

**THE TRANSFORMATION OF THE MORAL VALUES OF THE NUCLEAR FAMILY IN WARD 13, PHU NHUAN DISTRICT, HO CHI MINH CITY****\*Nguyen Thi Ngoc Ha**

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**Abstract**

The development and integration process of our country is profoundly impacting family structures, altering perceptions of ethics, lifestyles, and relationships among family members. Ward 13, PhuNhuan District, is experiencing significant economic, social, and cultural transformations, leading to adjustments in the family moral value system to adapt to new conditions. Based on this, the study “The Transformation of the Moral Values of the Nuclear Family in Ward 13, PhuNhuan District, Ho Chi Minh City Today” was conducted to analyze the current situation, causes, and impacts of changes in moral values within nuclear families, focusing on aspects such as responsibility, filial piety, faithfulness, and compassion. The research content consists of three main parts: establishing a theoretical and practical foundation, surveying the transformation of moral values, and proposing solutions to preserve and promote traditional values in the current context. The research methodology combines both quantitative and qualitative approaches, including surveys, in-depth interviews, and document analysis. The findings not only identify trends in moral value transformation but also provide a scientific basis for developing appropriate intervention models, contributing to strengthening the moral foundation of families in modern society.

**Keywords:** Moral values, Nuclear family, Ward 13, PhuNhuan district.

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**INTRODUCTION****Ask the problem**

In the context of modern society, the nuclear family is increasingly becoming the main family model, especially in large cities such as Ho Chi Minh City. Virtue is the root of human virtue, a guideline that guides all actions, behaviors and relationships between family members. In the nuclear family, moral values such as filial piety, loyalty, responsibility, sacrifice and compassion,... not only helps strengthen the relationship between parents and children, but also brings members together, creating harmony in both thinking and action. However, the process of development and integration has created great pressures, causing these values to be “shaken”. In recent years, our Party and State have also had a deep interest in the family and its values, such as: Decision No. 629/QD-TTg of the Prime Minister: Approving the Vietnam Family Development Strategy to 2020, with a vision to 2030 clearly determines: The family is the cell of society, an important environment for forming, nurturing and educating personality, preserving and promoting good traditional culture, fighting against social evils, creating human resources for the cause of construction; Plan No. 2074/KH-BVHTTDL on “Implementing solutions to propagate the cultural value system, family value system and human standards of Vietnam in the new period”. Ward 13, Phu Nhuan District, is a specific area with strong urbanization and a dynamic social environment - a place where there is an intersection of traditional and modern elements, with dense population characteristics, mainly nuclear families. According to the Ward’s Sociological Report 2023, 22.5% of households recorded that relationships between generations in the family are increasingly distant due to work pressure and fast pace.

Notably, 19.6% of people noticed a decline in the level of honesty and compassion in the family, especially in the younger generation,. The above figures reflect a worrying reality of the transformation of moral values in the nuclear family. Therefore, the topic “The transformation of the moral values of the nuclear family in Ward 13, Phu Nhuan District, Ho Chi Minh City today” was implemented to clarify the mechanism of transformation, assess the impact of this process and propose a model to support the family in strengthening the moral foundation. preserving and promoting the “root” values of family culture, towards the sustainable development of society.

**PERSPECTIVES AND THEORIES****Perspectives of previous studies**

Talcott Parsons (1954) in “The Family, Its Structure and Function”, David Popenoe (1988) in “The Family: A Sociological Perspective” and Hoang Hoa Binh’s work “Education of traditional values in the nuclear family in Vietnam during the period of Industrialization and Modernization” (2013) all affirm that the nuclear family is a key factor in maintaining social stability. In it, Parsons emphasized the role of the family in socializing and maintaining social order.

William J. Goode (1963), in *World Revolution and Family Patterns*, Tran Thi Tung Lam (2021) in *The Transformation of Certain Traditional Moral Values in the Process of Integration*, Nguyen Huu Minh (2015) in *The Transformation of the Vietnamese Family in the Context of Modernization*, Dang Thi Loan (2017) in *The Ethics of Women in Confucianism and Its Influence on Women’s Ethics in Contemporary Vietnamese Families*, and Tran Thi Bich Ngoc (2020) in *The Changing Economic Role of Women in Modern*

*Vietnamese Families* all argue that the family has undergone significant transformations during the processes of industrialization, modernization, and integration, with notable changes in women's roles within the household. Among them, Nguyen Huu Minh particularly emphasizes the changes occurring in Vietnam, especially in major cities, due to women's increasing participation in the workforce, rising divorce rates, and domestic violence.

Christopher Lasch (1977), in *Haven in a Heartless World*, Tran Thi Minh Thi (2020) in *The changes of Vietnamese families today and some recommendations and policies*, Hoang Thi Lan (2022) in *The Nuclear Family and Structural Changes in Families in Major Urban Areas of Vietnam*, and Le Minh Tam (2019) in *The Influence of Social Networks on Family Values and the Lifestyles of Vietnamese Youth Today* all recognize the impact of individualism on the family. Among them, Tran Thi Minh Thi highlights positive changes in Vietnamese families, such as gender equality and individual freedom. Additionally, technological advancements and urbanization have also influenced family values.

Truong Thi Phuong Thao (2016) in "Moral values of Vietnamese families in the context of globalization", Dao Thi Thu Ha (2018) in "Transformation of Vietnamese family values today", Nguyen Thi Tho (2018) in the work "Moral values of traditional Vietnamese families in the context of globalization" and "The concept of Confucian morality and the issue of building children new people in Vietnam today" by Nguyen Anh Dung all study the change of moral values in the family under the influence of globalization. In particular, Dao Thi Thu Ha emphasized the intersection of cultures and the impact of global factors, especially from the West.

The thesis "The role of the family in moral education for the young generation in Thanh Hoa province today" by Nguyen Thi Thuy (2012), the article "The relationship between family, school and community in moral education, lifestyle for students analyzed from Joyce Epstein's theory" by Nguyen Thi Ngoc Lien (2019) and "The family with the education of children in Nam Dinh province today" by Nguyen Thi Thuy Linh (2012) all emphasized the important role of the family in children's education, from there, proposing solutions such as raising parental awareness, improving the family environment and coordinating with schools and society. However, Nguyen Thi Thuy's research focuses on moral education but has a broader scope, referring to the holistic development of children.

### **Reasoning on the transformation of the moral values of the nuclear family**

**The concept of the transformation of moral values in the nuclear family:** The transformation of moral values in the nuclear family refers to the process of change in the system of moral norms, perceptions, and behaviors of family members under the influence of economic, cultural, and social factors in the modern era. According to Anthony Giddens in *Runaway World* (2002), this transformation is an inevitable result of globalization and modernization, reflected in how individuals form intimate relationships, the nature of marriage, and child-rearing practices. Vietnamese scholar Nguyen Dinh Tan, in his study *The Transformation of Family Values in Vietnam Today* (2015), describes this as a dialectical process in which traditional and modern values intertwine, creating new

conflicts and challenges. This transformation is evident in spousal relationships through trends in gender equality and respect for individual freedom. In parent-child relationships, education methods have become more democratic and open, fostering two-way communication. According to Ronald Inglehart in *Modernization and Postmodernization* (1997), economic development is the primary driver of fundamental changes in human values. Similarly, David Popenoe in *Disturbing the Nest* (1988) highlights the role of individualism and liberalization in reshaping traditional moral values. These transformations bring both positive and negative impacts. On the positive side, family relationships have become more democratic and egalitarian, with greater respect for individual rights and more scientific child-rearing approaches. However, on the negative side, they have also led to family fractures, intergenerational conflicts, and the decline of certain positive traditional values. Recognizing and understanding these changes enable families to proactively adapt, preserve positive values, and mitigate negative impacts, contributing to the development of happy and sustainable families in the modern era.

**Operationalization of the concept:** The moral values of the nuclear family are manipulated into the following components: (i) *The value of chastity and sex before marriage*; (ii) *Ethical values of family work*; (iii) *The value of the word filial piety*; (iv) *The value of fidelity*

**Premarital virginity and sexual values:** Premarital virginity and sexual values emphasize respect for oneself and others, especially in romantic relationships. Maintaining ethical standards not only contributes to the protection of personal and family honor but also ensures gender equality. Faithfulness plays an important role in building trust, laying the foundation for a sustainable and healthy relationship. **Ethical values in family work:** Ethics in family work is expressed through the sense of responsibility of each individual for his or her role in the family. A reasonable division of labor, mutual respect, and a spirit of support among members help maintain stability, contributing to building a harmonious family. Family solidarity not only helps to effectively solve difficulties but also strengthens intergenerational cohesion.

**The value of filial piety:** Filial piety is one of the core moral principles of the nuclear family, expressed in respect, gratitude and responsibility to parents and ancestors. Specific manifestations of filial piety include taking care of parents, maintaining family traditions, and educating children about the ethics of drinking water and remembering the source. Practicing filial piety not only helps strengthen family relationships but also contributes to the sustainable development of society. **The value of fidelity:** Family fidelity does not only stop at marital fidelity but also includes respect, commitment, and understanding among members. Sincere care and the ability to listen help maintain emotional stability, while forgiveness plays an important role in resolving conflict. The preservation of fidelity is a key factor to create a stable family environment, contributing to the promotion of moral values in marriage and family life.

### **RESEARCH METHODS**

The author used quantitative methods combined with qualitative methods and through conducting interviews and

questionnaire surveys. The research on the implementation of the questionnaire survey method is described as follows:

1. Regarding the sample selection process: the author selects a non-probability sample of 400 samples.
2. Regarding the design, the questionnaire consists of 2 parts, part one: Respondents' characteristic information; Part two: Survey content on the transformation of nuclear family values.
3. Regarding the respondents to the questionnaire: To ensure the accuracy of the information, this number of respondents is the target of nuclear families in Ward 13, Phu Nhuan District, Ho Chi Minh City.
4. Regarding the processing of survey results: After the investigation, the questionnaires are checked, encrypted, cleaned and entered, processed according to the requirements of the topic on SPSS software version 20.0.

## RESULTS AND DISCUSSION ON THE TRANSFORMATION OF THE MORAL VALUES OF THE NUCLEAR FAMILY

### The transformation of the moral values of the nuclear family

The transformation of the moral values of the Communist Party can be seen as a complex social phenomenon, reflecting changes in human perception and behavior over time. This process usually does not take place quickly but will transform step by step under the influence of many factors such as economic development, scientific and technological progress, cultural exchange, etc. In modern society, traditional moral values are facing many new challenges. The concepts of right - wrong, good - bad are becoming more and more diverse and complex. Finding a balance between preserving tradition and adapting to change has become an important task for each individual and community. When looking at age groups, with significant = 0.000 < 0.05, it was demonstrated that there was a difference in the transformation of the moral value of the Guardian in the indicators. In particular, indicator No. 2 / Many parents are busy making money but forgetting to teach their children, the group under 40 years old accounts for an average of about 86.7%, while the group over 40 years old only accounts for 59.3%. This indicator indicates that many parents today spend too much time on money-making work, leading to neglect of their teaching responsibilities and care for their children.

As a result, children lack supervision, guidance, and support from their parents, leading to a variety of behavioral, psychological, and academic problems. To prove this explanation, the author had an in-depth interview and received the following opinion: *"In my opinion, the moral value of the director has changed markedly compared to before. Nowadays, although there are many children who are fully filial to their parents, there are also many cases where children lack respect and do not take care of their parents when they are old and weak. The busyness of many parents to make money makes them forget about teaching their children, leading to this situation. However, there is a positive change that family members have actively participated in community and volunteer activities..."* (TTT - 26 years old).

The transformation of the moral values of the Guardian is an inevitable trend in modern society, reflected in many aspects such as the concept of gender roles, the way of educating children, and the relationship between generations. The main causes of this transformation include the impact of globalization, the development of information technology, changes in socio-economic structures, and exposure to cultural diversity.

### Advantages of the transformation of the moral values of the nuclear family

The transformation of the moral values of the director is an inevitable process, reflecting the adaptation of the family structure to the changes of modern society. While this process can cause some challenges, it also offers many significant benefits for individuals, families, and society as a whole. The advantages of this transformation not only help the family better adapt to the new living environment but also create new development opportunities for each member. When considering the group of educational levels with significant = 0.006 < 0.05, it shows that there is evidence to prove the difference in the advantages of the transformation of the moral values of the director of education. In particular, in indicator No. 2 / Some changes can enhance the autonomy and personal freedom of family members, the college, university group or higher has a rate of 86.2% higher than the high school group and below at 71.1%. This can be explained by the fact that highly educated people tend to value independence, critical thinking, and self-determination.

**Table 1. Transformation of the moral values of the nuclear family by age**

The transformation of the moral values of the nuclear family	Age									
	Under 18 years of age		From 18 - 25 years old		From 26 - 40 years old		Over 40 years old		Sum	
	N	%	N	%	N	%	N	%	N	%
Many children are fully filial to their parents, but there are also many children who are unfilial.	85	90,4	112	88,2	85	86,7	77	95,1	359	89,8
Many parents are busy making money but forget about teaching their children.	82	87,2	111	87,4	84	85,7	48	59,3	325	81,3
Getting married quickly and getting divorced is also very easy.	82	87,2	113	89,0	82	83,7	73	90,1	350	87,5
For the sake of material interests, inheritance that you may conflict with	80	85,1	104	81,9	84	85,7	70	86,4	338	84,5
Loss of cohesion and connection between members.	73	77,7	97	76,4	90	91,8	71	87,7	331	82,8
Flexibility in sexual matters, it also depends on the circumstances and has a suitable way of life.	85	90,4	117	92,1	90	91,8	53	65,4	345	86,3
Easy to conflict, quarrel, little tolerance	81	86,2	106	83,5	82	83,7	75	92,6	344	86,0
There are many cases of domestic violence.	81	86,2	109	85,8	90	91,8	70	86,4	350	87,5
A sense of community is no longer appreciated	43	45,7	63	49,6	34	34,7	33	40,7	173	43,3
Sum	94	100,0	127	100,0	98	100,0	81	100,0	400	100,0
Significant = 0,000										

(Source: Author's survey)

Table 2. Advantages of transforming moral values according to education level

Advantages of the transformation of the moral values of the nuclear family	Education					
	High school and below		University College or higher		Sum	
	N	%	N	%	N	%
The transformation may reflect the family's adaptation to the modern social and economic environment	159	82,0	161	79,3	320	80,6
Some transformations can enhance the autonomy and personal freedom of family members	138	71,1	175	86,2	313	78,8
Help us to recognize and better understand the moral values that we should adhere to.	146	75,3	165	81,3	311	78,3
Help people realize the importance of giving back to society and the community.	158	81,4	164	80,8	322	81,1
Sum	194	100,0	203	100,0	397	100,0
Significant = 0,006						

(Source: Author's survey)

Table 3. Limitations of the transformation of moral values according to personal income

Limitations of variation	Personal income											
	From 2.5 million to 4 million		From 4.1 million to 5 million		From 5.1 million to 7 million		From 7.1 million to 13 million		From 13.1 million or more		Sum	
	N	%	N	%	N	%	N	%	N	%	N	%
It can lead to the loss of important traditional and moral values in the family.	165	78,2	67	79,8	31	75,6	21	63,6	24	80,0	308	77,2
Reduces family cohesion and unity	175	82,9	66	78,6	34	82,9	30	87,9	17	56,7	322	80,5
Creating negative effects on society, such as violating the law, strengthening social problems such as social evils.	178	84,4	66	78,6	33	80,5	23	69,7	23	76,7	323	81,0
It can affect the development and formation of children's moral thinking.	164	77,7	55	65,5	23	56,1	23	69,7	20	66,7	285	71,4
Creating an unsafe environment, leading to a decline in children's capacity to educate and protect children.	147	69,7	62	73,8	26	63,4	20	60,6	12	40,0	267	66,9
Increased pressure and stress for family members	152	72,0	65	77,4	33	80,5	20	60,6	19	63,3	289	72,4
Sum	211	100,0	84	100,0	41	100,0	34	100,0	30	100,0	400	100,0
Significant = 0,001												

(Source: Author's survey)

They have access to a wider range of information, leading to an open view of their individual roles in the family. This helps them to recognize and appreciate more moral value transformations that are beneficial to personal development, while maintaining family cohesion. The transformation of moral values can lead to greater respect for individual self-determination and freedom. This allows each family member the opportunity to develop themselves, pursue their personal interests and goals without being bound by rigid traditional stereotypes. For example, the tendency to allow children to choose their own careers rather than impose them on their parents' will is a positive manifestation of this transformation.

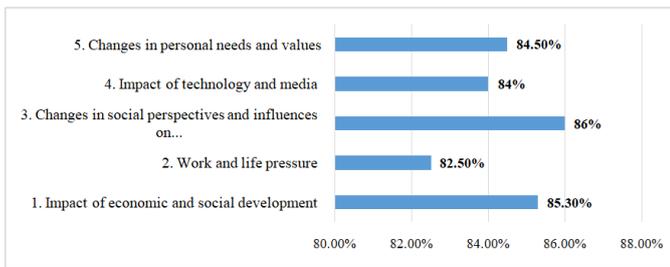
### Limitations and risks of moral value transformation

In addition to the advantages, the transformation of moral values in the Supervisory Board also brings a number of notable challenges and limitations. These limitations can affect traditional family structures, relationships between members, and how families interact with the wider society. Identifying and understanding these limitations is necessary so that families can proactively deal with and find a solution to balance traditional and modern values. The authors have made a correlation comparison between social groups, in the personal income group with significant =  $0.001 < 0.05$ , showing that there is a difference in the limitation of the transformation of the moral values of the Supervisory Board. Specifically, in indicator 3 / Creating adverse effects on society, such as violating the law, strengthening social problems such as social evils, the group with an income of 2.5 million to 7 million has a higher rate than the average of 81.2% higher than the high-income group of 73.2%. This may be because low-income groups often face a variety of economic and social difficulties, making them more sensitive to negative issues and evils arising from family instability.

To better explain this problem, the author conducted an in-depth interview and received the answer: "The transformation of moral values can lead to limitations and risks such as increasing the breakdown of marriages, increasing conflicts and domestic violence, especially, it will be easy to create bad behaviors such as violating the law, strengthening social problems such as social evils. These changes can weaken the structure and function of the family, negatively affecting the development and stability of society..." (N.T.T.T - Income from 5.1 million to 7 million). The transformation of moral values in climate change, although an inevitable part of the social development process, also has many potential limitations and risks. Generational conflicts, value conflicts, the shaking of traditional norms, or even the breakdown of family relationships, can all be a consequence of this transformation. To mitigate those risks, it is necessary to have understanding, respect and flexibility in reconciling traditional and modern values, between generations and between individuals in the family.

### Factors affecting the transformation of the moral values of the nuclear family

The transformation of the moral values of the director is a complex process, influenced by many intertwined factors in the context of rapidly changing society. These transformations do not occur suddenly or uniformly, but are the result of an interaction between many social, economic, and cultural forces. To better understand the origins and dynamics of these changes, we need to look at some of the key factors that impact the transformation of moral values in the modern family. These factors not only reflect external changes but also show the internal adaptation of the family structure to the new challenges and opportunities of the times.



(Source: Author's survey)

**Figure 1. Causes of changes in moral values according to education level**

Examining the educational level group with significant = 0.005 < 0.05 showed differences in factors affecting the transformation of the moral values of the GD. Specifically, in indicator No. 4/Exposure to many different cultures, the group of colleges and universities accounted for 89.7%, higher than the group of high schools and below at 79.1%. This shows that highly educated people often have more opportunities to be exposed to cultural diversity through study, work, and international activities. They also often have better language skills and a more open-minded mind, which facilitates the understanding and acceptance of other cultural values. This can lead to a change in the way they perceive and practice moral values. While cultural diversity can enrich knowledge and life experiences, it can also create conflicts and challenges in maintaining and implementing traditional moral values.

## Conclusion

The transformation of moral values in the nuclear family in Ward 13, Phu Nhuan District, Ho Chi Minh City is an inevitable trend under the impact of economy, technology and cultural exchanges. Traditional values such as filial piety, responsibility, fidelity and community spirit are gradually changing, creating both opportunities and challenges for family cohesion and sustainable development. In addition to positive impacts such as flexibility in the division of gender roles and the ability to develop individuals, this transformation also leads to worrying consequences. The increase in the gap between generations, the rate of conflict and divorce in the family is increasing, while the sense of community and social responsibility is gradually declining. These challenges require synchronous solutions to maintain and promote traditional ethical values in the modern context. To solve the problems posed, there needs to be close coordination between local authorities, social organizations and each family. Local governments need to develop appropriate support policies to raise public awareness of the role and importance of moral values in family life. At the same time, social organizations need to promote their role in organizing education, propaganda and community engagement activities. In addition, each family needs to be proactive in educating and fostering good moral qualities, building a healthy living environment where members understand, share and support each other. Only with the cooperation of the whole society can the core values be preserved and promoted, contributing to building a sustainable society where the family continues to be an important foundation for the comprehensive development of human beings.

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