

Contents of Child Education by Vietnamese Families at Present

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Abstract Many educating - socializing factors get involved in the process of human character - building and complicated, various and multidirectional impact of educating - socializing factors on human character is objective in modern society. Nevertheless, families are factors, the first, primary and deciding educating - socializing environment to character - building for each person. It is through families that people can learn the standards, values approved by the society. Families are the first human group, which people are raised, looked after and educated. During childhood, children living in families learn a lot by observing and teaching, and know what is wrong and right, should and shouldn't. This paper is aimed at clarifying the contents of education in Vietnamese families at present.

Keywords: children; Vietnamese; education; families

1. Introduction

Children are happiness, future hope of families, thus any families desire, expect to their children too. Family's expectation to the children is not only goal but also motive of struggle how to become a reality. Conception about educating children in family not only reflect awareness but also orient deed in process effect on taking form and development of children's personality. Those are two problems, which have important meaning in promoting family perform educational function. However, the desires still depend on fixed social historical conditions, specific situation and factors directly effect on family.

The result of some recent scientific research about family shows that most families put expectation on growth afterwards of children. For example, up to 86.2% parents desire children have simple, economical virtues; 74.6% desire children are dutiful; 69.3% desire children are modest; 78.6% desire children know to respect everyone; 82.1% desire children know to be interested in others (Dong, 2001). Even families have spoiled children, which also lay very much good expectation to the children. According to Nguyen Duc Manh survey of 211 families with bad children aged from 11 to 16 at 9 wards of 6 inner districts of Hanoi shows that there are some ambitions about children as followed: education with high degree (89.1%); honesty (78.7%); useful citizen (78.7%); filial piety (78.2%); stable job (77.3%). Meanwhile, some ambitions such as wealth, power and fame make up a very low percentage (11.4%, 13.3% and 33.6%, respectively) (Manh, 2003).

Because of the different situations and awareness among families, each family has the different ambitions on children. The reason is that besides economic factors, the ambitions are determined by cultural factors. Some families respect for traditional culture, some are with the thought of progressiveness, and others' concept is to harmonize both. However, the majority of families think of teaching children to be inclined to tradition and origins, which are accepted by society and suitable for social progress. The main contents are followed:

- First, the majority of families put ambitions on children in terms of human desire such as: want children to have a good education, high degree, jobs and honest life, be useful to society, and grateful to grandparents, parents. This reflects the nature of Vietnamese and the tradition of Vietnamese families. The hope on children with high social positions, as well as wealth and power are not the desirous and foremost to almost every family at present. Therefore, parents pay attention to educate children nice traditional morals with national feature: "benevolence, politeness, right conduct, knowledge ability, sincerity" or "run a household (effectively),

appearance, speech, behavior" with the aim of making children good and truthful citizens and partially bring happy families and society.

- Second, the concept of families towards educating children has two clear trends. Only long standing traditional values such as filial piety, kindness, modesty and honesty, etc. are kept and progressive things in educating children such as independence, sex education are added.

Basing on the hopes on children above, Vietnamese families should select primary and necessary matters for children to learn and practice. Out of them, I think the essential matters are followed: moral education, attitude and working skills education, independence education for children and sex education. These matters of education will be analyzed in turn as followed.

2. Results

2.1 Moral Education

Moral education is one of the very important issues of family education. It can be said that moral education at the early age in families will be initial step to build human character. Therefore, teaching children moral is always highly valued in Vietnamese families.

Moral education for children in families includes lifestyle, attitude, manner, behavior - teaching children "learn to eat, speak, pack and open". It is not unreasonable that traditional Vietnamese families think moral is the core, origin of family education, from which a system of moral rules, duties, behaviors in tight order and discipline has been formed and preserved for ages.

During a long time of the subsidiary system, moral education in families seemed to be mentioned less because the educational function of family had been mainly transferred to school and society. The change of economy and open policies, which have brought the poisonous puffs of wind to every family, every member especially children, forces us to look back on the role of family education ignored and rank moral education in families again.

Human history saw many different concepts of moral, but generally moral, which are always definite to be closely attached to social life, are rules, common general standards used to adjust interpersonal relationships in society. Along with the development of society, moral also does not stop changing and evolving. At first they were moral standards with the least use is to ban members on violating and then at the higher level of development, the value to encourage people to voluntarily act for the good, benefit community and humanize society added. Thus, the connotation of moral becomes more and more perfect and widen.

Nowadays, moral is seen as a system of rules, standards showing people's spontaneousness, self-awareness in the relationship between human - human and human - society. To evaluate whether a person has moral or not, his behavior is based on. The moral behavior is usually shown through communicating behaviors, lifestyle, style, gestures, speech (Chuong, 2000).

From the concept above, the detailed issue of moral education for children in families will be analyzed through providing life experience, action skills for children, and teaching children practical, specific and real daily things.

2.2 Educating Children Behaviors Towards Family Members

Both traditional and modern Vietnamese families pay special attention to educating hierarchy order and family ranking, among which, grandparents, parents, elder brothers and sisters are superior and younger children are inferior. At the early age, those hierarchy orders were taught to children. Children are taught to be aware of their position in the family, behaviors, and actions suiting to their status. Children have to learn who they are in the relationship with family, and relatives, that is who are ancestors, uncle, aunt, and who is on father's side, who is on mother's side, and who is superior and who is inferior, etc. People are aware of seeking

opportunities (death anniversary, New year' Day, funeral, and festival, etc.) for family members and relatives to meet each other and get to know relatives to address, behave rightly, and avoid "Not until fight to death did realize that are blooded brothers".

In vertical family relationship, special attention is paid to educating members' awareness of respect and worship for ancestors. According to Vietnamese's belief, the daily incidents in one's life (success or failure, lucky or unlucky, etc.) partially depends whether their ancestor support and help or not. Thus, descendants must "try their best and obey previous generations when they are alive, and worship and admire when they are dead, and provide them with every symbolic essential daily items in order to remain their different survival in afterlife" (Bich, 1993:48)

Filial piety education is an important matter in educating children behavior in families. Grandparents and parents, the eldest in families, spend the whole life working hard and fulfilling career and raising children. Thus, educating respect and gratefulness to grandparents, parents have long been considered the most important moral factor to children in families. The result of a sociological survey has shown that the number of families which educate children to take the living aim of having moral, gratefulness is highest (76.3% for sons and 66.3% for girls) (Minh, Hoa, Minh, Minh, 1998). A person without filial piety means that he has no respect, tolerance, care of grandparents, parents who have given birth to and raise them and they will not be able to have no love for community, nation or kindness to human either. Grandparents, parents at the old age are slow and hard movers, sometimes have diseases, children must be happy and cheerful to give them frequent help with every aspects in daily life such as moving, eating and drinking, bathing and washing, etc. The respect for grandparents and parents must be shown at behavior such as polite saying without anger and despising attitude when they make mistakes or fault. If knowing grandparents and parents at the old age have strange nature, descendants must know how to pamper, not to resent or use libeling words "mutter, nerve, etc." causing them writhe and sadness which affect their health and spirit. Under any circumstances, even when parents give wrong conclusions, impose unsuitable conditions, etc. children must be calm to explain the wrong or right reasonably as the Vietnamese concluded "truth will conquer". Therefore, it is absolutely compulsory not to answer back or show cruel behaviors.

Educating behaviors in families must also guide children to behave in relationship with siblings. The concept of valuing man above women of traditional society should be criticized and condemned. No matter who the siblings are, they are equal in rights and duties, and responsibilities in building warm home. At first, parents must be fair at every duty and responsibility between sons and daughters, and raise awareness of protecting and helping mutually "when the lips are gone, the teeth are cold; when the blood sheds, the heart aches". The love among sibling comes from blood relation, with the same parents and ancestry, "siblings like arms and legs", "the elder fall, the younger help to stand up" etc. The relationship among brothers is even more valued than husband and wife relationship. Arms and legs refer to be unseparated among siblings. Meanwhile the relationship between husband and wife is compared to "shirts". Lost wife can be replaceable by another but lost sibling is not.

Parents educate children awareness of respecting and protecting the hierarchy order in family shown by behavior and address. The elder brothers and sisters must be generous, tolerant "as sister be kind, as brother be generous". The younger should pay love and respect to the elder brothers and sisters, conform the elder with the rights to keep family moral standards.

In addition, families also educate children the way to behave towards their relatives such as aunt, uncle, who are consanguineous, once born and grew up under the same roof, share kitchen with their parents, experience hardship together during childhood. Therefore, children must be taught to respect, love and sympathize educating children at any time; when talking to, they must be polite and modest. Relatives who can be on behalf of parents are close to children as proverb "Dad away, uncle in, mum away, aunt feed". When uncles and aunts are in trouble, children must help and share with them according to their abilities but not ignore, stay cold or show scorn and conceitedness to make blooded affection fainter and fainter.

2.3 Educating Children How to Behave Towards Others

From the birth to death, everyone is attached to two kinds of relationship, relationship with grandparents, parents, brother and relatives by birth (called family relationship), and the second kind with friends, community and nation called social relationship which is more various and complicated than consanguineous relationship. Thus, from the early age even mostly with families, children should be taught and trained basic moral behaviors for social relationship.

2.4 Benevolence

Anyone born feels prosperity, happiness, honor or misery and humbleness. Certainly, the evident needs are for prosperity and happiness, and no one wanted to be miserable, poor, ashamed or humble. Anyone having to admit unlucky, or unhappiness is for "No living man all things can" and inability to get away from in their life. Thus, benevolence education is to teach children the love for people, fellows because they are flesh and blood with the heart feeling pain and unhappiness.

The main difference between human and other animals is the ability of sympathy and share those special emotions. Thus, according to Confucianism moral "benevolence" ranks the first out of human moral standard on earth. Those with benevolence will not violate others - intrigue of benefit themselves without being touched with others' serious physical and spiritual damage. The benevolence theory of Confucius has generally shown that anything making us unhappy, lost or disadvantaged, etc. by natural disasters or other people should not want other to suffer from. Moreover, anything we wish such as prosperity, good health or bright career, etc. should be wished for others to fulfill their dreams. That's the reason why he gave a short, simply sentence of advice with much human significance of benevolence "Do as you would be done by" and concretized by moral behaviors in daily life such as sharing, helping of one's own free will with others in misfortune and unlucky as well as disapproving and criticizing the behaviors out of benevolence.

Living in any societies, people must have benevolence, love and sympathy with others. Thus, families are responsible for educating children that moral behavior at the early age shown in the behaviors to be respectful to others, not greedy or wicked, dishonest or deceitful to others to be good citizens without wondering and worrying about "social court" or "conscience court" calling as "no one avoiding worries as relaxed as the person with pure conscience". With the condition of market oriented economy development, it is becoming more and more important to educate benevolence to younger generations in families aiming at helping them building and developing a citizen's qualities knowing to harmonize individual and collective, family and society benefits, partially build a fair, civilized and progressive society.

2.5 Modesty

Nguyen Trai - the Vietnamese great author said "Anything unknown is unknown can called knowing" (Nguyen Trai, 1927). It is modesty, and honesty - a very important quality of Vietnamese character.

Children must be educated to be modest and not subjective and arrogant that they are better and know more than others by families. Modesty is often shown through polite behaviors in communication with everybody, for example:

- Meeting the elderly, teachers, respectfully ask, give way and show respect.
- Do not use bad words, be aggressive to anybody.
- Do not laugh to discomfort others on the roads or in public places. If making a slip of the tongue or trouble others, please make an apology. Say thanks to anybody who helps us even with tiny things.

Modesty not only helps people learn good things from other but also form the behaviors with care, carefulness, respect, calmness without rivaling for speech, boast, and show off their own competence. Thus, they are trusted and admired.

2.6 Honesty

That people must communicate, behave to other is a rule for survival and evolution. Whether the relationship of communication and behavior meets the needs or convince other mainly depends on honesty of each individual.

Honest people - the people always respect their own qualities and do not let others despise them as well as keep their reputation, considered the root of all relationships, are trusted.

Honesty is a nice human feature but it is complicated and hard to train and educate. Therefore, parents must pay special attention to helping children try their bests, win themselves by the expressions followed:

- If guilty, admit the fault bravely and do not deny or blame others for it.
- Respect the truth, do not change right from wrong even in one's disadvantaged situation.
- Unite words with actions, keep promises, do not intrigue or cheat others and appropriate other's fortune.

It is imperative that each individual exercise honesty to make the relationship between people long lasting, reliable.

All the content of moral education in families above mentioned is carried out through socializing children with different forms. 87.2% of the children listen to the stories about grandparents and parent's misery, 81.3% listen to good examples, and 73.7% listen to family ethical behaviors (Manh, 2003). Obviously, the educational content with the lively stories about life example of grandparents, and parents has become living materials influence properly and directly children's awareness and emotion. Only deeply understanding the merit and learning from the examples surpassing hardship of grandparents and parents, do children gradually form and develop their own character.

3. Educating Working Attitude and Skills

Human working is an unchangeable law to survive and develop individuals and societies. It is the first standard to evaluate one's moral and talent in any underdeveloped or civilized societies. The first nature of working and working people is to raise themselves without depending on families and societies.

Educating working attitude, skills and habits must start from infancy as detailed:

- First, parents must teach children about working attitude, including:
 - Respect for both manual and intellectual work as long as it is legal, bringing material and spiritual products essential to people's life and society.
 - Respect, love every worker for any job is essential to social life. Be respectful, modest and patient to learn and follow the examples of good workers and creative, hard to overcome difficulties with the will of standing on their own feet.
 - Work with self - awareness according to their duties and responsibilities and support other members for the shared family life.
- Second, parents must teach children working skills and habits as detailed:
 - Basing on the maturity of different ages, parents teach children suitable working skills and habits from the simple to the complex such as how to brush teeth and wash face or make the bed when getting up, how to cook, do the washing and cleaning, etc.
 - Educating children to finish what they do from the beginning to the end, and hold responsibility for completing the work according to their own abilities when assigned by parents and the habit of preserving, arranging their own personal belongings neatly such as clothes, shoes, schoolbags, toys, etc. or household tools like knives, scissors, saucepans, etc.

Parents should pay special attention to educating attitude, skills, habits towards working accompanied by responsibility of respect for working products - use products and daily tools of individuals and families at reasonable rate. In other words, it is compulsory to teach awareness of working hard at work, saving at expense without using and spending wastefully. Especially in the market economy the models of clothing,

shoes, daily tools frequently changed at speedy rate easily tempt children to indulging causing waste for families. Thus, parents need educate and persuade children to shop and use reasonably.

Comparing with city children, rural ones have many conditions to exercise working attitude, skills, habits through the work they can do in their families such as driving buffaloes, cutting grass, seeking wood, weeding and harvesting corn and potato, etc. However, with city families, if taking it into consideration, parents are able to organize working activities for children according to a daily and monthly schedule such as helping parents with meals, houses cleaning and taking part in residential cleaning, etc.

In families, parents should pay attention to educating daughters working according to their gender character such as sewing, embroidering, knitting, cooking, processing foods, etc. aiming at promoting hand skillfulness, hard working, tenderness, carefulness and tidiness, which gives them more favorable conditions when coming into life.

In summary, determining the extremely important role of working for children at present and in the future, families need pay attention teaching children to love and respect working, from which they raise awareness of gaining happiness in life on their own.

4. Educating Children Independence Quality

The demand of market mechanism and current society is requiring each individual to prove himself by his qualification, intelligence as well as moral and take his own ability as support. Thus, the current orientation of human character building must create the people who have ability to survive and develop on their own, adapt to changing society. It is the difference from traditional education whose products are the people who only know how to comply, lack personality or creativity. Educating children to build independence and creativity early are conditions and foundation for them to get access the current society. Activeness, creativity, quickly catching up with and adapting to the changes of age are necessary standards for people develop independence, which is different from passive, state and collective dependent lifestyle in the subsidiary time before.

To educate children independence, parents should teach and guide them to be independent from the early age, self - serve without depending on others and self - study at school age and raise awareness of self - orient of their own studies and future career. Children are raised awareness of self - study, self - adjust their behaviors.

In addition, in order to help children independence personality, parents often play a role as organizers, guiders, helpers providing children with both material and spiritual conditions to self - develop but not replace or impose on.

However, education of independence quality requires parents with knowledge, methods and art of teaching children which not all parents own. Thus, with the requirement of new age of educating children independence quality, parents must continuously widen knowledge and teaching methods to get the best effect on bringing up children.

5. Sex Education

Sex education is a part of personality education. Sex education of traditional families bears specific features because of the profound influence of Confucianism. In this part, we will consider the original of traditional families in terms of: education of sex character and sex communication. From that, we will find out the limitations of sex education for children in traditional Vietnamese families, and prove that it is necessary to change the concept of sex education in families and teach children sex in current Vietnamese families.

It can be said that sexual education - a part of sex education was not basically mentioned in traditional Vietnamese families. It was not considered a matter of family education. Even people condemned of mentioning sex, considered "shameful", secret and banned talking about in crowd. For children, parents never

mention sex because it is "Bring grist to somebody's mill". This is originated from the common concept about family of Confucianism. Families are places where individuals carry out duties to community but not satisfy individual needs and personal happiness.

5.1 Educating Sex Character in Traditional Vietnamese Families

Educating sex character is to make each sex aware of their own characters. Women are female and men are male. But sex character which traditional Vietnamese families teach children is not based on nature but society. A society with inequality between men and women, emphasizing the difference between men and women according to Confucianism "men are better than women." in which sons are more powerful than daughters. Sons are the head of the family, owner, heir of the family's legacy. Sons is given priority of "schooling" while daughters have no right to legacy, no study and exams, or participation in social activities and state machinery of government.

Sex education is to make sons aware of "role", "mission" and daughters admit that men are more powerful, agree to sacrifice and keep lower place in family and society, which is thought as natural. Daughters are educated in families to become dependants on men: at home depend on father, at marriage follow husband, and after husband's death, follow her son. Daughters are people who are educated by families most. They are educated by fathers and brothers at home, and by husbands and husband's family after marriage. To be faithful, worship husband and shoulder the duties of husband's families - women's character - are highly respected by traditional Vietnamese families. When a daughter gets married, she joins a new family, where she spends the whole life. This family may be absolutely different from her original family. In the new family, almost every relationship is rebuilt. They are very new relationships which the daughter faces after leaving her own family - husband and wife relationship, daughter - in - law and mother - in - law, sisters - in - law with brothers and sisters on husband's side, relationship with close relatives on husband's side, and husbands' neighbors, etc. No matter how carefully daughter are taught these new relationships, they hardly avoid surprise, embarrassment when enter real life with husband's family. In reality, the daughter becomes educating object of husband's family. The aim of this education is to make the new member integrate into husband's family. Husband and his family (husband's parents) consider educating new daughter - in - law responsibility, duty and necessity. If there is not education as soon as the daughter enters husband's family, the bad effect will be brought to. The Vietnamese saying "Train up a child in the way he should go" always remind of family's responsibilities for blooded children as well as daughter - in - law. The daughter is never allowed to react against husband and his family. Her duty is to obey her husband and his family as destiny. Their sex character simply is long - suffering, bearing, sacrifice and tolerance.

Confucianism out power on men's hands, and women as slaves and the dominated. Women certainly struggle in contacting feudal ethical behaviors. They are moulded into the frame of Confucianism but they can not have blind admission to all strict regulations of Confucianism - the pristine law. Traditional Vietnamese families have improved from uninteresting, strict and disciplined law of Confucianism to bring into life, change uninteresting the untamed law to the law for life, which is acceptable and reasonable. Perhaps the character - well behaviors, tenderness, earnestness, charm, cooking skills, tactfulness, capability, etc. are traditional qualities, women is formed in contacting feudal ethical behaviors - the accepted ethical behaviors in life to become traditions.

5.2 Educating Communicating with Members of Different Sex in Traditional Vietnamese Families

Educating communicating with other sex is an important part in communicating among people in society. It is to make individuals of this sex understand the sex character of other sex, bringing advantages in communicating, exchanging with other sex in daily life, respect the values of other sex in communicating to, bringing communicative culture with people of different sex. In Vietnamese traditional families, it is a ban that

mature sons and daughters communicate with other sex. Girls are taught not to communicate with boys, especially have private meeting because it is considered improper and even illegal. The emotional relationship among different sexes is not allowed. Love between man and woman is not admitted. Daughters are not allowed to choose who to marry at their own wishes. Children's marriage is parents and relatives' work. Children are only obedient and not allowed to marry the person who parents turn down. Against parents and relatives' ideas, they become bad and ungrateful children.

Educating sex communication in Vietnamese traditional families to some extent is counter - communicative because it is not aiming at bringing advantages, mutual understanding in communicating with different sex. That education does not meet the needs for communication with different sex but adversely prevents communication with different sex, and brings gap of culture in communicating with different sex and make it a burden on people's psychological and emotional life. Individuals in Vietnamese traditional families are not taught to have full and proper awareness of communication with different sex, or satisfaction with natural needs - contacting people of different sex, exchange emotions and feelings, seeking personal happiness, love and happy family. They can grow up in terms of biological sex but never mature in terms of social sex - sex character.

With the present development of socio - economic condition in Vietnam, we can see the limitations of sex education in traditional families. Thus, many changes about the concept of sex education in both Vietnamese families and society appear. For example, forbid girls exploring their friends of different sex is no longer seen. Like in sex character education, the concept that women totally depend on men has gone. In addition, sexual relation before marriage accompanied by abortion at the teen age and the boom of the pandemic HIV/AIDS in recent years forces Vietnamese families and social institutes involved must consider sex education for children.

The present sex education in Vietnam starts with the form of health education and life skills. However, the programs are trial and haven't proved the effect to the public. According to Hoang Ba Thinh, an expert studying families and sexes, comments "although society worries about teen girl's reproductive health, such as sexual relations before marriage, marriage and early birth, no attention is paid to educating teen girls sex problems and man and woman relationship"¹. The research by Khuat Thu Hong shows that almost everyone undervalues the role of family in sex education to children. The most seen behavior of parents is to avoid it. Responding to the questions that what parents say to daughters about their body changes at puberty age, few say parents actively discuss these problems with them. Most keep silent, avoid or delay, and even refuse to give answer to their children's wonder. She has given two examples of avoidance in educating children sex. The first is H, 20 year - old - man student in Hanoi said: "My parents are difficult. Some times having trouble I ask 1088². I often ask 1088 if trouble arises, it is easy to talk to. "I don't know" is often answers at home. Normally, at school age I do not wonder much. I often ask friends and 1088 about emotions and love respectively". The second one, T, a 15 - year - old girl student, in HCM city said "for example with love I sometimes ask my mother little, she said the children don't need to mention the adult's matters" (Hong, 2003)³.

Another research of the research group Doan Thi Binh Minh, Nguyen Thi Minh, Phan Thi Hoa, Cao Hong Minh (1998) also give the same results, that is sex education has been initially paid attention by parents. They have thought that sex education should be taught for children not to be bad or some realize that teaching children sex education to help them prevent unexpected trouble because of the complicated society. However, the figure is not very high in Vietnamese families. As shown from the survey, parents still find it embarrassed

¹http://suckhoesinhsan.org/index.php?option=com_content&view=article&id=1506:giao-dc-tinh-dc-cho-lp-tr-trach-nhim-thuc-v-ai&catid=220:giao-duc-ve-skss&Itemid=674

² 1088 the service answering wonders about sex, reproductive health, contraception, etc.

³http://suckhoesinhsan.org/index.php?option=com_content&view=article&id=1506:giao-dc-tinh-dc-cho-lp-tr-trach-nhim-thuc-v-ai&catid=220:giao-duc-ve-skss&Itemid=674

to talk about sex education to children. It is considered secret, bad matters, which should not be spoken out. When children grow up, they will know by themselves as grandparents never talked about it. On the other hand, parents lack knowledge of sex education. The research of this group shows that about 25% of the local families interviewed do not understand what sex education is, mainly rural families in remote areas and areas with poor socio - economic conditions and ethnic minorities. In addition, the content of sex education in families have not been clear or specific, just common reminders and inclining to moral teaching more than specific guidance on sex, sexual relation. Some families mistake sex education for moral education. For example, 14.9% say that sex education is to teach children to know how to behave, live independently, which is moral education not sex education, 14.6% of the families remind children not to be allowed to have early sexual relation, 12% talk to children about sanitation and puberty psychology, 45% talk to children about friendship, and love, 1.5% tell children about diseases contracted from sexual relation. The rest cannot answer what they teach children. As a result, sex education is a new and hard issue to families, which make them embarrassed, sometimes do not know what to do (Minh, Minh, Hoa, Minh, 1998).

From the analysis above, it can be concluded that, there is demands for exploring the issues related to sex among children, but families still avoid answering to some extent. Schools have not met their needs, because the content of subjects does not refer to this issue⁴. This causes the lack of knowledge about sex, reproductive health, contraception, etc., which is one of the main causes of the increase in abortion in Vietnam in recent years, especially at minor age.

To eradicate the limitations above mentioned, and satisfy the children's needs for sex issues, I think the current Vietnamese families play a more positive and active role in educating children sex, change attitudes, awareness of sex education. It is necessary to focus on the content of sex education appropriate for different ages of children and personally I think the following items should be focused:

Firstly, answer all wonders related to reproductive health, and unusual changes in children's body. The first and foremost responsibilities are for parents and then teachers at school.

Secondly, educating children healthy lifestyle, should not allow them to contact bad problems and debauchery. Guiding children to go at crowd, and get away from the isolated areas. At night, children should travel in the dim - light places, etc.

Thirdly, providing children with basic contraception, which can be used in case, for example condom, contraceptive pill, etc.

6. Conclusion

Out of the contents to educate children in families at present, parents should take care of moral education, education of working attitude and skills, education of independence character and sex education. All the matters above have role and certain influence on the development and perfection of children's personalities.

In moral education, parents should focus on the following basic contents, for example: teach children to behave with responsibility, respect for those giving birth and raising them, first and foremost they are their father, mother and next are grandparents, siblings and relatives: aunt, uncle, etc. Besides, some matters of moral education, which should be taught now when contacting others in community involve kindness, modesty and honesty.

In terms of education of working attitude and skills, parents should teach children to respect all kinds of work as long as it brings legitimate income. Similarly, parents should educate children to actively take part in working activities appropriate with different ages and gender of children.

⁴ Currently, the content of sex education is attached to civic education and biology at high school. However, from studying the textbooks above, I realize that the issue of sex education is theoretical. For example, the textbook of civic education only give the definition of friendship, love, etc. but the detailed content has not been introduced to children such as how to have safe sexual relation, contraception or provided children with knowledge related to human body development when mature, etc.

At present, it is very important to teach children education of independence because people of modern society - the civilized society cannot rely on or become passively under any circumstances. Parents must teach children to be independent and self - service from the early age without depending on others. When they grow up, they know self - study and self - aware of their study and future career. Children should raise awareness of self - education and self - adjustment of their behavior.

Sex education is to aim at providing children with a basic knowledge of sex, reproductive health. However, the family's role in educating children sex in Vietnam has had many limitations recently, so have the responsibilities of school. Therefore, in the near future, Vietnam need to promote educating propagandizing for families to be aware of their important responsibilities in teaching children sex education.

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