. Khasanova, M. (2025). *Developing management competencies in preschool education within the public administration system*. Nordic_Press, 6(0006).
8. Qizi, X. M. S. (2024). *The foundations of forming ecological culture in preschool age for the development of ecotourism in Uzbekistan*. Science and Innovation, 3(Special Issue 28), 1084–1087.
9. Khasanova, M. (2025, June 11). *The formation of ethnocultural competence in preschool children through national values and oral folk art*. In *Integrative approaches in the development of the modern education system: Problems, solutions and prospects* (ZTTTIYMYI-2025), Tashkent.
10. Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
11. Nucci, L. (2016). *Education in the moral domain: Character, moral cognition, and values*. Cambridge University Press.