

# CONFUCIANISM PHILOSOPHIES AND EFFECTS ON CHILDREN WITH FAMILY - AND PHILOSOPHIES OF MARX-LENIN AND HO CHI MINH FOR CHILDREN AND FAMILY DEVELOPMENT AND EDUCATION

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**Abstract**

*The purpose of this paper is to find out good values and limitations from Confucianism philosophies and good concepts from Marx-Lenin and Ho Chi Minh philosophies on roles of family and children education and development. Our study uses mainly qualitative analysis synthesis and inductive methods, together with quantitative analysis with data and statistics.*

*Our research results show that Confucianism has stated good points on basic relationships called the 'three dynasties' including: the king - people relationship, the husband - wife relationship, the father - son relationship; then, Ho Chi Minh stated in educating children, it is necessary to make them love the Fatherland, love the people, love labor, know hygiene, keep discipline, and learn culture. At the same time keep their cheerfulness, vivacity, naturalness, automaticity, youth intact, do not make them old. To do that, family education plays a very important role. Uncle advised everyone in the family to care and help each other to expand their understanding, improve their cultural level, and emulate each other to better fulfill each person's obligations to the family and the country.*

**Keywords:** educational lessons, children, family, Confucianism, marx-lenin philosophies, ho chi minh philosophies.

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## INTRODUCTION

Education for children in early childhood need various methods, one of them is practical experience of parents and teachers combined with good values from Ho Chi minh philosophies, Marx-Lenin and Confucianism values that can be take advantage of.

In feudal society, family relationships were strengthened by the religious and patriarchal system, and social relations were maintained by caste politics. Along with those relationships are mandatory communication requirements that each member of society must fulfill.

Corresponding to each relationship, Confucianism sets forth ethical requirements and is implicitly sponsored by law. All of the above relationships and the corresponding social behavior methods, according to Confucianism, are predetermined for humans. If you are a family, you must have a wife - husband, father - children, brothers - sisters. In the family, the husband and wife must be in harmony, the wife must be the husband, and as a father and the child, the father must be gentle, loving and raising children, knowing how to set an example for the children to study. On the contrary, as a child, it is necessary to remember the merits of birth and upbringing of parents, to be filial and obedient to parents. As brothers, we must know how to unite, love and care for each other, as brothers and sisters, we must know how to yield and love, as children, we must know how to obey and be polite to our brothers and sisters.

Then, Marx-Lenin and Ho Chi Minh has developed good concepts on roles of family and children education in society which we will present in following sections.

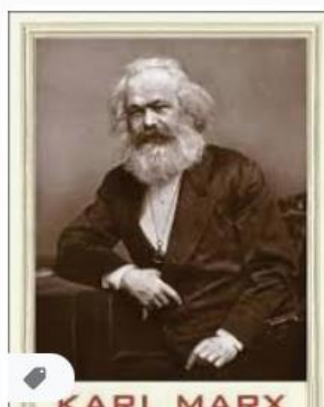


Figure 1 - Karl Marx Great Philosophical Leader

The paper organized with introduction, literature review, methodology, main results, discussion and conclusion with policy suggestions.

## LITERATURE REVIEW

### Previous Studies

First, Together with the school, the family actively participates in the task of "teaching people, teaching letters", creating a quality future workforce. Uncle Ho emphasized that the family is the place to acquire, preserve and transmit traditional cultural values of the nation. Through fairy tales, through folk songs and proverbs, parents and grandparents are the first teachers to teach, nurture the soul, develop thinking, and gradually educate and shape the personality of children and every human being. Through labor, through handling daily relationships, families have passed on to their children the beauty of family traditions, clans, and national cultural traditions. Since then, each individual has formed and fostered the spirit of patriotism, national pride, community love, compassion, self-reliance, self-reliance, heroism in battle, hard work and industriousness production workers.

Next, We summarize related studies in below table

Authors	Results, contents
(Ngu, Huy, Thanh, & Döngül, 2021; Nguyen, 2018)	Early childhood education and care (ECEC) has a lasting impact on lifelong human development. Evaluations of existing programs are intended to measure their performance as well as inform future practice.

	In the first part of this article, types, goals, and uses of evaluation of ECEC are summarized, combining pragmatic and research perspectives, with an emphasis on methodological issues.
(Esimone & Ojukwu, 2014; Hien, Huy, & Hoa, 2021; Hoang & Huy, 2021)	Music is one excellent subject whose importance transcends what men generally sees it to be. Hence they see it as solely for entertainment. Obviously the importance and benefits of music transcend its entertainment objective. Music is said to be a universal language of the soul, and as such can achieve more vital issues than ordinary words or other subjects can ever achieve. Its role in early childhood education in the social, psychological and spiritual development of the children surpasses what mere words can explain.
(Bakken, Brown, & Downing, 2017)	Children who attended The Opportunity Project (TOP) Early Learning Centers in a midwestern city in the United States were matched with a like control sample from a local school system and followed from kindergarten through 4th grade. Each year, teachers of TOP graduates completed questionnaires comparing TOP students to the remaining students in their classes on three social variables: appropriate behaviors, social interactions, and emotional maturity. Results indicated TOP children used significantly more appropriate behaviors, were significantly better at social interactions, and were significantly more emotionally mature than their non-TOP peers.
(Thanh, 2020; ThiHoa, Hang, Giang, & Huy, 2021)	The historical events affect the education system and early childhood education in Vietnam. Consequently, the history of ECE in Vietnam is separated into two main phases, before and after 1975. Through the ups and downs of history, Vietnam has successfully built the ECE system. Over seven decades of development, ECE in Vietnam has made remarkable changes. The change comes not only from the expansion of the number of educational institutions, but also from the curriculum and pedagogy that are considered as the most important changes. Gradually escaping the influence of teacher-centered pedagogy, Vietnamese ECE is aiming to build a child-centered education, thereby helping learners to reach their full potential.

Table 1 - Related Studies

The family is the cell of society that constantly fosters a cultural and spiritual foundation. A healthy, culturally and united family is an important factor in building a community's residential cluster, a solid fortress against the invasion of social evils.

In the light of Ho Chi Minh's thought on the family, thanks to the correct guidelines and policies of the Party and State, the Vietnamese family still maintains a solid foundation. Many good values are promoted, some outdated customs are gradually eliminated, making the family still maintain its national identity, while absorbing the quintessence of the times, forever being a nurturing cradle generations of Vietnamese.

However, in reality, in recent years, Vietnamese families are facing new challenges. The process of opening up for international integration and the negative side of the market mechanism and globalization are affecting the relationships of Vietnamese families. Negative manifestations and social evils, child abuse, domestic violence, trafficking in women and children, the number of divorces increasing, the number of teenagers committing criminal offenses is increasing. Many, including pupils, students, irresponsibility in educating their children... are dangers that threaten to disrupt family stability, which must be resolutely fought and prevented (Thu, Huy, & Thi, 2021; Tinh, Thuy, & Ngoc Huy, 2021).

## METHODOLOGY

Authors will use quantitative analysis: statistic and data analysis from provincial data.

For qualitative analysis: authors use synthesis and inductive methods, combined with dialectical materialism methods.

## MAIN RESULTS

### 1. Confucianism Philosophies and effects on Children and Family

The family issue has been mentioned by many thinkers and philosophical schools from different angles.

In Confucian doctrine, the family is the most basic structural unit of society, having a particularly important position and role for the stability of society, morality and human life.

Confucianism says: "The roots of people are in the country; root of water at home; the origin of each person's house (The People's Republic of China is at home, the nation is at home, and the family is at home)". In search of the natural basis of man, Confucianism pointed out the basic relationships called the 'three dynasties' including: the king - people relationship, the husband - wife relationship, the father - son relationship; Five basic relationships called the Five Wheels: including the above three relationships plus the brother - brother relationship, the friendship relationship. Thus, more than half of those relationships are within the scope of family relationships. Performing well the obligations and responsibilities corresponding to those social relations is walking on the righteous path. Loyalty - filial piety - benevolence - righteousness - ceremony - wisdom - faith also come from that. The family is a place to cultivate and practice basic human virtues. In the family, people behave and act according to ceremony. Through the ceremony, people can know what it is to be filial to their parents, to be respectful to their superiors, to be kind to their relatives, to be a good friend of friends, to be benevolent to those around them, and to be kind to those around them and faithful to relatives. Thus, the family is the place to practice morality as a person.

On the other hand, Confucianism also emphasizes that stable homes and healthy families are the basis for strengthening the country. Confucian conception, family is a small house, country is a big house; The family is a miniature society, the root of the nation. Therefore, a society that wants to be peaceful must first have harmonious families. Confucian scriptures say: "If a house is benevolent, the whole country will rise up to be kind. If one house gives concessions, the whole country raises up the concessions". Therefore, if you want to rule the country, you must first stay at home (Hoang & Huy, 2021; Van Tuan, Huy, & Duy, 2021; Van Tuan, Huy, Trung, & Hoa, 2021).

However there is still limitation of Confucianism in old society on childhood education, for instance: Children in early childhood age are taught immediately meaningful sentences. Children must learn by heart; When they grow up at a young age, they study literature, (poem-couple sentences, verses)...mainly studying foreign stories (Hoang & Huy, 2021; T. D. T. Vu, Huy, Trang, & Thach, 2021; T. T. Vu, 2021). It can be said that, from going to school to taking the exam, students have to practice according to the Confucian framework, study Confucian classics and the history of the Northern dynasties. For the Confucian class, being a mandarin is the highest ideal; all of their reason, emotions and behavior must follow the "religion of the sage". That kind of training, of course, restricts the mind to think independently, suffocating people's critical reason (Ngu et al., 2021; Nguyen, 2018; Trung, Huy, Van Tuan, & Huong, 2021; Zhou, Jiang, & Zhang, 2021).

### 2. Marx-Lenin Philosophies on Children and Family Development and Education

Marx and Engels have clearly argued about the essential relationships of people as an indispensable thing in addition to the material needs to support themselves, that is to maintain the race, the marriage relationship, and the bloodline: "...everyday re-creates his own life, man also creates others to multiply and flourish. It is the relationship between husband and wife, parents and children. It's family..."

In the work German Ideology, when talking about the development process of human history, Marx and Engels considered the family as one of the three human relationships that have been formed in human history. type: The first relationship is between man and nature; The second relationship is between people and people in the production process; and The third relationship is family. According to them, family relations "participate from the very beginning in the development of history: every day re-creating his own life, man begins to create others, to proliferate - it is the relationship between husband and wife, parents and children". These three relationships exist interlaced with each other, blend together, coexist side by side (Dinh Tran Ngoc



Huy, Hanh, et al., 2021; Dinh Tran Ngoc Huy & Hien, 2010; Dinh Tran Ngoc Huy, Nhan, et al., 2021; Phuong, 2020; Tinh et al., 2021; Tram & Ngoc Huy, 2021; T. D. T. Vu et al., 2021).

In the work *Origins of the family, private property and the state*, Phenghen clearly analyzes the role of the "social cell" of the family; dialectical relationship between family and society. He affirmed, on the one hand, socio-economic conditions in a certain historical period have a decisive effect on the organizational form and structure of the family. On the other hand, the family and the level of development of the family also have a very important impact on the existence and development of society, directly affecting the reproduction of people themselves, and the protection of the race as well as re-creating labor power for social production. (Dinh Tran Ngoc Huy, 2015, 2021; Dinh Tran Ngoc Huy, Hang, Trang, & Ngu, 2021)

Engels also pointed out that the origin of the development of family forms in history is due to the influence of the law of natural elimination and the development of socio-economic conditions, the development of psychology, morals, human emotions, in which the development of socio-economic conditions is the decisive factor.

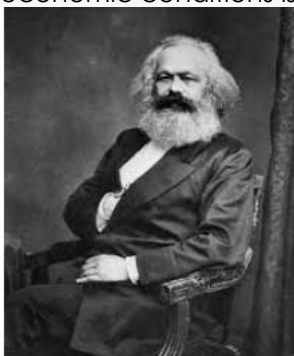


Figure 2 K. Marx  
(Source: Internet)



Figure 3 V.I. Lenin

### 3. Ho Chi Minh Philosophies on Children and Family Development and Education

President Ho Chi Minh is also very interested in family education, according to him: Many families add up to form a society, a good family makes a good society, a good society makes a family better. The nucleus of society is the family. Good value standards such as patriotism, love for the homeland, love for each other, loyalty, filial piety, studiousness, industriousness and creativity in work, indomitableness, resilience to overcome all difficulties, challenges ... are formed, developed and preserved, nurtured and promoted in every Vietnamese family. To have a healthy development society, first of all, each family must develop sustainably. Through family education, the young generation can absorb the fine cultural quintessence, shape their personality, lifestyle, behavior... According to Uncle Ho, Vietnamese people can only be equipped with good qualities if there is a good social environment. That environment is first of all from each family, each cell of society. Families are responsible to society for their family's products, have a responsibility to nurture and educate their children, and provide society with useful citizens.

In a letter dated October 31, 1955, after instructing teachers, students, youth and children's cadres, Uncle Ho wrote: "I also hope that families will keep in close contact with the school and help the school in teaching and learning. educate and encourage them to study hard, live healthy and enthusiastically help the people". In the family, parents are the ones who have a great influence on children, so Uncle "hopes that parents and students will do their best to help the school in educating our children for good results."



Figure 4 Ho Chi Minh the Talented Leader  
(Source: Internet)

## CONCLUSION AND POLICY IMPLICATIONS

Concerned about family issues, President Ho Chi Minh affirmed: "Many families add up to make a society, a good society makes a better family, a good family makes a good society. The nucleus of society is the family, because the family is the nest of each person, the cell of society; At the same time, it is also a place to preserve and promote traditional cultural values, an important environment for forming, nurturing and educating human personality. The traditional Vietnamese family is formed and developed, firmly connected by the gratitude and responsibility among the members; with good values such as: Respect from above, yield to lower, harmony, fidelity, love, sacrifice for children, respect and filial piety to grandparents, parents, brothers, love and care for each other. (Phuong, 2020; Thu et al., 2021; Tinh et al., 2021; Tram & Ngoc Huy, 2021)

Last but not least, the current reality shows that there are many shortcomings in the way of educating children in the family. Especially in cities, it is common for parents to take care of their children excessively, shouldering all the work in society as well as in the family in the hope that their children will focus on studying well. As a result, many children grow up without thinking about their responsibilities to other family members, not being aware of their obligations to the community and society. In other words, many children have become insensitive to social phenomena and events. Of course, irresponsibility in social relations and insensitive attitude will easily lead children to deviant behaviors.

Many parents have a rigid way of dealing with their children, forcing their children to listen to their decisions without patiently listening to their children's explanations, not sharing with their children the problems in their parents' lives. In fact, psychological counseling centers often have to accept many children with behavioral problems, from deviant behaviors, to breaking the law, even committing suicide. One of the reasons is that they feel lonely in their own family, feel that there is no one to share and care about.

(Dinh Tran Ngoc Huy, Hang, et al., 2021; Dinh Tran Ngoc Huy, Hanh, et al., 2021; Zhou et al., 2021) Over the years, our Party and State have issued many resolutions and directives on family issues, especially building a new family today. At the XI Congress, our Party emphasized: "Building a prosperous, progressive and happy family is really a healthy cell of society". On that basis, on May 29, 2012, the Prime Minister approved the project "Strategy to develop Vietnam's family to 2020, with a vision to 2030". In particular, the Resolution of the 12th Party Congress clearly states: "Building a healthy cultural life in each family, contributing to educating and training people in terms of personality, morality and lifestyle. Implement the Vietnamese family development strategy. Promoting good traditional values, building a prosperous, progressive, happy and civilized family".

And, (Thanh, 2020; ThiHoa et al., 2021) mentioned that Vietnam has an age-old history of education, and Vietnamese people have high respect for learning. Then, (Hoang & Huy, 2021; Dinh T. N. Huy, 2012; Dinh Tran Ngoc Huy, Hang, et al., 2021) stated that we need to enhance teaching and teacher quality in education.

### LIMITATION OF RESEARCH

We need to expand our research models for other cities in Vietnam and other emerging markets.

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