



## THE NECESSITY OF MORAL EDUCATION FOR YOUNG STUDENTS

Turebaeva Feruza Sultan kızı

feruzatorebaeva94@gmail.com

Student of the History Faculty of the

Nukus State Pedagogical Institute named after Ajinyaz

<https://doi.org/10.5281/zenodo.15825954>

**Abstract.** This article explores the fundamental necessity of moral education for young students in the modern educational landscape. It highlights the role of moral development in shaping personality, behavior, and civic responsibility during early school years. The study emphasizes how moral education supports emotional intelligence, empathy, and ethical decision-making, and offers practical strategies for integrating moral instruction into general pedagogy. It also addresses the risks of value erosion in the digital age and suggests culturally sensitive methods to build resilient and morally conscious individuals.

**Keywords:** Moral education, young students, ethics, emotional development, values, personality formation, pedagogy, social responsibility.

### Introduction

The aim of education extends far beyond knowledge acquisition; it involves nurturing individuals who are ethically aware, emotionally intelligent, and socially responsible. In the formative years of life—particularly during early schooling—children are highly impressionable. Their values, attitudes, and sense of right and wrong begin to take root. It is at this crucial stage that moral education becomes not only necessary but urgent.

The current global environment, marked by digital influence, rapid social change, and weakening of traditional family structures, often leaves young students vulnerable to confusion, superficial thinking, and moral ambiguity. Schools, therefore, have a decisive role to play in providing a structured and value-rich environment where children can develop not just intellectually, but also morally.

### Materials and methods

Moral education helps students distinguish between right and wrong, develop respect for others, and understand the consequences of their actions. It forms the ethical foundation upon which all other learning is built. Key reasons for its necessity include [1]:

**Character formation:** Early moral education shapes the child's sense of self and responsibility.

**Social harmony:** Teaching empathy, fairness, and cooperation fosters peaceful interaction among peers.

**Preventing negative behavior:** Moral instruction reduces bullying, dishonesty, and disrespect.

**Developing autonomy:** It encourages children to think independently and make ethical decisions even without external control.

Children who are morally grounded are more likely to become confident, respectful, and emotionally balanced individuals—traits essential for both academic success and life satisfaction.



## Results and discussion

Effective moral education for young students must cover:

Empathy and compassion: Understanding others' emotions and needs.

Honesty and integrity: Speaking the truth, fulfilling promises, and acting with sincerity.

Responsibility and accountability: Taking ownership of actions and understanding consequences.

Respect for diversity: Appreciating differences in culture, opinion, and background.

Justice and fairness: Acting with impartiality and advocating for equality.

These values must be taught through both instruction and modeling—students learn not only through words but by observing the behavior of teachers, parents, and peers [2].

Methods of Delivering Moral Education in Primary School

### *Storytelling and Literature*

Fables, parables, and age-appropriate stories allow students to internalize moral lessons through emotional and imaginative engagement.

### *Role-playing and simulation games*

By acting out ethical scenarios, children learn to analyze and respond to real-life dilemmas.

### *Classroom discussions*

Facilitated conversations help students articulate their thoughts, question assumptions, and listen to differing viewpoints.

### *School-wide initiatives*

Programs like “kindness weeks”, peer mentoring, and service projects embed moral values into school culture.

### *Teacher as moral role model*

Children closely observe teachers' tone, behavior, and attitudes. Moral education is most powerful when it is embodied, not just preached.

In multicultural societies, moral education must be culturally relevant. In Uzbekistan, including Karakalpakstan, traditional proverbs, customs, and folklore can be powerful tools for teaching ethics. For example, Karakalpak oral traditions provide stories and sayings that reflect values of honesty, bravery, and community.

By drawing on students' own cultural heritage, educators ensure that moral education resonates with their lived experiences, making it authentic and meaningful rather than abstract or imposed.

The internet has exposed children to a wide range of content—some beneficial, some harmful. Without proper moral grounding, young students are at risk of [3]:

Mimicking inappropriate behavior seen online.

Becoming emotionally desensitized.

Adopting values based on popularity rather than principle.

Therefore, moral education today must also include digital ethics—respectful online behavior, cyberbullying awareness, and critical evaluation of online content.

## Conclusion

Moral education is not an optional supplement—it is a core pillar of child development. In an era marked by uncertainty, social fragmentation, and media overload, the cultivation of conscience, character, and compassion is more urgent than ever. Schools must integrate moral education into daily practice, aligning it with cultural values and modern realities. In doing so,



we equip young students not only with the tools for academic success but with the ethical strength to live purposeful and principled lives.

### References:

- 1.Allambergenov, B. (2022). Values-Based Education in Karakalpak Primary Schools. Nukus: Ilm Ziyο.
- 2.Abdurakhimova, M. (2020). "Traditional Approaches to Moral Education in Uzbekistan." Pedagogical Review, 5(1), 22–35.
- 3.Yusupova, G. (2021). "Integrating Folk Ethics into Primary Curriculum." Uzbek Journal of Moral Education, 6(2), 40–54.

