

# A comparison and insight into the concept of family education in the context of virtue in the masterpieces of pre-school education -- Selected Masterpieces of Preschool Education

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**Abstract:** In contemporary society, a prevalent trend exists whereby parents excessively indulge their children from an early age, delegating the responsibility of education to schools and teachers. This article provides a comprehensive analysis of the similarities and differences between the concepts of home education proposed by Rousseau, Locke, and Comenius, specifically regarding the cultivation of virtue. All three educators emphasize the significance of early education, advocating for home-based education while opposing the reliance on institutional schooling. Furthermore, they collectively recognize the critical role parents play in the moral development of young children and stress the importance of virtue education. Nevertheless, disparities arise in terms of the educational objectives, principles of virtue formation, goals of education, and educational approaches employed by each of these theorists. Consequently, the article asserts the necessity of integrating family education with formal schooling in a harmonious manner. The article posits that these educational perspectives hold profound insights for contemporary family education and offer solutions to current challenges in this domain. Furthermore, it presents strategies and recommendations for parents, urging them to revise their educational mindset, acknowledge their own significance, confront prevailing issues in family education, implement appropriate family education practices, prioritize the holistic development of their children, and help them adapt to societal challenges.

## 1. Introduction

Pre-school education is a crucial stage in a child's development and the concept of family education plays a decisive role in the child's moral development. By comparing the educational theories of pedagogues, ideas on moral education can be found in Rousseau's *Emile*, Locke's *Some Thoughts concerning Education* and Comenius' *The School of Infancy*. All three of these educators emphasised the importance of family education and provided their own unique theories and educational approaches to moral education. However, there are also some differences in viewpoints between them. This article will explore the similarities and differences in the concepts of family education in these masterpieces and draw inspiration from them for contemporary family education. Through an in-depth study of these classic works, it will be possible to provide parents with better educational strategies and guidance for the moral education of young children, as well as ideas for a rational combination of family education and school education. In the context of today's society, the importance of family education has become more prominent, and therefore the issue of family education should be taken seriously to create a good educational environment for the all-round development of children.

This article explores the comparison and insights of the concept of home education in the famous writings on preschool education. By comparing the educational ideas of Locke, Comenius and Rousseau, the article finds that they are similar in certain aspects, such as the importance of early education, the importance of family education and the need for virtue education. However, they differ in terms of the objects of education, the principles of virtue formation, the objectives of formation and the forms of education. Despite the similarities in the views of the three, the author believes that family education should still be reasonably integrated with school education and work together. The article summarises the common views of the three educators on family education and points out that these views are of guidance in solving modern family education problems. At the same time, the article suggests the importance of parents in family education and calls on parents to change their educational attitudes, strengthen communication with their children and respect their individual differences according to their developmental patterns. In addition, the article discusses the impact of the current epidemic on family education and suggests that families, kindergartens and society should work together to create a good developmental environment for young children.

Finally, the article emphasises that the views of the three educators on virtue education are instructive for

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today's family education, and suggests the importance of parents leading by example and focusing on the cultivation of virtue. The article also calls attention to the problems that exist in current family education, so as to properly guide children's paths in life and promote the formation of good social qualities in young children. Overall, this article provides useful thoughts and suggestions for modern family education through an analysis of the comparison and inspiration of family education concepts in famous preschool writings.

## **2. Research Methodology**

### **2.1. Desktop research**

Using a desktop research method, this study compares, analyses and compares the content of preschool masterpieces on the concept of family education by examining the contrasting views in different masterpieces and their insights in terms of moral conduct.

Desktop research is a method of research based on documentary sources, in which relevant literature is collected, collated and analysed, and comprehensive comparisons and analyses are carried out in order to draw conclusions. This research method is suitable for situations where historical sources, literature and theories are synthesised and can help the researcher gain insight into the theoretical foundations, comparative perspectives and other elements of the field of study.

In this study, an examination of the perspectives of Rousseau, Locke, and Comenius has been conducted with the purpose of identifying the similarities and differences among their viewpoints on virtue. Regarding areas of convergence, all three educators placed significant emphasis on the significance of familial education and advocated for an early and comprehensive approach to educational development. They unanimously recognized the crucial role of parents in shaping the moral growth of young children and highlighted the importance of parental companionship and communication in fostering the healthy development of their children's personalities. In terms of disparities, the three philosophers diverged in their educational objectives, principles of moral cultivation, formation goals, and educational methods.

The subsequent section, entitled "Summary and Insights," presents several key observations for contemporary family education derived from the comparative analysis. Firstly, parents ought to acknowledge their pivotal role in family education, acquire theoretical knowledge and appropriate methodologies pertaining to family education, and enhance communication and interaction with their children. Secondly, parents should serve as positive role models and place significant value on the cultivation of virtuous traits. Furthermore, collaboration among families, kindergartens, and society is essential in order to create a favorable environment for children's development and to implement co-parenting strategies within the home. Lastly, in special circumstances such as

epidemics, electronic devices such as online platforms can be employed to facilitate timely communication and care for young children in the realm of family education.

### **2.2. Comparative studies**

In conducting this study, this paper uses a comparative research approach. Comparative research is a common research method that can identify patterns and trends by comparing the similarities and differences between different things. This study analyses and compares the concept of home education in terms of virtue by comparing the concepts of home education in the books *The School of Motherhood*, *Education Compendium* and *Amelia*.

Firstly, the views, methods and principles of moral education in each book are summarised by reading and analysing the content of the three books on moral conduct. In addition, the ideas in these three books are compared and contrasted. Compare the similarities and differences between them in terms of the aims, methods and importance of virtue education. For example, whether they all consider moral education to be the core of family education, whether they all emphasise the role of role models, whether they all advocate the importance of early moral education, etc. Consider including other relevant family education masterpieces and research materials when making comparisons. This will facilitate a more comprehensive understanding of the contrasting and revealing concepts of family education.

Finally, based on the results of the comparison, insights for today's family education are presented. In response to the widespread parental perceptions of spoiling and indulging children in education today, insights are offered on the importance of moral education, role modeling and early discipline. At the same time, some specific measures and suggestions for improving family education are proposed, taking into account the results of the study and other research findings.

In conclusion, the comparative research method was used to analyse and compare in depth the concepts of home education in the three books, *The School of Motherhood*, *Educational Musings* and *Emile*, and to draw insights into home education in the area of virtue. Such a research approach helps us to better understand and apply the educational perspectives in these masterpieces.

## **3. Ideas on moral aspects of family education**

### **3.1. The School of Infancy**

Comenius quotes the biblical saying "He who is not disciplined in his adulthood will be without virtue in his old age." to illustrate the importance of moral education in early childhood (Xiaomin, 2014)[1]. In *The School of Motherhood*, he emphasises the importance of laying the foundations of every good virtue in the first years of young life. Firstly, he argues that virtue should be taught

early on, before evil takes over the mind, and he strongly condemns parents or adults who do not train children in morality. The idea that mothers should personally feed their children at the breast at the earliest stages of their arrival in the world expresses the irreplaceable importance of mothers to young children and the responsibility they should assume as mothers and the need for education to take place early. He places particular emphasis on the development of civilised and polite behaviour and good habits in children. It is important for children to develop civilised and polite behaviour from an early age.

Secondly, he believes that moral education is taught to children through example, teaching, demonstration, training, punishment and praise (Hongwu & Lu, 2013)[2]. He believes that it is in the nature of children to 'imitate' and therefore emphasises the role of role models in moral education. He asks that the behaviour of the whole family and the environment be set up in such a way as to set a good example for children. When children are willing to imitate good behaviour but do so inappropriately, they should be promptly taught. Parents should not over-indulge children, as this can make them foolish.

In addition to this, Comenius placed special emphasis on the development of good qualities such as frugality and hard work. He considered thrift and frugality to be the basis of health and life, and fundamental to all other virtues (Xiaomin, 2014)[1]. In terms of moral education methods, he believed that learning in early childhood is mainly acquired by imitation, so he placed great emphasis on the role of example, with parents playing the role of role models and, at the same time, paying attention to the use of methods such as teaching, teacher modelling, training, punishment and praise.

It is clear that the family environment plays a decisive role in children's development, and therefore he requires that the behaviour of family members should set a good example for children, and that a family environment with role models should be created and advocated early on. When children are willing to imitate good behaviour, but do so inappropriately, they should be given timely guidance. At the same time, he pointed out that "the capriciousness of children is not in fact the result of a lack of reason on the part of the child, but of the folly of parents and adults", and therefore Comenius was very much against spoiling and indulging children.

### **3.2. Some Thoughts concerning Education**

Locke also addresses his views on the importance of virtue education. However, he predominantly advocated the education of gentlemen, for whom virtue comes first, and so virtue education is also at the heart of a gentleman's education. In *Some Thoughts concerning Education* he says: "I think that of all the various qualities of a man or a gentleman's character, virtue is the first and most indispensable." "Without virtue, I do not think he will be happy in this life or the next." (Locke, 1712)[17], thus demonstrating the importance of virtue. The task of moral education is to develop in a gentleman

the moral qualities of reason, manners, wisdom and courage. Locke saw devotion to God as the foundation of virtue.

Secondly, Locke's principle in the cultivation of virtue is to restrain desires, to make them accustomed to restrain their desires and to follow moral requirements through the constant practice of moral rules (Mingxia, 2018)[3]. Locke argues that children should not be spoiled by indulgence; spoiling only leads to arrogance and indulgence (Qian, 2018)[5]. Early discipline is necessary. By developing the habit of obedience to parental will at an early age, the development of self-restraint will naturally follow as the child grows up. The key to disciplining children is to teach them discipline and to restrain their desires. Restraint does not mean that the child should eliminate all desires, but rather that he or she should abandon irrational demands. They should be allowed to meet their reasonable demands. The principle of leniency and severity must be adhered to in discipline.

From the above, it is clear that Locke believed that parents should practice early discipline as early as possible, and that they should be strict with their young children when they first become conscious (H Y., 2018)[4]. The reasonable parent-child relationship he advocates is one of gradual relaxation, whereby parents should establish authority over their children when they are young, so that they are in awe of them and gain the power to establish authority over their spirits, just as a sovereign does with his subjects. And as the child lives into maturity he or she should gradually relax and be treated with love and respect as a friend, using love and friendship to maintain the bond. Secondly, parents must set an example for their children. Parents must value the importance of role models in education. As the direct educators of children, parents must set an example and teach by example. When reasoning with children, it is important to be gentle and calm, not to have too many rules, to use proper and gentle methods of discipline, and to reward and punish children so that they are ashamed of themselves and can correct their wrong behaviour. Locke advocates punishment in a way that makes the child internally aware of his or her mistake, which is an effective punishment and allows the child to truly repent. Locke strongly advocates a way in which the child can be made to feel humiliated and put into a humiliating situation in private, if necessary, and with a consistent attitude from all those around, so that the child has the feeling of having made a mistake, so that the child will remember it well and correct it, and the outcome of this approach is inevitably better than corporal punishment.

### **3.3. Émile**

Rousseau defines the development of virtue in young children in another way. In *Émile*, Rousseau's principles of virtue development emphasise more on the fact that it is thanks to the guidance of the conscience that only a natural person can better develop virtue and become independent and autonomous without being tempted by desire (Rousseau, 1866)[18]. In short, Rousseau believed

that virtue, in turn, was rooted in conscience (Tingyu, 2014)[16]. Rousseau valued moral education and the development of sound character in young children. Moral education was a very important element in Rousseau's philosophy of family education. The family is the bridge between the natural and the social aspects of a child's life, and the family has a very important role to play in this process. However, moral quality and a sound personality are crucial to a child's growth (Min,2020)[8], so Rousseau emphasises that in family education parents should be moral role models for their children, creating a good moral atmosphere for their children from the smallest details, setting an example for their children everywhere, helping them to establish correct values, integrating moral education into their daily lives and guiding them to develop good moral behavioural habits.

Secondly, Rousseau attaches great importance to the teaching of love in the family. Parents should give their children selfless but principled and bottom-line love, distinguish between true love and spoiling, and eliminate spoiling without bottom-line, and not unconditionally satisfy and indulge all the demands of their children. While parents give love to their children, it is even more important to focus on developing their children's capacity to love, teaching them what love is and how to love (Guanxin & Xiao, 2018)[10]. Rousseau wants us to follow the logic of moving from self-love to love for others and ultimately to fraternity.

## 4.Comparison of views

### 4.1.Similarities

In the book *Emile*, Rousseau mentions Locke more than once and inherits part of his ideas on home education. Throughout the two books, it can be seen that their most basic, overall similarities are mainly reflected in the importance they attach to early education and their advocacy for education to take place early. Both focus on home education and oppose school education. They advocate a tutor system or a one-to-one tutor system and a holistic view of education(Jinhua & Tongfang, 2018)[12].

Both Locke and Comenius refer to God. In *The School of Infancy* Comenius likens children to "the priceless treasure - the soul of God" - which is more precious than gold, silver and jewels. Locke makes devotion to God the foundation of virtue.

Throughout *The School of Infancy*, *Some Thoughts concerning Education* and *Emile*, all three agree that moral education is essential and emphasise the importance of parents in the moral development of young children. All three have important lessons for the education of children. It is easy to see that there are many similarities. All three place great emphasis on parental companionship and mutual communication and exchange, and believe that parental care is a prerequisite and foundation for the sound development of a child's personality. That is why they all attach great importance to family education. They all believe that family

education should start early and are against spoiling and pampering children. Family education should begin as early as possible, from the time of conception, and during the mother's pregnancy, great attention should be paid to the physical and mental state of the child, and parents should be prepared in all aspects, both physically and psychologically.

### 4.2.The Difference

The three differed in their target audience for virtue education. Comenius believed that all people should be educated, whereas Locke recognised that the object of education was mainly the sons of the bourgeoisie and the new aristocracy, i.e. those whom he believed could be educated as gentlemen(Hongwu & Lu, 2013)[2]. Rousseau's education, on the other hand, was aimed at *Emile*, making *Emile* an intellectual aristocrat, close to the state of nature.

The three have different principles of virtue formation. Comenius advocated the development of virtue in schools "with respect, temperance, fortitude and integrity." (Xiaomin, 2014)[1]. Locke takes devotion to God as the basis of virtue, and God as a faith is deeply rooted in the heart. The principle in the cultivation of virtue is restraint of desire, and he suggests that "the great principle and foundation of all morals and values is this: that a man should be able to restrain his desires, and to obey purely what reason thinks best to guide him, in spite of his own inclinations." Locke believed that the root of morality lay in this. It is on this premise that cowardly and cruel personalities can be overcome and that good traits such as justice, love and courage can be better developed(Qian, 2018)[5]. This is the rule of virtue formation that he advocates. In short, Locke based virtue on obedience to reason and restraint of the fires of desire. Rousseau, on the other hand, aimed to cultivate an independent, free and complete human being, advocating the free development of the child without compulsory interference and allowing them to live and learn according to the natural order of development(Tingyu, 2014)[16]. His principles of virtue formation emphasise more on the fact that it is thanks to the guidance of conscience that only a natural person can develop virtue and become independent and autonomous, without being tempted by desire. To become a natural person is to follow the natural order of gradually implanting in the mind virtuous concepts like honesty, trustworthiness, responsibility and independence, and to try to shape its emotional temperament of perfection such as courage, perseverance, independence and innovation(Xiaohui, 2015)[15]. In short, Rousseauian virtue is rooted in conscience.

The three have different aims of formation. Comenius believed that the goal of education should be to develop human beings into men of vast knowledge and lifelong service to their country, and that the purpose of education was to give men knowledge, virtue and piety (Xiaomin, 2014)[1]. Locke's *Some Thoughts concerning Education* aimed to produce educated young gentlemen, and from the very beginning he focused on instructing his children



in the manners and norms that a gentleman should master(Mingxia, 2018)[3]. He believed that once a gentleman was educated, he could quickly influence those around him, so that the education of a gentleman was the first of all education. He also warned the bourgeoisie not to send their children to ordinary national primary schools, so that they would not mix with the children of ordinary peasant families and pick up bad habits. Locke's ideas to some extent reflected discrimination against the lower classes and disrespect for the working people. Rousseau, on the other hand, was more concerned with the development of the natural man, and believed that children should be educated "by nature, or by men, or by things", and that the life of a natural man was not dependent on others, but was a free man. The ultimate goal of Rousseau's education was to make the child a natural person who was outstanding in all aspects of moral, intellectual, physical and aesthetic life(Hong, 2017)[14], and he did not agree that children should be influenced too early by social customs or given too many external constraints, and suggested that children from the city should also go to the countryside to experience life and nature.

The three advocated different forms of education. Comenius advocated schooling, arguing that the main place for instruction should be in the public primary schools(Comenius & Benham, 1858) [19]. And he argued for the benefits of classroom instruction. But the family is the first school for children. Home education is the preliminary stage of schooling, i.e. it is to be carried out in the service of schooling. And Locke and Rousseau advocated home education. Locke, in his *Some Thoughts concerning Education*, argued strongly against schooling, arguing that the parents of school mates were not of good or bad character, and that there was no telling what consequences would result from children being with such people(H Y., 2018)[4]. A tutor, on the other hand, could certainly develop a child's graceful manners and steadfast character. At the same time, Rousseau, who wrote in *Émile* that "the pleasures of family life are the best antidote to the poison of bad manners", was also strongly opposed to the schooling of children. They both believed that the most effective way to prevent children from being exposed to the bad habits of society was to educate them in the home.

Education is structured in various ways, with notable figures like Comenius, *Some Thoughts concerning Education*, *Emile*, Locke, and Rousseau proposing distinct approaches. Comenius emphasized group instruction, while *Some Thoughts concerning Education* and *Emile* advocated for a more homogeneous system with a home-teacher arrangement. Locke, on the other hand, held a negative view of the outside world, perceiving companions and servants as morally corrupt, and consequently limiting contact between children and society at large, except for interactions with children from privileged backgrounds. Similarly, Rousseau sought to shield *Emile* from negative influences by discouraging play with other children and requiring his father's presence during occasional outings(Chuanhui & Yanwu, 2018)[13]. Although both Locke and Rousseau made

efforts to expose their children to educated individuals in their daily lives, this alone could not compensate for the absence of broader social interaction.

Despite the existing shortcomings in our current educational system, formal schooling remains highly effective in efficiently imparting knowledge and skills within a condensed timeframe, while also facilitating participation in social activities. Moreover, the three aforementioned thinkers highlight the significance of the family unit in fostering virtue, albeit through different approaches. Comenius prioritized religious aspects within his educational framework, placing moral education in a secondary role (Xiaomin, 2014)[1]. In contrast, both Locke and Rousseau emphasized the cultivation of virtue, with Locke focusing on the education of gentlemen and Rousseau striving to nurture independent, liberated, and well-rounded individuals through the child's unrestricted development. The principles advocated by these three thinkers diverge in several aspects.

Upon comparing and contrasting their views, it becomes evident that they share certain similarities while also exhibiting differences. In my analysis, I have concentrated on extracting and evaluating their shared perspectives. Notably, I have recognized the significant influence parents hold in shaping the moral development of young children. The common ground between their viewpoints can potentially address the challenges faced in contemporary family education.

## 5. Study results

A comparative study of three books, *The School of Motherhood*, *Educational Ramblings* and *Emile*, reveals that family education plays a decisive role in the development of children's virtues(Wenqin, 2018)[6]. All three books emphasise the importance of the family environment in the development of children's virtues and the importance of the concept of family education in the development of young children's virtues. In *The School of Motherhood*, Comenius emphasises the importance of laying the foundations of good moral behaviour in the early years of life, with particular emphasis on the cultivation of civilised and polite behaviour and good living habits(Hongwu & Lu, 2013)[2]. Locke, in *The Education of Manuscripts*, considers virtue to be the most indispensable of all, and advocates the development of virtue through the restraint of desire and the development of self-restraint(Yujiao, 2014)[7]. Rousseau in *Émile* stresses that the cultivation of virtue should be rooted in the conscience and emphasises moral education and the teaching of love in the family.

### 5.1. The importance of role modeling

The role of role models is important in home education. The role of role models in moral education is emphasised in both *The School of Infancy* and *The Some Thoughts concerning Education*. Comenius asks the whole family members to set a good example, and Locke believes that parents should set an example and teach by

example(Hongwu & Lu, 2013)[2]. Both believe that the behaviour of family members and the arrangement of the environment should set a good example for children. This suggests that the behaviour of family members plays a decisive role in children's development and that parental example has an important influence on children's moral development. Parents should set an example for their children and should be aware of the use of teaching, training, punishment and praise for moral education.

### **5.2.the importance of discipline.**

Family education should be moderate, and early education and discipline are particularly important. Early moral education is key. Comenius in *The School of Maternal Education* stresses that virtue should be cultivated in the first years of young life(Hongwu & Lu, 2013)[2], and Locke in *Some Thoughts concerning Education* advocates strict discipline from the earliest years of a young child's life(Mingxia, 2018)[3]. This suggests that the development of virtue in family education should begin at a very early age. The importance of early education and discipline is emphasised in both *The School of Infancy* and *The Some Thoughts concerning Education*. Comenius believed in moral training in early childhood, and Locke advocated strict discipline for young children when they first become conscious. This suggests that family education should take place early, with parents establishing authority when their children are young and gradually relaxing it, using love and friendship to maintain the bond.

### **5.3.The disadvantages of spoiling**

Coddling and indulging children have a detrimental effect on the development of virtue, and coddling and indulging children is a wrong concept of home education. In *The School of Motherhood* Comenius condemns parents or adults who do not train their children in morality and opposes spoiling and indulging children, which he believes leads to their becoming stupid(Hongwu & Lu, 2013)[2]. Locke also argues in *The Some Thoughts concerning Education* that indulgence only leads to arrogance and indulgence in children(H Y., 2018)[4].

### **5.4.The importance of education with love**

In *Émile* Rousseau emphasises the teaching of love in the family, where parents are expected to give their children selfless but principled and underlined love and to teach them how to love(Ziwei & Yanhua, 2019)[9]. This is similar to the other two books in that both emphasise the importance of parental love for children.

Firstly, in terms of ideas on home education in virtue, all three books emphasise the importance of virtue education. In *The School of Infancy*, Comenius emphasises the importance of laying the foundations of every good virtue in the first years of a child's life, with particular emphasis on the development of civilised and

polite behaviour and good habits. Locke, in his *Some Thoughts concerning Education*, considered virtue to be at the heart of a gentleman's education and advocated restraint of desire and the development of the habit of following moral requirements through the practice of moral rules(H Y., 2018)[4]. Rousseau, in *Émile*, emphasises that the cultivation of virtue is rooted in conscience and that parents in home education should be moral role models for their children(Hui, 2018)[11].

Secondly, in terms of moral development methods, all three books consider the role of role models to be very important. Comenius asks the whole family to set a good example for their children and to teach them moral character through teaching, demonstration, training, punishment and praise(Hongwu & Lu, 2013)[2]. Locke believed that parents should set an example for their children and advocated the use of appropriate punishment to make children realise their mistakes(H Y., 2018)[4]. Rousseau, on the other hand, emphasised the need for parents to set an example and create a good moral atmosphere for their children.

Furthermore, all three books are against spoiling and indulging children. Comenius condemns parents or adults who do not train their children in morality and opposes excessive spoiling of children. Locke argues that spoiling only makes children arrogant and indulgent, and advocates the habit of subordinating children to the will of their parents at an early age(Mingxia, 2018)[3]. Rousseau stressed the need to distinguish between true love and spoiling, and not to satisfy and indulge all the demands of the child unconditionally.

## **6.Summary and inspiration (Conclusion)**

In summary, *The School of Infancy*, in conjunction with the *Education Compendium* and *Emmy*, share a common focus on the significance of family education and the pivotal role of parents within the family unit. To fulfill their role effectively, parents, as primary contributors to family education, should acquire theoretical knowledge on the subject, employ suitable family education methods, and enhance communication with their children. Drawing inspiration from historical figures such as Locke, Comenius, and Rousseau, parents should apply their principles in the context of contemporary times. Moreover, adherence to principles of child development and respect for individual differences are also crucial.

Presently, however, there is a growing tendency among parents to delegate the responsibility of educating their children to schools and teachers, thereby evading their own duty and lacking genuine concern for their children's well-being. Parents must alter their mindset and recognize the profound significance they hold in their children's lives. It is imperative for parents to comprehend their pivotal role and regulate their behavior and activities accordingly to exert a positive influence on their children. Moreover, developing shared interests with their children, striving to see things from their perspective, empathizing with their experiences, engaging in equal dialogue, and employing negotiation

techniques to resolve issues instead of resorting to blame are also crucial.

During my apprenticeship, I observed that although the pandemic has impacted home-school collaborations, the utilization of electronic devices, such as online platforms, has facilitated timely communication regarding the well-being of children and their care. Owing to the influence of pandemic prevention and control measures, the kindergarten has reduced external contact and shifted to online video teaching and sharing as the mode of cooperation with the home community. The kindergarten maintains communication with parents through WeChat groups and utilizes multimedia equipment to enable parents to record storytelling videos, which are then shared by teachers in the classroom. Active parental involvement in early childhood education is essential, necessitating concerted efforts from families, kindergartens, and communities to create an optimal environment for the holistic development of young children.

The perspectives offered by the three virtue educators hold valuable insights for contemporary family education, and they could address how parents should approach moral education in the present day and provide strategies and insights to guide parents in this endeavour. Parents are undeniably the primary educators of their children and must recognize the crucial educational role they play as role models. As direct instructors, parents must set a positive example through their own actions. Additionally, emphasis should be placed on the cultivation of virtues. Family education forms a fundamental component of a child's development, and the challenges encountered in this realm serve as a wake-up call, prompting reflection upon our own educational philosophy and conduct. We must confront the issues present in current home education processes and seriously evaluate the education of our children, particularly the prevalent indulgence and pampering tendencies. It is our responsibility to implement appropriate family education, guide our children's life paths with the right values and perspectives, prioritise their holistic development, and equip them with the resilience and adaptability needed to navigate future challenges and thrive in society. Undoubtedly, family education will exert an irreplaceable impact on the social learning of young children, as social development is a protracted and cumulative process that demands close collaboration and coordination among kindergartens, families, and society to foster the cultivation of positive social qualities in young children.

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