

**MINISTRY OF EDUCATION
AND TRAINING**

**HO CHI MINH NATIONAL
ACADEMY OF POLITICS**

ACADEMY OF JOURNALISM AND COMMUNICATION

HOANG THI BICH TOAN

**THE CATEGORIZATION OF “HIEU”, “DE”
IN CONFSSIONALISM AND THE SIGNIFICANCE FOR
BUILDING A VALUE SYSTEM FAMILY IN VIETNAM TODAY**

Field: Philosophy

Code: 9229001

SUMMARY OF DOCTORAL THESIS IN PHILOSOPHY

HA NOI - 2024

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SCIENCE INSTRUCTOR:

1. Associate Professor, PhD. Doan Thi Chin
2. PhD. Dang Thai Binh

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**THE RESEARCH HAS BEEB COMPLETED AT
ACADEMY OF JOURNALISM AND COMMUNICATION**

Advisor 1: Assoc. Prof. PhD. Doan Thi Chin

Advisor 2: PhD. Dang Thai Binh

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**The thesis is defended at the Academy-level Thesis Examining Council
Academy of Journalism and Communication**

OPENING

1. Rationale for the study

Confucianism was born more than 2500 years ago, it not only has strong vitality in ancient Chinese society but also influences neighboring countries including Vietnam. Vietnamese people have approached Confucianism through the lens of patriotism, clarifying, removing inappropriate particles, retaining the purest values in Confucianism and adding new elements. new to create the foundation and values of moral ideology.

Confucianism mentions many contents, including the content of "filial piety" and "decency". "Hieu", "De" have gone deep into Vietnamese people's thinking and are used by Vietnamese people to build family value systems from the nuclear family, to the broader village and even the large national family. , nation.

The traditional Vietnamese family value system has passed down the good values of "Hieu", "De" from generation to generation, crystallized in the national culture, thereby forming moral standards and lifestyles. life and lifestyle, family style, rules and standards in the family.

Entering the 21st century, due to the outstanding development of productive forces, especially science and technology, the globalization process has brought about many important changes in social life and moral values. Traditional family relationships also changed.

Due to the impact of the market economy, especially its negative side. The evil of worshiping the power of money, considering money as the top priority, money has more power than the love of father, mother, brothers, sisters in the family.

Inheriting the good values of traditional "Hieu", "De" and applying them appropriately to building the family value system in Vietnam in the new era is an issue of concern to our Party and State. The urgent need to build family ethics that is both inherited and innovative is an urgent issue today. The author chose the topic "Categories of "Hieu", "De" in Confucianism and significance for building the family value system in Vietnam today" as the topic of his doctoral thesis.

2. Research purpose and aims

2.1. Research purpose

The thesis clarifies the basic contents of the categories of “Hieu”, “De” in pre-Qin Confucianism. On that basis, the researcher clarifies the current situation of applying the meaning of the categories of “Hieu”, “De” to the construction of family value system in Vietnam in the coming time.

2.2. Research aims

To achieve the above purpose, the thesis has the following tasks:

First: Overview of the research situation related to the thesis topic, evaluate the results of the research projects that have been achieved and point out the issues that the thesis continues to solve.

Second: Systematize and analyze the basic contents of the categories "Hieu", "De" in pre-Qin Confucianism.

Third: Investigate, assess the current situation, point out the causes and problems in promoting the positive influence and limiting the negative influence of the categories "Hieu", "De" in building the value system family in Vietnam today.

Fourth: Propose some viewpoints and some groups of solutions to continue promoting the categories of "Hieu", "De" in building the family value system in Vietnam today.

3. Research objects and scopes

3.1. Research objects

The issue of the categories of "Hieu", "De" in Confucianism and their significance for building a family value system in Vietnam today.

3.2. Research scope

Within the scope of the thesis, the topic is limited to studying the content of the categories of "Hieu", "De" in pre-Qin Confucianism in relation to the construction of the family value system in Vietnam today. The categories of "Hieu", "De" in Confucianism have many contents: they can be approached from historical, political, social aspects... The thesis approaches from a philosophical perspective, focusing on explaining some core issues of the categories of "Hieu", "De" in pre-Qin Confucianism, selecting positive meanings to apply to the construction of the family value system in Vietnam in the context of international integration.

Spatial scope: Nuclear family (small family)
Time scope: The thesis focuses on researching "Hieu", "De" in pre-Qin Confucianism, distilling positive

meanings to apply to building a family value system in Vietnam. The research period is from 2000 to 2023.

4. Theoretical basis and research method of the thesis

4.1. Theoretical basis

The thesis approaches the ideas of "Hieu", "De" in early Qin Confucianism and the views on family of Marxism-Leninism; Viewpoints on building the family value system of the Party and State of Vietnam today; At the same time, it inherits the research results of a number of published scientific works by domestic and foreign authors (or groups of authors) related to the topic as a theoretical basis for research.

4.2. Research Methods

The thesis is carried out on the basis of applying dialectical materialist and historical materialist methodologies of Marxism-Leninism, especially the objective, comprehensive, developmental, historical perspective - Specifically, unity between theory and practice, history and logic.

In addition, the thesis also uses specific methods such as:

Deductive method, inductive method, mainly historical-logical method, analytical method, synthetic method: these are the methods used a lot by the author in all chapters of the thesis. judgment. In chapter 1, the thesis analyzes and clarifies the basic contents of research works related to the topic, thereby generalizing and synthesizing the main contents of the works and drawing out issues that works that have not been mentioned yet, that is the gap that the thesis needs to research. In the remaining chapters, these methods are also used to analyze, interpret, and synthesize the core contents of the chapters and minor details in my thesis.

Sociological investigation method: is the most widely used and deployed method in chapter 3 of the thesis in order to have more scientific basis to evaluate the current situation, causes and some raised issues of the category " Hieu", "De" in Confucianism for building the family value system in Vietnam today.

Systematic method, comparison method, practical summary method: are the methods used by the thesis author to supplement evidence for evaluating the reality and current status of the category "Hieu", "De" in Confucianism for building a family value system in Vietnam in the current context of international

integration, thereby drawing necessary solutions to the problems raised in the thesis.

5. New contributions of the thesis

The thesis has argued and clarified the theoretical basis of the categories "Hieu", "De" in early Qin Confucianism and Vietnamese Confucianism.

The thesis evaluates the current situation of "Hieu", "De" in building the family value system in Vietnam today, clarifies the causes of the current situation, and identifies the issues that need to be raised. resolved today.

The thesis proposes a number of viewpoints and feasible solutions on the basis of "Hieu", "De" and their significance for building the family value system in Vietnam today.

6. Theoretical and practical significance of the thesis.

6.1. Theoretical significance

The thesis summarizes the research results of scientific works related to the research topic, thereby pointing out gaps and issues that need to be further clarified theoretically in order to deepen research and clarify. in his thesis. Contributes to clarifying the theoretical issues of "Hieu", "De" in Chinese Confucianism and Vietnamese Confucianism and their significance for building the family value system in Vietnam today.

Based on the theory of "Hieu", "De" in Confucianism, the thesis has proposed a number of solutions to continue applying the categories of "Hieu", "De" in building the family value system in Vietnam today.

6.2. Practical significance

The thesis can be used as a reference document to serve in research, learning and teaching about philosophy, ethics and issues related to moral education at philosophy training institutions in countries. Universities, Colleges and political schools.

7. Structure of the thesis

In addition to the introduction, conclusion, and list of references, the thesis is divided into 4 chapters of 11 sections

Chapter 1

OVERVIEW OF RESEARCH SITUATION RELATED TO TOPIC

1.1. Research projects related to the categories of "Hieu", "De" in Confucianism

In recent years, there have been many theoretical and practical research topics on Confucian ethical thought, especially issues related to family ethics. The thesis summarizes works related to theoretical issues of "Hieu", "De" such as:

Nhan Tu Nguyen Van Tho (1960) "Zhong Dung Tan Khao" Saigon Publishing House; Tran Trong Kim (1971) "Confucianism" reprinted from the edition of the Ministry of Education - learning resource center; Tran Van Giau (1980). "Traditional spiritual values of the Vietnamese people"; Nguyen Hien Le (1996) "Mencius" Van Hoa Publishing House; "University – Zeng Tzu". Phan Van Cac (translated); Vi Chinh Thong (1996). "Confucianism and China today"; Phan Dai Doan (editor) (1998), "Some issues of Confucianism in Vietnam"; Tran Nguyen Viet (2012) "Vietnamese filial piety through a diachronic perspective" and a number of other authors as a theoretical basis essay to research your project.

1.2. Research projects related to the meaning of "Hieu", "De" in building the family value system in Vietnam today

1.2.1. Projects related to the family value system in Vietnam

The family value system is a set of material and spiritual values that form a complete family in a certain historical era. When referring to the family value system, there are many authors who have researched this issue, the following authors can be mentioned: Le Ngoc Van, Mai Van Hai, Dang Thi Hoa, Bui Thi Huong Tram (2016) "Vietnamese family value system following a sociological approach"; Bui Hong Viet (2022) "Building the Vietnamese family value system in the new situation"; Nguyen Huy Phong (2022) "Cultivating the current Vietnamese family value system" ... the authors have deeply analyzed and clarified the connotation of the family value system in Vietnam today.

1.2.2. Works related to the meaning of "Hieu", "De" in the family value system in Vietnam today

Referring to the research works related to the meaning of the categories "Hieu", "De" for the construction of the family value system in Vietnam today,

these are the following works: Nguyen Thi Tho (2011) "Building family ethics in our country today"; Nguyen The Long (2012) "Family - Traditional values"; Phung Thi An Na and Do Lan Hien (2012) "The influence of religious thinking on Vietnamese lifestyle"; Tran Thi Lan Huong, (2014) "Ethics of loyalty and filial piety in Confucianism and its significance for educating a sense of responsibility in Vietnam today.

The above works have deeply analyzed issues related to "Hieu", "De", pointing out the positive aspects as well as negative issues of "Hieu", "De" for family moral education of children. Vietnam today. This is a valuable reference source for both theory and practice for the author to deploy in his thesis.

1.3. Comment on the research results achieved and the issues raised in the thesis that need further research

1.3.1. Research results have been achieved

Works related to the meaning of the categories "Hieu", "De" for the construction of the family value system in Vietnam today, the author of the thesis summarizes some results and research works. relatively rich with many different contents and approaches, but together, the authors have come to a consensus on some contents about "Hieu", "De" and the important meaning for building the system. Family values in Vietnam today.

1.3.2. The issues raised in the thesis need further research

Firstly, the thesis continues to research and deepen the issues related to "Hieu", "De" and the relationship of "Hieu", "De" in building traditional families in some countries. Eastern countries including Vietnam.

Second, the thesis clarifies the content of "Hieu", "De" in Confucianism:

Third, the thesis analyzes and clarifies the family value system and the meaning of "Hieu", "De" for building the family value system in Vietnam today.

Fourth, the thesis clarifies the factors affecting "Hieu", "De" in building the family value system in Vietnam today.

Fifth, the thesis analyzes the current situation of "Hieu", "De" in building the family value system in Vietnam today.

Sixth, based on the theoretical and practical basis of the research problem, the thesis proposes viewpoints and some solutions to continue applying the categories "Hieu", "De" to build a value system. family in Vietnam in the near future.

Chapter 2

SOME THEORETICAL ISSUES ABOUT THE CATEGORY OF "HIEU" AND "DE" IN CONFUCIUSISM AND THE FAMILY VALUE SYSTEM

2.1. Some theoretical issues about "Hieu", "De"

2.1.1. The category "Hieu"

Based on the analysis of the origin of the word "Hieu" in Confucianism, the thesis draws the concept: *"Hieu" is an ethical category, used to indicate the duties, responsibilities, gratitude, and rules of life of people in their relationships with parents, grandparents, ancestors, and more broadly, the entire nation, suitable for each specific historical and social period.*

2.1.2. The category "De"

Based on the analysis of family relationships, the thesis clarifies the origin of the word "De" in Confucianism and at the same time introduces the concept: *"De" is a concept belonging to the ethical category used to refer to the love and standard behavior of people in sibling relationships in the family as well as in society.*

2.1.3. The relationship between "Hieu", "De"

"Hieu", "De" have an inseparable relationship but are closely related to each other. In the family, "Hieu", "De" is the root: "Hieu", "De" is the first virtue of humans in family relationships, demonstrating the morality of respecting children, making parents happy, the morality of making brothers. harmony and patience with each other. "Hieu", "De" is the way of a gentleman; is the ruler's method of ruling the country; is a child's obligation to his or her parents; is the responsibility of brothers towards each other in the family. Thus, "Hieu", "De" belong to a form of social ethics that reflects social existence to regulate human behavior in family relationships between children and parents, between siblings and younger siblings. according to rules and standards to maintain stability and order of family and society in each certain historical period.

2.2. Basic content of the categories "Hieu", "De" in pre-Qin Confucianism

2.2.1. Content of the category "Hieu" in pre-Qin Confucianism

2.2.1.1. Children must nurture and respect their parents

The thesis analyzes the filial piety in the relationship with parents, which is

to fulfill the word "Hieu" to support parents in their old age, listen to parents' teachings, not be insolent, insulting, not resentful, must know how to control oneself, when speaking, must say respectful words, not say harsh words to upset parents.

2.2.1.2. As a child, you must take care of your body to continue your parents' aspirations

As a child, you must preserve your body to continue your parents' aspirations. As a child, you must know how to preserve your own body: You were born by your parents, your body is a part of your parents' body. Knowing how to preserve your body is to preserve a part of your parents' body. Continuing the career of your parents, grandparents, and ancestors: you must know how to preserve and promote the good deeds of your predecessors.

2.2.1.3. Children must know how to make their parents happy.

The filial piety does not make parents sad but always creates a feeling of peace and happiness for parents. If you want your parents to be happy, you must know how to establish a reputation to make your parents proud. Therefore, if you want to fulfill the word "Hieu", you must make efforts, try to rise up, and have great will to do benevolent deeds so that your parents can rely on you.

2.2.1.4. As a child, you must know how to advise and stop your parents when they make mistakes

As a child, when you hear your parents say something wrong, you must know how to choose the right advice. When you know your parents are doing something wrong, you must intervene promptly. The way to intervene must choose words that are gentle and emotional. Therefore, as a child, you must know how to choose your parents. When your parents are gentle again, then find a way to gently give your opinion. The way you give your opinion must also be humble and respectful.

2.2.1.5. The duty of a child is not to go far away when his parents are old

The moral law of children is not to go far when their parents are old and weak: When parents are old and weak, they can only rely on their children. They really need to have their children by their side, to encourage and comfort them. When they are near their children, they feel more secure and happier. much.

2.2.1.6. The Tao of being a child is to get married, have children, and preserve the race

It is a natural thing for humans to get married, get married, and have

children to preserve the race. This is also a person's responsibility towards family and society. A person who does not get married is a lonely person, she does not fulfill her responsibilities to society, nor does she practice filial piety towards her parents.

2.2.1.7. As children, we must support and care for our parents when they are sick, and arrange funerals and memorial services when they pass away

When parents are alive, children must take care of them and take care of them. When they are sick, they must be treated with medicine; When parents die, they must be buried. No matter how well your parents were treated when they were alive, you must also worship them and make death anniversary offerings the same way. You must fully comply with the rules of family rituals regarding filial piety when your parents are alive as well as when your parents pass away.

2.2.2. The content of the category "De" in pre-Qin Confucianism

2.2.2.1. Brothers happily united will form a block of strength

Brothers and sisters live in harmony and happiness, meaning that if they are respectful, they will not be disrespectful, if they are tolerant, they will be loved by others, if they keep their trust, they will be trusted by everyone, if they are diligent, they will have merit, if they give favors, they will easily use people, if brothers and sisters are respectful, they will follow each other. In the family, if brothers and sisters are harmonious, united, and practice humanity, propriety, righteousness, wisdom, and trust, they will not only create strength but also contribute to the stability of society.

2.2.2.2. You must know how to obey orders and follow them, without offending those above you

You must know how to obey orders, which means you must know how to obey each other. I tell you to listen, you tell me to listen. When brothers talk with each other to find the truth together, once they have found the truth, they must do it together

2.2.2.3. Brothers must support each other and protect each other.

Brothers must be for each other, give food, share clothes, and sacrifice for each other. If you become famous, you must help your brother become famous. On the contrary, the younger brother must also care for you like the love he has for you. That's it. contribute to governing the country, bringing peace to the world, and making the world peaceful.

2.2.2.4. Brothers must know how to respect each other

Brothers must know how to respect and love each other, not be bigoted, and at the same time accept each other's differences. Brothers know that respect for each other is an important basis for maintaining stability in the family and is also the leading factor in maintaining morality and ethics in the family, ensuring stability and order from top to bottom and bottom to bottom. Below, you become me, I become you, each person carries out their roles and responsibilities.

2.3. Family value system and the meaning of "Hieu", "De" in the family value system

2.3.1. Family and family value system

2.3.1.1. Family concept

When the productive forces develop, especially when people find new labor tools, human labor productivity is constantly increased, leading to a relative separation of the economy and people step by step. Escaped from the miserable life in caves, learned to build a house, and with it the nuclear family was formed. Family (nuclear): is a set of members living under one roof with close ties to each other in terms of interests (economic interests play a fundamental role) and emotional relationships. emotional relationships, marital relationships, blood relationships, nurturing relationships, educational relationships, is the place to preserve the history and traditional cultural values of the nation.

2.3.1.2. Value concept

Value is the entire material and spiritual assets of humans created in the process of material production activities, used, consumed, cherished, preserved and passed down by humans in each historical period. certain history.

2.3.1.3. Concept of family value system

A value system is a set of values linked together to form the logical structure of a system for human evaluation according to the methods and standards of social values, reflecting the aspirations of achieving success. to people and society.

2.3.1.4. Concept of family value system

The family value system is the entire family's material, spiritual, moral standards, rules of conduct, educational methods, psychology, emotions and sense of community responsibility. become and develop in the family in accordance with the nation's fine traditions and customs, and are recognized and sought after by society as well as each family.

2.3.2. The approach to "Hieu", "De" in Confucianism and its significance for building the family value system in Vietnam today

2.3.2.1. The approach to "Hieu", "De" in Confucianism of Vietnamese people

Vietnamese people approach "Hieu", "De" on the basis of "three religions of the same origin" with the spirit of patriotism. When "Hieu", "De" entered Vietnam, there was a qualitative change and was continuously dialectically negated; In Vietnam, "Hieu", "De" are the "quality" that connects love for family with love for one's homeland; "Hieu", "De" not only refers to the feelings of the nuclear family but also the feelings of the larger family - the nation and the people.

2.3.2.2. The meaning of "Hieu", "De" in the family value system in Vietnam today

"Hieu", "De" are among the top qualities for economic development and family stability. They not only help families live a peaceful and happy life, but also help families develop a sustainable economy, contributing to the prosperity of society. "Hieu", "De" are among the principles for maintaining order and hierarchy, building progressive families.

"Hieu", "De" contribute to building family happiness, and are the root of virtue. Only when the root and foundation are strong can the system be stable and sustainable. "Kindness" and "Respect" are among the foundations and bases for building a cultured and civilized family.

Chapter 3

"HIEU", "DE" FOR BUILDING A FAMILY VALUES SYSTEM IN VIETNAM CURRENTLY - CURRENT SITUATION, CAUSES AND SOME PROBLEMS BECAUSED

3.1. Current status of applying the meaning of "Hieu", "De" to building family value system in Vietnam

To evaluate the current situation of applying the meaning of "Hieu", "De" to build the family value system in Vietnam today, the author conducted a sociological investigation. The total number of survey votes is 600 votes, divided equally among four provinces and cities (each province and city is 150 votes). Surveyed in two locations, urban and rural, in urban areas, selected residential groups of about 1,000 families and distributed 100 ballots. Surveys in rural areas selected villages with about 500 families and distributed 50 survey forms. The investigation rate is 10%.

3.1.1. "Hieu", "De" for building family value systems in Vietnam today takes place in the context of the influence of globalization and the access to foreign cultures along with individualistic lifestyles.

3.1.1.1. Globalization affects "Hieu", "De" to change the family value system in Vietnam today

Globalization not only affects economic benefits but also strongly impacts every aspect of life, culture, politics, society... through a macro lens and at the same time penetrates into the micro world. tissue is the “nuclear family”. In addition to the positive effects of globalization, the negative side of globalization also has a significant impact on life, thereby leading to the deterioration of the image of the nuclear family in Vietnam, causing the gradual loss of standards. ink, close cohesion in the traditional family.

3.1.1.2. An individualistic lifestyle fades the beauty of "Hieu", “De” in the Vietnamese family value system

Live quickly, live quickly, value a lifestyle of enjoyment, view traditional family style as an outdated entity. The lifestyle of absolutizing material benefits, regardless of the feelings of parents and siblings, abandoning cultural values, family ethics and good family values is occurring among some young people. .

3.1.1.3. The sabotage of hostile forces on the cultural front seriously affects the lifestyle of some Vietnamese families today

In recent years, hostile forces have intensified their attacks on us on the cultural front. Hostile forces have propagated and encouraged a segment of the younger generation to disregard family and national cultural values, pursue a pragmatic lifestyle, crave power, and get rich illegally, regardless of family ethics... This trend is very dangerous, it can sabotage and directly impact the ideology of society.

3.1.2. "Hieu", "De" in building the Vietnamese family value system today takes place before the negative impact of the market economy and the speed of technological development.

3.1.2.1. The downside of the market economy changes the values of "Hieu", “De” in building the family value system.

Economic changes lead to changes in the relationship between parents and children. The relationship between parents and children is not only a birth relationship but also a particularly sacred direct economic relationship, expressing sacrifice, sense of responsibility, love... of parents. parents for their

children.

On the downside of the market economy, there is also a lifestyle of superiority, comparison, and unhealthy competition among siblings. There are families who, just because of their words, protecting their "illusory" honor, damage the relationship between brothers and sisters. Conflicts between mother-in-law and daughter-in-law, and between sister-in-law and brother-in-law still continue in many Vietnamese families today.

3.1.2.2. The downside of technological development is that the "Hieu", "De" relationships in families in Vietnam tend to become loose

The development of technology creates positive elements that connect the emotions in the family between parents and children, between siblings, such as: eliminating the distance in space and time, with the birth of children. of the internet, smart devices, and social networks have certain positive elements that can help family members connect and care for each other around the world. How to take care of parents and educate children through social networks.

However, technology also reveals its downsides. If in the traditional family, in the past, at daily meals, members gathered together, ate together, shared happy and sad stories together to forget everyday pressures, but today there have been changes. Intimate meals are no longer the same as before. Children rarely eat with their parents, or if they do eat together, after eating, they hold their phones and immerse themselves in the virtual world, forgetting the real world.

3.1.3. Patriarchal ideology affects "Hieu", "De" in building a new family value system

3.1.3.1. Patriarchal ideology

Patriarchy is a human nature that has the arbitrary nature of the subject in order to limit the freedom and autonomy of an organization or individual to bring benefits to that subject. position depends on you, forcing them to listen to you.

Patriarchal ideology is anti-progressive, goes against the progress of human development, and fails to promote equality, fairness, dynamism, and creativity of family members. However, this ideology still persists in many Vietnamese families.

3.1.3.2. Manifestations of patriarchal ideology in building the family value system in Vietnam today

Selfishness and conservatism give rise to patriarchal ideology in every

Vietnamese family. Although Vietnam is currently undergoing innovation in both economics and cultural ideology, selfishness and conservatism still exist in the nuclear family relationship in Vietnam, this situation is clear or blurred depending on the situation. depends on the awareness of each family.

3.1.3.3. The impact of patriarchal ideology on the family value system in Vietnam today

First, patriarchal parents. In a family, if the father is the patriarch, does not know the difference between right and wrong, making the children resentful and disobedient, thereby leading to conflicts and conflicts in the family, children arguing with their father, a situation Disloyalty occurs. The Vietnamese have a saying: "The person above is not on the throne. Making those below us arrogant."

Second, the children of the family. Children rely on themselves to be the economic masters of the family, look down on their parents, treat them cruelly, and are ungrateful for their efforts in giving birth and raising them.

Third, family members. Parents were sick or died early, siblings raised children, did not keep the "Hieu", "De" religion, yelled at them, used force against them, forced them to do all kinds of unethical things, and even turned them into criminals. When I became a criminal, I couldn't bear to react to my brothers and sisters, so there was fratricide.

3.2. The positive and negative aspects of "Hieu", "De" for building the family value system in Vietnam today

3.2.1. The positive side of "Hieu", "De" for building the family value system in Vietnam today

3.2.1.1. Practicing "Hieu", "De" has made an important contribution to building prosperous families and developing the family economy in Vietnam today

Firstly, implementing "Hieu", "De" has pushed the family economy to develop, making every family have a prosperous life and become rich.

Second, practicing "Hieu", "De" contributes to maintaining order and stability in the family so that all members wholeheartedly participate in enriching themselves, their family and the country. The standard for building a family value system in Vietnam today is political and economic stability, rich in patriotic traditions, family style, and maintaining order and sustainable ethics, including "Hieu", "De" is the foundation, the core, parents leave a foundation

for their children to develop, brothers guide them, and develop together economically.

3.2.1.2. Practicing “Hieu”, “De”” is to preserve the good traditional values of today's Vietnamese family.

3.2.1.3. Practicing “Hieu”, “De” plays an active role in building happy families in Vietnam in this day and age.

3.2.1.4. “Hieu”, “De”” is the foundation for building a cultured and civilized family in Vietnam today

3.2.2. The negative side of "Hieu", "De" for building family the value in Vietnam today

3.2.2.1. The problem of lack of selective access to culture is eroding emotions and affecting the family value system in Vietnam today

The Vietnamese family is currently experiencing profound changes in structure, size and relationships between members due to the negative influence of lack of selective cultural access. The main feature of that change is gradually moving away from traditional family values, approaching foreign lifestyles in an unselective way, causing the family value system to lose the humane elements in traditional families.

3.2.2.2. The deterioration of the "Hieu", "De" religion of a part of the current young generation is changing the family value system in Vietnam in a negative direction.

Considering the religion "Hieu", "De" in terms of respect for parents, siblings in the family today in some families there is a very clear decline. There are many families where respect for parents and grandparents is not respected by children and grandchildren. The situation of children being disrespectful to their parents and younger siblings being disrespectful to their brothers and sisters through their way of addressing and callously treating their parents and grandparents has degraded morality in the family and society.

Considering "Hieu", "De" in terms of children having to make a name for themselves to make their parents proud and honor their parents, it can be seen that the development of the market economy has created dynamism for individuals. develops along with the process of cultural exchange and integration, creating a change in awareness of young people. In addition to a group of young people who are becoming more and more successful at an early age, making a name for their family and living a useful life for the social

community, there is also a group of young people who live passively, lazily, relying on their parents, and are helpless. responsibility to yourself and your family.

3.2.2.3. Nowadays, some "Hieu", "De" families are not respected and promoted simply because of their patriarchal lifestyle and ideology of winning and losing, leading to conflicts between the traditional family value system and the current value system.

Patriarchal lifestyle and the idea of winning or losing affect family building in Vietnam today. Some Confucian ideas are no longer suitable for modern families. The ideology of favoring men over women causes discord between parents and siblings. The imposed lifestyle and ideology of superiority and loss cause the family to lose equality, thereby leading to family conflicts. The consequences of a patriarchal lifestyle and the ideology of superiority and defeat lead to unfilial children, unfaithful brothers, and unjust spouses, seriously affecting the building of a new cultural family.

3.2.3. Causes of the positive and negative aspects of the ideology of "Hieu", "De" in building the family value system in Vietnam today

3.2.3.1. Causes of the positive aspects of the ideology of "Hieu", "De" for building a family value system

Firstly, the awareness of "Hieu", "De" in building the family value system has a newer perspective.

Second, the impact of technology makes parents, children, and family members, even though they are far away, still have a connection.

Third, the orientation of authorities at all levels in education in building the family value system is becoming more and more flexible.

Fourth, the role of mass organizations in the field of propaganda about the meaning of "Hieu", "De" is increasingly more active in building the family value system.

3.2.3.2. Causes of the negative aspects of the ideology of "Hieu", "De" in building the family value system

First, the downside of the globalization process has significantly changed the concept of "Hieu", "De" in the family value system.

Second, the downside of technology has a negative impact on "Hieu", "De" in building the family value system.

Third, accessing culture in a non-selective way leads to a significant

negative impact on "Hieu", "De" in building the family value system.

Fourth, conservative ideology and outdated views on "Hieu", "De" still exist, having a significant impact on building the family value system.

3.3. Some issues raised by "Hieu", "De" in building the family value system in Vietnam today

3.3.1. The development of family economics in the market economy poses many challenges for "Hieu", "De" education in building the family value system in Vietnam today

Our country is in the process of implementing a socialist-oriented market economy. This process has led to the transformation of cultural activities and social ethics, especially the family value system. Although the concepts of "Hieu", "De" have had flexible changes, eliminating negative elements and innovating content to suit the current context.

The question is: how to develop the family economy while also educating family ethics. This is an urgent issue that needs to be resolved in the context of the current market economy.

3.3.2. Outdated concepts of "Hieu", "De" in traditional families with the need to innovate these concepts to suit the current context

In traditional families, there are thousands of regulations on "Hieu" and the responsibilities of children to their parents, and there are also many regulations on "De". Among these regulations, there are bold rules. Imposition and patriarchy are no longer consistent with the concept of human rights in the modern world.

The question is: how to completely eliminate backward and outdated ideas in the traditional family ethical value system to build a family value system in the new era are big questions. . This is also a very difficult problem in the context of implementing a socialist-oriented market economy in Vietnam today.

3.3.3. The awareness of "Hieu", "De" in building a family value system and implementing this issue among young people is not really deep

In the traditional family value system, it is said that "home" is the root of the country, and if you want to rule the country, you must keep the house intact. Therefore, family values always find ways to strengthen their strength, turning it into a tight institution that binds people.

Contrary to the previous generation, today a part of the younger generation instead of promoting the values of "Hieu", "De", they promote material values, material values prevail, all relationships Families are based on economic interests.

The problem is how to educate "Hieu", "De" for the young generation to both inherit and promote traditional values while also absorbing modern and humane values to build a value system. family to fit the current period of innovation and international integration.

Chapter 4

BASIC VIEWPOINTS AND SOLUTIONS TO PROMOTE THE POSITIVE SIDE OF THE CATEGORY OF "HIEU", "DE" TOWARDS WORK BUILDING A FAMILY VALUES SYSTEM IN VIETNAM TODAY

4.1. Some viewpoints on inheriting and promoting positive meanings, overcoming limitations of the categories of "Hieu", "De" in building the family value system in Vietnam today

4.1.1. Build a new perspective on "Hieu", "De" in accordance with the modern family value system

Building the Vietnamese family value system means making families truly a happy home for each person, making each person develop in stature, physical strength, spiritual richness, and moral purity, converging intelligence and talent to bring our country to increasingly strong international integration, while still maintaining the family foundation of the nuclear family, which is also the foundation and the most important task, to build the country in the new situation.

There needs to be an approach to building a family value system based on revolutionary ethics. Families have small families and large families, small families are the family of each individual, large families are the roof of the nation. The family value system represents the dialectical relationship between large and small families. Family moral education must be associated with moral education for the homeland and country.

4.1.2. Determining the positive meaning of "Hieu", "De" is still the ethical foundation for building a family value system in Vietnam today

Today, when economic conditions have developed strongly, family moral values have also changed. However, although the ideas of "Hieu", "De" have also changed to match the historical development process, their quintessential

values for building a family value system are the same. remains relatively stable, passed down from generation to generation, becoming a profound human value that regulates the behavior and behavior of family members.

4.1.3. Building a family value system must link economic development with "Hieu", "De" education in accordance with the country's development in the reform period

The current Vietnamese family value system is the harmonious development of economics and morality. To build a happy family, economic factors cannot be overlooked, which is the most important foundation for maintaining family happiness. Economic pressures are still the direct cause of family conflicts. Other conflicts ultimately have deep causes in the economic field. Building a family value system combining economic development with the nation's deep human values is an important factor in establishing the Vietnamese family value system in the new era.

4.2. Some basic groups of solutions to promote the positive aspects and overcome the limitations of the categories of "Hieu", "De" in building the family value system in Vietnam today

4.2.1. Group of solutions for the Party, State, and local authorities to build a family value system in Vietnam today on the foundation of inheriting the good meanings of "Hieu", "De"

4.2.1.1. Change your approach to "Hieu", "De" to build a family value system in new conditions

The Party's policies and guidelines aim to build a new family value system while still preserving and promoting traditional family values. When social existence changes, whether we want it or not, social consciousness must also change. Right now our country is entering international integration, people's living conditions are much more prosperous than in the pre-renovation period. , accessing the quintessential human cultural values has helped us eliminate outdated ideas that are no longer suitable for the modern world.

4.2.1.2. Improve legal policies on building a family value system that associates "Hieu", "De" with building prosperous, progressive, happy and civilized families.

Completing the policy on building a system of family values means identifying the family as one of the important factors determining the sustainable development of the country. Making the relationship of "Hieu", "De"

become a factor to stabilize family traditions in modern families is a consistent requirement of the renovation process.

4.2.1.3. Enhance the responsibility of local authorities for building the current family value system

Firstly, enhance the role of local organizations in building the family value system.

Second, improve the quality of the family mediation board in propagating ethics and laws related to the family.

Third, strengthen education on the Law on domestic violence prevention and control. The law is based on human rights issues.

Fourth, strengthen propaganda and dissemination of laws on inheritance rights.

Fifth, improve propaganda about marriage and family law.

4.2.2. Group of solutions for socio-political organizations in propagating and educating "Hieu", "De" for building the family value system in Vietnam today

4.2.2.1 Promote propaganda work on family solidarity to build family values today

Media agencies and socio-political organizations should strengthen propaganda work on building family values in the context of the 4.0 industrial revolution, so that the masses can deeply understand the Moral values for building family value systems; Helps families become aware of technological, economic, and socio-political changes in establishing the ethical values of the modern family and fully implementing legal norms and compliance. international regulations on human rights in family relationships.

4.2.2.2. Mobilize people to inherit the positive values of "Hieu", "De", eliminating negative elements to build the Vietnamese family value system in the current period

To inherit the positive values of "Hieu", "De", it is necessary to carry out the following basic contents:

Firstly, “Hieu”, “De” means to make grandparents and parents happy:

Second, inheriting "Hieu", "De" must make the family peaceful, brothers happy, living together with love, which means: a happy family is a family with good manners, rules, above and below. Listen, I tell you, every member knows how to respect each other.

Third, “Hieu”, “De” means promoting one's own values for the country:

Fourth, together with the people, resolutely fight to eliminate outdated ideas and erroneous views on filial piety.

4.2.2.3. Building a family value system as a key element of the overall national values in the new era

When viewing the country and nation as a whole, the family is the cell of that whole. Reality shows that a strong body means the cells on that body are healthy, and a strong nation means a nation with many strong families. Therefore, if you want to build a strong family value system, you need to focus on the following issues:

Firstly, building a united and happy family contributes to social stability.

Building a family value system today has a broader meaning than building a family style in the past, but first of all it must still be based on the foundation of traditional national ethics, creating the unique identity of the Vietnamese family.

Building a family value system is both an urgent and long-term strategic issue;

Third, building a family value system is to make security and defense strong: the family is the best place to educate patriotism, and is also the place to provide economic and human resources for the cause of construction. and protect the homeland.

4.2.2.4. Analysis for people to properly understand the family value system in Vietnam in the current period is to harmoniously combine ethical standards, in which the ethical values of "Hieu", "De" are consistent with the values of morality. new moral standards

Raise the sense of responsibility and self-discipline of all classes of people in training and absorbing the quintessential standards and values of "Hieu", "De" ethics for establishing a value system current family.

Raise awareness for each family member to deeply understand the current market economy and international integration, to build a modern family value system, contributing to building a civilized and good lifestyle, cultural family, preserving national cultural identity but also not being outdated or outdated by old ideas.

Firstly, close coordination between family - school - society to educate family ethics for the young generation, making the young generation correctly

aware of the humanistic values of "Hieu", "De" in establishing the family value system in the context of international integration.

Second, educate family ethics through the shining example of parents and grandparents, build an equal family environment where all family members love and take responsibility for each other, and practice a healthy family lifestyle. strong.

Third, schools must consider the moral education of "Hieu", "De" in building a family value system for the young generation as a regular job. This subject needs to be integrated into public education subjects. people in high schools.

4.2.3. Solution group for every Vietnamese family

4.2.3.1. Raising awareness for each family about the meaning of the categories "Hieu", "De" in building the family value system in Vietnam today

Firstly, raise awareness of the value of "Hieu", "De" in today's families.

Second, have a correct awareness of blood relationships to behave according to "De" to suit today's social life.

4.2.3.2. Building a cultural family associated with preserving the values of "Hieu", "De" in accordance with the modern family value system

Building the Vietnamese family value system means making families truly a happy home for each person, making each person develop in stature, physical strength, spiritual richness, and moral purity, converging intelligence and talent to bring our country to increasingly strong international integration, while still maintaining the family foundation of the nuclear family, which is also the foundation and the most important task. to build the country in the new situation.

4.2.3.3. Building a new model cultural family on the basis of inheriting the values of traditional ethics

Firstly, strengthen research and selection of traditional cultural quintessence and add new values to build modern model cultural families.

Second, concretize the Party's viewpoints, guidelines and guidelines, and the State's legal policies on building prosperous, happy, progressive and civilized cultural families.

Third, building a cultural family is associated with building a "Cultural Village", "Cultural Village", "Cultural Hamlet", "Cultural Village", "Cultural Residential Group".

CONCLUDE

The idea of "Hieu", "De" in Confucianism is one of the basic contents of the family value system, clarifying the basic content of "Hieu", "De" and selectively inheriting it. Applying the filter to building the family value system in Vietnam today is not only of theoretical significance but also of profound practical significance. Therefore, based on the research on the topic of "Hieu", "De" in Confucianism and its significance for building the family value system in Vietnam today, the following conclusions can be drawn. :

1. The thesis clarifies theoretical issues in early Qin Confucianism.
2. Vietnamese Confucian scholars have approached the ideology of "Hieu", "De" in Confucianism on the basis of national culture, selectively inheriting it and applying it to the specific historical conditions of Vietnam.
3. The thesis has clarified theoretical issues about the family value system (nuclear family), thereby applying it to building the family value system in Vietnam today.
4. The thesis analyzes the current situation of inheriting and applying the meaning of "Hieu", "De" in building the value system of the Vietnamese family today
5. From surveying the current situation, the thesis points out the causes and problems, thereby raising opinions and proposing a number of solution groups to build the family value system in Vietnam today.

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