

# Implementing Children's Rights in Vietnamese Families: Cultural and Socioeconomic Influences

Nguyen Minh Tri

Ho Chi Minh City University of Foreigner Languages - Information Technology, Vietnam

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## ABSTRACT

Family and family culture are compelling research topics for Social Science researchers. The complexity of this category requires an approach tailored to the research field. In legal science, the family is studied as an entity encompassing relationships regulated by law, such as those between spouses and between parents and children. However, a more practical approach to researching the family from a legal perspective necessitates a general understanding of family culture and its specific impact. As contemporary family culture values continue to evolve, traditional values are sometimes overridden, giving children more autonomy. In this article, we aim to outline the fundamental aspects of family culture and explore the impact of changing family culture on upholding children's rights in Vietnam.

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## Corresponding Author:

Name: Nguyen Minh Tri

Institution: Ho Chi Minh City University of Foreigner Languages - Information Technology, 828 Su Van Hanh, District 10, Ho Chi Minh City, Vietnam.

Email: [trinm@hufilit.edu.vn](mailto:trinm@hufilit.edu.vn)

## 1. INTRODUCTION

Implementing children's rights in Vietnam is a complex process deeply embedded in the country's cultural and socioeconomic framework. As defined by the United Nations Convention on the Rights of the Child (UNCRC), children's rights encompass a broad range of entitlements, including the right to survival, development, protection, and participation. Since ratifying the UNCRC in 1990, Vietnam has made significant strides in improving the legal framework for children's rights and implementing various policies and programs to safeguard children. However, despite these advancements at the policy level, the practical realisation of children's

rights within Vietnamese families remains a complex issue, shaped by deep-rooted cultural norms and significant socioeconomic disparities.

Vietnam's cultural heritage, particularly its strong Confucian traditions, emphasises familial duty, hierarchy, and respect for authority. While fostering family cohesion, these values can sometimes conflict with modern notions of children's rights, particularly in areas like freedom of expression and participation in decision-making processes. In this cultural context, children are often seen as passive family members whose primary role is to obey and respect their elders. As a result, the implementation of children's rights, especially those related to autonomy and

participation, faces resistance, particularly in rural areas where traditional values are more deeply entrenched [1], [2].

In addition to cultural factors, Vietnam's economic landscape also plays a crucial role in shaping the implementation of children's rights. Despite rapid economic growth following the "doi moi" economic reforms, significant disparities remain between urban and rural areas and among different ethnic groups. These disparities have a direct impact on children's access to education, healthcare, and protection, with children from disadvantaged backgrounds often unable to fully enjoy their rights [3], [4]. For instance, malnutrition, child labour, and lack of access to quality education remain prevalent issues in rural and minority communities despite national efforts to address them [5].

This article examines how cultural and socioeconomic factors influence the implementation of children's rights in Vietnamese families. By exploring the intersection of traditional values and economic conditions, this study aims to provide a nuanced understanding of the challenges and opportunities for advancing children's rights in Vietnam.

## 2. LITERATURE REVIEW

### 2.1 *Concept of family culture*

Language, customs, traditions, art, rituals, values, and norms are all part of culture, a complex concept that creates a collective identity for different groups [6]. Therefore, family culture is also the object of study in cultural studies. Many books have mentioned family culture since the mid-90s of the twentieth century. However, when it comes to family culture, authors often do not define the concept but mainly describe its specific manifestations in depth.

For a long time, we have often mentioned the concepts of community culture, ethnic

culture, village culture, urban culture and human culture. Each human community has a type of culture, including the entire value system, norms, tastes, and unique characteristics of that community. The family can be considered a miniature community of people, fully presenting social relations in many fields of economy, education, culture, organisation, etc. It is a system of specific standard values that controls and administers behaviour and relationships between family members and between family and society. This perception shows a difference between family culture and cultural family. "If a cultural family is a family recognised by society as having achieved certain cultural standards according to conventions, then family culture is a culture in the behaviour between family members and between family and society" [7].

In traditional Vietnamese society, family culture is the family style (house style). Family culture is expressed in the fine customs, fine customs, lifestyle and manners of family members, reflected in the application of scientific knowledge, medicine, education, psychology, aesthetics, etc., to organise families and educate people, especially spiritually. Family culture is also manifested in the filial piety of children and grandchildren towards fathers, mothers, grandfathers, grandmothers, and ancestors, manifested in the exemplification of cultural personality in the family and the family tradition of the family and lineage. The family is a cultural

phenomenon and value permeating people's thoughts, feelings, and ideals. "The family is considered an extremely precious spiritual value of mankind, which needs to be preserved and promoted" [8]. The family is a cultural phenomenon and a cultural value. All relationships and life activities of family members manifest human cultural characteristics. The cultural value system of the family, when formed, has a role in dominating and regulating family relationships, dominating the modes of behaviour of family members. That value system is the basis of the family's existence and keeps the family life sustainable and well-being. Thus, the family is not only a specific social group but also a bio-cultural entity and a socio-cultural institution. "The family from the beginning is a cultural existence, a cultural entity of course in close connection with biological and gender factors. At low levels of human development, it is already so. At higher levels of development, it is even more so" [9].

Depending on each locality, each ethnic group, and even the tradition of each family, there are nuances of family tradition, expressed in the way of family organisation (patriarchal or matrilineal), occupation, education, relations and standards of behaviour, and education methods. The family is a holistic phenomenon, a multifaceted biological, economic, social and cultural structure. Therefore, when caring about the family in terms of culture and family tradition, it

is also inseparable from its social and economic characteristics [10].

From the perspective of Cultural Studies, it can be said that a family is a social group formed based on marriage relations and blood relations arising from that marriage relationship (parents, children, grandparents, maternal relatives, etc.) living together; it is a cradle that nurtures a whole person's life; it is the first cultural environment to educate lifestyle and form personality; is a place of convergence, selection and cultural creativity of people and human society [11].

From the above analysis, we can conceptualise family culture as follows: Family culture is a system of values and standards that regulate the relationship between family members and the relationship between the family and society, reflecting the nature of family forms characteristic of communities. Different ethnic groups, ethnic groups and regions have been formed and developed through the long history of family life, associated with the conditions of economic development, natural environment and society [12].

## **2.2 Functions of Family Culture**

Vietnam's socio-economic system has significantly changed in the last decade due to fundamental reforms in development patterns. With the transition from a centrally planned economy to a market economy, Vietnamese families are changing, too. However, almost all Vietnamese families implement their essential functions, namely: economic function, reproductive function,

educational function and function of taking care of elderly people [13].

The family function of Vietnamese people is an issue that is quite interesting for historians, sociologists, and ethnology researchers. They classify the family functions of Vietnamese people into two types: inherent and social and historical functions. The inherent function can be understood as love, reproduction and nurturing children; social and etiquette functions can change with the times and according to social development, such as economic, educational, and religious functions [14].

Moreover, family culture is a spiritual value system formed over time, manifested through the conventions of behaviour among family members. Family culture undertakes the following basic functions: the function of satisfying psychophysiological needs, the function of determining prestige and social status, human education function, the function of protecting members (mental security), entertainment, and the function of practising religion and belief.

The family is a specific psycho-social group. Relationships and cohesion between family members stem from flesh and blood relations and emotional relationships and responsibilities. In the family, members stick together in regular, long-term relationships. In a harmonious and happy family, members always care about each other, sacrifice for each other, and are not afraid of being disadvantaged. The family

in our country in the period of industrialisation and modernisation is considered a major social issue that plays a vital role in promoting the sustainable development of society. Good family organisation and thoughtful family education will profoundly impact the formation of human personality, creating an important premise to provide human resources to meet the country's requirements in the development process. Therefore, family education shows diversity and multidimensionality, both the influence of the individual on the individual (between parents and children, grandparents and grandchildren) and the influence of the whole collective linked to each other to affect each individual through lifestyle in each family.

The diversity of family education can be expressed in educational methods, not only by words but also by attitudes and feelings, setting an example, not only by talking theoretically but also by practice from specific deeds, and the fact that family members are widely exposed to the social environment to create different value systems in the school generations. These critical issues make it difficult for each family to fully imagine and see all their responsibilities and significant contribution to the nation's future.

However, the family's educational function is gradually being transferred to society. This leads to more time for children to have contact with outside society, such as teachers and

friends at school, than with parents and family members [15].

To achieve that criterion, more than ever, family members, the most important of all young people, must work together to contribute even a tiny amount of energy to the development of the family. To make the family prosperous, members must contribute to the family to do a good job in economic growth. For the family to be equal, progressive, happy and sustainable, family members must be educated about education, expertise, and the good traditional culture of the family, homeland and country. Thus, building a family according to the standards of prosperity, equality, progress and happiness not only creates comprehensive progress for all families and people, but the core is to create a solid fulcrum for each social cell. Family is still considered one of humanity's most highly precious spiritual values. Therefore, each child is raised in a healthy and developed environment, and the family will become future owners who meet the requirements of the era of industrialisation and modernisation of the country.

### 3. METHODS

This study utilises a qualitative approach to investigate the impact of cultural and socioeconomic factors on enforcing children's rights within Vietnamese households. The analysis centres on the interplay between traditional Vietnamese cultural values, particularly Confucian principles, and the economic disparities that influence children's experiences in various

country regions. The research methodology aims to thoroughly comprehend these factors and their effects on the actualisation of children's rights.

#### 3.1 Descriptive and Case-Based Analysis

The article uses a descriptive analysis to examine the cultural and economic contexts in which children's rights are understood and practised in Vietnam. By discussing specific societal differences—such as the contrasts between urban and rural families and the challenges faced by ethnic minorities—the article illustrates how these demographic factors influence the implementation of children's rights. Though not directly based on individual case studies, it references the broader societal contexts to highlight the diverse experiences of children in different socio-economic environments [3], [4]; this approach helps provide a detailed narrative contextualising children's rights within Vietnam's unique cultural and economic landscape.

#### 3.2 Cultural and Socioeconomic Framework

The article is grounded in a theoretical framework integrating cultural analysis with socioeconomic factors. It mainly focuses on Confucianism, a deeply embedded philosophy in Vietnamese culture that emphasises familial hierarchy, collective well-being, and respect for authority. This cultural framework is used to explain why children's rights—especially those relating to participation and personal development—may be misunderstood or deprioritised in favour of family duties and obedience to elders [1], [2]. The article also explores how these cultural expectations sometimes conflict with the individualistic values inherent in Western definitions of children's rights, especially as outlined in international agreements like UNCRC.

From a socioeconomic perspective, the article highlights how economic disparities significantly influence children's

access to education, healthcare, and protection. While Vietnam has experienced rapid economic growth since the “doi moi” economic reforms of the late 1980s, not all segments of the population have equally benefited from these developments [5]. Children in rural and ethnic minority communities continue to face challenges such as malnutrition, poor healthcare, and limited educational opportunities, all of which hinder the realisation of their rights [3]. These socioeconomic disparities are discussed through existing studies and data to provide a clearer picture of how poverty and inequality shape children's experiences [4].

### 3.3 Legal and Policy Review

Another critical element of the article's approach is a review of Vietnam's legal and policy frameworks related to children's rights. Vietnam ratified the UNCRC in 1990 and has since implemented various laws and programs to protect children, such as the Law on Child Protection, Care, and Education and the National Action Program for Children. The article examines how these policies are implemented, particularly in rural and disadvantaged communities. It finds that while Vietnam's legal commitments to children's rights are commendable, the gap between policy and practice remains significant [5]. This gap is attributed to cultural and economic challenges that make enforcing children's rights inconsistent, especially in remote and rural areas.

### 3.4 Culturally Sensitive Analysis

The article also adopts a culturally sensitive approach, acknowledging the need to integrate traditional Vietnamese values with modern human rights frameworks. Rather than imposing Western notions of individualism, the article emphasises the importance of finding culturally relevant solutions to promote children's rights in Vietnam. By doing so, it respects the country's cultural traditions while advocating for the gradual introduction of children's rights as outlined in international conventions [2]. This

approach seeks to bridge the divide between Vietnamese society's collective, family-centred values and the more individualistic notions of children's autonomy promoted globally.

### 3.5 Gap Analysis and Public Awareness

Much of the article focuses on the gap between policy and practice regarding implementing children's rights. While Vietnam has made considerable progress in education and healthcare, significant challenges remain in ensuring that all children can exercise their rights fully, particularly in disadvantaged and rural areas. For instance, child labour, malnutrition, and educational disparities persist despite the legal frameworks designed to protect children [3], [4]. The article highlights the need for more effective enforcement mechanisms and greater public awareness of children's rights. In many rural areas, parents may be unaware of these rights, or they may view them as incompatible with traditional family structures [1]. This underscores the necessity for targeted outreach and education programs that can help bridge this gap.

### 3.6 Socioeconomic Data Review

The article also employs socioeconomic data review to substantiate its arguments, referring to existing research on Vietnam's economic disparities and their effects on children. Studies such as the persistent inequalities that affect children's health and education, particularly in rural and ethnic minority communities. By providing this data, the article offers a more comprehensive understanding of how Vietnam's economic landscape influences the realisation of children's rights [3].

## 4. RESULTS AND DISCUSSION

### 4.1 Cultural Transformation of The Family in The Current Context

Historically, the Vietnamese family has been a place to store and transfer cultural values from one generation to another. Culture and cultural identity are not an

immutable pattern [16], [17]. Therefore, family culture has its own rules of formation and development.

Culture is attached to a human community and is a product of a human community [6]. However, human communities are not culturally isolated from other human communities; there is always a process of cultural exchange [18]. Therefore, culture is formed and developed based on indigenous factors and cultural contact. Traditional Vietnamese family culture combines the indigenous culture from the wet rice agricultural production society with the Chinese Confucian ideological system and the family's Buddhist philosophy. The more society develops, the more cultural contact there is. Vietnamese families were exposed to the Chinese Confucian family model and later to French culture, socialist culture, American culture and Western countries.

Cultural contact leads to mutual learning between cultures. The two conditions for cultures to penetrate each other are that indigenous culture has a long-term and voluntary contact process to turn the exogenous into the endogenous. It is the process of adaptation and transformation, also known as cultural adaptation. This is the law of any culture: to survive and develop. And that is also the relativity of culture. Thanks to cultural relativity, people can understand other cultures and absorb the quintessence of different cultures to enrich their own. Nowadays, a culture can coexist with traditional and modern values, preserving and maintaining traditional inheritance and transforming to develop culture. It is the continuity and transformation of culture.

How much will the cultural beauty of Vietnamese traditional families be preserved? How does that value affect society's new development trend, especially in the face of great changes in the economic mechanism during the integration period? This is one of the significant topics of great interest to society.

A transformed society always sets a general transformation of values and norms

characteristic of culture [19]. This transformation takes two forms: maintaining or renovating and replacing old, outdated values unsuitable for the new society and creating new values [20].

It is natural for culture to maintain old values, not to try to let them survive. Culture is a continuation. People lived like that in the past, but now they continue to live like that and only change what is inappropriate. This continuity helps the culture not to be broken, ensuring the stability of society. Because values and norms have been created for a long time, if they are suddenly discarded, they will make a shock. On the other hand, traditional culture has many positive aspects that must be promoted in modern society. For example, the love story of husband and wife is a noble moral value of the ancients. People marry first because of love, but meaning is born after living together. There is a meaning that husband and wife can live together, sympathise and share everything, and overcome difficulties and temptations. The proverb "greed for gold and abandonment" is that the ancients wanted to condemn those who pursued material interests but forgot the love of husband and wife.

Many traditional family values are no longer relevant, so they must be renovated and changed to combat cultural stagnation. For example, in the old days, when parents put their children in marriage, the word filial piety meant that children must not be separated from their parents, must gather in one house, obey their parents regardless of right or wrong; filial piety implies that they must have a son to continue the lineage. But today, marriage is a matter of self-discovery and decision by children and the word filial piety is used more creatively, not as heavy as in the past, but mainly in gratitude to parents, respect and love to care for and support parents.

Traditional values such as love, responsibility, harmony, loyalty... The name itself is perfect and needs to be preserved, but those values' connotations have changed because a concept has positive and non-

positive sides. For example, talking about harmony, because people are so engrossed in the element of harmony, it is easy to ignore the violent side of the husband towards the wife. To get along, the wife is willing to endure, so with too much emphasis on harmony, people forget about women's rights. The word faithfulness also has two sides to it. The ancients emphasised fidelity to the wife while being more lenient with the husband, even praising and appreciating the man with many wives. Therefore, there is a saying: a talented man takes five or seven wives; The main girl has only one husband.

It is now more difficult for parents to live with their children in three-generation extended families than in traditional societies. The family structure in modern society has changed a lot due to the shrinking size of the family; the number of children per couple is smaller, more young people are looking for jobs away from home, and women are more involved in the production and social activities, etc. personal and private needs increase. These changes make the nuclear family model increase while the extended family of three or four generations decreases [21]. Therefore, it is necessary to have more neutral solutions.

#### **4.2 Changing Concept About Children in The Family**

Socio-economic transformation and international cultural exchanges bring Vietnamese families many new cultural values, typically gender equality and children's rights. Vietnam is one of the first countries in the world to sign the two UN Conventions on the Rights of Women and Children. They are the Convention on the Elimination of All Forms of Discrimination against Women (1980) and the Convention on the Rights of the Child (1990). The Government of Vietnam has approved the National Action Plans for the Advancement of Women for 2000 and 2010 and the National Action Programme for Vietnam's Children for 1990 – 2000 and 2001 – 2010. The National Assembly of the Socialist Republic of Vietnam passed the Law on Child Protection, Care and

Education (1991, 2004) and the Law on Universalisation of Primary Education (1991). These legal documents affirm the State's and our people's determination to uphold and implement fundamental human rights, especially the rights of women and children. These new humanistic ideological values have profoundly impacted the grassroots cell of society, which is the family, which the family receives.

The reception of gender equality values is reflected in the change in the traditional roles of women and men in the family. The wife and husband have the right to participate in the production processes and social activities, have equal development opportunities, have a voice, have the same decision-making power over important work and common property and share the household work. Gender equality is also reflected in the change in the concept of "respecting men over women", valuing boys more than girls. Today's trend is even more evident in parents investing in their children to study as much as possible without distinguishing between boys and girls.

Along with gender equality, children's rights are a new human value that Vietnamese families quickly accept. First, there is a change in couples' conception of the child's value. In the past, children were considered their parents' private property, labour and source of wealth. The more children they have, the more labour they have, so they will create more wealth for the family. Couples always want many children because "many children have many things" and "each child has a fortune". Because children are considered the private property of parents, parents have the full right to decide the fate of their children [22]. In the parent-child relationship, children must be submissive to their parents, have no opinions, and cannot participate in family affairs, including those related to themselves, such as education, career, marriage, etc.

Today, this concept has changed fundamentally. The child shifts from economic value to spiritual value. The investment in children is to develop and



improve people (with large costs for nurturing, learning, and vocational training lasting many years). The source of wealth does not flow from children to parents but from parents to children. Besides their duties to their parents, children have all the rights of a person and a child to their parents. Children are not discriminated against boys and girls: children in wedlock, children out of wedlock, natural children, adopted children, stepchildren, and typical children, without distinction of ethnicity, religion, composition, social status, political opinion of parents or caregivers, are nurtured, protected, cared for and educated, and enjoy rights as prescribed by law. In the family, parents are the first to be responsible before the law for protecting, caring for and raising children and providing the best conditions for children's development.

### Discussion

#### Cultural Influences on Children's Rights in Vietnam

Vietnamese culture emphasises collectivism, which affects how families prioritise children's rights. Decisions are often made with community consensus in mind, leading to a preference for compromise over individual rights [23]. Families often prioritise collective well-being over individual rights, potentially limiting children's autonomy [24]. Confucianism profoundly shapes Vietnamese culture, emphasising collective well-being, filial piety, and respect for authority, particularly within the family structure. In this cultural context, the family is seen as a hierarchical unit where children are expected to obey their elders, and individual rights often take a backseat to familial duty. The perception of traditional values as consensual can reinforce adherence to cultural norms, impacting how children's rights are viewed and implemented [25]. Moreover, cultural factors also play a role in how families perceive and utilise available social services, which can further affect children's well-being and rights implementation [26]. This cultural emphasis on family cohesion can sometimes

conflict with children's rights, as articulated in Western, individualistic societies.

Confucian values dictate that children should be obedient and respectful and fulfil their roles within the family. While these values foster a strong sense of duty and discipline, they can also obscure children's right to express their opinions and needs. For instance, the right to participation, a core component of children's rights under the UNCRC, may be compromised by the cultural expectation that children should remain obedient to their parents and elders. According to Burr, this deep-rooted cultural expectation can make it difficult for children to exercise their rights to freedom of expression or participation in decision-making processes that affect their lives. Therefore, cultural beliefs about education and child-rearing practices can lead to varying interpretations of children's rights, impacting their implementation in daily life [24].

Moreover, the concept of childhood in Vietnam is often seen through a lens of dependence and immaturity, where children are viewed as passive recipients of care rather than active agents of their development. This perspective can hinder recognising children as individuals with distinct rights, leading to an adult-centred approach to parenting that prioritises control over empowerment [2]. This traditional view is slowly evolving, especially in urban areas where exposure to global ideas about children's rights is more prevalent [1]. However, in rural areas, where Confucian values remain more entrenched, accepting children as rightsholders continues to be limited.

#### The Influence of Economic Conditions on Children's Rights

Economic constraints can limit access to resources that support children's rights, such as education and healthcare. Families with lower socioeconomic status may prioritise immediate survival over long-term rights [27]. Therefore, socioeconomic factors play a significant role in shaping how children's rights are implemented in Vietnam.

Despite the country's impressive economic growth, particularly following the “doi moi” (renovation) economic reforms initiated in 1986, disparities between urban and rural areas persist [5]. These disparities are especially pronounced in terms of income, education, and access to healthcare, all of which directly impact children's well-being and ability to exercise their rights.

One of the most pressing issues facing children in Vietnam is malnutrition, particularly in rural and ethnic minority communities. Economic disparities affect access to education and healthcare, which is essential for realising children's rights. Families in lower socioeconomic brackets may struggle to provide adequate resources, hindering children's development and rights fulfilment [28]. For example, children from poorer households are at a higher risk of malnutrition and other health issues, which can severely hinder their physical and cognitive development [3]. This violates their right to survival and development, as outlined in the UNCRC. While Vietnam has made significant progress in reducing overall poverty rates, economic inequality means that children in disadvantaged areas are still disproportionately affected by malnutrition, poor healthcare, and limited access to education [4].

Economic conditions also exacerbate the issue of child labour, particularly in rural and agricultural regions. Many children from low-income families are expected to contribute to the family's livelihood from a young age, which can interfere with their right to education and leisure. The need for children to work to support their families often takes precedence over their right to education, despite Vietnam's legal framework that mandates compulsory education for children under the age of 16. While the government has implemented various policies to combat child labour, such as the National Program on the Prevention and Elimination of Child Labor (2016-2020), enforcement remains inconsistent, particularly in remote areas.

In urban areas, economic pressures can also affect children's rights, albeit in different ways. The rapid pace of urbanisation and industrialisation has led to increased rural-to-urban migration, with many children left behind in rural areas. At the same time, their parents seek work in the cities. These “left-behind” children often live with grandparents or other relatives and may experience neglect or emotional distress, affecting their right to care and protection. Additionally, migrant children who accompany their parents to cities often face difficulties accessing education and healthcare due to the lack of official residency papers, further hindering their ability to exercise their rights [5].

### **Educational Disparities and Their Impact on Children's Rights**

Education is a critical area where children's rights can be either upheld or compromised, and in Vietnam, educational disparities reflect broader socioeconomic inequalities. Access to quality education varies significantly between urban and rural areas, with rural children—particularly those from ethnic minority groups—facing significant barriers to achieving their right to education.

Vietnam has made considerable progress in expanding access to primary education, achieving nearly universal enrolment at the primary level. However, disparities in the quality of education persist, with rural and ethnic minority children often attending underfunded schools with limited resources. The lack of qualified teachers, poor infrastructure, and inadequate learning materials in rural schools compromise children's right to a quality education. These disparities are particularly acute for ethnic minority children, who may also face language barriers that further hinder their educational attainment [5].

In contrast, children in urban areas, particularly in major cities like Hanoi and Ho Chi Minh City, have greater access to high-quality education, including private schools and international curricula. This urban-rural

divide in educational quality not only reflects economic inequality but also perpetuates it, as children from disadvantaged backgrounds are less likely to receive the education they need to break the cycle of poverty. This directly impacts their future opportunities and limits their ability to exercise their rights to development and participation in society.

Furthermore, the pressure to succeed academically is pervasive in Vietnamese families, particularly in urban areas. Parents often place significant pressure on their children to excel in school, viewing education as the primary path to upward mobility. While this emphasis on education can be positive, it can also lead to a neglect of children's rights to leisure and play and their right to express their opinions and make choices about their own lives. The intense focus on academic achievement can create a stressful environment for children, potentially leading to mental health issues, which are often overlooked in discussions about children's rights in Vietnam.

#### **The Gap Between Policy and Practice**

Despite these challenges, Vietnam has shown a strong commitment to children's rights at the policy level. The country ratified the UNCRC in 1990, and since then, it has implemented various laws and programs to protect children's rights, including the Law on Child Protection, Care, and Education and the National Action Program for Children. These policies reflect Vietnam's recognition of the importance of children's rights and its commitment to improving the lives of its younger population.

However, the gap between policy and practice remains significant. While Vietnam has made progress in areas such as education and healthcare, the implementation of children's rights is often hampered by cultural and socioeconomic factors. For instance, while laws exist to protect children from abuse and exploitation, enforcement is inconsistent, particularly in rural areas where traditional norms and economic pressures may lead to violations of children's rights.

Moreover, there is a need for greater public awareness and education about children's rights, both among parents and within the broader community. Many parents, particularly in rural areas, may not fully understand the concept of children's rights or view them as incompatible with traditional cultural values. Culturally sensitive approaches that respect Vietnam's traditions while promoting children's rights are essential for bridging the gap between policy and practice. Community engagement and support systems are vital in addressing these disparities. Programs that incorporate local cultural contexts can enhance the effectiveness of interventions aimed at promoting children's rights [28].

#### **5. CONCLUSION**

Thus, the article has mentioned the primary variables of family culture under the impact of economy, society, and cultural exchange. However, that transformation is not entirely separated from the characteristics of traditional family culture but is an adjustment and adaptation to current life. Many values have changed over time thanks to the transformation of family culture. In particular, with today's society, the concept of children has changed, and the value of children has been paid attention to and promoted. More than that, children have fundamental rights, and families are responsible for exercising and protecting their children's rights. This is a positive impact of family cultural transformation in ensuring the implementation of children's rights and should be maintained.

Cultural and socioeconomic factors deeply influence the implementation of children's rights in Vietnamese families. Traditional values rooted in Confucianism can sometimes conflict with children's rights, while economic disparities and educational inequalities further complicate the situation. While Vietnam has made significant strides in recognising children's rights at the policy level, challenges remain in ensuring that these rights are fully realised in practice.

Addressing these challenges requires a nuanced understanding of the cultural and socioeconomic context in which Vietnamese families operate, as well as a commitment to creating policies and programs that are both effective and culturally sensitive. Only then

can children's rights be fully implemented in a way that benefits all children in Vietnam, regardless of their background or circumstances.

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**BIOGRAPHIES OF AUTHORS**



**Nguyen Minh Tri (M.A)** is a Public Relations and Communications lecturer at the Faculty of International Relations and Communications (HUFLIT). The fields of interest study are culture studies, public relations, communication studies, and related social science. Corresponding author's email: [trinm@hufliit.edu.vn](mailto:trinm@hufliit.edu.vn)