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The effectiveness of family education in the governance of current social development

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ABSTRACT

Family education plays a foundational role in shaping individual morality, values, and social behavior, particularly in the context of rapid socio-economic transformation and the growing complexity of social risks in contemporary Vietnam. **Objective.** To highlight the shifting structure and functions of Vietnamese families, the challenges they face in the digital era, and the gaps in current educational practices. **Methodology.** This article is based in theories of education, sociology, and social development governance, this article analyzes how family education contributes to shaping perceptions of a “happy family,” strengthens social cohesion, and supports the sustainable governance of social development. **Results.** Based on this analysis, the paper proposes several practical solutions to enhance the effectiveness of family education, including improving communication and awareness, diversifying educational methods, and strengthening coordination among families, schools, and communities. **Conclusion.** These findings affirm that effective family education is an essential driver for building prosperous, progressive, happy, and civilized Vietnamese families capable of contributing to harmonious and sustainable social development in the new era.

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Introduction

Comprehensive education for the holistic development of Vietnamese people in morality, intellect, physical well-being, and aesthetics has always been a consistent guiding principle of the Communist Party and the State. In the new context, marked by the nation's transformative rise and rapid socio-economic development, besides traditional educational agents, many new influencing factors have emerged. Therefore, it is necessary to identify and propose breakthrough solutions to mobilize all stakeholders in promoting comprehensive education suitable to current societal conditions.

The family plays an essential role in moral education for younger generations, an undeniable truth for all parents. Vietnamese culture is deeply rooted in family values. Through traditional family education, generations of Vietnamese have grown up respectful, ethical, affectionate, faithful, responsible, and willing to sacrifice for the greater good. These moral qualities remain indispensable regardless of the era. However, as society develops and living conditions change, the Vietnamese perception of core values has also shifted. At the same time, limitations of traditional family education have become more apparent, creating pressures on parents in nurturing the morality of young people.

In the context of deepening international integration and openness, with social media serving as a rapid and widespread communication platform, the value system of young people changes quickly and diversifies due to access to vast information and global cultural influences. Such shifts lead to new demands from young generations regarding interactions in everyday life and moral education. The family, as a unique social institution, is both strongly influenced by social transformations and serves as a driving force for societal development. Recognizing the significance of the family, the Party and the State have always integrated the objective of family building into the national renewal and development agenda. Accordingly, along with the



country's renovation, Vietnamese families have undergone significant transformations, from traditional structures to modern families with new characteristics.

2. Literature Review

In recent years, domestic studies on families, family education, and changing family perceptions have been conducted with considerable diversity, focusing on two major directions: (i) research on the transformation of Vietnamese families in the context of the market economy, globalization, and digital communication; (ii) research on the role, content, and methods of family education in shaping the personality and value system of younger generations.

First, research on family transformation shows that Vietnamese families are experiencing profound changes in structure, functions, and value systems. Scholars such as Nghiem Thu Nga and Hoang Ba Think affirm that shrinking family size, the rise of the nuclear family model, economic pressures, and the influence of social media have altered parent–child relationships and household lifestyles. These changes challenge the family's educational function, especially its ability to maintain traditional values (Nghiem, 2014; Hoang, 2021). Additionally, Khuat (2021) emphasizes that international integration and the impact of external cultural influences have created intergenerational value conflicts, making the renewal of family education and family management increasingly urgent.

Second, studies on the role of family education highlight that the family remains the foundational institution shaping children's morality, lifestyle, and social behavior. According to Nguyen (2019), family education directly influences moral qualities, social conduct, and personal development while contributing to the creation of a healthy cultural environment. Similarly, Nguyen (2022) argues that contemporary family education must be linked with school-based education and social communication efforts to mitigate the negative impacts of social media and the digital environment on children and adolescents. These studies consistently affirm that the family is an irreplaceable agent of moral education, yet it is simultaneously facing significant challenges in modern society.



Despite the breadth of domestic research on family transformation and family education, several important gaps remain. First, most studies stop at describing the current situation, analyzing challenges, or offering general recommendations. Few efforts systematically examine the role of family education in transforming family members' perceptions amid ongoing social transitions. Second, there is a notable lack of studies linking family education with social development management, although this connection is essential for ensuring sustainable cultural and human development. Third, research proposing feasible, context-appropriate educational solutions tailored to Vietnamese families in the digital era remains limited, especially solutions integrating family, school, and community education to enhance perceptions of a happy family.

These gaps indicate the need for studies that delve deeper into analyzing the role of education in transforming perceptions of the family, aligned with the national goal of building prosperous, progressive, happy, and civilized Vietnamese families in the new social context. Furthermore, such studies should develop a system of concrete and practical solutions applicable to the management of social development.

3. Research Methodology

This study is grounded in the theoretical foundations of Marxism–Leninism, Ho Chi Minh's thought on human development, family and education, as well as the viewpoints and orientations of the Communist Party of Vietnam regarding the construction of prosperous, progressive, happy, and civilized Vietnamese families in the new era. These ideological foundations serve as the basis for analyzing the role of family education and the need to renew perceptions of the family within the contemporary social context.

Based on this theoretical framework, the study employs several qualitative research methods, including *Documentary analysis and synthesis*: collecting, selecting, and systematizing Party documents, State policies, and domestic research on families and family education to construct the theoretical and practical foundation of the topic. *Content analysis*: examining legal regulations, viewpoints, values, and educational orientations reflected in policies, official



documents, and academic studies. *Comparative method*: comparing the transformations of Vietnamese families across different periods; contrasting practical requirements with the Party's viewpoints and Ho Chi Minh's thought on family education. *Logical reasoning and inductive method*: generalizing issues from secondary data and formulating conclusions and solutions appropriate to the new social context. The combination of these methods enables a comprehensive and scientifically grounded approach, ensuring suitability with the disciplinary orientation of sociology.

4. Results and Discussion

4.1. Concepts of education, family, and the shift in perception regarding the effectiveness of family education in social development management

The State and society are committed to building and developing an advanced Vietnamese culture imbued with national identity while selectively absorbing the cultural quintessence of humanity. The State and society promote literature and the arts to meet the diverse and healthy spiritual needs of the people; develop mass media to ensure public access to information in the service of national construction and defense. They also create favorable conditions for building prosperous, progressive, happy Vietnamese families and for nurturing Vietnamese people with good health, cultural depth, patriotism, solidarity, civic responsibility, and a sense of mastery (National Assembly, 2013).

The family is the basic unit and foundation of society, serving as the first and lifelong educational environment that influences individuals most directly and comprehensively. It is also the place where traditional cultural values are preserved and transmitted through family education. President Ho Chi Minh emphasized the relationship between family and society: "Many families make up a society. A good society is created by good families; and when society is good, families become even better. The nucleus of society is the family" (Ho, 2011). The family is where individuals are born, nurtured, taught, and shaped, forming the basis of human



personality. Each person reflects the cultural norms and moral foundation of their family before being influenced by schooling and later shaped through social experiences.

Vietnamese education is a socialist education system characterized by its humanistic, national, scientific, and modern nature, grounded in Marxism–Leninism and Ho Chi Minh’s thought. Education is a familiar term in daily life, yet each person may hold a different definition shaped by their experiences and expectations for the future. Fundamentally, education is the process of transmitting and acquiring knowledge, skills, values, and culture across generations. It takes place not only in schools but also within families, communities, and various informal learning environments. It encompasses both formal education (schools, classrooms) and informal education (life experiences, community learning) (Do, 2019).

Education is a vital foundation for building a progressive and sustainable society. The 2019 Education Law clearly states that the goal of education is the holistic development of individuals in both intellect and morality. Education surrounds us in every aspect of daily life and ultimately guides individuals toward social norms, enabling personal growth and meaningful contributions. Its mission is to develop Vietnamese people who are moral, knowledgeable, cultured, healthy, aesthetically appreciative, professionally capable, civically responsible, patriotic, loyal to national independence and socialism, and creative, while enhancing human capital, cultivating talent, and meeting the requirements of national construction, defense, and international integration (National Assembly, 2019). From this theoretical perspective, family education refers to the totality of a family’s influences on the formation and development of an individual’s personality, especially that of younger generations, within the interplay of other educational environments.

The family is the first and most important setting in shaping a person’s personality. It is the initial environment through which individuals enter society, imprinting deeply on one’s identity and contributing to collective social norms. The family is a “nest of warmth,” a place where moral and cultural values are recreated; it is the first and constantly present school that works alongside institutional and societal education to build the nation’s human capital. Thus, the quality of individuals and the human resources of society depend not only on formal education



but also significantly on family education. In the context of rapid national development, the negative effects of the market economy, foreign cultural influences, digital technologies, and social media have loosened family relationships, eroded traditional norms, and contributed to moral decline. This reality poses major challenges to the goal of strengthening Vietnamese families amid national integration and development.

Effective family education with appropriate content and methods that align with societal development contributes to preventing deviant behaviors and fostering a harmonious and sustainable society. Conversely, if family education is ineffective or misaligned, it becomes difficult to cultivate individuals with appropriate moral character, thereby hindering efforts to build a harmonious and sustainable society.

The Ninth National Party Congress affirmed: “Building the Vietnamese people to develop comprehensively in political awareness, ideology, intellect, morality, physical health, creativity, a sense of community, kindness, tolerance, respect for affection, cultured lifestyle, and harmonious relationships within families, communities, and society. Culture becomes a driving force that encourages individuals to perfect their personalities, inherit the nation’s revolutionary traditions, and promote patriotism and the will for self-reliance and national development and defense” (Communist Party of Vietnam, 2003).

The 13th National Party Congress, in its Strategy for Socio-Economic Development for 2021–2030, emphasizes: “Promoting the role of families, communities, and society in building a cultural environment and people characterized by kindness, tolerance, sincerity, trustworthiness, moral principles, diligence, thrift, creativity, and modernity. Building prosperous, progressive, happy, and civilized families” (Communist Party of Vietnam, 2021). This represents both a guiding viewpoint and a strategic task for achieving effective, harmonious, and sustainable social development management.

Well-implemented family education helps young generations retain and promote the values of truth, goodness, and beauty drawn from the nation’s cultural traditions; nurtures creativity; and shapes healthy lifestyles, contributing to the formation and development of human personality.



Family education fosters discipline and order, forming the foundation of stable and sustainable social institutions and contributing significantly to effective social development management. It can be affirmed that although school education and social education are indispensable, family education encompasses many irreplaceable elements and holds a crucial position in building new generations of Vietnamese people who meet the requirements of sustainable national development. Therefore, the Strategy for Vietnamese Family Development to 2020, with a Vision to 2030, asserts: “The family is the cell of society, the essential environment for forming, nurturing, and educating human personality, preserving and promoting traditional cultural values, preventing social evils, and creating human resources for national construction and defense” (Prime Minister, 2012).

The family is the cradle of culture and the institution that introduces individuals to the moral and cultural values of the nation. Every person begins in the family and is shaped by family education; personal culture begins with family culture and bears its imprint. Traditional cultural values of communities are preserved and transmitted through family life. Family culture plays a key role in transferring community culture to its members and contributes to the development of national cultural identity. Therefore, fostering and improving family education is an essential and ongoing task that forms the foundation for improving the quality and effectiveness of family education.

4.2. The role of family education in current social development management

Throughout the nation’s history, particularly under the leadership of the Communist Party, the family has played an essential role in the revolutionary struggle for national liberation as well as in the construction and firm defense of the socialist Vietnamese Fatherland. Each family is a cell of society and an inseparable component of the social structure; when families are peaceful and happy, society becomes stable and develops. Therefore, the stability and sustainability of each family contribute directly to social progress, providing high-quality human resources for industrialization, modernization, international integration, and the fulfillment of the



goals outlined in the Resolution of the 13th National Party Congress and the resolutions of the Party Central Committee (13th tenure), ultimately enabling Vietnam to become a developed, high-income country following the socialist orientation.

The Political Report of the 13th National Party Congress states: “Building prosperous, progressive, happy, and civilized Vietnamese families; developing a national value system, cultural value system, and human standards in association with preserving and promoting the value system of Vietnamese families in the new era.” On June 24, 2021, the Party Central Secretariat issued Directive No. 06-CT/TW on “Strengthening the Party’s leadership over family building in the new situation.” The Directive emphasizes: “The family is the cell of society, the place where the lineage is maintained and where traditional cultural values are preserved, educated, and transmitted to family members. Building happy families provides the foundation for a happy society and is a matter of vital importance for our nation. Family building is both a goal and a driving force for the country’s sustainable development”.

Family education is becoming increasingly important as the spread of unverified information on social media presents new challenges, requiring parents to educate and equip their children with skills to differentiate, filter, and respond to online information. To accomplish this, parents must enhance their knowledge and digital competence to supervise and educate their children, ensuring their safety in the online environment. School-based education cannot be separated from family education. The responsibility for educating children begins in the family, and no educational policy can replace the care and upbringing provided by parents.

Promoting the role of the family in managing, educating, and nurturing young people requires not only traditional educational practices from grandparents and parents but also the self-awareness of youths. This must be complemented by flexible, creative forms of communication, education, and management to enhance young people’s awareness, attitudes, and sense of responsibility toward themselves, their families, and society. Such responsibilities include filial piety, affection, solidarity, kindness, generosity, respectfulness, diligence, and compassion, cultural values that have been distilled from generations of Vietnamese families and that serve as guiding principles for managing and educating youths to become responsible citizens.



Family education in the new context plays an especially significant role in shaping and developing children's morality and personality. When grandparents and parents serve as moral exemplars, upright, exemplary, and nurturing, the family becomes a true cultural environment. Many families today have embodied the "cultural family" model: maintaining traditions, respecting hierarchy, raising respectful and filial children, fostering unity and mutual support among members, and actively participating in community activities. Numerous family and clan-based learning traditions have been preserved and honored by local authorities through scholarships and awards. Parents and grandparents continue to play an active role in guiding youths to act in accordance with the Party's viewpoints, State policies and laws, and the cultural traditions of the family and community. Each family member adjusts to preserve traditions while adopting positive elements of modern culture, ensuring continuity and development.

Child protection, care, and education, along with care for the elderly, have improved significantly. Gender equality, children's rights, and the role of women in families and society are increasingly emphasized. The cultivation of family happiness remains a noble value cherished by Vietnamese people, with fidelity, love, sharing, and equality in marriage being highly respected.

However, despite these positive developments, several limitations remain in promoting the role of the family in educating and nurturing youths today. Some family members still lack a deep and comprehensive awareness of their educational responsibilities. Traditional, authoritarian attitudes persist in some households. Conflicts over land or property, disobedient children, moral decline, and youth adopting Western-influenced lifestyles while distancing themselves from traditional family values continue to occur. Some families neglect their educational responsibilities, leaving children entirely to schools or society, prioritizing material wealth or social status over moral values. Violations of the law among youths remain prevalent, including drug abuse, gambling, prostitution, theft, and violence, even among students. Some young people show a lack of motivation, laziness, and irresponsibility.

These limitations stem from inadequate communication and educational efforts by political and social organizations; traditional and modern approaches remain insufficiently integrated. Some



parents lack exemplary conduct or fail to invest time and responsibility in educating their children. The coordination among family members in youth management and education remains weak.

Alongside achievements, international integration has introduced new challenges to family work. The emergence of new family structures, cultural conflicts, and the increasing presence of families with foreign elements, even entire neighborhoods or urban areas of foreign residents, requires family support agencies to continuously improve their capacity.

The rapid development of science and technology leaves many family members unable to update their knowledge and skills to protect themselves and their privacy. Personal and family information has been leaked online, resulting in extortion, scams, and other forms of exploitation. Cyberbullying has emerged as a new form of violence with profound impacts on individuals and families.

4.3. Solutions to improve the effectiveness of family education in current social development management

The family has always been a positive force promoting social development through its essential functions: reproduction and human development; reproduction of labor and material wealth; preservation and promotion of the nation's noble spiritual values; and providing warmth, happiness, love, and emotional support, ensuring the safest and most favorable conditions for each individual. In addition to these roles, the family is the primary and lifelong educational environment in which each individual develops personality, morality, and lifestyle.

To promote the role of education in transforming perceptions of the family in the new social context, several key solutions are proposed:

First, strengthen communication and education to raise awareness and responsibility among all family members regarding the role of education in shaping perceptions. In the context of deepening international integration and the negative impacts of market economy dynamics on all aspects of family life, it is increasingly urgent to enhance communication and dissemination



of the cultural and moral values of the Vietnamese family. This is a fundamental and long-term measure to build civilized, happy families that align with the goals of a prosperous, strong, democratic, equitable, and civilized nation.

Second, diversify forms and methods to promote the family's role in the new context. It is necessary to flexibly and creatively adopt content, forms, and methods of management, education, and training that are appropriate to the psychological characteristics and cultural traditions of each family. Family members should frequently adjust their perceptions and behaviors to match contemporary social conditions rather than impose subjective comparisons between families. The exemplary role of older family members, especially parents and siblings, should be upheld. Families must stay updated on social issues to guide and educate young people, particularly as they enter adulthood and become exposed to diverse social relationships and modern information technologies.

Third, promote social movements to strengthen the educational role of the family. The movement to build "cultural families" associated with patriotic emulation movements has significantly contributed to preserving and promoting family cultural values in the new era. Local authorities have actively issued practical policies and measures tailored to local conditions. Party committees and government bodies at all levels translate the Party's and State's directives into concrete responsibilities for each sector. Families are encouraged to participate in patriotic movements and cultural family-building efforts, acting as the nucleus of community solidarity. Many good families collectively strengthen the locality's cultural and socio-economic development, maintain peace and stability, and foster creativity and community contributions.

5. Conclusion

Enhancing education on family life contributes to equipping families with essential knowledge and life skills, such as parenting skills, communication skills, and interpersonal skills within the family and community. Education and advocacy should encourage families to voluntarily and actively practice a civilized lifestyle; participate in developing and implementing community regulations, grassroots democracy, and reconciliation groups; and join family clubs and cultural



community activities. Families should strive to preserve and promote familial and clan traditions, build strong neighborhood relationships, and support one another in following the policies and laws of the Party and the State.

Moral and lifestyle education within the family helps family members understand ethical principles, loyalty, filial piety, compassion, harmony, and mutual affection. Each member learns to lead a virtuous life, act with empathy and tolerance, behave respectfully, and adopt healthy lifestyles. Family education nurtures discipline, cultural identity, and respect for tradition. Children are taught to be filial, respectful, caring, and responsible toward parents and grandparents, while elders serve as moral exemplars guiding younger generations to become responsible citizens. Family moral education also emphasizes teaching descendants proper behavior, ethical norms, and cultural values in relationships with family and neighbors: respecting elders, living harmoniously, fostering unity, and providing mutual support, especially in times of hardship.

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