

Adult Sibling Relationships in Vietnam: Some Initial Research Results and Concerning Issues

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Abstract: Adult sibling (AS) relationships are seen as mutual support and sharing in all areas of life among those with their own families. The relationships hold a significant meaning in every person's life, serving as a source of social capital and psychological support and contributing to personality orientation. A prevailing trend is that the more developed the society is, the less close the AS relationship is due to the increased spatial mobility. Whether this occurs in Vietnam amid industrialization and modernization is an intriguing question. Identifying the characteristics of AS relationships and their role in the development of each family can provide a valuable contribution to amending policies on building and fostering Vietnamese families towards prosperity, progressiveness, happiness and civilization. Drawing on the analysis and synthesis of research documents, the article presents some initial findings about AS relationships in Vietnam, including economic-material aspect, sharing obligations and rights in extended families, and other emotional activities. Studies reveal that adult sibling relationships in Vietnam remain cohesive, reflecting the continuation of traditional cultural values such as affection, love, tolerance, and mutual assistance beside some negative aspects. Building on the research findings, the article raises several concerning issues regarding AS relationships to fortify Vietnamese families.

Keywords: Vietnam, family, family relationships, siblings.

Subject classification: Sociology.

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1. Introduction

Adult sibling relationships are characterized by mutual support and shared experiences among brothers and/or sisters who have established their own families and lived separately. The relationship is rooted in the same family of origin and maintained by shared material and non-material benefits. Its significance in ever extends beyond Vietnam, holding universal importance as a source of social capital and psychological support and contributing to the personality development of individuals (Phan Kế Bính, 2005; Cicirelli, 1995; Whiteman et al., 2011; Kramer et al., 2013; etc.). However, as noted by Milevsky (2020) and Whiteman and colleagues (2011), existing research on AS relationships has predominantly focused on the period before adulthood, with limited attention given to the relationships in adulthood. In Vietnam, up until the 2020s, there has been minimal independent study of AS relationships. Some studies (Mai Văn Hai & Phan Đại Doãn, 2005; Nguyễn Tuấn Anh, 2012; Nguyễn Hữu Minh, 2017; etc.) mention mutual support among adult siblings but place it within the broader context of the family lineage and lack an in-depth analysis. Recently, the AS relationship in Vietnam has been examined by researchers at the Vietnam Academy of Social Sciences from a sociological perspective, although the study was carried out in a province in the Northern Region (Nguyễn Hữu Minh, 2020).

AS relationships, in traditional Vietnamese society, is understood as a sacred blood relation. The key aspects of the AS relationship are harmony, sharing, and forbearance (Hà Nhung, 2019). Adult siblings' mutual affection and sharing are the most manifested under challenging times or crucial turning points such as building a business, constructing a house, or getting married. However, as analyzed by Phan Kế Bính (2005), the relationship is expressed not only in affection and assistance during joyous and challenging times but also in independence and self-reliance in adulthood instead of depending on siblings' care and support. Traditional Vietnamese families highly respect the son's role, especially the eldest son, who often holds more authority than other siblings. The eldest brother often takes care of the younger on behalf of their parents when they are deceased, as the saying “quyền huynh thế phụ” (the eldest son takes charge when the father passes away). The eldest brother inherits more properties left by their parents but bears more responsibilities in family matters, such as funerals and death anniversaries or Tết holiday celebrations (Đào Duy Anh, 1992; Phan Kế Bính, 2005). He obtains more benefits, in parallel, has more responsibilities to their extended family compared to their sisters (Mai Văn Hai & Phan Đại Doãn, 2005).

A prevailing trend suggests that AS relationships are gradually less close as society develops due to increased spatial mobility (Larson, 1986; Cicirelli, 1995). Whether or not this phenomenon occurs in Vietnam under the impact of industrialization and modernization on Vietnam's AS relationships remains an intriguing question. The process of industrialization and urbanization which promotes increasing mobility, widening residential distance between adult siblings' families, and a more diverse occupational structure, poses challenges to the maintenance of siblings' support. On the other hand, the development of social networks and alternative forms of communication provides opportunities for adult siblings to sustain emotional and economic-material relationships without face-to-face interactions. Improved social services also facilitate siblings' support. The changes influence the density of connection and the forms of mutual support among adult siblings. As a results, within the context of industrialization, modernization, and the market economy, identifying the characteristics of sibling relationships across economic, material, and mental dimensions and the role of the relationships in the development of each family can contribute significantly to refining policies for building and developing prosperous, progressive, happy, and civilized Vietnamese families. Drawing on the analysis and synthesis of research documents, this article presents some initial research findings on the AS relationship in Vietnam and recommendations on current policies and research orientation.

2. Socioeconomic context affects sibling relationships in Vietnam

The process of *Đổi mới* (renovation) and economic development since 1986 has led to unprecedented social changes, including dismantling traditional structures such as villages, clans, and agglomeration lifestyles. There have been significant transformations in economic, labor and employment structure, including increased proactive engagement by rural individuals in expanding professions and working areas, raising a wide range of labor migration flows such as movements from deltas to mountainous regions, rural to urban, North to South and domestic to foreign migration, the emergence of numerous manufacturing and service enterprises, the development of joint venture, and foreign direct investment companies attracting a considerable number of agricultural workers away from rural areas.

Several fundamental characteristics of the industrialization, modernization, and international integration processes over the past four decades have had considerable impacts on the AS relationship:

1. Family size is gradually decreasing, particularly in the Red River Delta region. Vietnam's total fertility rate significantly declined from 3.8 in 1989 to 2.09 in 2019, nearly below the replacement fertility level. This shows a reduction in the number of siblings. The family size significantly dropped from 4.84 in 1989 to 3.6 individuals in 2019 (General Statistics Office, 1991; Central Population and Housing Census Steering Committee, 2019).

2. Urbanization and migration are on the rise. Vietnam's urban population went up from 19.2% in 1979 to 34.4% in 2019 (Central Population and Housing Census Steering Committee, 2019). Urban lifestyles have become different from rural lifestyles, including family relationships in general and AS relationships in particular (General Statistics Office and UNFPA, 2011; Nguyễn Hữu Minh, 2016). Simultaneously, internal migration between provinces has increased from 2 million in 1999 to 3.4 million in 2009 and 2.8 million in 2019 (General Statistics Office and UNFPA, 2011; Central Population and Housing Census Steering Committee, 2019). The changes result in a raising geographical distance between adult siblings and reducing face-to-face interaction time.

3. Technological advancements and Internet development have diversified information sources and allowed people to communicate without meeting in person. As of January 2020, there were 68.17 million Internet users in Vietnam, accounting for approximately 70% of the Vietnamese population, 65 million people used in social media for entertainment, communication, and advertising (Vnetwork, 2020).

4. The remarkable development of social services has gradually replaced family members' direct support for production and business activities, and events of extended families. For example, there are agricultural services such as plowing, harrowing or harvesting, financial and banking services, construction and transportation services, and other services for weddings, funerals, etc. Additionally, some family tasks or support/care for family members during medical examinations and treatment, which family members provided, have been gradually handled by domestic worker services, particularly in urban areas (Nguyễn Hữu Minh, 2014).

In summary, reducing family structures and size and developing labor migration extend adult siblings' social distance. The development of online social networking sites and other communication forms facilitates maintaining emotional relationships without face-to-face interactions. Enhanced social services empower individuals to address their needs independently, reducing reliance on siblings' support. These factors collectively influence the ways, density of connection, and forms of mutual support among adult siblings within each family.

3. Theoretical approaches and research methodology on adult sibling relationships in Vietnam

Various theoretical approaches have been employed in studying AS relationships in Vietnam, depending on research topics, including the structural-functional approach, social exchange approach, cultural approach, and modernization theory. The following outlines some commonly utilized approaches when scrutinizing the AS relationship in Vietnam.

Structural-functional approach

According to the structural-functional approach, the family exhibits various structures, and the relationships among its members in each structure vary significantly (Schwartz and Scott, 1994). Within the AS relationship, each member holds a specific position and role, contributing to maintaining the order and discipline of the family. For instance, the eldest brother is entitled to the highest responsibility among their siblings. He typically holds the most significant decision-making power and may receive specific incentives to attain higher social status than his peers. The fulfillment of each member's duties in the extended family is a prerequisite for fortifying and enhancing the functional dynamics of the extended family, and in turn, they positively influence the mental and material aspects of each sibling's life to foster individual awareness on their position and role in society in general and the family in particular.

Social exchange approach

This approach assumes that individuals will seek relationships that bring about the most beneficial to them, not just the economic side. Accordingly, a family member's active participation in siblings' activities will help that person receive payback when facing difficulties, or siblings provide mutual support to develop individual careers, thereby advancing the sibling's overall position (White, 2004; Schwartz & Scott, 1994). In other words, even though the relationship between siblings is often considered an emotional relation, its mutual economic support is also transactional, which means that the more one person helps the other, the more support they will receive to develop their career (Schwartz & Scott, 1994). In other words, siblings' mutual support will be determined by previous emotional and economic exchanges and expectations for the future of those involved.

Cultural approach

According to the cultural approach, in everyday life, social institutions construct siblings' roles and relationships and in turn, they contribute to establishing and reinforcing cultural beliefs about AS relationships (Nuckolls, 1993; Weisner, 1989).

The cultural approach helps explain differences in sibling relationships by birth order, between brothers and sisters and between husbands' and wives' siblings. In traditional Vietnamese families, relationships with the husband's siblings are often given more importance than those with the wife's siblings (Phan Kế Bình, 2005). This is especially understandable in the traditional society where women often get married in a far distance from her family of origin, and transportation and communication are difficult. In the context of industrialization and modernization, spatial obstacles are gradually removed, but from the cultural perspective, differences may still exist.

With the cultural approach, it can be assumed that siblings are always given priority in relationships, compared to outsiders. This means siblings become the most crucial source of support for each family member in their production, business, or career development activities.

The cultural approach also emphasizes that over time, as the influence of industrialization, modernization, and increasing social mobility, siblings' closeness and mutual support decline, their independence increases while the dependence decreases. The assumption from this approach is that younger people may be less attached to their siblings in economic activities, as reflected in their lower levels of support for siblings. With implications drawn from the cultural, structural-functional, and social exchange approaches, several recent studies in Vietnam have tried to build hypotheses about the impact of factors on AS relationships. The AS relationship is expressed in economic/material aspects, sharing rights and obligations, mental life, and some other dimensions. Some factors affecting the AS relationship can be grouped into community factors (through regional variables: the urban and the rural), households (including variables such as whether both two parents are alive or only one parent is alive, parents' living standards, number of siblings, the eldest sibling's position, and the geographical distance of residence); individual (including gender, age, education and occupation). The number of impact factors will vary depending on the field of analysis. Through the variables, the hypotheses derived from the above approaches are tested. For example, the cultural dimension of the AS relationship can be analyzed through the role of some variables such as living areas (the urban/the rural), eldest sibling's position, gender, parents' age, etc. The social exchange dimension can be verified through the role of the same-sex factor, the geographical distance of residence, etc. (Nguyễn Hữu Minh, 2017; 2020).

Applying some of the above-mentioned approaches and methods, studies have yielded initial findings on the economic-material aspects, obligations, and rights within extended families, as well as emotional activities of the AS relationship in Vietnam. The different roles of various socioeconomic and cultural factors on this relationship have also been analyzed.

4. Research on the adult sibling relationship in economic-material dimensions

Research studies confirm siblings' effective support for family production and business activities. This support serves as the foundation for fostering bonds among members of the extended family and clan.

In various forms of existence, the sibling network plays a significant role in family economic life. Despite the market economy context, AS relationships in economic activities persist, encompassing a wide range of support in production, business, job seeking, career advancement, housing construction and repair, and during other economic challenges (Nguyễn Đức Truyền, 2003; Nguyễn Tuấn Anh, 2012; Nguyễn Hữu Minh, 2017; etc.). In the current period, amid difficulties in financial capital, production tools, labor, production experience and market access, households naturally prioritize kinship relationships. Research by Nguyễn Hữu Minh in Nghệ An province (2017) revealed that a majority of respondents feel a high responsibility toward siblings (80.5%) and nearly unanimous agreement on the need to assist siblings facing difficulties (99.7%). This stems from the belief in the shared blood, parents and family of origin, driving a sense of duty to love and protect each other during challenging times. As a result, it is needed to provide the highest support for siblings. This tradition persists in current families. Thus, clan consciousness and spirit partly contribute to the foundation of household economic life.

Mutual support among siblings serves as a vital source of social capital to address economic activities and challenges, even as the development of the market economy introduces a service system that somewhat replaces mutual support within the extended family. For instance, among 10 sources of help during household difficulties, siblings' assistance stands at 22%, ranking second after paternal relatives. Areas where families seek help from relatives include housing construction/renovation, followed by financial difficulties. Respondents rate siblings' help as highly positive. There are various forms of support between siblings, such as borrowing money for production and business activities, labor assistance, and information sharing. In the two latter forms of support, siblings are the most trusted source (Nguyễn Hữu Minh, 2017).

Mutual economic support varies among siblings based on their closeness, with a tendency for higher support for closer siblings. Simultaneously, siblings' support is relatively balanced, reciprocal, and reliant to some extent on siblings' characteristics and specific circumstances at different life stages. This partly aligns with the exchange theory's hypothesis that the nature of AS relationships depends on prior mental and economic relations.

In other words, while operating on the central axis of emotional and biological relationships, sharing the same family of origin, siblings' economic and material relationships become more independent and strengthened through mutual support as they grow up. From the perspectives of traditional cultural preservation, it seems that siblings' mutual economic support presents in expectation values more than in practice. To some extent, the saying “anh em kiến giả nhất phận” (each sibling has his or her own fate) is more evident in the economic field. Once having their own families, each sibling concerns themselves with their fate and cannot support each other as much as when living with parents. However, severe economic uncertainties prompt siblings' considerable assistance in overcoming difficulties (Nguyễn Hữu Minh, 2020).

According to Nguyễn Hữu Minh & Nguyễn Thị Hồng Hạnh (2020b), socioeconomic changes over the past decades, including the no longer complete dominance of the household economy in production and business, the increasing power of the market factor and the rising social mobility have diminished siblings' direct mutual economic assistance, compared to the traditional society. The social network among siblings is still promoted; by contrast, in the context of a market economy and the expansion of employment and economic opportunities, it is no longer a significant support source for siblings' production and business development.

From a cultural standpoint, Nguyễn Hữu Minh's (2020) research confirmed the deep-rooted ideology of favoring men in social life, reflected in forms and levels of support where men receive greater assistance than women and the eldest child's crucial role associated with more significant support obligations for siblings. In addition, the traditional siblings' mutual support in production and business remains promoted by the younger generation.

5. Research on the adult sibling relationship in sharing obligations and rights in extended families

Research studies affirm siblings' sharing responsibilities for caring for parents during serious illnesses or severe difficulties (Mai Văn Hai & Phan Đại Doãn, 2005; Lương Thị Thu Hằng, 2007; Nguyễn Hữu Minh, 2017). Research by Nguyễn Hữu Minh (2020) indicated that the family of the eldest son or the son

living with parents typically is the primary caregiver for parents. However, when parents suffer from severe illnesses, all siblings are involved in the care, depending on individual circumstances. The vast majority of respondents are satisfied with the current division of parental care and support, highlighting the rationale of the model of siblings' sharing parental care and support.

The AS relationship is evident in organizing funeral ceremonies, exhumation ceremonies and death anniversaries for parents. The eldest brother's role in presiding over these events is highly manifested in responsibility for the family's external affairs and assigning work to the younger siblings. All siblings actively participate in these events to ensure a formal funeral/exhumation ceremony for their parents, except for unforeseen circumstances. They perceive it as not only a responsibility but also a right to preserve the emotional bond of the extended family (Nguyễn Hữu Minh & Nguyễn Thị Hồng Hạnh, 2020a). Siblings are primarily responsible for the events, while the clan's support is expressed in visiting, sharing, or modest labor and financial assistance.

Despite the development of the wedding service system reducing reliance on family members' and relatives' support, weddings have become vital for maintaining strong sibling relationships. On such occasions, almost everyone, especially those in proximity, willingly and happily participates in various assigned tasks.

Participation in the wedding organization of siblings' children generally varies depending on individual roles and characteristics of each sibling. Parents are the main ones responsible for the wedding organization of their children. Siblings are often consulted in the early stages but are not decisive. Men, older people, individuals with higher living conditions, and those living nearby or having closer relationships are more likely to participate in discussions and provide support before and during the wedding process. The eldest brother's role is mainly symbolic, usually being the representative for the extended family to make a speech and discuss with the in-laws (Nguyễn Hữu Minh & Nguyễn Thị Hồng Hạnh, 2020a). In general, the division of parents' inheritance to their children maintains the traditional distribution method, mainly to sons. It is considered natural because sons will practice the family's culture of succession, and the method does not cause significant disagreements among siblings. However, the current model of inheritance division has also been adjusted to adapt to the new socioeconomic context that the mobility of the population is higher, and the awareness of property division for boys and girls is certainly changing, which people understand and require more fairness (Nguyễn Hữu Minh & Nguyễn Thị Hồng Hạnh, 2020a). Many

siblings' family leaves their inheritance for those who are difficult or marry late. However, it must also be emphasized that inheriting property from parents is still one of the most sensitive issues, which quickly causes conflicts in current AS relations when some people feel disadvantaged when receiving an inheritance. In other words, cultural characteristics and rationality are intertwined in the matter.

6. Research on the adult sibling relationship in other topics

At first, the AS relationships are presented in meetings, exchanges, and confiding activities. Direct meetings or communication via technological devices in the current period occur quite frequently; however, activities requiring the arrangement with all family members, such as going out and outdoor leisure activities, are rare. Sisters are the group having the highest mutual sharing and confiding and women are often more proactive in communicating with their siblings (Nguyễn Hữu Minh, 2020). This represents the continuation of the tradition in the relationship between brother and sisters, in which the former is inclined to be rational, and the sister is more emotional.

In addition to economic and material activities, siblings also provide mutual support in other aspects, such as caring for siblings' children when their siblings are busy or when the children are ill and caring for siblings when they have health problems. The support contributes to strengthening the close relationships between siblings. Overall, residential distance continues to be an important factor. Proximity creates better conditions to support siblings in daily activities when needed. Women play a more significant role than men in this support form, partly demonstrating the strength of women in care giving activities.

Siblings also actively participate in helping to resolve disagreements in individual family life. It can be said that siblings are a source of encouragement and comfort when facing family conflicts/crises. The main support forms are sharing, confiding, discussing solutions, and finally, proposing solutions. However, siblings' participation in helping to resolve discords in their families is mainly advisory, and each family decides on its own issues (Nguyễn Hữu Minh, 2020). Gender is a substantial factor in this issue. Women tend to support their brothers and sisters more than men, and the sister group provides more support than the sister-brother groups and the brother group.

Regarding the role of the eldest brothers and sisters, the analysis of mutual support, as well as the role of each person in sharing obligations and rights in the extended family and siblings' assessment, shows that the critical role of the eldest, especially the eldest

brother continue to be reserved to a some extent in the current period (Nguyễn Hữu Minh & Nguyễn Thị Hồng Hạnh, 2020a). There are prevalent similarities across social groups in their assessment of the roles of the eldest brothers and sisters. However, the roles of the eldest brother and sister differ. If the nature of “quyền huynh thế phụ” (the eldest son takes charge when the father passes away) of the eldest brother is manifested in the decision-making role in organizing family events, managing external relations and contributing to resolving discords in siblings’ families, the role of the eldest sister demonstrates their gender strengths through emotional activities, sharing, confiding, and connecting siblings. In other words, cultural characteristics are firmly reserved when evaluating the status of the eldest sibling in the AS relationship. The principle of respect, obedience, and filial piety among siblings is still maintained; however, the scope of life following that principle is narrow, focusing only on a few family events and families’ external relations (Nguyễn Hữu Minh, 2020).

Besides the positive significance of the AS relationship in providing material and non-material support, studies have suggested problems emerging in the relationship in the current context. Especially the AS relationship with the attribute of locality, like the saying “một người làm quan, cả họ được nhờ” (When a person becomes a mandarin, the entire family lineage may benefit), often weaken and invalidate legal relationships. Siblings’ affection is sometimes exploited in power and status disputes because behind an individual’s position is often the prestige of a family (Vũ Văn Quân, 2002; Đỗ Long & Trần Hiệp, 1993).

The social control of the siblings’ family system and clan sometimes makes young people uncomfortable. The market economy emphasizing on economic benefits leads to frustration and envy from caring for parents or sharing inheritance (Nguyễn Hữu Minh, 2020). Those issues have somewhat undermined the significant meaning of the current AS relationship.

7. Conclusion

Depending on the socioeconomic context, the AS relationship presents differently. However, studies continue to confirm the importance of the AS relationship in Vietnam, not only as a source of mutual material support but also as a mental and emotional encouragement source for each sibling. One of the factors creates that bond is the trust

between siblings based on their biological relationship, sharing the same bloodline. In Vietnam, the AS relationship is still relatively close and cohesive, showing the solidarity and affection between extended family members and demonstrating the continuation of the traditional culture of emotion, affection, tolerance and mutual support. The characteristics of the current AS relationship are cohesion, equality and democracy while maintaining hierarchy in relations with the external world. At the same time, the “conditional” element is a characteristic of the AS relationship. That relationship emphasizes fairness in the division of responsibilities and rights. The eldest sibling has a higher responsibility towards the younger, but individuals do not rely on others, instead they take responsibility for themselves and their own family. The eldest brother’s role in the family’s big decisions has somewhat decreased, but the eldest sister’s role in maintaining the emotional relationship between siblings is strongly preserved.

Although the AS relationship generally remains strong over time, expressions of the relationship have changed due to socioeconomic changes, migration process characteristics, and market economy impacts. The relationship seems to manifest more in mental and spiritual life than in economic and material life. Forms of expression of material and non-material support are also more diverse, especially with many new forms associated with the development of life, such as information and experience support. At the same time, generations have different living situations and experiences; thereby, there are differences in recognizing and evaluating the expression of siblings’ affection in each historical period. The AS relationship is a cultural environment that contributes to educating children and grandchildren about good values in Vietnamese families. Family and clan culture are, in some ways, also an intangible cultural heritage. It is necessary to preserve the AS relationship culture so that future generations can have a full view of their national origin. Exploiting essential humanities of the AS relationship to protect and promote traditional values while connecting and being consistent with modern values is very important.

Within the framework of the above findings, some of the following issues need attention to contribute to building harmonious, progressive, and happy Vietnamese family relationships.

a. The vast majority of people still consider the AS relationship to be of great significance in their family life and respect for their duties and obligations towards their siblings. Therefore, the Ministry of Education and Training, the Ministry of Information and Communications, and local authorities and organizations need to have appropriate

forms of education and communication, as well as practical, specific, and special activities, especially at the community level, to create conditions for families to strengthen the relationships. The root of improving the AS relationship is in family education and older generations' exemplary model, so families need to focus on child education about this issue.

b. Besides its positive meanings, social development towards industrialization, modernization, or urbanization can bring specific challenges. The number of vulnerable families, families with psycho-social problems (divorced families, unharmonious families, families in conflict areas, families with members with disabilities, illness, or use of stimulants...) will increase. These issues occur in the family, which is considered a private domain for many people, even siblings, so it is very difficult to resolve. Families need to educate and promote siblings' mental support to overcome problems that arise in family life, especially in resolving discords in nuclear families. It can receive greater consensus and trust because siblings' support means that family members will support for the benefit of the family.

c. From the perspective of social security, authorities, unions, and social communities need to recognize the critical role of the AS relationships in the family as a network and source of social capital that needs to be nurtured. Therefore, it is necessary to promote the spirit of solidarity and mutual affection and support, facilitate all siblings to well perform their mutual support role, especially in households with difficult circumstances, vulnerable groups, or people with disabilities, etc., in a context where social security issues have not yet comprehensively covered.

d. The AS relationships often has two sides. Besides the positive side, which strengthens relationships within the extended family and promotes social development, there are still more or less opposing sides that put up barriers against social progress. In some cases, siblings' conflicts related to inheritance division, caring for old parents, etc., have led to negative social consequences. Government authorities at all levels and unions in each locality must have different family club activities and bring the topic of strengthening the AS relationship into discussion.

e. Up to now, there has been a lack of systematic research on the AS relationship in Vietnam, especially little attention to siblings' roles in community political life and the impact of migration on the AS relationship. Those aspects are not only purely related to AS relationships but also remarkable affect on community relations and local development. Sibling relationships during the period of living with parents and their impact on the

current relationship, their spouse's roles in the sibling relationships, changes in the AS relationships in each stage in the life cycle, etc., also need more attention in future studies.

Traditional cultural values of Vietnamese people in general, and those related to AS relationships in particular, are not completely the same among the three cultural regions of North, Central, and South of Vietnam. However, few studies have been carried out on the AS relationship in the Central and Southern regions. Further research is urgently needed to compare the AS relationship in different cultural regions.

f. Regarding methodology, research related to the topic in Vietnam so far has not paid much attention to using quantitative analysis techniques to verify scientific hypotheses related to the AS relationship. The construction of a number of new indicators measuring the dimensions of the relationship, the role of each socio-economic factor on the specific relationship of each sibling pair, as well as the use of multivariate analysis techniques can contribute to the development of sociological research methods on this issue in Vietnam.

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