

ETHICAL EDUCATION FOR CURRENT STUDENTS FROM ERICH FROMM'S ETHICAL CONCEPT Nguyen Q.H.

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Abstract: *ethical education is a tool to improve professional skills, contributing to the country's economic, political, cultural and social development for the country's young generation. Realizing the importance of the above issue, the article has outlined the current situation of moral education of students; evaluate and comment on that situation according to Erich Fromm's concept of morality; presents some views of the Party and State related to the issue of improving ideological, political, and moral education for youth and students and makes some proposals for solutions to improve the quality of education. Moral education for today's students.*

Keywords: *ethics, authoritarian ethics, humanistic ethics, Erich Fromm, education, ethical education, higher education, ethical standards.*

ЭТИЧЕСКОЕ ВОСПИТАНИЕ СОВРЕМЕННЫХ СТУДЕНТОВ НА ОСНОВЕ ЭТИЧЕСКОЙ КОНЦЕПЦИИ ЭРИХА ФРОММА Нгуен К.Х.

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Аннотация: *этическое воспитание является инструментом повышения профессиональных навыков, способствующим экономическому, политическому, культурному и социальному развитию страны для молодого поколения страны. Понимая важность вышеизложенного вопроса, в статье обозначено современное состояние нравственного воспитания студентов; оценить и прокомментировать эту ситуацию в соответствии с концепцией морали Эриха Фромма; излагаются взгляды партии и государства на вопросы совершенствования идейно-политического и нравственного воспитания молодежи и студентов, а также вносятся предложения по решениям, направленным на повышение качества образования. Нравственное воспитание современных студентов.*

Ключевые слова: *этика, авторитарная этика, гуманистическая этика, Эрих Фромм, образование, этическое воспитание, высшее образование, этические нормы.*

Introduction

If society is considered a living organism, morality is considered the health of that living organism. Ethics was born as one of the earliest forms of social consciousness to regulate individual behavior with everyone in the community. Currently, we are promoting the building of a socialist rule-of-law state in Vietnam, therefore, requiring a large force of human resources with specialized professional skills and appropriate professional ethics to Assist the State in researching, developing and implementing laws independently, creatively, create justice for society. Therefore, ethical education for students is extremely important and necessary to improve the quality of education and training, improve the quality of human resources, and correct the phenomenon of ethical deviations. , meeting the current trend of integration and globalization. However, in reality, moral education for students still has many limitations and inadequacies, is formal and theoretical, and does not really have appropriate measures to promote positivity and self-discipline in life. student. So Erich Fromm's concept of ethics helps us see how school ethics education for students today.

1. Erich Fromm's concept of ethics

Erich Fromm, (born March 23, 1900, Frankfurt am Main, Germany - died March 18, 1980, Muralto, Switzerland), He was a social psychologist, psychoanalyst, sociologist , German humanist philosopher and democratic sociologist. During his research life, he left behind many famous works such as: Escape from Freedom - 1941, Psychoanalysis and Religion - 1950, Man for Himself - 1947, Psychoanalysis and Zen - 1963, The sane society 1955... , including books ranked as best sellers in the US. The West revolves around issues such as humans, freedom, ethics, religion... When studying humans, Erich Fromm always worried about the issues of ethics, standards and values that lead to human failure. realize yourself and your potential.

For Erich Fromm, the word “ethics” means a specific orientation originating in the human person. First of all, we must distinguish between morality and lifestyle and customs, even when these two things have a relationship from origin; Customs represent only what is generally accepted in a social context, while ethics are desirable modes of behavior or rules. This applies above all to the understanding of “medical ethics”, “business ethics”, “military ethics”, etc. Such ethics are only relevant to certain areas, not Morality is not universal. The term “morality” speaks of a universal morality, which is then applied to specific human circumstances; otherwise all “morality” would degenerate into mere codes of conduct. purely, because their standards are no longer based on the totality of the person and on the measure of what belongs to the person.

Erich Fromm focuses on clarifying the difference between authoritarian ethics and humanistic (or humanistic) ethics. From there, promote humanistic ethics towards people. In authoritarian morality, an authority establishes what is good for humans and prescribes laws and standards of conduct; In humanistic ethics, it is humans who set standards and are at the same time the subject of those standards, the subject of that problem.

Authoritarian ethics can be distinguished from humanistic ethics in two aspects: one is form and the other is material. In form, authoritarian morality officially denies humans the ability to know what is good or bad; but the person who sets the standards is always the one with authority above the individual. In material terms, authoritarian morality addresses the question of what is good or bad, first of all considering the interests of the government, not the interests of individuals; however, it is an exploitative system from which the subject can derive significant psychological benefits.

In both its formal and material aspects, authority is expressed in the origin of the child's moral judgment. The foundations of our ability to distinguish between good and bad are laid in childhood, first in relation to physiological functions and then in relation to more complex issues of conduct. The child acquires a sense of distinction between good and bad before knowing the difference through reasoning. Judgments of people's values are formed by the friendly or hostile reactions of people who occupy an important position in people's lives. Because they are completely dependent on the care and love of adults.

For example: Teachers can grade students well if they are obedient, do not cause trouble, and improve their reputation. Likewise, a child can be described as good if he is obedient and obedient. The “good” child may be fearful and insecure, wanting only to please his parents by submitting to their wishes, while the “bad” child may have his own will and genuine interests that Why not according to the parents' wishes?

Materially, it is based on the principle that “good” is what is good for humans and “bad” is what is harmful, the only criterion of moral value is human happiness. The difference between humanistic and authoritarian ethics is also illustrated by the different meanings assigned to the term “virtue.” Aristotle uses the word “virtue” to mean “excellence” – beyond the activity by which virtue is accomplished.

For example, people use “virtue” as a synonym for the unique characteristics of each thing, that is, its uniqueness. A stone or a flower has its own qualities, its combination of specific qualities. In the same way, human virtue is the exact set of qualities that characterize humanity, while each person's virtue is his or her unique personality. A person is “virtuous” if he demonstrates his own “virtue”. In contrast, “virtue” in the modern sense is a concept of authoritarian morality.

Humanistic ethics is anthropocentric, not in the sense of humans being the center of the universe but in the sense of human value judgments – like all judgments and even perceptions other - originates from the peculiarities of human existence and has meaning only in relation to it; Man is truly “the measure of all things”. The humanistic position is that there is nothing higher or more worthy than human existence. This has been objected to by saying that the nature of moral behavior is necessarily to involve something transcendent human.

Therefore, a system that only recognizes humans and human interests cannot be truly ethical, since its subjects will only be isolated individuals. This objection, often raised to disapprove the right of humans to hold and judge valid standards for their own lives, is erroneously founded, since the principle that what is good is what is good for who does not imply that human nature is selfish or that isolation is good for humans. That does not mean that human purposes can be fulfilled in a state of separation from the outside world. Indeed, as many defenders of humanistic ethics have suggested, one of the characteristics of human nature is that humans find happiness and the full realization of their abilities only in relationship and solidarity with fellow human beings. However, loving one's neighbor is not a phenomenon that comes naturally to humans, but it is something inherent and rooted in humans. Love is not a superior power descending upon man, nor is it a duty imposed upon him; That is your own strength.

If humanistic ethics is based on knowledge of human nature, modern psychology – and psychoanalysis in particular – must be one of the most powerful stimuli for the development of humanistic ethics. While psychoanalysis has greatly enriched our knowledge of man, our knowledge of how man should live and what man should do has not increased, its main function is “broken”, to demonstrate that value judgments and moral norms are rationalized expressions of irrational desires and fears that are often unconscious – therefore cannot assert objective value. While this undercover review has great value, it becomes increasingly dry as it becomes nothing more than criticism.

In addition, in ethics, Fromm also has a quite interesting understanding of conscience. According to Fromm, there are two types of conscience: totalitarian conscience and humanist conscience.

Almighty conscience shows our submission to external authority. With a totalitarian conscience, people perceive the advice of some external religious or social force without criticism and carry out the will of that force out of fear. The government pursues self-interested goals and uses individuals only as means, forcing them to obey - thanks to the

mechanism of totalitarian conscience. If people do not follow the government's teachings, they will feel guilty before that government and therefore suffer, while still worrying about the next punishment. But as soon as people understand that the government has lost its effectiveness and there is nothing left to harm them, they immediately lose their "totalitarian conscience" and do not bother to submit to what they have today. There must be fear and reverence.

Humanistic conscience is the voice, the call of humanity, and the best starting point for human self-development. Humanistic conscience does not allow people to become slaves, to unconditionally obey alien interests, and to waste their lives. Humanistic conscience calls people to self-actualize their best strengths and abilities, bringing their lives into harmony with the lives of others.

** Societal morality*

Not only talking about personal ethics, Erich Fromm also mentioned social ethics. When talking about social problems, Erich Fromm believes that the structure of social relationships, the structure of one's personality and individual and social pathological states are not structures of norms, but the specific ways in which we organize our social institutions. In this sense, we can speak of an objective morality to the extent that it is ontological. That is, our values and concepts of moral judgment are neither arbitrary nor derived from any force of normative power. Rather, our concepts of moral judgment must be framed in terms of the structures of social relations that shape the motivation to realize a particular form of social and individual freedom.

Fromm's ideas about the mechanisms of social and individual development provide us with an ontological foundation for normative concepts of freedom. Against the neo-idealist prejudices of contemporary theory, Fromm proposed that normative concepts can have an objectivity that transcends the arbitrariness of our dealings with others or present experience. Iconology about what we consider to be right and wrong, or good and bad. Fromm argued that a truly humanistic ethic would be rooted in objective criteria about which relationships would foster the development of our strengths and potential for creative and self-mastery. free. But Fromm argues that there are certain objective things we know about human development.

Objective morality is morality that has actual relationships and the self-development of their constituent components as its essence and content: "If... psychology and anthropology want to present propositions that have value about the laws that govern human behavior, they must start with the premise that something, say X, is responding to environmental influences in identifiable ways comes from its properties" [4, p. 31]. What is proposed here is that ethical spaces oriented toward humanistic ends cannot be abstracted from certain features of human life (such as reason, utility, pleasure, pain or whatever), they also cannot be formalized and emptied of content. Rather, content is the social relations that constitute social reality and how the organization of social relational structures affects the development of the individual. It is not a cognitive conception of value, nor is it rooted in a flimsy conception of social practice, such as linguistic communication, recognition, or whatever. In contrast to the pre-critical philosophical doctrine of natural law theory, Fromm follows a modern, critical understanding of moral value as inherent in the ontological structure of human life. The characteristics of such ontological relationships would have to be understood as reflective of the individual and the collective; non-dominant in the sense that they do not seek to gain some benefit from one person for another; nor are they symbiotic in the sense that their purpose is the shared development of each individual in relationships and instead seek their development as productive, autonomous agents. Objective ethics is thus concerned with the ways in which what we consider to be a moral proposition or a value proposition that has value achieves this value other than through mutually rational exchange of consent. subject, but rather to the extent that it can promote the development of specifically human strengths that aim at autonomy and the extension of autonomy. In this respect, the objectivity of any moral proposition must have as its reference the ontological shape of the social structural reality that shapes and guides our existence.

The objectivity of our value propositions therefore does not concern values but the socially structured ways in which human life is expressed. If a consequentialist places emphasis on how we evaluate a moral proposition based on its effects, and a deontologist places emphasis on our obligation to a rational principle, abstractly, an objective theory of ethics would evaluate a moral or ethical proposition based on the way social relationships and institutions should be organized and how these relate to the promotion of individual freedom. It thus violates the sterile "fact-value" dichotomy in which moral principles are not derived from an abstract consensus on values, but from concrete, actual social life. An example of this is in the basic theory of neuroses that Fromm defends: "All neuroses may be understood as the result of unconscious efforts that tend to harm and prevent hinders one's development" [4, p. 183]. This type of critical reasoning possesses a logical structure we can express as follows: "Knowing X is knowing the good expression of X". Any practical, rational knowledge of any thing provides us with knowledge of the normative criteria for its healthy or good manifestation. If I have a good nose, as Socrates once argued, it is because it performs its nasal function well, that is, it can smell better than other noses.

Human values must be seen as rooted in the actual conditions of life and the ways in which forms of life can inhibit or promote individual freedom in the true, genuine sense. Fromm seems to have had this concept in mind when he wrote: "Humanistic ethics, in which "good" is synonymous with good for humans and "bad" with bad for humans, proposes that to know what is good for man, we must know his nature. Humanistic ethics is the applied science of "art of living" based on the theory of "science of humans" [4, p. 27]. This "science of man" is informed by understanding the socially relational nature of human psychological development as well as human spiritual development. that personal development is a function of social relational structures. Norms and values are therefore objective insofar as they refer to the way social structures of relationships are organized to shape the overall development of the individual.

Ontology accepts the idea that these subjective relationships and states are objectively real, yet malleable, mutable, and also determined by our will. Only when we develop an increasingly conscious awareness of the intentional nature of our social reality - that is, that it is constituted by our own practices and norms rather than according to a number of natural, chemical or biological substrates - then human power can exist.

Criticism is effectively built into the structure of sound, rational knowledge. The criterion for judgment now becomes the degree to which any given norm, institution, practice or whatever is able to produce strong social relationships and healthy personal development; in other words, it must be judged according to a particular conception of freedom. The insight here is that morality is embodied and ontological; they are not simply ideas or norms that govern behavior. Rather, they are expressed objectively and ontologically in the very nature of our existence. This conception is also what Marx pursued in his materialist critique of Hegel's idealism: a particular conception of what good or freedom actually is. Indeed, what is significant for Fromm's critical diagnosis of defective, pathological and neurotic forms of social relations and personality is the actual personality structure of himself and his experiences he or she of it may originate from the defective social arrangements of the society itself. Not only do we need an objective reference for diagnosing social pathologies, but we also need an objective conception of the good captured as a quality of the social-individual relationship. Humans help us develop our productivity or potential.

Thus, according to Fromm, society and individuals are components of a mutually interactive relationship. On the one hand, people are placed in a social process and are influenced by that process. All moods such as love, hate, domination or surrender, seeking pleasure or fear of avoidance, are all products of society, created by society. Fromm applied the concept of man to study a content of practical philosophy - ethics.

2. Applying Erich Fromm's ethical concept to ethical education for today's students

2.1. Viewpoints of the Party and State on school ethics education for students

Ethics is a method of regulating student behavior such as: school behavioral culture; attitude in learning; consciously comply with internal rules, regulations and laws; love family, homeland; kindness and tolerance; honesty, self-respect, public-mindedness, impartiality; Be responsible to yourself and the community. It can be seen that students are the high intellectual class of each country, the future owners of the country, and fundamental decisions on the country's prosperous development. The university is a training facility that provides high quality human resources, training skilled, dynamic and creative workers, with national pride, ethics and the will to rise. To prepare for life, students not only bring with them the knowledge accumulated during their years in college but must also be people with good morals and lifestyles, so that when they become talented, they must become humane, just like the President. President Ho Chi Minh once said. In the "Testament of Ho Chi Minh" dated May 10, 1969, he wrote: "*Our Youth Union members and youth are generally good, enthusiastic in everything, not afraid of difficulties, and have the will to progress. The Party needs to take care of educating them in revolutionary ethics, training them to become heirs to building socialism that is both "pink" and "professional"...*" [5, p. 498]. He is especially interested in the principles that guide moral education for young people, clearly pointing out the importance of educating young people in virtue and talent, always reminding young people to be ready to carry out the slogan: "Where are you going?" We need young people, it's not difficult to have young people.

Law on Higher Education No: 08/2012/QH13, in Clause b, Article 5 states: "*Training learners with political and moral qualities; have knowledge, professional practice skills, and capacity to research and develop the application of science and technology commensurate with the training level; to have a healthy body; have creativity and professional responsibility, adapt to the working environment; have a sense of serving the people*" [6, p. 2]. Resolution 29-NQ/TW on "*Fundamental and comprehensive innovation of education and training*" also addresses the issue of moral education for learners.

The Education Development Strategy 2011-2020 (*Issued together with Decision No. 711/QĐ-TTg dated June 13, 2012 of the Prime Minister*) sets out the goal of education development until 2020: *Completing the structure of the vocational and university education system...training people with creative capacity, independent thinking, civic responsibility, ethics and professional skills, foreign language ability, and labor discipline...* [3, p. 9].

Decision No.1299/QĐ-TTg approving the Project "*Building a culture of behavior in schools for the period 2018 – 2025*" of the Prime Minister issued on October 3, 2018. The goal of the Project is to strengthen the building of a culture of behavior in schools to create fundamental changes in the cultural behavior of administrators, teachers, staff, pupils and students to develop capacity, perfecting personality and cultural lifestyle; Build a healthy and friendly school culture.

Not only that, with the goal of forming and developing moral awareness as well as the ability to perform ethical behavior in a pedagogical environment, ethical education for students is the process of transferring experiential knowledge, moral standards become the moral qualities of each individual, developing awareness and the ability to participate in social relationships. Therefore, in the Political Report of the 6th Central Executive Committee presented at the 7th National Congress of the Party, our Party clearly pointed out *the quality of education, especially the quality of ideological and moral education. Virtue is still poor, a part of students are vague about socialist ideals* [1, p. 9]. At the 12th National Congress, the 11th term of the Party reported: *the situation of education and training lacks connection with scientific research, production and business and the needs of the labor market; Not paying enough attention to ethical education, lifestyle and working skills* [2, p. 23]. Set out directions and tasks: *Strongly shift the educational process mainly from equipping knowledge to comprehensively developing learners' capacity and qualities; Learning goes hand in hand with practice, theory goes hand in hand with practice* [2, p. 24].

2.2. Discussing school ethics education for students according to Erich Fromm's concept of ethics

According to Erich Fromm, authoritarian ethics and humanistic ethics are closely related to each other and coexist. Authoritarian morality is morality that comes from social institutions that form a framework and force people to follow, while humanistic morality comes from people themselves. In authoritarian morality, the authority establishes social institutions, what is good for people and prescribes laws and standards of conduct; In humanistic ethics, it is humans who set standards and are at the same time the subject of those standards, the subject of that problem.

Looking at the current status of moral education for students, the University is a social institution. This social institution is a system of formal and informal ways and rules created by humans to regulate the behavior and activities of individuals, groups, and organizations to meet the needs of society. certain needs of society [7, p.219]. In terms of external structure, a University is an organization or unit equipped with certain physical facilities, assigned certain functional tasks, and performing certain roles in its activities. Education and training activities include the task of moral education for students. And the internal structure is all the outlined rules and requirements, including the education law, higher education law, decrees, circulars, internal rules and regulations for education. Ethics for students is becoming more and more effective. In particular, educational institutions perform two functions: regulation and control. It can be seen that this is the establishment of authoritarian morality according to Erich Fromm's concept. If this institution performs its function of regulation and control improperly, it can lead to negative impacts on education.

Moral education for students is an activity with regular interaction between the subject of education and the object of education (students) with scientific and artistic qualities. In that process, the educational subject actively conveys knowledge and understanding to students, helps foster emotions, build scientific beliefs, and orients learners to form a noble lifestyle and sophistication in life. behavior, in relationships between people and all are expressed in moral behavior. Because the educational institution is system of rules, standards, and ways of organizing behaviors and activities to meet the learning needs of society. Therefore, through ethical education for students, the rules and ethical standards are perceived correctly and more fully by individuals, contributing to adjusting human behavior in accordance with the ethical standards. Authoritarian ethics in school is assessed by whether students will comply with ethical standards voluntarily, voluntarily, or will not perform or act inconsistently with social expectations (perform actions that are not consistent with social expectations). deviation from the standard) will be condemned by public opinion or have a guilty conscience, etc. The ethical standards expected of students in the higher education environment are: Strictly comply with guidelines and policies, state laws; Comply with all school regulations regarding a civilized lifestyle, appropriate and neat clothing, no profanity or nonsense, attend school regularly and on time, have the spirit of overcoming difficulties in learning, and do not cheat. In exams, there is no act of buying degrees or selling points during the learning process; Students need to build the right motivation to learn, absorb knowledge and experience, be proactive and creative in learning to concretize knowledge into real life; towards teachers: always respect and behave properly as a student, do not act sarcastically, lack humility, or be disrespectful towards teachers; For friends, students help each other progress in their studies, share knowledge and experiences with pure purposes and motives; Respect your opinion, be sincere in the relationship; live openly, altruistically, and in harmony with friends; helps you overcome difficulties in life, especially mentally, motivates and encourages you for the life ahead; towards everyone around: always respect, be sociable, close, share, help those facing difficulties in life, actively participate in charity activities,...

But having only dictatorial ethics is not enough; we also need humane ethics. Ethics is not only the values in the relationship between people and between people and society, but also self-respect, self-awareness of honor and dignity of each person. Ethical education for students is effective when most students follow certain ethical standards, perform actions voluntarily and voluntarily because of personal beliefs, but there are also can be implemented due to the influence of public opinion. Universities always have a set of general rules and regulations that students need to follow and comply with, and these general regulations are implicitly like school standards. Those standards not only guide students on how to act in the school environment but also serve as a basis for them to evaluate each other's actions as right or wrong, good or bad. Norms represent expectations about how students should behave in certain interactions, relationships, and contexts.

In fact, moral education for students has been carried out by integrating into lectures the subjects Marxism-Leninism, Ho Chi Minh Thought, and the Revolutionary Path of the Communist Party of Vietnam to equip students It teaches students basic knowledge about the worldview and scientific outlook on life so that students can have the right direction, clearly define their goals and ideals of life, and form correct and progressive thoughts. Educate school ethics through activities outside of class and outside of school, through clubs, teams, and groups such as participating in the Youth Volunteer Movement launched and donated by the Youth Union and Student Association humanitarian blood, supporting exam season, diversifying forms of cultural and behavioral education through collective activities, clubs, competitions, forums, seminars, dialogues, especially promoting the role Guidance role on cultural behavior of upper-class students, class officials, and union branches for next-year students. In particular, there are a number of universities that have organized moral education classes, taught directly by the university's own lecturers, directly spreading the knowledge to students in universities and colleges such as University of Commerce, Hanoi Law University,...

Students are subjects who carry out actions with purposes and choose appropriate means to do so according to ethical standards. The course of action is influenced by the situation and guided by values. The most important category is interaction, that is, it is possible to have the same moral education direction but the acquisition and implementation are different. Normally, in the same environment, students will tend to orient themselves according to certain common rules, regulations, and disciplines, follow standards, and they do not want to have conflicts with anyone. When

interactions between the two sides become more frequent, mutual expectations will appear. Both parties will adjust their expectations and behave in accordance with the other person's behavior and expectations. When expectations are formed through behaviors, they become norms that govern interactions, helping actors achieve internal satisfaction. For example, when a teacher enters the classroom, students standing up to greet is a social act. This action may not seem to have much to do with thinking. When the students see the teacher, they stand up, but in fact this is an action combined by customs and habits with the aim of reaching another action subject. Here is the teacher. The act of standing up when seeing a teacher entering the classroom has been given the meaning of greeting the teacher, which is considered an action that is consistent with classroom norms.

However, currently we have not yet fully met the goal of ethical education for students. Besides the achieved results, ethical education still has certain limitations that need to be overcome such as school violence, illegal use of drugs, addictive substances, etc. The moral status and lifestyle of some students today are many unstable, from their learning attitude, awareness of obeying rules, school discipline, law enforcement, negative behavior in studying and exams of students and the intrusion of social evils into schools, it is because we have not fully promoted the humanistic ethics. People are not highly disciplined, leading to unethical behavior. Standard deviation has many different levels and degrees: The first type is social difference, which means these behaviors violate social norms but the impact is less serious and may be harmless, for example like students dressing inappropriately when going to class. Next, violations of norms that are more serious than social differences are behaviors that will cause little harm to the community and will receive institutional sanctions. For example, students who are disrespectful to teachers will be punished by writing a report, students who throw trash in the wrong place will be fined, students who smoke in the wrong place will be warned, etc. Third, are deviant behaviors that the government defines as violating the law, but society still has conflicting views on the deviancy of that behavior. The fourth type is serious violation of standards and this behavior needs to be severely punished such as killing someone, assaulting teachers, friends... Thus, students who do not follow the rules of society will be underestimated, criticized or punished.

The reason why moral education for students today still has many limitations can be due to: Students themselves have not promoted their positivity and creativity, they live without ideals, ambitions, and lack of motivation learning and coping mechanisms: skipping class, asking for attendance, refusing to study or research, cheating, opening an exam line for you, selling documents, big semester assignments, doing homework for you, etc. Serious moral violations, forming thoughts of enjoyment, entertainment, racing, being affected by social evils, easily wavering in terms of moral orientation; Although the coordination between the three environments: school, family and society in management, moral education and life skills for students is paid attention to, it is not really tight and effective; As for the Youth Union and Student Association, the role of organizing diverse forms of moral education for students through a number of collective activities still faces some difficulties. The control of learners and sanctions are not timely and not enough to deter, etc. Thus, it can be seen that moral education for students is a necessary condition, that is, there must be dictatorial morality, a condition Enough depends on how each student perceives and acts, which means they must have humanistic ethics, in which we really must focus on humanistic ethics.

2.3. Some solutions to improve the quality of school ethics education for students today

To overcome the moral degradation of students and improve the effectiveness of student moral education, educational entities need to:

Firstly, the school needs to build a healthy ethical and cultural environment so that students can interact and have many opportunities to express their own abilities, etc. Innovate the “diversifying” educational program forms of moral education for students. Educating content about Ho Chi Minh's ideology, ethics, and style to improve the quality and behavioral capacity of teachers and learners.

In addition, the school needs to collect opinions from both students and lecturers to clearly understand the current situation and come up with rules that are appropriate, flexible and have the most positive effects in their work. Moral education for today's students.

Secondly, the Youth Union and Student Association need to promote the role of the Youth Union and Association in moral education for students, paying more attention to organizing political activities on holidays and other days. commemoration to propagate and educate students on ethics, especially in organizing many collective activities with rich and diverse forms to attract many students to participate in order to make them have many things. opportunities to access the guidelines and policies of the Party and State, participate in social activities and organizations that create connections between individuals and the community such as volunteer programs for the community, blood donation and recognition. religion,... on a larger scale so that through those movements, the sense of community ethics and exemplary awareness of students are raised.

Third, each lecturer must be a shining example of ethics for students to study and follow. Moral lessons are only truly valuable and convincing when the person who preaches them is a role model. Each lecturer needs to promote love for the profession, fair attitude, sense of responsibility... in order to create trust for students. Teachers, in addition to imparting knowledge, must also orient and promptly shape students' behavior and attitudes, creating the most favorable conditions for students to practice, cultivate morality, preserve and promote traditional values and selectively absorb new cultural values.

Fourth, coordinate moral education in family, school and society for students closely and effectively. This is an important issue to promote the combined strength of organizations and forces that together take care of education, moral training, and lifestyle for students, forming noble human qualities new.

Fifth, promote students' positivity and self-discipline in learning, and value each student's personal cultivation. Students must clearly identify their position and the role they need to perform when standing in that position. So the University also needs to clearly define the position and role of moral education for students, creating favorable conditions for students to strive and practice; At the same time, we must regularly monitor, check, evaluate results, and guide students' efforts.

Conclusion

Ethical education for students has actively contributed to the process of building moral qualities, building discipline and behavior in students, helping students choose moral values and forming beliefs. and revolutionary ideals, recognizing the value and meaning of humane life, improving family relationships, teacher-student relationships, friendship, love... Want to achieve the goal of universal moral education student aspect, needs to receive the attention of all forces and entities inside and outside the school, and needs to attach importance to both school education, family education and social education. Besides, it is also necessary to promote humanistic ethics from individuals. Subjective factors are factors that permanently exist in the consciousness and perspective of each individual student, controlling their ethical behavior. The habits, lifestyle, and daily activities of each student are repeated every day, have become permanent in each person and control the moral behavior of that student immediately, almost immediately. automatic, sometimes students have the mentality of imitating to perform the behavior. Inner strength, governed by a person's conscience, acts as a special court, specializing in judging wrongdoing that does not conform to moral standards. An act that is contrary to ethical standards will be tormented by conscience and will not be performed.

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