Vietnamese Family Culture in the Context of International Integration

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Abstract   Family is the living cell of society, so family culture plays an important role in preserving and promoting traditional cultural identity of the nation. Vietnamese family culture is formed through thousands of years of history and maintained "family lifestyle" for a long tradition. Family lifestyle is the basis of the traditional Vietnamese family culture and is understood to be the private habits, customs and education and rules in the family. The core of the family lifestyle always strives for the spirit of the original source and encourages filial piety, caring for parents, worshiping ancestors, respecting family, faithfulness, gratitude, filial piety in behavior, etc. The Vietnamese family culture now includes many good traditional elements and new elements of the time such as democratic relations, equality between family members, respect for personal freedom, encouraging the development of individual creativity, etc. Vietnamese family culture is rich in humanity, humaneness, appreciates ethical values, builds a culture of order, discipline and trains the human soul and nature. The exchange and integration with cultures in the world has brought many opportunities for Vietnamese families, but also influenced the family lifestyle in Vietnam.

Keywords: family culture, Vietnamese family culture

1. Introduction

In the process of development of human history, the family always keeps a especially important position and role. Family culture is an important environment in the education, orientation and formation of human personality. In Vietnam, the family is always interested first, because it is the home of each person, where they are loved and share their love. Building family happiness is also building a family home, cultivating and spreading love for everyone. The family closely links bloodline relationships of members of the family. Over the generations, Vietnamese families have existed and developed with good standards and values, contributing to the development of Vietnamese culture and filial, tolerant and faithful families. Over the past years, there have been many studies on Vietnamese families and Vietnamese family culture with typical characteristics and values and transformation of traditional Vietnamese family culture.

In *Oriental Civilization and traditional Vietnamese families*, the authors surveyed and initially investigated and evaluated traditional families in Vietnam through a number of historical milestones in Vietnam [1]. Authors in *Sociological studies on Vietnamese families* conducted a practical survey in many provinces and cities of Vietnam about the characteristics of Vietnamese families before the 1990s [2]. Le Van Ngoc in *Vietnamese family and Socialization function* [3] and *Family and family change in Vietnam* [4] presented the systematization of important family content and analyzed functional change of traditional Vietnamese families during over the first two decades of the 21st century. Le Thi in *Vietnamese family in the context of the country's renovation* presented an overview of the Vietnamese family. The author analyzed the advantages, disadvantages and problems that Vietnamese families are facing in the process of industrialization, modernization, urbanization and international integration. In which, the author points out that the downside of the market mechanism and the pragmatic lifestyle have a strong impact on traditional ethical values and lifestyles, and the gap between rich and poor families is on the increase [5]. Vu Ngoc Khanh in *Vietnamese Family Culture* introduced the family history of Vietnam, the characteristics of Vietnamese family culture and affirmed: "The Vietnamese family is a grassroots organization linked by the bloodline and love, built into a spiritual and material home to educate the children, contributing to and preserving the nation's culture" [[6]; 16] and "family culture can be learned through the fine traditions, the mother, the father, the husband, the children, etc. But it is also important to consider the depths of the human soul, which is possible to approach what is sacred, but practical" [[6]; 31-32]. In *Vietnamese Family Culture: Traditional and Modern Values*, Dao Thi Mai Ngoc has raised some specific issues of family culture in general and Vietnamese family culture in particular. In which, the

author points out the transformation of traditional family culture values in Vietnam today: "In today's families, the trend of individualization and respect for personal freedom is enhanced, Individual independence is considered to be a factor in the quality of family life, individual independence is considered to be a factor in the quality of family life. Individual independence is facilitated by the family to nurture, develop to create a lifestyle, personality and creative ability, making each person have his/her own identity. In the olden families, the parents often demanded the absolute obedience of their children, raising ancestral reverence, filial piety to the parents, loyalty of the spouses, toward the origin in the past, in the today's families, there is a tendency to reach the new, ever-changing things, emphasizing the interests, the happiness, the aspirations and the independence of everyone. The couple takes love as a basis, the people discuss all things and respect the opinions of their children" [7]. Based on that, the author has set the issue of building a modern Vietnamese family culture in the direction of both inheriting and promoting the traditional cultural values of the Vietnamese family, and combining advanced values of the modern family to suit the inevitable movement and development of society. "In the work of building family culture and cultural families, it is necessary to continue to promote education, inherit and promote the fine traditional cultural values of the Vietnamese family, associated with the building of advanced values of the family in developed society" [7]. Nghiem Thu Nga in *Some of the changes in Vietnamese family culture in the context of globalization* has indicated the change in human perceptions of family values and change in family relationships, the degradation of family morality. The author stated: "In the face of the whirlwind of globalization, the new context of international integration, the culture of the nation in general, and the culture of the family in particular, are facing great opportunities and challenges. In that situation, many new values are born but also many old values are lost. Family is the basic cell of society, preserving and developing family culture, making relationships between people and family more beautiful and durable, which is the right way to stabilize and develop society. The problem is that the society, the family and the individuals need to have solutions to balance relationships: personal and family benefits, immediate benefits and long-term benefits etc. It is necessary to combine traditional values with modern values in a harmonious way, to eliminate outdated elements, to retain what is essence and identical, and to promote cultural exchanges with the international community to receive new cultural values [8]. In *Family culture and family cultural construction during the integration period,* Tran Thi Tuyet Mai outlined some values and roles of family culture and pointed out the challenges for Vietnamese family culture in the process of industrialization, modernization and international economic integration in the trend of globalization. From that, the author affirmed: "The family culture is rich in humanity, humanness, appreciate ethical values, builds a culture of order and discipline, and fosters the soul and bravery of man in every cell of society. Therefore, the good family is to ensure the rich people, strong country, healthy and civilized society [9]. Le Thi Quy in *Traditional and modern values should be promoted in the Vietnamese family today* has highlighted

the role of family culture for each individual. The author argues that values, norms, and ethics in the family need to be identified and selected. Building Vietnamese family culture now needs to inherit traditional values, build new values based on the development of economy, intellectual and science. At the same time, the author affirms: "The harmonious combination of these two factors will lead to building a civilized family in which the human life is happier; Human behavior is increasingly kinder and more equitable [10]. Khieu Linh in *Promoting the Good Cultural Values of Vietnamese Families* has pointed to the dramatic transformations of Vietnamese family culture from tradition to modernity. The author analyzes many valuable cultural values of traditional families and many modern cultural values of modern families that are present in the present family life in Vietnam. From there, the author offers solutions to promote the good cultural values of the Vietnamese family [11]. In *Combining values in Vietnamese family building today*, the authors analyzed the values of the Vietnamese families that need to be kept and promoted, pointed to the current misrepresentation of values in the Vietnamese families and suggested some solutions to acquire good traditional values and advanced family values in building family culture in Vietnam today [12]. Anh Vu in *Promoting the values of traditional family culture in Vietnam* has analyzed the good traditional family cultural values, formed from generations of families and always plays an important role in social development. The author states: "The family in modern society has many changes, but its traditional values are sustainable over time, cultivated and built by generations. It is indispensable to form and develop personal personality in particular and build cultural families and civilized country in any time in general" [13]. Nguyen Van Bon in *Changes of traditional cultural values in the Vietnamese families today* studied the cultural values of the Vietnamese families, the evolution of the Vietnamese family culture from the traditional patriarchal family to the modern democratic family: the disintegration of traditional families and homes, the decline in educational function, the formation of pragmatic lifestyles, the idealization of individualism, etc. [14]. From there, the author offers solutions to preserve and promote traditional cultural values of the Vietnamese family. In *Traditional family culture is the basis of endogenous strength in the military business,* the authors emphasized the role of the family as "a living cell of society where the race is maintained, to shape, nourish and educate the human personality, preserve and promote fine traditional culture, against negative factors" [15]. At the same time, the authors give a general overview of traditional Vietnamese family culture that "is the whole traditional values and norms of the Vietnamese family in the relationship between family members, between family and society formed and developed through the long history of family life, linked to the conditions of economic development, natural and social environment. These are the values derived from the traditional Vietnamese family style through thousands of years of history associated with wet rice farming culture and the core of Eastern Confucian family cultural relations. The characteristic of the traditional Vietnamese family is the extended nuclear family with the characteristic "Three, four or five generations living together" with generations living in the family. Due to its

long history, the cultural values have become the traditional values of the Vietnamese people. The traditional Vietnamese family cultural values are reflected in the "family morality", "family rules" and "family ceremony" [15]. In *Traditional family culture in the face of the challenges of integration*, the authors studied the changes of traditional family culture and some challenges to the family culture of Vietnam today [16]. In *Moral education and traditional family lifestyle in the market economy in our country today*, the author analyzed the variation in traditional moral values and cultural lifestyle of the Vietnamese families: "new moral values, cultural lifestyle associated with the process of market economy development, some traditional ethical values and traditional family's cultural lifestyles are compromised and at risk of falling away" [17]. The author emphasizes: "Good traditional family relationships and traditional family culture are overwhelmed by commodity, market and profit relationships and hybrid, ludicrous and strange life styles, lacking culture. In the context, ethical education and traditional family's cultural lifestyles are becoming imperative and essential" [17]. On that basis, the author proposed a number of solutions to build family culture in Vietnam today, emphasizing: "Building a new cultural family needs to continue the good cultural and moral values and traditional lifestyles and at the same time to build a democratic family style, respecting one another, discussing and deciding together, to overcome the authoritarian, patriarchal, and unequal attitude of family relationships in the old society. Only then will we and each family have the wisdom and capacity to continue to transfer the good moral values and traditional family lifestyles to the next generation [17].

In addition, many articles focus on characteristics, roles, values of family culture in Vietnam and traditional family culture in each locality. Le Nhu Hoa in *Family culture with the formation and development of children's personality* emphasized the socialization function of the family and the role of family culture in shaping the children's thinking, behavior and way of life. Based on affirming the role of the family in the formation of children's personality, the author has proposed solutions to promote the role of family culture in education, contributing to the formation of good personality for children [18]. Le Thi in *Role of the family in building the personality of the Vietnamese people* analyzed the role, influence and impact of family culture on the personality formation of each family member. According to the author, the family is the first educational environment in which people receive knowledge, experience, behavior, norms, values, etc. [19]. In *Behavioral culture in the traditional and modern family* Le Thi Bich Hong mentioned some characteristics of the traditional Vietnamese family. In which, she analyzes deeply the behavioral culture in the traditional and modern family: "The cultural behavior in the family is the old traditional beauty of the Vietnamese nation: Harmony, faithfulness, love and sacrifice for children, respect and filial piety to parents and brothers. Many families always know how to create and preserve the cultural behavior traits that make up the family lifestyle" [20]. From there, the author offers solutions to develop behavioral culture in building new values of modern family culture in Vietnam. In *Woman in the urban family culture*, the authors emphasized the position of

women in Vietnamese families in urban areas. Women in urban families still hold traditional roles such as wives, mothers, fire keepers in the family, caring for and educating their children, imparting cultural values, etc. In addition, women in urban families also assert themselves in careers and social activities [21]. In *Vietnam Culture Values*, the author outlined some typical characteristics of Vietnamese family culture. In which, the author emphasized the role of family culture for every Vietnamese person: "The most important factor in the value system of the Vietnamese is, no doubt, the family. The family is the center of the Vietnamese common man's preoccupation and the backbone of Vietnamese society. By the principle of collective and mutual responsibility, each individual strives to be the pride of his family. Misconduct of an individual is blamed not only on himself, but also on his parents, siblings, relatives, and ancestors. Likewise, any success or fame achieved by an individual brings honor and pride to all members of his family. The Vietnamese child is taught from early childhood to readily forget himself for the sake of his family's welfare and harmony. Central to the concept of family is the obligation of filial piety which is considered the most essential of all virtues in Vietnamese society. The child is expected to be grateful to his parents for the debt of birth, rearing and education. He is taught to to think of his parents and ancestors first, even at his own expense, to make sacrifices for his parents' sake, to love and care for them in their old age. The Vietnamese man who lacks filial piety is looked down upon and ostracized not only by his own family but also by the community [22]. The author Nguyen Van Phuong in *Impact of globalization on family and family culture in Nghe An* has shown the cultural transformation of the family in Nghe An province from tradition to modernity in many aspects and trends, both in positive and negative way. Family cultural change is comprehensive in structure, relationships, functions and roles of women in the family. The author emphasizes: "This transformation is a continuous process of preserving, transmitting and promoting the values of traditional families; At the same time, selectively acquire and modify the advanced values and the essence of the modern family [23].

From different perspectives, the authors mentioned some characteristics, values and functions of Vietnamese family culture, role of women in Vietnamese family, roles of family culture in education, formation and development of human personality in Vietnam. Inheriting the research results of previous scientists, the article focuses on highlighting some of the main characteristics of Vietnamese family culture and the difficulties and challenges for Vietnamese family culture in the context of international integration.

2. Content

2.1. Family Culture and Family Culture in Vietnam

Family culture is one of the fundamental areas of culture. Family culture changes with the transformation of the human community in the process of cultural history of the ethnic groups through the ages. Family culture is one

of the levels of community culture such as: human culture, ethnic culture, class culture, family culture. Family culture is the material and spiritual product of people who have a marriage or bloodline relationship in a certain historical time. These material and spiritual values bring about a good impression, forming a tradition preserved and passed down through generations and educating the next generations in order to shape and develop talents, qualities, physical and human development that are more and more complete, useful to families and society [[24]; 64]. The family culture includes values, norms, behavior that governs family life and relationships and family relationships with society. Family culture is expressed as the family and family line tradition, because each family built its value and norm system becoming the family lifestyle.

The family's value system, when formed, has a dominant role, regulating relationships within the family, and behaviors among members of the family. The value system is institutionalized through family morality, family rules and family ceremony, state law and public opinion. This is the basis of family survival and to keep family life healthy and happy. "Family culture is a particular form of community culture that encompasses a living whole of a family characterized by culture that is governed by the values, norms, traditions and tastes of a community that family members have chosen to deal with each other in the family and in society" [[21]; 33].

The contents of the family culture include: *Preservation and development of the lineage* (Knowledge in all areas will help parents to give birth and raise their children, develop their personality and capacity well, etc.); *Family education* (Parents, grandparents educate children, older sisters and brothers advise the younger sisters and brothers. The basic method in family education is to set an example, so it requires the educator to have knowledge, ethics, a healthy life, a fine and proper manner. Family education creates the cultural identity of each family, the pride of each member of the family); *Behavior and cultural behavior* (Including communication between family members, family and neighbors, friends, the wife's family line with the husband's family line and vice versa, family with family line) [25]. Family cultural contents are conveyed through family activities, relationships among members, as well as the size of the family (the structure of the family) and performed family functions in development.

In traditional Vietnamese society, family culture is characterized by family lifestyle. The family which has the family lifestyle is the family that has rules, traditions, customs, and application of knowledge to organize family, educate people, to be grateful to grandparents, parents and reverent ancestors. It is reflected in the example of the cultural personality in the family and the family lifestyle tradition of the family, family line. Family culture now includes good traditional values and new elements of the time such as: democratic relations, family equality, individuals are facilitated to promote creativity, choose career and decide theirs future, etc.

In Vietnamese society, in which time, family culture always plays an important role in preserving and promoting the traditional cultural identity of the nation. The traditional Vietnamese family is a time-honored convention, preserving many values such as patriotic traditions, industriousness, studiousness, respect for sentiments, gratitude, loyalty, etc. Vietnamese family culture is formed through thousands of years of history and is understood as a system of specific values and norms that govern relations between members of the family, between family and society. The family culture of Vietnam is rich in humanities, appreciates values of morality, builds a culture of order, discipline and trains the human soul and nature, manifested through fine traditions and customs, the behavior of the family members. It derived from many cultural values such as the children's filial piety to grandparents, parents, brothers and sisters live together in harmony, love each other, husband and wife are loyal and loving, etc.

Traditional Vietnamese family culture is built on the principle of moral principles, gratitude, harmony and "filial piety" as focus. In which, the typical value is the affection between the members of the family. In the traditional family of Vietnam, the relationship between members of the family always has to "After you is good manner", cultivate morality, make a career for filial piety, repayment for nurturing, birth, care of grandparents and parents is the principle that children and grandchildren must perform regularly in their life. The grandparents, parents who have the right to decide things for their children must have the responsibility, obligation to nurture, surround and educate their children and grandchildren to know how to live sacrificially, tolerantly and spend the best things for their children, cultivate themselves, do good and build a family style to pass on to their children and grandchildren. The parent-child relationship is always imbued with the mind of every Vietnamese person. The care of parents is a principle that children must perform regularly throughout their lives. The children must be filial to their grandparents, parents and reverent ancestors. The brothers and sisters in the family must know love, concede, live in harmony and help each other, etc. The faithfulness of the relationship between husband and wife is promoted, although the love is out, that relationship is still very deep. Vietnamese people use the perspective of family to evaluate and recognize society. If the family is stable, society is stable [26]. If the husband can manage his family and then he rules and stabilizes the country, and if he do not fulfill his role and responsibility in the family, it is impossible to do important things in the society. For women in the family, her life is almost exclusively attached to the family and limited in social relationships with the concept of her life sacrifices for her husband and children to build a happy family.

The traditional family in Vietnam is a family of many generations living together in harmony, called "Three (four or five) generations living together" with the concept that many children will bring "happiness". Therefore, when the children got married, their children continue living with their grandparents and parents. Vietnamese family culture attaches great importance to humanity in the concept of "blessing", which is first expressed in kindness, love of human beings through all human behavior resulting from conscience. The Vietnamese people think that the conscientious people, even in ordinary their small work, also expresses kindness, sincerity. With belief in virtue, in the law of cause and effect - "One good turn deserves another", "We reap as we

sow" and the laws of cause and effect not only affect the person who behaves but also their children, so all members of the family of Vietnamese people value life not only for their own happiness, but also for the future of their family. Every Vietnamese people attach great importance to the direction of virtuous human beings, who keep their blessing for their future generations. "This is a very beautiful cultural value of Vietnamese people. Parents not only think of themselves, not only try to live for their own happiness, but also for the future of their families, descendants" [25].

Traditional Vietnamese family culture focuses on the education of children with the concept of *"You're me and more"*. Families are places of physical and mental nurture, forming personality for each person in society. This is the first school for people to be loved by the teachers who are parents, grandparents educating their knowledge and skills to adapt and integrate into society. In particular, the best education for each child is how to behave among family members such as love, respect, mutual help of parents; Parents and grandparents both love and are strict but also very tolerant to their children and family members; the relationship between the family with relatives, neighbors and the community as respect of humanity, living harmoniously, doing good things, etc. Through this, children in the family can naturally and gently learn life lessons having a strong impact on the process of their personality formation and development.

At present, the exchange and integration with advanced cultures in the world has created certain opportunities and changes for Vietnamese family's culture. In addition to the traditional values of traditional family culture, many progressive values have also penetrated Vietnamese families. Many Vietnamese families still retain the fine features of traditional family culture and receive the advanced values of the family culture of the new age. In modern families, the values of freedom, democracy, equality and justice are great values to be honored. Relationships among family members are democratic, equal and respectful of individual freedom. Individual independence is facilitated by the family to nurture and develop, encouraging creative capacity to form a lifestyle and each person has his/her own identity. The children are free to decide on a variety of important things related to their lives such as their career choices, marriage decisions and future.

In spousal relationships, the love is the basis, the spouses have sympathy, respect each other, democracy in the work discussion, share responsibility for the nurture and education of children, equality to the law. A woman in the modern family has a voice in deciding the major issues of the family, being involved in the activities of society, the spouses facilitate the mutual development, etc. The values of freedom, democracy and equality have gradually changed the family relationships, non-discrimination among family members, the male chauvinism has also been reduced and flourished the new good feelings in the family. At the same time, promoting the spirit of creativity, dynamism, independence, self-reliance, daring to dream and do by the members of the family, opening the opportunities for full development of women in society.

Family culture is still an important institution in educating children about their way of life, how to deal with human beings, and how to be a human. Modern families always tend to reach new ones, appreciate the value of happiness and respect the aspirations and independence of each individual. Family members respect each other and enjoy all the benefits of studying, working, resting, entertaining and health care. At the same time, the family members are always bond and love each other, have a sense of training, care for each other and strive to rise in all aspects to have knowledge, qualifications, ability, ethics, healthy lifestyle in accordance with the traditional culture and the development trend of the era.

2.2. Difficulties and Challenges for Vietnamese Family Culture in the Process of International Integration

The open integration has provided the Vietnamese family with many opportunities and conditions to develop economy and integrate into the advanced and civilized cultures of other countries. However, in addition to these positive aspects, the reverse side of the market mechanism also raised many issues affecting the family life in Vietnam. The reverse of social change and cultural exchange, information also affects the family culture of Vietnam with many new values are born but also many old values lost. Thus, Vietnamese family culture is faced with many difficulties and challenges not small with the wrong manifestation in the reception of good traditional values and advanced values of modern families.

Firstly, many traditional family cultural values are lost. The family as a living cell of society, the closest cultural environment of every human being, is tending to become smaller and less sustainable in the face of the expansion of the market economy and its negative impacts in industrialized and modernized cities. The life of modern society with the strong development of economic sectors, the development of electronic technology, at some point, has broken the lifestyle and morality of the traditional Vietnamese family. Many good traditional values of the family such as filial piety, loyalty, respect each other, etc. are manifestations of degradation, change, mixed with the standards and behavior of the new society. The new situation also imposes challenges, creating conflicts between the preservation of ethical values, the way of life, the customs and traditions of the family and the nation with the acquisition of new elements of modern society, resulting in loosening of behavior relationships among members of the family leading to instability and sustainability of the family. Relationships among family members, family lines, and neighbors have been reduced. Awareness of the value of generations in each family expresses deviation that makes family culture unstable and inconsistent. That makes the family happiness becomes weak, family structure is broken.

Selfish lifestyle, putting the "ego" to the top of the family members make the family happiness and lifestyle in danger of reduction. The concern and care of a parents for the children seems to be declining. The basis of social morality, the personality of some children is at risk of being affected by pragmatism, individualism, and lack of care and protection by the family. There are more and

more marriages with foreigners, and after marriage, many women live abroad with their husbands or receive the influence of other cultures, also causing generational conflicts in the behavior, lifestyle and care of family members.

Secondly, the family structure is loose, family conflicts and conflict increase.

In the context of the current market economy and international integration, due to the influence of many factors outside the society, the lifestyle of each family is influenced by factors of economy, material culture, law, lifestyle, quality of life, livelihood, setting up a business, tastes and entertainment, etc. Currently, the old family style "many generations living together" in a traditional house was no longer suitable. In the 50s and 60s of the last century, each Vietnamese household could have more than 10 people and many generations living together. But by the end of the 20th century and the beginning of the 21st century, the situation had changed. Due to the successful implementation of the population and family planning policy and mobilization, each couple has only two children, the average size of each household has decreased rapidly from 4,8 persons per household in 1989 to 4,5 persons per household in 1999 and 3,8 persons per household in 2009 [27]. 4-people households are the most common household size in Vietnam at present (28.4%). The average size of households decreasing over the past two decades is mainly due to the rapidly decreasing proportion of children under 15 in the population. From 1999 to 2009, the proportion of single people in Vietnam increased from 4.4% to 7.3% [28]. In particular, the proportion of single old people (65 years old or more) has increased 1.5 times: from 1.8% to 2.6% [29]. Most single people are women, especially in the age group of 45 and above. Due to the low fertility rate, the proportion of households with children under 15 has declined rapidly from 85.9% in 1989 to 58.0% in 2009. Meanwhile, the proportion of households with elderly people did not change significantly. The proportion of households without elderly people increased more than twice, from 14.3% in 1989 to 30.8% in 2009, while the proportion of households with at least half the population in the dependent age group dropped from 53.8% to 33.5%. Most household heads in Vietnam are still male and this trend has increased from 68.1% in 1989 to 72.9% in 2009 [29]. The size of households is decreasing rapidly, on the one hand reflecting the progress in the perception of population and the development of the people, on the other hand reflecting the disintegration of the traditional, multi-generational family that has existed for centuries in Vietnam [29]. According to the statistics on family size of the Ministry of Culture, Sports and Tourism surveyed 10/63 provinces and cities with 3,628,247 households: As of December 2017, the number of families with 3 generations living together is 772,142 families, the number of families with 2 generations living together (spouses and children) is 2,002,028 families, the number of families with 2 generations living together (only mother and children) is 231,395 families, the number of families with 2 generations living together (only father and children) is 92,052 families, the number of families with a full generation (including spouses) is 310,443 families, the number of families with a single generation (no wife or no

husband) is 125,447 families, the number of families with elderly people (aged 60 or older) is 1,112,050 families [30]. In families with many generations living together, conflicts arise among family members and between generations of families are increasing.

For different reasons, a family unit did not really become a "home" to every human being. The concern and care among family members is declining. Respect for "personal freedom" in the family makes the relationship between wife and husband, between parents and children in the family more and more loose and distant. The family structure is loose, the link between weak family members, family members are not treated equally, parents are not exemplary and do not have time to take care of and educate their children, spouses often occur conflicts, domestic violence increases, etc. so it is difficult for families to do well in education function, family members often do not harmonious, happy and in particular, children can not live in love, full of warmth and good personality formation.

Family conflicts culminating in mental and physical domestic violence, most notably husband-to-wife violence and parental violence to children. Children born and raised in families often have to watch their father father-to-mother violence, scolding among family members, and beatings from parents also tend to apply violent behavior to others in the future. Domestic violence occurs with complex and varied level, nature and form such as husband-to-wife violence, parents-to-children violence in physical and mental sides. According to social investigation data, domestic violence affects 91.0% the children's personality development, causing 87.5% physical and health damage, causing 89.4% psychological and mental damage, causing 89.7% family breaking and 89% social disorder and safety loss [31].

Attaching to conflicts and domestic violence is a matter of divorce. Especially divorce cases with young children, if after the divorce, the parents is not clever and delicate, their children are also more at risk in life, prone to misbehavior in the future. In addition, the conflicts between generations of lifestyle and child care, conflicts between generations of behavior, lifestyle and the issue of caring and nurturing elderly people are posing new challenges with increasing tendencies and occurring in many ways.

Thirdly, lack of love, sharing, care and education of family members.

In the context of the current market economy and international integration, we are witnessing a unstable phenomenon in many families, which is the lack of parental care and education to the children, though they still live with their children, both for those who are struggling to survive as well as better-off families. Industrial lifestyle makes family members have less time to live together, less attention to children, parents and family members. There is still a relatively large proportion of parents who do not take the time to care for their children. The lack of parental concern for children can have many negative consequences either on the parent-child relationship or on the risk of misbehavior in the life. The lack of interest in family education is an important cause for families not to promote its role as a source of quality human for society. Many families completely entrust the education of

children to society and the school. A number of parents have not spent enough time to care about their children. In addition, many parents lack the skills and methods to educate their children in a scientific way. A lot of children in families without parental care have dropped out of school, wandered, and eventually fallen into the vicious cycle of social evils such as gambling, drug addiction, robbery, prostitution, stealing, etc. Recently, many small children have been harmed pitifully.

Fourthly, social evils are infiltrating families.

The shift of occupation for agricultural households in the process of urbanization and industrial development has not been paid due attention, leading to social evils such as drugs, gambling, alcohol, prostitution, HIV/AIDS penetrating increasingly into families, breaking the inherent happiness and order of many families. The abduction and trafficking of women and children, abused children, children having to wander to work for live, and law-abiding children are increasing.

3. Conclusion

Achievement of the goal for building an advanced Vietnamese culture deeply imbued with national identity and actively integrating into the world of culture and absorbing the quintessence of human culture only become a sustainable reality when the development of cultural life of the Vietnamese family is adequate. The construction of family culture in Vietnam now includes the following contents and goals: the family harmony, democracy and equality; Family members must have attitudes, social responsibility, sense of observance of the policy, law observance, have the habit of moral improvement, having the spirit of non-stop learning to develop awareness, knowledge. Only family culture model following to such goals and criteria, the material and economic life of the family can grow and develop sustainably; The new society is peaceful, happy and civilized. Promoting the good cultural values of the traditional family in the work of family building, towards building a family with developed economic life and healthy and rich spiritual life is an urgent requirement not only for each family but also the responsibility of the whole society in Vietnam today.

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