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EXPERIENCES OF EUROPEAN COUNTRIES IN FOSTERING HONESTY IN FAMILIES

Abstract. *This article analyses the experiences of European countries in fostering moral values such as honesty, responsibility, justice and trust in families. Using the experiences of the Scandinavian countries, Germany, the United Kingdom and France as examples, the role of family upbringing, family–school cooperation, legal culture, open communication and personal example in fostering honesty is highlighted. The experience of Singapore is also considered from the perspective of developing honesty through anti-corruption culture and education. The results of the study show that fostering honesty is a comprehensive process based on the interaction of the family, education and society. These experiences are of significant importance for improving family upbringing in Uzbekistan and for fostering honesty as a stable social value.*

Keywords: *honesty, family upbringing, moral values, socialization, social trust, family–school cooperation, legal culture, anti-corruption culture, European experience.*

INTRODUCTION

The social and moral stability of modern societies is, first of all, closely connected with the activity of the family as an institution of upbringing. Qualities such as honesty, responsibility, justice and trust determine an individual's outlook on life, the way they enter into social relations, and their culture in professional activity. In sociological literature the family is regarded as the main environment of primary socialization. This is because it is precisely in the process of initial socialization that a child begins to acquire the norms, values, patterns of behaviour and social roles established by society. P. Berger and T. Luckmann interpret primary socialization as a fundamental process in the formation of an individual as a member of society (Berger & Luckmann, 1966:119–134). From this point of view, strategies aimed at fostering honesty in the family are

of particular importance in international experience. In particular, the family–school integration model developed in the Scandinavian countries is currently recognised as one of the most effective mechanisms for fostering honesty.

MAIN PART

The experience of the Scandinavian countries

The Scandinavian countries – Norway, Sweden, Denmark and Finland – have ranked among the highest in Transparency International’s Corruption Perceptions Index for decades. Scholarly studies do not attribute this situation solely to laws, economic prosperity or punishment mechanisms. On the contrary, the roots of honesty in these societies can be traced to the quality of the moral education system that begins within the family. In their experience, the upbringing of children is not considered the responsibility of separate institutions; rather, it has become a common educational environment involving the family, the school and society. It is not the division of responsibility between parents and the school, but their integration, that contributes to the formation of honesty as a stable social norm.

In the Scandinavian experience, the active involvement of parents in the educational process plays an important role. Parent councils operate in every school, and they discuss not only the educational process but also the moral development of children. For example, the Norwegian education system places particular emphasis on developing students’ social and emotional competences and on regularly monitoring their development. The formation of competences such as self-management, respect for the opinions of others, cooperation and a sense of responsibility is regarded as one of the important directions of the educational process. In this regard, the importance of providing feedback on students’ social and emotional development, as well as of maintaining communication among the student, the parents and the school regarding the child’s personal development and social relationships, is emphasised (Norwegian Ministry of Education and Research, 2015).

The most important feature of the Scandinavian model is the trust placed in the child. The upbringing process is directed not towards punishment, but towards understanding mistakes and developing self-management skills. Allowing a child to make independent choices, organising open discussions about their outcomes, and teaching justice and mutual respect through everyday life situations – all of these contribute to the formation

of honesty not as a compulsory norm, but as a consciously accepted value. For example, in the Danish education system attention is paid not only to students' academic performance but also to the regular assessment of their social development and well-being at school. Through national well-being monitoring, indicators such as students' sense of belonging to the school, the class and the community, their relationships with peers, support from teachers, as well as order and calmness at school are studied. The results of this assessment are used at the school and local education administration levels to determine measures aimed at improving students' development and well-being (Ministry of Children and Education of Denmark, n.d.).

Another factor that contributes to the formation of honesty as a strong social norm in Scandinavian society is the high level of social trust. An individual's trust in the state, the school, neighbours and public organizations encourages honesty. Being honest is regarded not only as a moral position but also as a result of positive interaction with society. The sociologist Robert Putnam interprets social capital as an important resource that ensures mutual trust, social connections and cooperation within society. In his view, developed social trust and civic engagement contribute to strengthening collective cooperation and increasing mutual responsibility among the members of society (Putnam, 2000:18–19, 21–24). From this perspective, the norms of honesty formed within the family can become an even more stable social value when they are harmonised with relationships of trust, cooperation and mutual responsibility in the broader social environment.

In the Scandinavian model, fostering honesty within the family is a multifaceted process, and the close integration of family and school, a high level of trust in children, the general moral culture of society and the existence of a transparent monitoring system form the basis of the success of this model. This approach can also serve as an important theoretical and practical foundation for improving the effectiveness of family upbringing in Uzbekistan and for transforming honesty into a stable value of society.

The experience of Germany

In German society the process of fostering honesty is closely connected with instilling legal culture, social responsibility and democratic values in the younger generation. During childhood and adolescence the upbringing process is carried out through the family, the school and other social environments, and is aimed at developing

young people's respect for values such as democracy, human rights, equality and the rule of law. Such an educational environment develops behavioural skills in individuals, including a sense of responsibility for their own actions, respect for the rights of others and compliance with established norms. These values strengthen the social foundations of honesty and demonstrate it not only as a personal moral quality but also as an important condition for mutual trust and responsibility in society.

In Germany, legal education is closely connected with the everyday upbringing process within the family, with particular attention being paid to developing children's skills in following rules, taking responsibility for their actions and respecting the rights of others. In the German legal system the care and upbringing of a child are established as one of the fundamental rights and responsibilities of parents (Basic Law for the Federal Republic of Germany, 1949: Art. 6(2)). Compliance with traffic rules in everyday life, maintaining order in public places and following general rules contribute to the formation of children's social behaviour.

German public policy places particular emphasis on supporting the educational potential of families. Early childhood education and upbringing are organised through cooperation among families, preschool educational institutions and schools, and are aimed at supporting children's social, cognitive and personal development (Federal Ministry of Education and Research, 2025). In preschool education, values such as respect for children's rights, their participation in decision-making processes, the development of social and emotional skills and cooperation with others occupy an important place. At the same time, in Germany, through the "Familienbildung" system, which supports family education and upbringing, parents are offered courses, consultations and educational programmes on child-rearing, family relationships and educational issues in everyday life. This system contributes to strengthening parents' educational competences and to developing a positive educational environment within the family.

The German model is an effective system for fostering honesty within the family. In this system, moral values, legal awareness and state-family cooperation function as a single comprehensive mechanism. In the process of developing the idea of an "honesty vaccine" in Uzbek families, the German experience offers important practical directions, particularly in instilling legal awareness from an early age, in interpreting

violations of rules as harm to society, and in providing systematic support to parents in the field of legal pedagogy.

The experience of the United Kingdom

In the United Kingdom, particular attention is paid to everyday behaviour, mutual respect and social responsibility in family upbringing and in the moral development of children. State programmes related to early education and school education provide for the development of skills such as taking turns, treating others with respect and kindness, cooperating, demonstrating good manners and controlling one's own behaviour. In addition, the primary education curriculum particularly emphasises honesty and truthfulness, treating others with respect, and learning "good manners" – the rules of proper conduct. Such an educational approach leads to the formation of honesty not as a separate theoretical concept, but as a moral norm manifested in everyday behaviour and social relationships.

The main mechanism of fostering honesty in British families is the instilling of everyday rules of good conduct and morality. For example, simple actions such as not telling lies, fulfilling a promised task and respecting other people's property are consistently reinforced in a child's life. From an early age parents teach children to apply these rules in practice and also set a personal example through their own behaviour. This turns honesty not into a means of control, but into a natural norm of behaviour.

In the British experience the concept of social capital is of particular importance in fostering honesty. By being honest, children are accepted as trustworthy individuals within their families and in the wider society. Therefore parents explain to their children that being honest is not only a personal quality but also a guarantee of social success and reputation. Performing small social responsibilities in everyday life, following public rules and fulfilling moral obligations help children to harmonise personal and social responsibility.

Furthermore, in the United Kingdom the interaction between the family and the educational environment plays an important role in the moral and social development of the younger generation. Through citizenship education in the National Curriculum of England, students are expected to develop skills such as responsible participation in society, understanding laws and legal norms, and respecting the rights and interests of others (Department for Education, n.d.). In addition, the primary education curriculum

establishes the teaching of values such as kindness, respect, taking turns, honesty and truthfulness to children in family and friendly relationships (Department for Education, 2025).

The experience of Singapore

In the Singaporean experience, fostering honesty is manifested through the close connection between family upbringing, education and the government's anti-corruption policy. In the country, the principle of "zero tolerance" towards corruption is consistently implemented through legislation, law enforcement and public awareness mechanisms (Corrupt Practices Investigation Bureau, 2026). At the same time, in Singapore's education system integrity – honesty and conscientiousness – is defined as an important educational value, with particular attention paid to developing children's skills in truthfulness, in making responsible choices and in understanding the consequences of their actions (Ministry of Education, Singapore, 2022).

The experience of France

In France, fostering honesty within the family is associated with cultural values such as individual freedom, equality, mutual respect and responsibility. Listening to a child's opinions, respecting their personal decisions and explaining their responsibility for their actions are considered important aspects of upbringing within the family. Through this process children acquire honesty, the ability to acknowledge their mistakes, the habit of keeping their promises and respect for the rights of others through everyday interactions (Ministry of National Education of France, n.d.).

In French family culture the emphasis on open communication and individual responsibility also influences the development of honesty. In conversations between parents and children, efforts are made to develop proper behaviour by discussing the child's actions, their causes and their consequences. In this context, acknowledging and correcting a mistake is considered more important than hiding it or telling a lie.

In France the principles of "liberté, égalité, fraternité" – "liberty, equality, fraternity" – are regarded as fundamental civic values of society. These values are also reflected in family upbringing and contribute to developing in children a sense of respect for others, equal treatment, justice and responsibility. In this regard, the French experience of fostering honesty within the family is associated with parents' personal example, open communication, individual responsibility and relationships based on equality.

CONCLUSION

The analysis of the experiences of the European countries examined above leads to the following conclusions.

First, in all the models considered, honesty is formed not through a single institution but through the interaction of the family, the school and society. The Scandinavian model rests on the integration of family and school and on a high level of social trust; the German model on legal culture and state support for the educational potential of the family; the British model on everyday rules of conduct and citizenship education; the French model on open communication, individual responsibility and relationships based on equality; and the Singaporean experience on the combination of education with a consistent anti-corruption policy.

Second, in each of these systems honesty is instilled not as a compulsory norm imposed from outside, but as a consciously accepted value. Trust in the child, the explanation of the consequences of their actions and the personal example of the parents are the shared mechanisms of all the models.

Third, the effectiveness of these models is ensured by systematic monitoring and by state support for the educational competences of parents, which makes honesty measurable and manageable at the level of educational policy.

Fourth, these experiences are of practical significance for Uzbekistan: strengthening family–school cooperation, instilling legal awareness from an early age, providing parents with systematic methodological support and assessing the moral development of children alongside their academic performance may serve as the principal directions for transforming honesty into a stable social value.

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