

Trần Thị Thu Nhung

Faculty of Family and Social Work, Hanoi University of Culture, Vietnam

MORALITY EDUCATION FOR ADOLESCENT CHILDREN IN FAMILIES IN HANOI, VIETNAM TODAY

Introduction

Currently, adolescents are posing many problems to the society that need to be addressed when there are many negative manifestations in both behavior and cognition. These are school violence, council fighting, premature sex that lead to girls having abortion in their teenage years, public fights or aggressions, and the age of serious felonies getting younger and younger... This shows that the moral issues of adolescents are now seriously degraded. It poses to society many issues that need to be studied and solved. A developed personality needs a lot of educational contributions from many social elements and institutions. In particular, in our opinion, family education is the most important factor because no one understands children better than loved ones in the family, especially the parents who gave birth to them. We conducted this survey to clarify the family's role in morality education for current adolescents in Hanoi.

Research methods

To study the education of adolescents in families in Hanoi today, we use interdisciplinary methods, comparative-contrastive method, and especially the method of sociological investigation and in-depth interview.

Survey by using questionnaire: We conducted a questionnaire with 300 forms, then collected 276 forms aged from 15 to 18 years old in 2 high schools including a public one and a private one in Hoan Kiem and Hoang Mai districts ¹in Hanoi city. Hoan Kiem and Hoang Mai districts are two typical places for contemporary urban culture in Hanoi.

Observe and conduct in-depth interviews: We interviewed high school students, parents, grandparents with children (grandchildren) aged 15 to 18, teachers who are responsible for the student in class to understand and exploit information related to research issues.

¹ Hoan Kiem, Hoang Mai is the name of two districts in Hanoi city, Vietnam.

Related concepts

Before addressing the content and method of educating adolescents in Hanoi today, we need to clarify the concepts related to this issue.

Family: According to sociologist E. Bocghex: “The family is a group of people united by marital relationships, biological children or adoptive, forming a separate system, interacting and communicating with each other through the social roles of each person: being husband, wife, father, mother, son, daughter, brothers and sisters forming a common culture” (G.Duncan Michell-Routledge and Kengan Paul, 1979, p.80). In our opinion, the family is a social group formed on the basis of marriage and blood relation (arising from marriage relationship), sticking together emotionally, sharing economy, responsibilities and rights, being bound by the legal status recognized and protected by the society and the state.

Morality: There are many different morality concepts. We when studying this topic accept that “Morality is the good qualities of human beings by cultivating according to certain standards.” (Popular Vietnamese dictionary, 2015, p. 350). Because morality is an unnatural quality born, it is formed by a long process of self-cultivation, education of the family, school and society.

Morality education: Morality education in the family is an important basis for forming a human personality. According to researchers on family and family education, morality education is the activities “aiming at forming and developing in children the most important moral qualities of human personalities such as: patriotism, family love, the right attitude towards labor, humanity, honesty, humility, self-esteem, courage...” (Khoa Dang, 2017, p. 81).

Education in the family: Family education is organized activities and specific content to provide for family members knowledge, skills, experiences to improve the quality of life for each member and family. Family education is an important issue. According to J.Homplewicz: The family becomes a smithy of the axiomatic foundation because this is the first time revealing the world of values to the child, the values passed down in the family are almost transcendent, they are passed on from generation to generation, they always live in the views and attitudes of the younger generations (Frączek, Lulek, 2010, p. 27).

Adolescents: According to the World Health Organization (WHO), adolescents are aged from 10 to 19 years old. In Vietnam, the law stipulates that from the age of 18 (based on their birthday), people have all the rights and obligations of an independent citizen. From the age of 18, citizens have the right to marry and have children, mean-

ing they are no longer adolescents. Thus, many concepts that adolescents are specific social demographic groups, aged 10 to under 18 years old.

Adolescent education: is an activity aimed at systematically influencing the mental and physical development of adolescents aged 10 to under 18, making adolescents gradually have the qualities and competencies as required. Adolescents are a group of people who have a big change in mind and physiology. Adolescence is the most complex period in a person's entire development and maturation process. This is the stage that takes place and undergoes puberty in human life. It has a comprehensive change both physically and mentally.

That change is shown in 3 characteristics following:

The development of reproductive organs, the appearance of libido. Before the age of adolescence, the need for sex exists in its potential form, not so clear yet, but by this age, this need becomes a real motivator and begins to manifest itself in human behaviors.

A change in psychology. In this age, the personality of the person is clearly revealed. They always uphold the ego, want to assert themselves, want to become adults, consider themselves adults. The specific manifestations for this change are the appearance of a "mature" manner, the desire to escape the adults' bondage and control, always desire to express their own opinions and ideas. They tend to imitate adults and avoid to be interfered deeply in personal matters by the adults.

Emotional development. Adolescents begin to show different emotional expressions, this is due to a change in psychological state and sexual capacity. When interacting with adolescents, we see a constant change in emotional states and it greatly affects the relationship between them and other family members, teachers, friends, those around. In these relationships, friendships for adolescents play an important role.

The content of juvenile morality education in the family

Processing the data of the survey, it is easy to see the ethical contents that most families in Ha Noi consider important in juvenile morality education. This originates from the traditional family, parents educated their children, especially during adolescence, always respect the moral qualities like having good will, living economically, simply and honestly.

The viewpoint of taking care of adolescents in a "trying all their best" style nowadays leads to the result that most families pay less attention to children education about how to live economically, simply and honestly. We can see the differences in the Table 1.

Table 1. The frequency of morality education about the virtues of frugality and simplicity in family

No.	Virtues	Usually		Sometimes		Never	
		Quantitative	Percentage %	Quantitative	Percentage %	Quantitative	Percentage %
1	Frugality	172	61.0	92	2.6	18	6.4
2	Simplicity	116	41.7	118	42.4	43	15.5

Although frugality is the content of traditional family values, but in urban Hanoi now 6.4% of families never mention this in educating their children. That is the reason why besides some adolescents who respect their parents' money, self-save, and simply live, we still come across high school students who always wear expensive clothes, fashionable shoes while parents have to struggle to make money every day. In the past, parents often reminded their children how to save for daily eating and living. Nowadays, in urban areas, parents do not teach their children to save like that but often remind their children to save in spending, save in electricity and water use, and avoid waste. As for personal expenses such as shopping for clothes, shoes, parents rarely mention because with adolescents in urban areas today, they are often dominated by comments, views of friends. If a high school student who wears old shoes or shirt, they are easily noticed and discussed by classmates.

Simplicity is a good quality from ancient times that our forefathers always upheld in education for their children. A simple way of life is not picky, luxurious, a way of living that is suitable for social and personal circumstances. Simplicity is manifested in many aspects: from the use of materials, speech, gestures, self-expression ... Today in the family in Hanoi, the simplicity is educated by 50% of parents at regularly level; 42.4% of parents at sometimes level accounting for nearly half of the interviewed respondents. Of course, we have to admit that the word "simplicity" may no longer be appropriate today but instead we can understand that it is not a luxurious, sophisticated way of life. And this simplicity is not only reflected in the way you dress, but in many other aspects of life. Through in-depth interviews of parents of Hoang Mai and Hoan Kiem high schools, we found that among parents who often educate their children about simplicity (41.7%), most of them only remind their children about "simplicity" in dressing, using personal belongings and very few families often educate their children to be "simple" in speech, behavior. People who are simple in speaking and behaving are those who speak carefully, without exaggeration, do not use lavish and polished words but use simple, concise and understandable words. Simplicity in adolescents' life is to live in harmony with people around, especially with friends, do not consider themselves special, different people. And this has made the adolescents

in Hanoi today still phenomenon of self-living “different”, “professional” (or simple “pro”). There is even the phenomenon of combining “friends” into a different group of people who “wear fashionable shoes” and “carry trendy bags”. There is a phenomenon of “taunting” friends when seeing them dressing in a rural or simple style. Even some 15-16 year - old students already own brand-name expensive products, like shoes. Among these children, they are given money by their families, some of them earn by themselves (selling online, making handmade items). Some students even said that “We do not regret the money to buy brand-name shoes because wearing them (shoes), we feel proud and more “professional” (Nhưng T.T.T. personal interview, September, 11, 2019).

In Hanoi, we see on facebook, students organize themselves into groups to “play” or use trendy products, whenever they have new shoes, shirts, bags, they show off immediately, and introduce the ways to buy them. A woman who specializes in taking orders for portable shoes from the United Kingdom to Hanoi says she always has about 100 clients, most of them are students. However, in the opposite direction, we see many adolescents in well-off families in Hanoi, dress, behave, and live very simply. Many adolescents play socially with all of their classmates, making no difference. A parent with children at Hoang Van Thu high school said: “Sometimes I tell my children when buying shoes, they have to buy brand-name products like “Nike” and “Vans” for they are durable. I give them money, but he (my son) insisted on not buying because they were unnecessary, his friends all wore cheap shoes” (Nhưng T.T.T. personal interview, August, 10, 2019).

Beside the above-mentioned virtues, morality education for adolescents in Hanoi’s family today focuses on honesty, humility, courage, self-respect... However, each educational content has different levels depending on the family. This is clarified by following table.

Table 2. The frequency of morality education for adolescents in family

No.	Virtues	Usually		Sometimes		Never	
		Quantitative	Percentage %	Quantitative	Percentage %	Quantitative	Percentage %
1	Honesty	175	62.1	85	30.1	21	7.4
2	Humility	149	52.8	101	35.8	32	11.3
3	Courage	105	37.2	119	42.2	58	20.6
4	Self-respect	144	51.4	104	37.1	32	11.4
5	Independence	172	61.2	85	30.2	24	8.5
6	Humanity	152	54.3	101	36.1	27	9.6
7	Industriousness	200	71.2	68	24,2	13	4.6
8	Workaholism	120	42.7	125	44.5	13	4.6

It is so essential that our fathers always upheld moral qualities like honesty, humility, courage, self-respect since ancient times. It is a measure of human value. And today it is still valid, though it may be different in terms of expression.

Honesty is considered to be the first foundation in the process of character building by many educators. And so, from ancient times to this day, this quality is still concerned by parents when educating their children. Honesty means being upright, being honest, telling the truth, and not misleading the truth. When educating adolescents honesty, the parents in Hanoi thought that they should be honest in their conduct, dare to admit their mistakes when making mistakes, in school, they need to be honest and not cheating or copying others' results, accept their low scores rather than cheating.

In contrast to honesty and humility, through the surveys, parents rarely remind adolescents of courage. The percentage of "Courage" quality education for adolescents only accounts for 37.2%, while the percentage of parents who have never done it highly, up to 20.6% whether the word "Courage" is too "luxurious" in today's society.

Courage is energy, strength, and willpower to overcome all difficulties and challenges. People with courage are those who have bravery, courage, will, energy, dare to think, dare to do, dare to fight with evil to protect the good. In the traditional family, courage is often taught by parents, especially children during their adolescence. The courage of our fathers in the past was associated with fighting the enemy, defending the weak, underrepresented people, protecting the right. In today's family, courage is taught by parents through lessons on spirit of overcoming difficulties, daring to think, to do, to protect the right and the good. Parents in Hanoi often remind their children about courage to face difficulties and to overcome themselves. Being against the temptation and away from social evils, bad friends are also signs of the courage of adolescents. Because, in the adolescence, especially in urban areas, temptations always lurk to make adolescents easily fall down as they are eager to discover new and strange things. There are those who focus on their studies, but it is not easy to protect the right things (the expression of courage). Through adolescent survey, they seem shy when mentioning the word "courage". A student at Phuong Nam private high school said: *"I am very frank, I often protest when seeing my classmates saying bad words or doing wrong, my classmates seem to dislike me, for example, once taking tests, I saw a classmate illegally using a document, I stood up and told the teacher, she was reminded ... I don't know if it's brave or not, I just know that if I feel wrong, I will say it wrong"* (Nhung T.T.T. personal interview, September, 15, 2019).

Perhaps in modern society, although there is honesty, faithfulness and bravery, but it is necessary to use speaking skill in protecting the right, struggling with the wrong to win the friends' hearts. The phenomenon that adolescents sometimes cannot practice "the courage" for their parents always want the "safeness" for their children. The parents who were asked about their attitude towards their children when they wit-

nessed two friends fighting, said, “*I don’t want my children to be involved in anything. Interfering can lead to some hurts, it is best left the school to solve the problem*” (Nhung T.T.T. personal interview, August, 20, 2019). Clearly, in today’s complex society, even bad behaviors in schools have prevented parents from supporting their children when they dare to stop a scuffle. And of course, it leads to indifference to phenomena in need for help. We still see the “heartless”, “cold”, “irresponsible” behaviors in society today, all are the result of a “safe” education on top priority for children. Some parents even teach their kids: just focus on their businesses.

Self-respect and independence are also concerned by parents in Hanoi urban families when educating adolescents. Perhaps, they all understand that in this dynamic and sensitive age, independence and self-respect will make their children strong, making parents feel safe.

In the past, self-esteem was highly appreciated, especially by elite families. Previous self-esteem is to keep yourself noble no matter what the situation. Our ancestors once taught “the margins of torn paper must be held”. Therefore, there were those who could die but they never went begging, or cared for the richness or glory if they were contrary to their morality. Today, parents in Hanoi urban families often teach their children to keep their self-esteem as simple as to avoid wrongdoing, always try their best in everything, not make parents lose faces. Good behaviors will make others respect you, that is your self-esteem.

Nowadays, a competitive market economy, a high integration trend, independence in adolescents is also paid attention to by families in Ha Noi. Being independent is interested in educating their children from an early age, a child with a good independence will be active, responsible in life, less influenced by others. At the age of adolescence, independence has been formed before, however, it needs to be practiced regularly. Independence in thinking, and action is what parents in modern society need from their children. The book “*You think, I don’t know*” by journalist Tran Thu Ha caused a fever when sharing how to teach children to be independent in modern perspectives. In the book, the author shared that she did not know which lessons her child was learning, never checked their books, if they asked anything, she would answer “I don’t know”... It is possible that many parents feel unsafe about this way because it may be considered a lack of interest by parents (Tran Thu Ha, 2016).

There are two trends in children education today, one is to let their children develop freely and the other is to help and care of their growth. Through a survey of families in Hanoi, we found that most parents want their adolescents to be independent in life: arrange a reasonable time for themselves, choose their own learning ways, buy their own essential like mobiles, books, bags ... However, it must be put under the supervision of parents. Only a few parents never educate their children’s independence

(8.5%). Thus, most parents of adolescents educate their children to be independent with parents' supervision.

Humanity – a virtue is also regularly educated by their parents at a high level of 54.3%. However, in-depth interviews, we found that the humanity education was received primarily by adolescents mainly through school channels, thematic talks, extra-curricular activities, soft skills... Parents often remind their children about love for others, share with friends and others around. Because adolescents can actively help others, parents often advise them to do it when possible. Educating humanity for adolescents is very important, not only the responsibility of the nuclear family but also the extended family. Currently, one of the easiest activities to express the love and affection of young people is humanitarian activities: helping the poor, helping their friends overcome difficulties... In the family, parents often remind their children of kindness simply by sharing the housework to help parents, supporting siblings in need.

It is equally important to educate adolescents industriousness, having the characteristic of regularly working hard. Adolescence is the schooling age with lots of pressures but parents often remind their children to always hard work. Through our observation, urban parents seem to remind their children to study hard at school rather than do housework. Meanwhile, rural parents tend to focus on educating adolescents assisting their parents with some labor work on the farm or the field, doing housework rather than learning. And in any era, industriousness is always a measure of human value.

The industriousness of people in general and adolescents in particular today shows differences in some extent. In urban families, it is no longer associated with the image of raising chickens, feeding pigs herds, plowing on the field with hoes or selling things in the market; but it is often shown in doing housework and studying hard. However, in well-off families in Hanoi today, especially the families with maids, the industriousness of adolescents is not clearly shown. Instead, adolescents in Hanoi reflect their industriousness via making handmade products, selling online, doing part-time jobs. In fact, there are many adolescents doing part-time jobs, with creativity, passion, they can find ways to make money suitable for ages. Some students created their own blog specializing in handmade production, teaching how to make cakes, makeup... attracting many people and bringing many profits. Doing self-recording videos, uploading to you tube channel, sharing facebook to connect people, selling online are also the good ways to make money for young people. Some of them choose to make products from wool, embroidery to sell. All have recently created the dynamism of adolescents.

Thus, it is seen that the interest in morality education for children in the family has not much changed if compared to the previous research on family education in Hanoi 7 years ago. The survey of the Institute of Family and Gender Studies in 2012 clearly presented five issues about morality education for school-age children in Hanoi

city that were “cared for guided by families”. The most frequent are: honesty (62.2%), faithfulness/loyalty (51.5%); kindness and humanity (43%); tidiness (41.1%); personal hygiene (38.5%)” (Le Ngoc Lan, 2016, p. 21). And parents’ expectations of children’s moral qualities seem to be influenced by the notion of gender roles. According to the survey results of Gender Equality in Vietnam (2005), three characteristics that a mother chooses to teach her daughter are obedience to parents (86.9%), handy behavioral skill (64%) and industriousness (51.9%) while the three desirable traits in boys are obedience (80.9%), responsibility (61%) and independence (44.5%) (Le Ngoc Lan, 2016, p. 21).

Methods of juvenile morality education in the family

In the family in Hanoi today, many methods have been used by parents to educate adolescents, amongst them the most recommended method is giving advice. This is clearly shown by the table below.

Table 3. Methods used by parents when adolescents make mistakes

No.	Methods	Quantitative	Percentage (%)
1	Using soft advice	134	48.6
2	Strictly prohibiting repeat of similar behavior	91	33.0
3	Punishing with these forms: hitting, cursing	28	10.1
4	No ideas	12	4.3
5	Others	11	4.0
Sum		276	100.0

Giving soft advice is the gentlest way of affecting adolescents’ awareness, helping them to recognize their mistakes and have the opportunities to correct them. The 2011 and 2012 research data of the previous researchers also obtained similar results. “In the survey on ethic education and lifestyle for Hanoi students, 92.4% of parents used the method of Giving soft advice and analyzing what is right or wrong, much higher than other methods such as scolding (33.3%), contacting the school (17.1%), spanking (6.4%), or writing a report (5.6%)” (Le Ngoc Lan, 2016, p. 22).

In the way of educating children, the mother often has a soft attitude, the father is often strict and enforces high discipline for the children. Even in America, according to N.Townsend: In family education, mothers often play an important intermediary role. When the father gets angry at the child, the mother often intervenes to calm him down (Townsend, N, 2001). In traditional families in Vietnam, parents often use strict measures, punishing their children very strictly. But now this way of education has proved no longer appropriate when the trend of respecting individuals and respecting children is clearly expressed.

Some discussions

From the above-mentioned, we can see some issues surrounding the content and ways of educating adolescents in Hanoi family as follows:

Firstly, the current content of morality education for adolescents in Hanoi does not change compared to traditional families, but the attitude-oriented views are different. Along with the content of education about industriousness and workaholism, in the traditional family, adolescents must go home to help their parents with housework but in the modern family, adolescents tend to work hard to sell online and earn some money (depending on their preferences, not on their parents' needs). The simplicity in the traditional family is often directed by parents to dress simply, but in the modern family, adolescents tend to lead a simple lifestyle and thinking.

Secondly, in the current method of educating adolescents' morality, we find that the method used by most families is advising, analyzing right and wrong, this is the main trend in building an equal and democratic family style. However, a part of the families in Hanoi today shows less interest in their children, less interfering, leaving adolescents free in all activities. In some cases, parents do not know or care where the children go, stay overnight. This is also a factor that increases the social evils among adolescents such as drinking, gambling, neglecting education, and unhealthy lifestyles. In few families, on the other hand, parents are too close to their children, excessively controlling them, this makes them feel disrespectful, especially when they are too eager to explore new things and want to show their "egos". Thus, this method inadvertently pushes adolescents into the situation of having to lie to their parents, lack of honesty, and leads to danger in shaping the personality for adolescents later.

Thirdly, the issue of morality education for adolescents faces many difficulties nowadays: parents do not have much time for their children since adolescents are busy with schooling all day, parents are full of work to earn their living. Meanwhile, the content of morality education takes a lot of time to be absorbed, and setting an example has great significance to adolescents.

From the above fact, we need to find some solutions to improve the effectiveness of morality education for adolescents in Hanoi family as follows:

Parents and other family members need to have a new, objective view on the issue of morality education for adolescents. Family life always changes in the time flow. People are always influenced by historical, economic, cultural and social factors, so over time, the values and standards of family also change. Consequently, morality education for adolescents needs to be changed in a new direction, avoiding the use old social values and personality standards to force them to follow instead of new standards and values of modern times.

Parents had better regularly care for children, especially adolescents, spend a lot of time to educate them morals, values and personalities. Today, life is so complicated, adolescents are easy to learn, mimic the new negative lifestyle, that is difficult to control, resulting in many personality and lifestyle problems. This also requires facilitation from the state. Strengthen government policies to encourage and create favorable conditions for parents to educate and take care of their children. As in Sweden, if a father is in the army, has no income to support the child, he will receive a pension based on the number of children, regardless of the mother's income (Nasman, E.: *Childhood as a social phenomenon*, National report, Sweden, European centre for social welfare policy and research, Vienna). Thus, with this support policy, the state will help families with economic burdens, have time (because they do not have to make extra money) to care for and educate their children.

Parents should have proper ways in educating morals for adolescents. Amongst them, the method of setting example shows lots of effectiveness to help them realize the values of morality and human personalities. According to a sociological survey in the US, 80% of American offenders grew up in families where their parents regularly fought, 63% of teenage boys committed murder as they killed the person who beat their mother (Dee L.R. Graham with Edna I. Raulings and Roberta K. Rigsby: *Loving to survive*, New York university press, 1994). In daily life, parents must be good examples for their children to follow in showing good moral values such as loving, sharing with others, working hard, respecting others. The most appropriate educational attitude in the family today is both love and seriousness.

Parents need to understand their children. Unlike traditional families: parents often did not care about their children's attitudes and needs but "impose" their thoughts on their children. In the modern family, we cannot impose all issues on their children, which leads to the "pretence" phenomenon (on the outside, they can behave according to their parents' will, but always unhappy in their heart), easily make them "loneliness". Parents had better to understand their children's characters, hobbies and strengths, from which they can have more effective educational methods to shape their personalities.

Conclusion

Morality education for adolescents is an important thing that parents in any family need to pay attention to, for this not only contributes to the formation of human personality in the future but also greatly affects development of society. Society will be fine if only people and family are good. Morality education for adolescents in families in Hanoi in particular and Vietnam in general needs to follow the new directions, in accordance with the modern values and standards of the new era. The education

methods need the love, understanding and sharing of parents. If well-educated, right from the adolescence, children are formed of fine human qualities – certainly when growing up and getting out of the family hands, they will know how to contribute to the development of the family and society in the most positive way.

References

- Benbenishty, R., and Astor, R.A. (9 June, 2008), *School violence in an international context: A call for global collaboration in research and prevention*. Presented at the IV World Conference: Violence at school: Violence in context? Lisbon, Portugal.
- Cam T.T. (2005). *Young psychology and family education*, Phu Nu Publishing house, Hanoi.
- Can Lo (2015). *New conception on family education*, Lao Dong Publishing house, Hanoi.
- Chuong P.K, Hang N.T, (2011). *Culture of family behavior*, Thanh Nien Publishing house, Hanoi.
- Cuong PK, (2005). *Adolescence, Love and Gender: A book for girls*, Phu Nu Publishing house, Hanoi.
- Dee L.R. Graham with Edna I.Raulings and Roberta K. Rigsby (1994): *Loving to survive*, New York University Press.
- Dinkes, R., Cataldi, E.F., Kena, G., and Baum, K. (2006) *Indicators of School Crime and Safety: 2006* (NCES 2007-003/NCJ 214262). U.S. Departments of Education and Justice. Washington, DC: U.S. Government Printing Office.
- Duncan G.M., Routledge and Kengan Paul (1979), *Dictionary of sociology*, London.
- Frączek Z., Lulek B. (2010), *Family pedagogy-selected problems*, Publisher of the Rzeszow University, Rzeszow, p. 27.
- Ha T.T (2016), *You think, I don't know*, Van Hoc Publishing house.
- HienPhan. (2013), *Educating children love and art*, Tre Publishing house.
- Huong P.T.M (editor). (2018), *The emotionless attitudes in adolescent families*. Social Sciences Publishing house, Hanoi.
- Jen Gratz (2006), *The impact of parents' background on their children's education*. Education studies 268: saving our nation, saving our school: public education for public good. November 14, 2006.
- Khoa Dang (2017), *Handbook of general education culture*, Dan Tri Publishing house.
- Lan L.N, (2016) *Annual Report 2016: Caring for children in Vietnamese families today*, Institute for Family and Gender Studies.
- Leann Birch and associates (2007), *Influences on the development of children's eating behavior: from infancy to adolescence*. Canadian journal of dietetic practice and research, 2007 (68)
- Nasman, E.: *Childhood as a social phenomenon, National report, Sweden*, European centre for social welfare policy and research, Vienna.

- Nam. T.T (2015), *The link between parenting behavior style and emotional behavioral manifestations in adolescents*. Journal of Psychology, no. 4, p. 193.
- Nhung T.T.T (2019), personal interview
- Popular Vietnamese dictionary (2015) Hong Duc Publishing house.
- Quyen N.T.T (2009), *Difficulties in ethical education for children in city families today*. Journal of Sociology, n. 107 (3), p. 76-82.
- Scaglioni S. and associates (2011), *Determinants of children's eating behavior*. The American journal of clinical nutrition, 94 (2011).
- Townsend, N, (2001), "Fatherhood and mediating role of women" in: Brettell, C.B.etal. (eds): *Gender in cross-cultural perspective (the third edition)*, Upper Saddle River, New Jersey: Prentice hall.
- Thuy D.B (2013), *Parental behavior model for adolescent children*, Journal of Family and Gender Studies, no. 6, p. 51-63.
- Tran Quy Long (2014), *Parents' attention to adolescent children in the psychological and emotional life in the North Central region*. Journal of Family and Gender Studies, no. 5.

Morality education for adolescent children in families in Hanoi, Vietnam today

Summary: Currently, modern families in Hanoi have different perspectives and methods of morality education compared to traditional families. This paper uses the interdisciplinary approach, comparative-contrastive method, and especially the method of sociological investigation and in-depth interview; examines the contents and methods of morality education for adolescents in Hanoi. We conducted the survey by the typical point selection and random questionnaires. The research result presents and suggests suitable educational contents and methods for today's modern family context that helps adolescents build a solid moral foundation to become good citizens in the future.

Keywords: adolescents, morality, morality education, family, contents, methods

Edukacja moralna adolescentów we współczesnych rodzinach wietnamskich w Hanoi

Streszczenie: Współczesne rodziny w Hanoi mają inne perspektywy własnego funkcjonowania oraz stosują inne metody edukacji moralnej niż tradycyjne rodziny. W artykule wykorzystano podejście interdyscyplinarne, metodę porównawczo-kontrastową, a zwłaszcza metodę badań socjologicznych i wywiadu pogłębionego. Celem artykułu była analiza treści i metod edukacji moralnej skierowanej do nastolatków w Hanoi. Ankietę przeprowadzono

przy pomocy typowych kwestionariuszy wyboru. Wyniki badań przedstawiają i wskazują odpowiednie treści edukacyjne i metody edukacji moralnej dla współczesnych rodzin wietnamskich. Mogą one okazać się pomocne w procesie kształtowania solidnych podstaw moralnych wśród nastolatków, po to aby w przyszłości stali się dobrymi obywatelami.

Słowa kluczowe: adolescenci, moralność, edukacja moralna, rodzina, treści, metody