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### Moral Education in Vietnamese Family Culture: A Case Study of Students in Ho Chi Minh City

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#### Abstract:

Moral education is important in the development of human character and plays a leading role in all environments: family, school, and community. Moral education in the family is assessed as a basic foundation, which is a bridge for individuals to integrate with education in schools and communities. This study aims to identify the advantages and limitations of moral education in Vietnamese families within the current context and subsequently determine the causes and propose solutions for enhancing moral education in familial settings. In particular, to identify the materials, techniques, and strategies that are frequently employed in the home for moral instruction, we specifically used in-depth questionnaire surveys and interviews with university students in Ho Chi Minh City. In contrast to earlier research, this study focuses on the cultural aspect of explaining the causes of a situation, thereby shedding light on the advantages and limitations of moral education in present-day society. In addition, the research findings can serve as valuable resources for those who wish to better understand moral education in family culture. The findings demonstrate that moral education in Vietnamese families is inadequate and out of step with the country's rapidly changing global environment. Furthermore, because it offers up-to-date insights into the current state of moral education in Vietnamese families, this study is helpful for those involved in education and cultural studies. This study's distinctiveness lies in its capacity to depict, using vivid arguments and examples to reflect the reality of moral education under the impact of globalization on Vietnamese culture. From there, it provides a foundation for organizing content, strategies, and means of moral education that require updating and supplementation.

**Keywords:** morality, moral education, family culture, family education, Vietnam.

### 越南家庭文化中的道德教育：以胡志明市学生为例

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## 摘要:

道德教育在人格发展中发挥着重要作用，在家庭、学校和社区等所有环境中都发挥着主导作用。家庭中的道德教育被视为基本基础，是个人融入学校和社区教育的桥梁。本研究旨在确定当前背景下越南家庭道德教育的优势和局限性，随后确定原因并提出加强家庭道德教育的解决方案。特别是，为了确定家庭中经常用于道德教育的材料、技术和策略，我们专门对胡志明市的大学生进行了深入的问卷调查和访谈。与早期研究相比，本研究侧重于从文化角度解释情况的原因，从而揭示当今社会道德教育的优势和局限性。此外，研究结果可以作为那些希望更好地了解家庭文化中道德教育的人的宝贵资源。研究表明，越南家庭的道德教育不足，与该国迅速变化的全球环境脱节。此外，由于本研究提供了有关越南家庭道德教育现状的最新见解，因此对从事教育和文化研究的人员很有帮助。本研究的独特之处在于它能够用生动的论据和例子来描绘反映全球化对越南文化的影响下的道德教育现实。由此，它为组织需要更新和补充的道德教育内容、策略和手段提供了基础。

**关键词:** 道德，道德教育，家庭文化，家庭教育，越南。

## 1. Introduction

Every nation in the world has a unique history and cultural background. However, in the age of globalization, one challenge that unites all is international integration in parallel with the process of acquiring the essence of human culture to enrich social life. It is imperative to ensure that future generations develop into global citizens while simultaneously preserving and perpetuating the cultural traditions of their respective nations. This mandate calls for careful consideration, targeted analysis, and strategic change concerning in-house education, where moral education serves as the foundation and molds each individual's worldview. Since the family is the root of a person, where he or she is internally educated before benefiting from education in communities and schools, moral education has always been vital to family culture. People in Vietnam, a nation renowned for its agrarian civilization, live flexibly, morally, creatively, and emotionally. However, like many other nations, Vietnam faces difficulties in the age of globalization. The primary issue is how to ensure that the next generation of people is equipped with the knowledge, skills, abilities, and mindset of a global citizen so they can live, learn, and work. Educating people has become a crucial concern more than before. What impact will moral education have on the training process in the era of globalization? Will Vietnam's traditional ethical value system meet the moral qualities that a global citizen requires? Is it necessary to reassess previously examined materials, including the objectives, subject matter, methodologies, and instruments of moral education? Our study subject is moral education in families because we try to find answers to these problems. The current high utilization of educational materials, techniques, and means yields insights into the advantages and limitations of moral education activities. These findings support the process of developing family culture policies and designing practice-appropriate moral education programs. Regarding the criteria for selecting the research subject, first, this is a timely issue because educating people on moral standards appropriate to the context of the new era is an urgent task for every nation.

Second, research on moral education activities within families provides a scientific basis for promoting the strength of ethical culture and community moral values and determining the direction of moral education in new situations. We hypothesize that any deficiencies in moral education need to be recognized and contextualized to achieve appropriate change. To begin with, it is important to comprehend the current status of moral education activities in the family. Given the theoretical framework of studies on family culture, ethics, and moral education by authors from both the East and West, including Vietnam, in conjunction with qualitative and quantitative research methods, the study will contribute to validating the above hypothesis and clarifying the research question.

## 2. Literature Review

The family is a special social structure formed and maintained through marriage and blood ties. One of the most common approaches to family study is to understand family culture, which is a broad topic covered by several social sciences and humanities. It is impossible for different families to share the same culture. Because, family cultures, like families, share ethnic culture's traits while still having unique traits for each family unit.

According to Khánh (2021), family culture can be learned through delicate customs, which are the traditional culture of each family. The Vietnamese Department of Family Affairs has defined family culture in a comprehensive way: "Family culture is a system of specific values and norms governing the relationship between family members and society, reflecting the nature of family forms that characterize communities, ethnic groups are formed and developed through the long history of family life, associated with economic, natural, and social development conditions" (VU Gia Đình, n.d.). The moral value system is an element of the value system developed in family culture. If morality plays a role in the formation of individual personality and proper adjustment of family members' relationships, moral value systems are the core factors that enable people to complete and uphold the moral culture within each family.

A number of studies have explored the subject of moral education. Hand (2018) proposed a new ethical education method. The author's perspective on the primary objective of moral education, which is to ensure children's adherence to moral norms, is considered more significant than fostering an understanding of the legitimacy of these norms. The author groups ethical standards into three groups: first, rational ethical standards, which children should be committed to fully implementing with the help of moral guidance; second, controversial ethical standards, which should employ ethical research to support children's formation of their own opinions but not be instructive; and third, the group of irrational moral standards, for which it is appropriate to challenge the moral guidance to curtail support. In general, the author devised a new approach that is absolutely not oppressive, enabling the knowledgeable audience to voice their opinions and build a self-awareness of what defines appropriate behavior. However, the document addresses education through parent-child connections and moral education within the framework of family culture and the context of globalization. It does not address education in terms of other categories.

Noddings (2010) applied care theory to the issue of moral education in the age of globalization. The ethics of care are equally relevant to the ethics of equality (ethics of justice) since international interaction and concern are common. According to the author, moral education through caring behavior is a typical example of education. Teachers need to assist students in developing a holistic attitude of interest, such as concern for both the offender and the victim, as this is a crucial component of global integration. From a caring moral perspective, moral education develops individuals who can fully engage in caring relationships. Although introducing a novel theory to the topic at the time, the author focused solely on teacher-student moral education in schools. The aspects and requirements of moral education in the age of globalization are also not mentioned. Furthermore, documentation regarding the status and experiences of moral education in Asian countries is available. Japan, for instance, implements a moral education methodology that achieves a balance between preserving national identity and selectively incorporating elements of human culture, with an emphasis on global environmental concerns and peace (Roesgaard, 2017). Indonesia, through the implementation of Pancasila ideology, orients its moral education toward value systems encompassing solidarity, justice, tolerance, and humanitarian principles. The author asserts that moral education for the younger generation is an important task and must be linked to the reality of life, not through abstract lectures. Respecting diversity and valuing tolerance are even more essential for every young person to thrive in a multicultural setting (Akbar et al., 2022). Considering the context of Vietnamese social history, ethical education within the framework of Confucianism has

likely exerted a profound influence on educational standards and methodologies over the centuries. The doctrine of human morality and ethics constitutes one of the core tenets of Confucian philosophy (Angle & Slote, 2013). Within this philosophical framework, "humanity" is regarded as the fundamental concept among the basic moral categories in Confucius's perspective. An individual is deemed to embody "humanity" when possessing all the virtues: etiquette, righteousness, intellect, filial piety, and related attributes. According to Confucianism, a virtuous person possesses "humanity, righteousness, and etiquette" as part of their character. Subsequent research indicates that Confucius's moral theory teaches people not only how to live according to moral principles but also how to recognize and control their own egos (Chen, 2014). Tho (2016) demonstrates the profound impact of Confucian culture on the history of human education and training in Vietnam. As a cultural import from China, Confucianism underwent a protracted and intricate process of convergence with traditional Vietnamese culture, integrating and complementing one another in the pursuit of valuing human potential.

Sinh and ThQ (2018) conducted an in-depth analysis of the content of moral education. From basic moral functions such as behavior, education, and awareness, the authors defined "moral education as the process of converting a culture of social ethics into a culture of individual morality" in order to foster moral awareness and regulate human ethical behavior. On this basis, some of the main contents of moral education that the authors generalize are moral knowledge education, moral emotional education, moral ideal education, moral value education, which integrate traditional ethnic moral values, revolutionary morality, and human moral essence. In these three aspects, the traditional moral values and the moral essence of humanity are more general than revolutionary ethics and are also more in accordance with the scope of the paper's research, so we will focus on exploiting these two aspects.

In the context of this research, morality is understood as a system of rules and norms that govern human behavior. Thus, ideal education, feeling, knowledge, customary national morality, and the moral core of humanity are considered components of moral education. Based on this definition, surveys and interviews were conducted with the participants. Furthermore, examining ethical internalities and moral education from a philosophical and pedagogical perspective is the primary focus of the aforementioned research. The results of the study have not yet linked moral education to family culture or the moral value system derived from family culture in the context of globalization, which can be addressed using the cultural study approach. Most importantly, the moral values of each country's families differ due to economic, cultural, political, and social factors. Our case study in Vietnam may serve as an example of a moral value system built from the family culture of a developing Asian country.

### 3. Theoretical Framework and Research Methodology

#### 3.1. Background of the Theoretical Framework of Cultural Structure

Thêm (2013) posited that Vietnamese culture may comprise three components: cognitive, organizational, and behavioral culture. This structure is very inclusive, easily applied, and relatively simple, making it appropriate for studying culture through specific activities. Since ethical educational activity is the focus of the study described in the article, the research can be conducted using this framework in the following order: conceptual manipulation, questionnaires, data processing, results' structured presentation, and discussion. Based on this theoretical framework, the questionnaire structure was also developed into three main sections: conduct in moral education activities, which is embodied as behavioral education both inside and outside the family; how to organize moral education, which is embodied as subjects, content, methods, and means of moral education; and awareness of moral education, which is embodied in awareness of educational roles and objectives.

#### 3.2. Research and Data Collection Methodology

In-depth interviews were conducted, in addition to a questionnaire survey, which served as the primary methodology. The survey collected other general information such as the student's year, hometown, current residence, and ethnicity. The authors divided the survey content into three parts: Questions 1-3 addressed awareness of the ethical educational role and objectives (cultures of awareness); Questions 4-7 addressed awareness of the educational material in the classroom; Questions 8-10 addressed behavioral education concerning interactions within and between families (behavior culture). In addition, we conducted a structural interview with a small sample of 15 students out of 148 students who participated in the questionnaire survey. The question mainly revolves around two topics: the role of family members in their children's education and the significance of moral principles acquired from the family in assisting students in their academic and personal endeavors. The objective is to enhance the dependability and expand the data obtainable from the questionnaire survey to acquire more thorough and impartial observations.

Research conducted in a country on a highly applicable topic requires multifaceted observations. As a result, this study should be conducted using a mixed-study approach. Based on that, we used social networking sites and Google Forms to perform our extensive question-and-answer technique from January to March 2024.

### 4. Ethical Education Activities in Vietnamese Families: Contemporary Perspectives on Awareness, Culture, and Organization

#### 4.1. Ethical Education Activities in Vietnamese Families at the Cognitive Culture Level

Ethical education plays a pivotal role within the family unit as the primary function of the family is educational. The most significant educational content imparted within the family context pertains to moral education and personality development. The overarching objective of moral education is to contribute to the formation of individuals possessing sound moral standards, thereby enhancing individual morality. This serves to elevate family cultural life and contribute to social stability. The data below show an awareness of the role and goals of moral education in the families of Vietnamese students in Ho Chi Minh City.

First, 84.5% of respondents felt that moral education's primary goal was to cultivate excellent human attributes. This means that ethical education upholds and strengthens moral standards within families.

Second, a stable family is founded on moral education. According to the survey results, ethical attitudes, including love for others (83.1%), filial piety (90.5%), and responsibility to oneself, family, and society (88.5%), are crucial educational components of family ethics education.

Third, moral education sets the premise that individuals should integrate into the educational environment of schools and communities. The primary moral principles that are essential to individuals' ability to continue to benefit from community and school education are piety, accountability, and respect for others. These three ethical principles also made up the largest percentage of those taught at the "very much" level according to the poll.

#### 4.2. Present-Day Moral Education Activities in Vietnamese Families in Terms of Organizational Culture

##### 4.2.1. Educational Subjects and Substance

University students are the study's beneficiaries of education, as shown in Figure 1. Of the 148 students who responded, 96.6 percent selected mothers, 87.8 percent selected fathers, followed by grandparents (53.4 percent) and grandfathers (46.6 percent), and other respondents (4.7 percent). Siblings comprised only 33.1% of the educational subjects. This chart's typical data indicate that the mother held the largest account, indicating that she was the family's primary moral education factor, followed by the father.

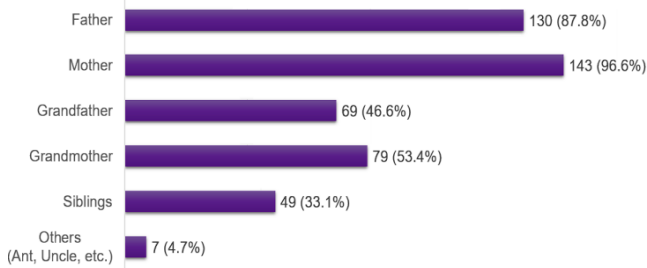


Figure 1. Subjects in moral education (Developed by the authors)

Based on the previously discussed concept of moral education, the author examined the following contents: moral sentiments, living ideals, historic ethnic moral norms, and the moral essence of humanity. According to the poll results presented in Figure 2, 84.5% of participants indicated that the most desirable attribute for children is the possession of good qualities, followed by children becoming talented individuals who bring honor to their families (62.2%).

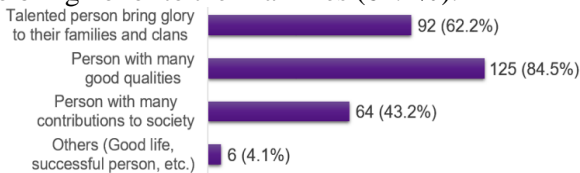


Figure 2. Ideal education (Developed by the authors)

Filial piety (90.5%) and individual responsibility toward oneself, family, and society were the two most favored ethical sentiments, followed by love (83.1%), good-bad distinguishing ability (66.9%), patriotism (65.5%), nature respect (44%), and notions of happiness (41.9%), as shown in Figure 3.

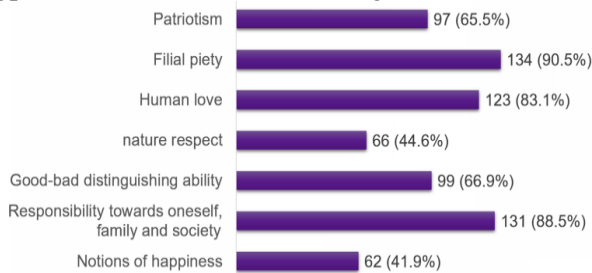


Figure 3. Moral education content (Developed by the authors)

Love, kindness, and commitment to others were selected by 82.4% as the core values of the Vietnamese traditional moral education system. In manufacturing labor, the spirit of thrift, creativity, and diligence was selected at a rate of 72.3%. Regarding the educational content of Vietnamese education, the tradition of learning and respect for teachers constituted 59.5%, while patriotism, the indomitable spirit, independent will, and national self-reliance comprised 58.1%, as illustrated in Figure 4.

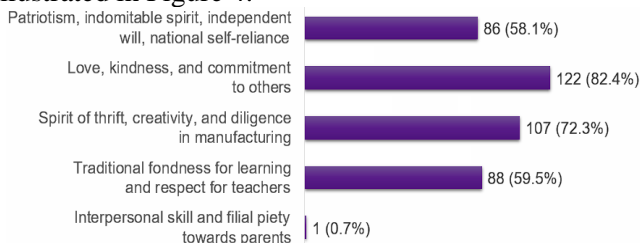


Figure 4. Vietnamese cultural values (Developed by the authors)

Regarding the moral foundation of humanity, students prioritized the following three values the most: respect for human beings (61/148), responsibility (69/148), and studiousness (79/148). Benevolence, altruism (70/148), persistence (64/148), and responsibility (58/148) are the next three selected values. The remaining values include self-criticism, self-love, freedom-loving, and equality, as shown in Figure 5.

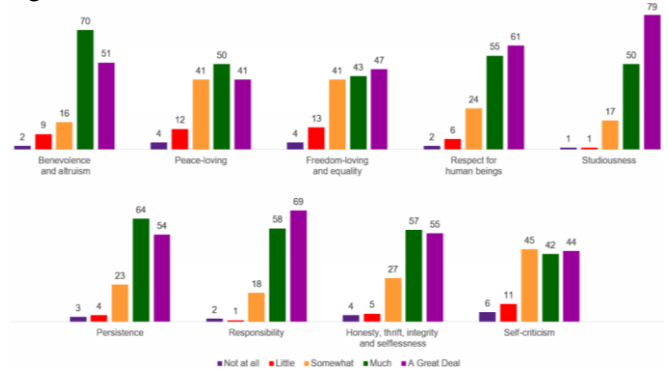


Figure 5. Moral essence of humanity (Developed by the authors)

#### 4.2.2. Educational Methods and Means

In terms of ethical education methods, the survey results showed that admonition, teaching, practical observation, and self-examination (grandparents and parents as examples) were the most selected by Vietnamese students (88.5, 64.2, and 58.1%, respectively), as shown in Figure 6. The social model method obtained the lowest percentage (47%).

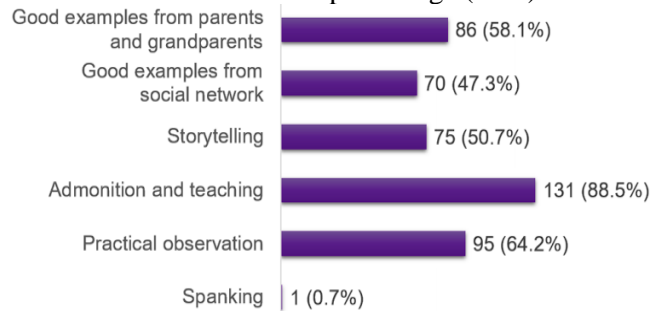


Figure 6. Statistics for ethical education methodology (Developed by the authors)

In Figure 7, 94.6 percent of the students selected words as the moral education medium used by families, with 86.5% selecting through work and daily life in the family. The least popular channels were social networks and newspapers, each representing 23% of the total.

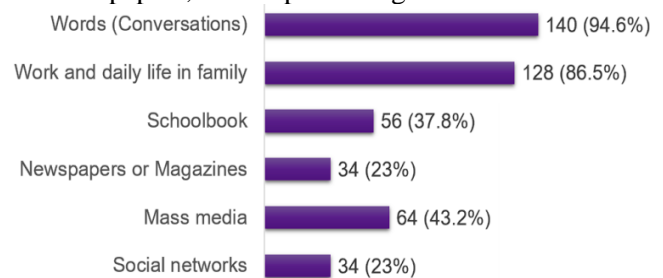


Figure 7. Means of moral education (Developed by the authors)

## 5. Moral Education Activities in Vietnamese Families in Terms of Their Behavioral Culture

### 5.1. Behavior within the Family Sphere

#### 5.1.1. Husband-Wife Conduct

A marital relationship is considered the foundation of family culture because, after all, the family is built on emotional ties, first of all, the relationship between the

husband and wife, each with different responsibilities and obligations and raising children together.

A happy married life is always a necessary condition for education in the family to be effective. According to the survey data (Figure 8), 89 out of 148 respondents said that the behavioral culture expressed through marital relationships played an extremely important role in moral education, and 46 out of 148 respondents chose a level of importance.

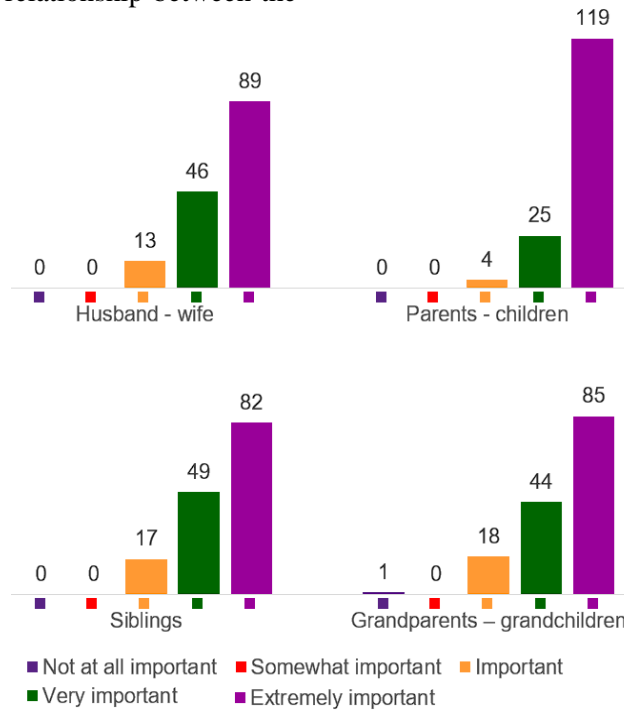


Figure 8. Family relationships in moral education (Developed by the authors)

The interview results revealed that some students lived in families whose parents respected each other, valued equality in marital relations, and listened to children’s voices to build a better family (S01, S02, S06, S08, S09, S10, S12, and S13), as listed in Table 1. This was an answer that demonstrated the coordination

of parents in moral education.

“My father is my spiritual support. He helps me navigate the future, and my mother is the one who always worries about and takes care of me. She is my first role model” (S02).

Table 1. Statistical characteristics of qualitative survey data (Developed by the authors)

Code	Main subject of moral education in families	Moral qualities expected of the family	Ideal family	The most significant moral value received from family education
S01	Mother	Happiness and success	Parents and grandparents	Self-love
S02	Parents	Practicality and diligence	Father	Kindness
S03	Parents	Kindness and diligence	Mother	Honesty
S04	Mother	Honesty, hard work, and responsibility	Mother	Interpersonal skill
S05	Mother	Passion and diligence	Father	Self-control
S06	Mother	Passion, diligence, and kindness	Parents	Love and patience
S07	Mother	Honesty and confidence	Mother	Responsibility
S08	Mother	Emotion and honesty	Parents	Honesty
S09	Parents	Passion and respect	Parents	Kindness

Continuation of Table 1

S10	Parents	Responsibility, honesty, and diligence	Grandmother	Kindness
S11	Mother	Devotion	Mother	Honesty and happiness
S12	Parents and grandparents	Piety and emotion	Mother	Piety
S13	Parents	Honesty and kindness	Father	Honesty
S14	Mother	Diligence	Mother	Love
S15	Mother	Honesty and piety	Mother	Honesty

5.1.2. Parent-Child Conduct

The survey data showed that the culture of behavior expressed through the parent-child relationship was considered extremely important in moral education (accounting for 119/148 responses, as shown in Figure 8). In particular, in the family, children mainly enjoyed moral education from their parents, followed by grandparents and siblings.

Filial piety, siblings, and rituals were predominant elements in the moral education of Vietnamese families (Figure 9), representing 89.9%, 85.1%, and 75% of observed behaviors, respectively. The emphasis on partner loyalty and education for marriage and family was observed to be at the lowest level in moral education among Vietnamese families (64.9%). Interview responses revealed a strong link between parents and children in moral education. The mother often spent more time nurturing and giving advice to guide the children toward standardized societal behavior (S08). The father was the navigator responsible for everything (S13).

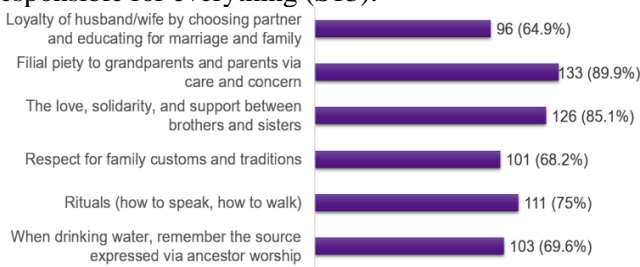


Figure 9. Family-based behavior (Developed by the authors)

5.1.3. Other Relationship Behavior

According to the survey data on the importance of family-level moral education, the grandparent-child relationship ranked third in significance, following the parent-child and husband-wife relationships, which exhibited higher response rates. The student interview data referred to this relationship but was not as clear as the parent-child relationship. One student shared his opinion: “My grandparents have taught me mostly about manners since I was young. They say small behaviors such as bowing to adults and giving things with both hands are necessary” (S01).

In general, moral education was strongly reflected in the relationship between parents and children. Many behaviors had been nurtured and taught by parents since childhood and set a foundation for children to integrate into social life.

5.2. Behavior outside the Family Sphere

5.2.1. Learning and Working Environment Behaviors

The content of moral education has imparted significant value to students. It has facilitated their adaptation and development within educational and professional environments. Typical examples were love (ethical sentiment), which accounted for 83.1%; diligence, creativity, and savings accounted for 72.3% of the answers (national traditional moral values); kindness, altruism, studiousness, and responsibility were also universal values that students received from moral education in the family. This was evidenced by the qualitative survey opinion: “The most significant moral value I received from my family is to become a kindhearted person who can love and share with everyone. Because I think that in any position in society, a person who lives honestly and knows how to share is always loved and has a positive outlook. This serves as the foundation for establishing an optimal society in which the fundamental interpersonal bond is characterized by human-to-human affection.” (S07).

5.2.2. Public Behavior

There were differences in qualities needed to ensure the implementation of the culture of conduct in the public places selected by the students, as shown in Figure 10. The two most selected factors were the approach to communication with others (79.7%) and adaptation to all circumstances (76.4%). Volunteering and social activities (46.6%) and social network communication (35.1%) were the two least-chosen behaviors.

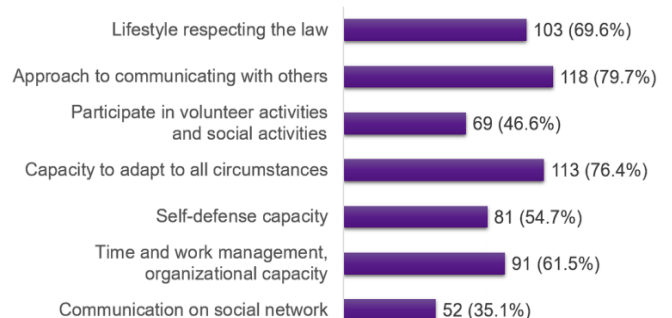


Figure 10. Out-of-family behavior (Developed by the authors)

The data showed that the consensus was on the outcome compared to the questionnaire survey method.

The main subjects of moral education in the family were parents, most of whom were mothers. Both parents were role models in the families that the interviewees aimed for. The most highly valued attributes in moral education, as identified through the survey, were hard work and honesty; the most significant moral value interviewees gained from family education was honesty.

## 6. Discussion

The poll data indicate that Vietnamese parents place a high value on teaching their children to be flexible and kind-hearted, as well as filial, honest, and kind. These are significant attributes that are remarkable because they lead to people's overall growth when combined with moral education. Numerous principles imparted through family ethics education can be transformed into pedagogical units, thereby addressing challenges in ethical instruction that emerge in contemporary households. The Vietnamese cherish love, giving, and leading meaningful lives. They also live in tenderness. Therefore, moral education in Vietnamese families places a strong emphasis on morality in the process of developing human character. This tradition of humanity and compassion must be maintained in the present era. However, parents should also focus on raising their children to be decent individuals who support society, their family, and themselves. People cannot fully develop without either of these elements because virtue and talent must necessarily coexist for optimal personal growth.

Vietnam is undergoing a comprehensive globalization process across all sectors and is evolving into an open, dynamic, and culturally integrated nation. Family moral education must be contextualized to reflect current circumstances. It is crucial to incorporate fresh material, techniques, and tools into moral teaching. Students' responses to the poll still reflect traditional teaching strategies, materials, and learning environments. This suggests that while contemporary Vietnamese family education upholds traditional values, it may constrain diversity, inhibiting the development of creativity and independence. Typically, it is not designed to prepare students for successful integration into global society. In this regard, one may refer to Hand's novel approach to ethical teaching, which has been examined in previous studies.

In particular, concerning the subject of moral education, relationships beyond parental influence warrant increased consideration. According to the study results, the bond between siblings plays a trivial role in moral education. Meanwhile, people of similar ages tend to easily share, talk, and learn from each other. In terms of moral compassion, nature's love and the idea of happiness need more attention in moral education. Knowledge of and interest in the living environment contribute to increasing awareness regarding the protection of nature, demonstrating human responsibility beyond individual and familial boundaries. This can be inferred from the above-

analyzed case study of moral education in Japan. A person's worldview, or how they see life, is formed by their education in the concept of happiness. This helps define one's position, create an ideal lifestyle, inspire others, and make plans for the future.

Education on the concept of happiness, in the behavior culture in parent-child relationships, fidelity concerns, how to choose a life, education on marriage, and family have not been implemented in a way that is compatible with the survey results. This can lead to numerous drawbacks, particularly a chain of issues such as teenage pregnancy, youth divorce rate, and extramarital affairs. A happy life is the key to a successful career. It serves as a way to help people advance in their jobs. Hence, moral education on marriage and family must be adjusted and noticed, particularly in parent-child relationships.

In terms of the moral core of mankind, education about the values of self-criticism, peace, freedom, and peace-loving has not been extensively disseminated in contemporary families. To view the world, a global citizen must possess these attributes, which are a crucial requirement for integration. To define themselves in interpersonal connections and foster a new spirit of cross-cultural cooperation, people need to understand and share various cultures on the basis of respect for liberty and peace. The lesson from moral education in Indonesia is an example of moral education in a cross-cultural context.

Regarding education techniques, different approaches should be used in addition to more conventional ones like guidance, counseling, real-world family observation, self-examination, and advice from positive role models in the community. Mass media are a longstanding part of society. However, survey data show that they are rarely used in families.

Social networking and journalism are underutilized resources for moral education, and young people's lives these days are intertwined with information and communication. Cultural barriers between nations have diminished due to globalization, information has become more widely accessible, and advancements in media technology have significantly impacted societal norms. Individuals in contemporary society must possess the information-related competencies necessitated by these circumstances, and family-based moral education can provide comprehensive support for the development of these skills throughout adolescence.

Social networking and engagement in social activities are two public behaviors that have not received significant attention in family education. These aspects are less prominent in Vietnam with regard to family education, personality development-oriented educational concepts, and traditional family bonds as opposed to social cohesion. In addition, the introduction of modern technology has not been common among families. Social media skills are seen as a minor factor in moral education for most Vietnamese families reliant on agriculture.

In addition, people of the future are cross-cultural;

thus, in the context of family moral education, greater emphasis should be placed on universal moral principles, including the necessity of fostering law-abiding behaviors within the familial environment. The most important aspect of filial behavior is filial piety, which should be followed by family customs. Children must learn humanistic moral values like respect for freedom, love for nature, and social codes.

## 7. Conclusion

In the context of globalization, the comparison of the survey results with Vietnamese cultural status provides new insights for family ethics education. Confucian cultural traditions have had a positive impact on Vietnamese cultural traditions, which have done a great job teaching the populace. However, conventional educational approaches eventually highlight some of their shortcomings in the context of contemporary society. Studies have revealed that the moral education that Vietnamese families currently provide lacks diversity and innovation in terms of instructional techniques, content, and means. The goal of cross-cultural human training is not yet focused on the possibility of international integration. In particular, content on the essence of human culture, training people with community spirit and skills to survive, and developing in a modern technological environment have not been emphasized or incorporated into the family ethics education program. Meanwhile, ethical education activities within the family are necessary to consider virtue and talent as roots, take traditions as the basis for preparing for the future, and then add educational techniques, contents, and means that are suitable for the Vietnamese cultural context in the age of globalization. It is recommended that educational initiatives focus on cultivating universal moral qualities, including the appreciation of peace, respect for individual liberties, self-reflection, perspectives on well-being, matrimony, familial structures, adherence to legal frameworks, information literacy, and lifelong learning competencies.

Theoretically, the study that has helped organize the perspectives of both domestic and international writers on moral education in family culture is appropriate for the current globalization and cross-cultural setting, with a focus on innovative ideas in educational methods, means, and content. In practical terms, the study's conclusions can be used as a guide for modernizing Vietnam's moral code, preserving traditional cultural values in a balanced manner, and creating new moral standards that will help people become more assimilated and capable of becoming global citizens. This study is unique in that it acknowledges the fundamental role of the traditional moral value system without undermining it. However, it also boldly highlights the inadequacies and limitations in the content, methods, and means of traditional moral education that impede the international integration of the current generation of young Vietnamese. Based on the study's findings, we suggest that every student

understand morality as a constant category that evolves in response to societal changes and expectations. As a result, moral education, now more than ever, should be associated with the actual situation of the nation and the world. In other words, today's cross-cultural spirit needs to start within individuals, rather than relying solely on national and ethnic factors.

The limitations of the study encompassed the restricted access to survey participants and the constrained nature of the interview questions. However, the subject matter encompasses generalized knowledge pertaining to morality and moral education within the context of family culture, presenting empirical evidence that elucidates the current state of moral education in Vietnam. Therefore, readers interested in moral education in general and moral education in developing nations in particular can apply this study as a means of updating new research on moral education in the context of globalization. The topic may expand in such directions as: the impact of globalization on moral education, the development of the current model of moral education in Vietnamese families, and the comparison of ethical education activities in ethnic family cultures in other regions of Vietnam.

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## Authors' Contributions

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