

Vietnamese-Taiwanese Multicultural Families in Ho Chi Minh City, Vietnam: A Comparative Analysis

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Abstract

Vietnam has gained recognition as a nation wherein a substantial influx of married women have migrated to Taiwan during the 1990s. Nevertheless, empirical evidence indicates that there is currently a growing inclination among Vietnamese-Taiwanese couples to reside in Ho Chi Minh City, Vietnam. Employing the approach of cultural variables and rational choice, This study presents findings from 33 interviews conducted with multicultural families, encompassing the life stories of 12 women, 10 husbands, and 11 children, to take into account various aspects within family dynamics, as well as considerations of nationality and citizenship. The findings indicate that multicultural households in Ho Chi Minh City predominantly originate from voluntary decisions, driven by love and a desire for harmonious cohabitation, and exhibit a strong sense of empathy, harmony, and adaptability in terms of linguistic and cultural practices within their domestic activities. Children born into legally recognized multicultural households often have the opportunity to acquire dual citizenship; however, the level of understanding of citizenship rights varies depending on the specific circumstances and context surrounding each instance. Foreign spouses of Vietnamese citizens residing in Vietnam encounter some disadvantages, sometimes facing pertaining to their residency entitlements.

Keywords: Multicultural families; international marriages; Taiwanese migrant couples; acculturation; Vietnam.

1. Introduction

The phenomenon of multiculturalism and the emergence of multicultural families might be regarded as unavoidable repercussions and results of the ongoing process of globalization. In the US, it is anticipated that multicultural households will expand by 213% between 2000 and 2050, and that 8% of people will be Asian-Americans (Kim, 2022). In Asia, according to statistics from the Statistics Office, Korea will have 370,000 multiracial homes in 2020, an increase from the previous year and 1.8% of all households. A total of 1.09 million persons, or 2.1% of Korea's total population, are members of multicultural households (Lee, 2021). In Taiwan, the proportion of married immigrant women from Southeast Asia in Taiwan's population is at approximately 2.4% (Wu, 2023). Furthermore, it is worth noting that cross-border marriage constituted a significant proportion, ranging from 10% to 39%, of all marriages in Korea, Taiwan, and Singapore in the year 2015, as reported by the International Organization for Migration (Ahn, 2022). The growing prevalence of multicultural families presents a dual nature, serving as both a challenge and

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an opportunity. These families are progressively making valuable contributions that have the potential to reshape the socio-economic, cultural, and social fabric of both the sending and receiving countries. Additionally, they have the capacity to influence the policies pertaining to marriage migrants in these nations.

Vietnam has gained recognition for its notable contribution to the phenomenon of international marriage migration, particularly to more economically advanced nations in Asia, following the implementation of Doi Moi in the 1990s. This trend initially commenced with a surge in Taiwanese marriages, then extending to Korea and several other countries. As of the year 2022, Taiwan has witnessed the arrival of almost 113,000 Vietnamese women through the institution of marriage (Wu, 2023), securing the second position in terms of the quantity of foreign brides in Taiwan. In recent years, along with the growth of the economy, culture, trade, transportation global aviation, and in addition to the phenomenon of Vietnamese women entering into matrimony with foreign partners and subsequently relocating with their spouses, there exists a discernible inclination among individuals from foreign countries to migrate to Vietnam for the purpose of employment, marriage, and long-term residency (Ha et al., 2021). Vietnam - Taiwan international marriage is no exception.

Upon comprehensive literature review, we realized that the phenomenon of transnational marriage between Vietnam and Taiwan has garnered significant scholarly and scientific attention from both sides since its inception. However, the topic of international marriage between Vietnam and Taiwan gained significant attention mostly between 2000 and 2010 and the majority of extensive scientific research likewise concentrates on this particular time frame (Bélanger et al., 2013). In Taiwan, there is a growing concern and considerable research being conducted by several stakeholders, including society, researchers, and the government, regarding this topic. The prevailing trend in scholarly research is around the subject of Vietnamese women who are married and subsequently migrate to Taiwan. There exists a notable research gap pertaining to the examination of Vietnamese-Taiwanese multicultural families dynamics specifically within urban settings in Vietnam. Hence, the general understanding of international marriage or Vietnamese-Taiwanese multicultural families among the Vietnamese people may be constrained, influenced by stereotypes, outdated information, and predominantly shaped by unfavorable portrayals disseminated through mass media channels. The demographic characteristics of individuals engaged in international marriages consistently verified via many studies conducted in Vietnam and Taiwan are typically women hailing from rural regions, characterized by limited educational attainment and inadequate proficiency in foreign languages, with primary motivation for entering into such marriages is to enhance the economic well-being of their families. Currently, Vietnam has undergone almost three and a half decades of reform, leading to a substantial path of extensive international integration; as a result, the overall quality of life and educational attainment among the Vietnamese populace, particularly in major urban centers, have experienced notable advancements. However, it is worth noting that globalization and the proliferation of the internet have facilitated the accessibility of information; consequently, while disparities in culture, language, customs, etc. persist, they may no longer pose a significant obstacle impeding individuals from engaging in international marriages, establishing a familial abode, and successfully acclimating and assimilating into a novel way of life.

In this particular context, it is both imperative and justifiable to opt for a study focusing on multicultural Vietnamese-Taiwanese families residing in Ho Chi Minh City because this city is regarded as the epicenter for the emergence of international marriages, owing to its status as Vietnam's most advanced socio-economic hub. This urban center serves as the location for the Consular branch of the Taipei Economic and Cultural Office in the southern region. It is a highly sought-after destination for numerous Taiwanese enterprises and a significant influx of Taiwanese employees, drawing substantial attention. The prevailing consensus among scholarly investigations is that Vietnamese-Taiwanese

intermarriage predominantly takes place in locales characterized by a substantial concentration of Taiwanese individuals. Furthermore, it is worth noting that Ho Chi Minh City is home to Taipei International School, the sole educational institution of its kind in Vietnam. This school, overseen by the Consulate, caters to students from Kindergarten to Grade 12. Notably, approximately 50% of the annual student population consists of individuals from Vietnamese-Taiwanese multicultural backgrounds (Taipei International School, 2023).

This study employs a cultural variable and rational choice approach to offer a comprehensive, contemporary, and reframed knowledge of Vietnamese-Taiwanese multicultural households. The primary inquiries addressed in this study are as follows: (1) What are the size and primary abodes of Vietnamese-Taiwanese multicultural families in Ho Chi Minh City? (2) Does their marital union stem from genuine affection or is it mostly influenced by materialistic factors? (3) What are the elements that influence daily life within multicultural Vietnamese-Taiwanese families, specifically focusing on language, communication, and dietary practices? (4) How do they address and resolve cultural disparities?, and, (5) How do nationality and citizenship impact on the lives of multicultural families residing in Vietnam? The research hypothesis that we have formulated encompasses the following: (1) Along with globalization, economic growth, trade, and policy between Taiwan and Vietnam, the number of Vietnamese-Taiwanese multicultural families choosing to reside in Ho Chi Minh City tends to increase. In HCMC, they concentrate in the proximity of Taiwanese companies, the Taipei International School, and sophisticated metropolitan neighborhoods that offer exceptional living amenities.; (2) Opting to reside and pursue professional advancement in the wife's native city, the husband faces a greater number of drawbacks in terms of residential conditions, cultural assimilation, and available activities. Additionally, the wife experiences a reduced or nonexistent burden to adhere to traditional gender norms. This implies that the unions formed by Vietnamese-Taiwanese multicultural families residing in HCMC may be primarily motivated by affection rather than economic factors; (3) Vietnam and Taiwan exhibit linguistic disparities, yet have numerous cultural commonalities. Consequently, Vietnamese-Taiwanese multicultural families may encounter certain challenges pertaining to communication and dining practices. However, these issues are unlikely to escalate into significant disputes; (4) The resolution of cultural disparities can be progressively enhanced through the cultivation of comprehension, assistance, the establishment of reciprocal cultural influences, and the gradual development of harmony within romantic partnerships; (5) Multicultural couples may initially experience a citizenship advantage by residing in one partner's hometown. The residency policy for foreign spouses in Vietnam has a significant impact on their lives and families within the country.

The research offers several practical and scholarly contributions. Firstly, the study focuses on the phenomenon of marital migration and examines the decision of individuals to settle in Vietnam, a country that is primarily recognized as a place of "emigration" rather than "immigration". Secondly, the scope of this research is centered on Vietnamese-Taiwanese multicultural families, including both the spouses and children, as opposed to earlier studies that just concentrated on the experiences of the "women". an examination of the treatment of cultural variables and rational choice will be undertaken in order to elucidate the research quandary. Finally, the research conducted will serve as the foundation and framework for future investigations on multicultural family units within the context of Vietnam.

2. Study Overview

2.1. International marriage Vietnam - Taiwan

Taiwan has emerged as one of Vietnam's earliest and second major trading partners since 1989. In particular, Taiwan's investment efforts in Vietnam exhibited heightened dynamism and extensive scope throughout the early 1990s of the twentieth century. This is one of the primary factors contributing to the rise in Vietnamese-Taiwanese marriages (Wang & Bélanger, 2008). From 1995 to July 2005, there were 89,085 individuals participated in face-to-face interviews at the Taipei Economic and Cultural Office in Vietnam, satisfying the established conditions for marriage eligibility (Huê, 2006). Since the mid-2000s, Taiwan has implemented stricter visa policies, resulting in a decline in the number of marriages between Vietnamese residents and foreigners; however, Taiwan has consistently maintained its position as the leading destination for such marriages. Additional factors that may contribute to the decision to enter into marriage include the geographical proximity and cultural and linguistic similarities between Vietnam and Taiwan; the rising educational attainment and labor force engagement of Taiwanese women have posed challenges for many Taiwanese males in their pursuit of a suitable life mate (Le-Phuong et al., 2022); Taiwanese males have a need to validate and ensure their masculine identity; significant gender disparity in Taiwan; Taiwan's criteria for approving marriages with foreign elements are characterized by a somewhat lenient and inclusive approach, since they do not mandate a certain degree of proficiency in the local language and cultural comprehension; Vietnamese women aspire to alleviate their impoverished conditions and enhance economic prospects for both themselves and their families; The emergence of marriage brokerage operations and shifts in the mindset and lifestyle of Vietnamese individuals can be attributed to the effects of globalization and increased international interactions (Xuan et al., 2022), ...

In previous studies, the demographic characteristics of Vietnamese women engaged in overseas marriages with Taiwanese males were typically of a young age, predominantly residing in rural regions, possessed little educational achievements, and were socioeconomically disadvantaged (Xuan et al., 2021). Therefore, they frequently encounter discriminatory treatment throughout the process of immigrating to Taiwan; however, a significant proportion of them demonstrate active engagement in the labor market due to the financial obligations they bear towards their family residing in Taiwan, as well as their host families (Wu, 2022). In the context of foreign marriages between Taiwanese men and Vietnamese women, it is observed that the former tend to be somewhat older (often falling between the age range of 30 to 60 years); consequently, the majority of Vietnamese-Taiwanese couples may be classified as instances of marriages with an older husband and a younger wife. Most Taiwanese men possess secure employment, but they still encounter several challenges while seeking a life partner.

2.2. Prejudice about Vietnamese women who migrate, get married, and live in Taiwan

In the social context, Vietnamese individuals residing in Taiwan constitute the most significant ethnic community subsequent to Chinese immigration. The majority of Vietnamese women often meet their prospective spouses via commercial marriage intermediaries, so these marriages are often stigmatized as “commodity”. The portrayal of Vietnamese immigrant women in Taiwan's public media predominantly depicts them as victims of the patriarchal system, either as materialistic individuals who utilize migration as a method of financial gain or as “runaway brides” who divorce their Taiwanese husbands after acquiring citizenship and accumulating sufficient wealth (Wu, 2023),...

Different expectations of gender roles prior to marriage are the source of conflict for many couples. Immigrant women are commonly anticipated to adhere to conventional gender norms; otherwise, their conduct will be interpreted as aberrant. Meanwhile, married migrant women want to promptly get employment opportunities to provide financial support not only to their immediate families in Taiwan but also to their parents and other relatives in Vietnam. Furthermore, a subset of Vietnamese spouses encounters instances of

abuse, including domestic violence, as well as challenges in establishing harmonious relationships with their respective mother-in-laws (Tang et al., 2013). These women face a lack of recognition in their role as caregivers due to limited access to education and a low proficiency in the Chinese language (Wu, 2023), so they lack proper parenting knowledge. Nevertheless, alternative research indicates that Vietnamese mothers actively seek avenues to enhance their own educational attainment and demonstrate a conscientious approach to their children's education, they exert considerable effort to generate income, with the specific intention of enrolling their children in top-tier educational initiatives under optimal circumstances, thereby facilitating their children's academic achievements (Chen, 2011).

Besides the societal pressures imposed by in-laws, the State also assumes a significant role in the perpetuation of stereotypes concerning immigrant women. The 2005 public appeal by Taiwan's Vice Minister of Education to immigrant couples "not to have too many babies" is one example. Government officials have also conveyed apprehension over population policy, particularly with regards to population quality, which may be influenced by the elevated fertility rates among immigrant women and Taiwanese husbands (Wang & Bélanger, 2008). Government discourse indicates that migrant women and their descendants are perceived as having a "low quality" due to their familial economic and socio-economic circumstances in the country of origin from whence they emigrated. Consequently, Vietnamese immigrant women frequently encounter a variety of difficulties, particularly those associated with gender norms and their immigration status. Moreover, they are discriminated against in the workplace and in the community.

2.3. Language and communication

Vietnamese mothers regard Mandarin to be crucial for their children and engage in daily Mandarin conversations with them. Some mothers attempt to teach their children Vietnamese but fail due to their children's preference for Mandarin and the lack of support from other relatives (Chen, 2011). While the "mother tongue" language is taught as a second language in schools, it is argued that investing in learning English - a global language - is more significant. Cheng's research (Cheng, 2017) further demonstrates that the prevalence of bilingualism is undermined by the economic significance attributed to the national language, resulting in a discouragement of the use of the "mother tongue" language among children from immigrant backgrounds. Exceptions are permissible in cases when the utilization of the mother language proves advantageous in the operation of a familial enterprise, where it holds potential benefits for prospective employment opportunities, or when there is contemplation of a future repatriation to the country of origin. Nevertheless, although the inclination to find common ground in terms of language, it is the mother who consistently fosters and transmits the values of filial piety and proper etiquette that are closely tied to national cultural identity and customs.

2.4. Nationality and citizenship awareness

As of December 2014, the majority of migrant women, who enter into marriage with Taiwanese nationals eventually acquire Taiwanese citizenship, accounts for 75% of the total 145,441 migrant women, of which Vietnamese women were the biggest subgroup within this population. Two more studies conducted by the Taiwanese government in 2004 and 2008 revealed that 50-70 percent of immigrant wives gave birth after arriving in Taiwan. Some contend that children are born within the first few years of moving to Taiwan. The correlation between elevated rates of naturalization and birth among married immigrant women in Taiwan suggests a connection between the process of obtaining citizenship and the transition into motherhood (Cheng, 2017). The birth of a child can be seen as evidence supporting the validity of the marriage between a Taiwanese individual and their foreign spouse, and facilitates the expeditious acquisition of residence or citizenship for married immigrant women, so granting them preferential treatment (Chiu & Yeoh, 2021). The legal status of citizenship serves as a manifestation of equality and integration, as it is accompanied by a range of rights and privileges including right to

permanent residency, equal access to employment opportunities, and various other benefits; notably, citizenship can also provide support for immigrant mothers in their role as caregivers (Cheng, 2017). In the absence of a nationality, the sole avenue for a foreigner's wife to attain legal residency in Taiwan is contingent upon her marital relationship or the presence of their children.

Vietnamese moms have the expectation that their offspring will develop a sense of Taiwanese identity during their upbringing; while some mothers express a desire for their children to embrace a bicultural identity, none of the respondents indicated that their children will ultimately identify as Vietnamese (Chen, 2011).

2.5. Emerging perspectives on Vietnamese brides in Taiwan

In recent years, there has been a noticeable shift towards a more favorable discourse around the marriage of immigrant women and the subsequent implications for their children within the context of Taiwan. This is intricately connected to social movements that advocate for the protection of the human and cultural rights of individuals who are migrants and have entered into marriage, as well as their offspring (Hsia, 2021). In particular, the impact of the New Southern Policy (NSP) adopted by the Taiwanese government in 2016 to strengthen ties between Taiwan and Southeast Asian nations. It has been argued that the NSP has fundamentally transformed the dynamics of the interaction between immigrant women and the Taiwanese government. Now, they are not just urged to sustain frequent communication with their biological relatives residing in Southeast Asia, but are also able to transmit their cultural and linguistic legacy to their offspring of mixed racial backgrounds in Taiwan (Cheng, 2021). The second generation of married migrants is reportedly the backbone of the NSP, and they are increasingly seen favorably by the Taiwanese government as it transitions its perception of cross-border marriage from a “social issue” to a “social asset” (Hsia, 2021).

3. Research Framework & Methodology

3.1 Acculturation approach

The classic definition of the term “acculturation” was presented by Robert Redfield, Ralph Linton and Melville Herskovits in “Memorandum for the Study of Acculturation” is understood as phenomena which occurs when individuals from different cultures come into direct, long-term, contact, resulting in subsequent alterations to the cultural identity and practices of one or both individuals (Redfield et al., 1936). Additionally, Berry (1997) used “acculturation” to refer to the process of cultural change and the overall outcome of intercultural contact. The two main issues in acculturation are cultural retention and cultural participation. The four strategies in acculturation are integration, assimilation, separation, and marginalization. Individuals and groups may hold different attitudes toward these four strategies, and their actual behavior would adapt accordingly (Sam & Berry, 2010).

According to the acculturation approach, it is necessary to consider the changes that individuals undergo, and the eventual outcome of their adaptation to new circumstances, especially their new configuration of practices, identity, and beliefs. These cultural modifications can entail behaviors that are easy to undertake, such as a person's way of speaking, dressing, eating, but they can also entail cultural tensions, marked by uncertainty, anxiety, and depression. The adaptation can be primarily psychosocial or sociocultural, facilitating the individual's ability to connect with others in the new cultural context (Sam & Berry, 2005).

3.2 Rational choice approach

According to Scott (2000), all actions are essentially rational and humans would calculate the possible costs and benefits of any action before deciding what to do; this approach is called is the theory of rational choice. Rational choice theory considers social interaction

as a social exchange modeled on economic action. The basis of this theory is the assumption that all complex social phenomena can be explained in terms of the actions and reactions of individuals. Accordingly, individuals act within certain, specific constraints and on the basis of the information they have; these resources and limitations allow them to anticipate, to certain extents, the results of their actions and the potential benefits they might reap or the losses they might incur.

In summary, based on the acculturation approach and rational choice theory, this study analyzes some aspects of the life of multicultural Vietnamese-Taiwanese families by examining the characteristics of their current familial life through the lens of their economic context, socio-cultural context, lifestyle choices, decision-making processes, pre-marital circumstances and romantic development, and general future trajectories of the family.

3.3 Methodology

3.3.1 Sample

The study participants included 12 Vietnamese women married to Taiwanese men, one Vietnamese man married to a Taiwanese woman, nine Taiwanese men married to Vietnamese women, and 11 children from multicultural Vietnamese-Taiwanese families; children in the sample are 10th and 11th grade students at the Taipei School in Ho Chi Minh city. The average age of the wives in the sample is 44.4 years old while the average age of husband is 51.7 years old. The average duration of marriage for couples in the sample is 16.5 years, with the longest marriage having lasted for 23 years while the most recent marriage only happening two years ago. Most couples in the sample have two to three children aside from those who only got married recently. None of the women and men in this study are full-time homemakers; they all work and generate income for the family, with some women becoming the “right hand man” for their husbands in managing the family-owned business. The majority of participants have attained a fairly high level of education, with the proportion of high school graduate or higher comprising over 90% of the sample. In term of unique data points, in this study, only one participant is a single parent while there is only one instance of a Vietnamese man marrying a Taiwanese woman. Table 1 exhibits a summary of the demographic information of the participants in this study.

Table 1. Demographic information of participants (n= 22)

		Quantity	%
Gender	Male	10	45,5
	Female	12	54,5
Nationality	Vietnamese	13	59,1
	Taiwanese	9	40,9
Age	<35	2	9,1
	35-50	11	50,0
	>50	9	40,9
Occupation	Family-owned business	14	63,6
	Employee of Taiwanese business	5	22,7
	Others	3	13,6
Education	Secondary level	2	9,1
	High school level	6	27,3
	University and higher	14	63,6

Years married	<10	5	22,7
	>=10	17	77,3
Number of Children	<=2	11	50,0
	>2	11	50,0

3.3.2 Data collection and analysis

This study is based on focus group discussions and in-depth interviews conducted from July 2022 to April 2023. The questions focused on the context of the pre-marital meetings, family practices, community activities, nationality, citizenship and difficulties encountered by Vietnamese-Taiwanese multicultural families while living in Ho Chi Minh City, Vietnam. The "snowball" method was utilized to build the interview sample, starting from the personal relationships of the research team members. In addition, we also received the support of the Taipei School in Ho Chi Minh City's Board of Directors to allow us to meet and interview Vietnamese-Taiwanese multicultural families with children enrolled at the school. Due to difficulties in searching for and approaching potential participants, as well as language barriers, interviews were conducted in Vietnamese for all participants, utilizing the assistance of interpreters where necessary, primarily when interviewing Taiwanese participants. In addition, individuals with relevant knowledge and expertise with regards to the dynamics, context, and legal matters of Vietnamese-Taiwanese multicultural families were interviewed. These include representatives of the Taipei Economic and Cultural Office in Ho Chi Minh City, the Principal and management staff of the Taipei School, and representatives from the Francis Xavier Parish Church, commonly known as Cha Tam Church, the only church in the city which organizes masses in Chinese and teaches marital doctrines to potential Vietnamese-Chinese/Taiwanese couples. Most interviews, with participants' consent, were recorded and analyzed. In the first phase of analysis, we codified the key information and highlights of each interview. Following this, the research team discussed and categorized the extracted information in step one into broader themes. We then conducted case analysis and cross-referenced all cases with each other and with the determined themes to better identify and confirm possible community-wide patterns. Finally, the identifying information of participants were coded and anonymized; this is for the purposes of identification for current analysis while ensuring information security to protect their privacy.

In addition, the study also used data provided by relevant authorities in Ho Chi Minh City and the Taipei School to estimate the size and geographical distribution of Vietnamese-Taiwanese multicultural families Ho Chi Minh City.

4. Results

4.1 Scale and Geographical Distribution

There is no official information on the number of Vietnamese-Taiwanese multicultural families currently residing in HCMC. However, the scale of this community and their geographical distribution can be estimated through relevant statistics as follows:

In 2021, according to statistics from the Department of Immigration, there are about 1067 foreigners permanently residing in Ho Chi Minh City and 55,000 foreigners temporarily residing. By September 2022, the number of foreigners temporarily residing had increased to about 75,000, however, this still represented a decrease of roughly 39% when compared to statistics pre-COVID-19. Foreigners purpose for coming to Ho Chi Minh City can be classified into three main categories: visiting relatives, employment and labor purposes, and studying abroad; of these three categories, migration for the purpose of visiting relatives and migrating for labor accounts for the majority. Foreign temporary residents are present in all urban and rural districts, as well as the sub-city of Thu Duc, but the largest

concentrations according to the 2022 statistics were present in: District 1 (22.9%), District 7 (21.6%), Thu Duc City (21%) and Binh Thanh District (7.3%) (Le, 2022). In 2022, Ho Chi Minh City has a total of 2,927 marriage cases involving foreign citizens according to a statistical report from the Ho Chi Minh City Department of Justice, of which there are 183 cases of marriage with Taiwanese (Ho Chi Minh City Department of Justice, 2022). During the period from 2015 to 2022, the Taipei Economic and Cultural Office in Ho Chi Minh City reported a total of 23,259 Vietnamese-Taiwanese couples. The number of Vietnamese-Taiwanese couples getting married tended to rise with time, except for a period of decline in 2020-2021, due to the impact of the Covid-19 epidemic; yet, after the pandemic, it began to increase again in 2022 (Table 2).

Table 2: Number of marriage registrations by Vietnamese-Taiwanese couples in Ho Chi Minh City from 2015-2022 (Source: Taipei Economic and Cultural Office in Ho Chi Minh City, 2023)

Year	Quantity (Couples)
2015	2,867
2016	3,361
2017	4,210
2018	4,120
2019	4,434
2020	2,400
2021	223
2022	1,644
Total	23,259

In addition to the increasing rate of Vietnamese-Taiwanese marriages, at the Taipei School in Ho Chi Minh City, there has been a noticeable increase in the number of students who are children of Vietnamese-Taiwanese multicultural families. According to the school's statistics, in academic year 2010-2011, the school has 332 who are children of Vietnamese-Taiwanese multicultural families; by academic year 2022-2023, this number has increased to 593 students. In the last 13 school years, the number of students from Vietnamese-Taiwanese multicultural families has increased relatively steadily, accounting for nearly 50% of the total number of students (Taipei School in Ho Chi Minh City, 2023). In Ho Chi Minh City, with a developed and diverse education system populated many numerous international schools, parents have many options in choosing the preferred educational setting for their children. Therefore, it is not inevitable that children of Vietnamese-Taiwanese multicultural families would study at the Taipei School, the only school catering specifically to Taiwan nationals and their families. On the other hand, due to its direct administrative relation with the Taiwan Economic and Cultural Office in Ho Chi Minh City as well as its enrollment restrictions, i.e., only non-Vietnamese students can be enrolled, the Taipei School in Ho Chi Minh City operates quite insularly from other international schools and educational organizations in the city, leading to the school's reputation in Ho Chi Minh City being limited, even among its target service recipients. Many parents said that they did not know there was a Taiwanese school until friends/relatives introduced them to it.

“I have always wanted for my two children to attend the Taipei School in District 7. But when we considered the tuition fees and our household income, if both of our children enroll at the same time, we could not afford it and opted for a Vietnamese school instead. Now, I have to spend more time tutoring them at home.” (Female, 36 years-old, married for 7 years).

“It was only after my child reached 2nd grade that I heard of the Taipei School from a friend, even my husband didn’t know about. After that we transferred my child over and had them started school again from the 1st grade.” (Female, 52 years-old, married for 23 years).

In terms of residence, the Taiwanese community as well as Vietnamese-Taiwanese multicultural families concentrate mostly in District 7, where the Taipei School is located and where there is a perceived civilized and modern living environment. In addition, they also reside in other urban areas such as the Vinhome community in Binh Thanh District, or the areas surroundings industrial parks containing Taiwanese businesses. According to data from the District 7 People's Committee, as of May 10 2023, there were 1,333 Taiwanese residing in the District, mostly concentrated in the wards of Tan Phu (771 people), Tan Phong (276 people), Tan Thuan Dong (103 people) and Phu My (68 people). In addition, information provided by Mr. Tran Hieu Thanh - Consul of Taipei Economic and Cultural Office in Ho Chi Minh City indicated that: "Taiwanese are present in all districts in Ho Chi Minh City, but most reside in District 7, District 1 and District 2, now Thu Duc City".

4.2 The foundation of a multicultural family

The participants in this study primarily encountered their future spouses through interactions and networking at work or via the introduction friends, relatives, or self-acquaintances, with only one case of marriage through matchmaking services. The Vietnamese women in the sample are highly educated: 11 participants have graduated from high school or higher and only one has a lower secondary education level. They are often self-reliant, brave, determined, and are proficient in a second language; some also have additional relevant cultural background because they are Vietnamese of Chinese origin. They also tend to have stable employment prior to marriage. The Taiwanese men in the sample are usually in Vietnam for business purposes and only met their potential spouses after arriving in the country. Due to these participant characteristics and contextual features, the two parties predominantly have shared romantic feelings and mutual understanding of each other’s needs and expectations before marriage.

“In Vietnam, most of the Vietnamese-Taiwanese couples tend to work together before expressing romantic interests and deciding to marry. In Taiwan, in most cases, marriage happens through a matchmaking service. But the Taiwanese men who comes to Vietnam first usually pick a spouse based on romantic interests and the women are very capable of supporting them as partners.” (Female, 51 years old, married for 19 years).

The Vietnamese-Taiwanese multicultural families who participated in this study have dwellings under the names of the Vietnamese wives, making them the legal owners. Although the ownership of dwellings in Vietnam by foreigners is heavily restricted by the provisions of the Law on Housing, it is not solely due to these legal restrictions that they do not have their family home under their names. By registering the house under the wife’s name, the Taiwanese husband affirms his trust and affection for his wife; in this way, he reaffirms his intention of "settling down" and building a career and life in Vietnam. Responses from three participants, including one Vietnamese wife and two Taiwanese husbands, shared that they had borrowed money to purchase housing in Ho Chi Minh City under the Vietnamese wives’ names.

“Because he is a foreigner, we registered the house under my name and we also put my name on the loan application with him as a guarantor. The company’s loan conditions were that we cannot resign or get a divorce, otherwise we must repay everything in full. We bought the house in 2017, and we have been paying the mortgage for 5 years. We have 10 years left on the house, for a total of 15 years.” (Female, 36 years-old, married for 7 years).

“After getting married, we bought an apartment at the Landmark in Binh Thanh District under my wife’s name because it was cheaper for a Vietnamese to purchase an apartment, and I trust and love my wife.” (Male, 32 years-old, đã married for 2 years).

In addition to the house, the Vietnamese wife is also responsible for other types of assets such as companies/businesses, cars, etc. of the family.

In terms of religion, none of the Vietnamese women in the sample gave up their religious beliefs when marrying someone who is not of the same religion, especially with those who followed religions with specific characteristics such as Catholicism. Each of the spouse's right to their own religious beliefs is discussed before marriage under the agreement that there would be no coercion in terms of conversion. In the study, there were one Vietnamese Catholic woman whose Taiwanese husband converted to Catholicism and three Vietnamese women who followed Catholicism and whose husbands maintained their own beliefs after marriage.

"I am a Catholic and my husband became Catholic because of our marriage. Before we got married, I asked if he was willing to convert? Back then, he answered straight away that because his family was Buddhist, he would not convert. But his family actually wasn't Buddhist, they were only practicing Buddhist beliefs. After that, he thought it over and converted. So my entire family is Catholic now. Every Sunday we go to Mass and participate in the community's activities. When he is in Taiwan, he goes for Mass by himself [...] I have never become a godparent for anyone but he is a godparent for three Taiwanese people in Vietnam"

In Ho Chi Minh City, Taiwanese marrying Catholic Vietnamese and who converts voluntarily will have to take classes in Chinese for new converts on religious teaching as well as on matrimonial doctrine, before being allowed to get married at the parish church of St. Francis Xavier (commonly known as Father Tam Church). According to information from this church, a combined course lasts about nine months to one year. In the last three years, the number of Taiwanese learners has decreased compared to previous years, with a total of 10 Taiwanese men studying at the church. The period with the most Taiwanese men studying matrimonial doctrine was from 2007 to 2012 with the number sometimes reaching the multiple dozens.

Thus, the context of the pre-marital meeting is very important in determining the quality of marital life. Although not all Vietnamese-Taiwanese international marriages in Ho Chi Minh City are completely successful, they started from a position of equality and represented agency from both sides as time was taken by each couple to learn more about each other's life, expectations, and familial situations. Here, we find that love, respect, and effective communications were placed above economic and material considerations in these marriages.

4.3 Language and Familial Communications

The high level of educational attainment of those involved and the context surrounding the couples' meetings prior to marriage reflect the foreign language skills of spouses in Vietnamese-Taiwanese multicultural families in Ho Chi Minh City. For multicultural families in Ho Chi Minh City, language acts as a foundation and a catalyst to develop relationships. Most of the Vietnamese women in the study have proficiency in foreign languages prior to marriage. They acquired their linguistic abilities due to their job requirements or due to having graduated from universities with a major in Chinese. Some also learned Chinese growing up due to their family Chinese background, allowing them to communicate adequately. In other cases, instead of Chinese, they are proficient in other foreign languages such as English and Japanese, allowing them to have a common language with their Taiwanese husbands.

"Before I met my husband I was learning Chinese and working at a Taiwanese company. The company required me to communicate so I had to learn basic Chinese" (Female, 38 years-old, married for 18 years).

"I am fluent in Chinese and Japanese, and I know a little Vietnamese and a little English. My wife is good at Japanese. In the two years since we have known each other, my wife

and I usually communicate in Japanese. Up to now, I learn more Vietnamese, my wife learns more Chinese, we communicate in Vietnamese more, but also in Chinese and Japanese.” (Male, 32 years-old, married for 2 years).

While the Vietnamese spouse’s Chinese proficiency tends to become more advanced as the marriage progresses, the proportion of Taiwanese spouses using Vietnamese in daily communication remains rare. The Taiwanese spouses in the study, most of whom have lived in Vietnam for 10 years or more, even some for more than 20 years, can understand Vietnamese partially or mostly, but few use Vietnamese in daily communication. This is attributed to the fact that the Vietnamese wives are too proficient at Chinese (even in the case of a Vietnamese husband - a Taiwanese wife that we have access to, the Vietnamese husband is also fluent in Chinese). In addition, as Vietnamese is considered a difficult language to learn for foreigners, there is little determination and confidence on the part of the Taiwanese spouse to learn and communicate using the language.

“My husband can read books in Vietnamese, run errands without a translator, communicate by himself...but in other families that I know, the husband can understand Vietnamese but they are afraid to speak it, also because his wife is too good, she translates everything when they’re out together.” (Female, 51 years-old, married for 19 years).

“My husband has studied Vietnamese, but only simple words like thank you and hello. It’s like he’s immune to foreign languages, so he can’t learn no matter how much time he spends on it. When he first came to Vietnam, the company sent him to school, the teacher taught him for 5-6 courses. The company will ask foreigners to learn Vietnamese, and ask Vietnamese people to learn Chinese. After each period of study, there will be an exam and if you pass you will get an increase to your stipend, called a foreign language stipend. If you don’t pass the exam, you will have to pay the tuition fees. The teacher had to go easy on him and allowed him to pass so that he wouldn’t have to pay tuition. His godfather lives in District 10 and has been here for two or three decades, but he also doesn’t speak Vietnamese. People often ask why I don’t teach him, but it is impossible, even the teachers couldn’t do it. The first day he refused to study, then he said that he would study with our child in the summer, now that our child can speak 2 languages and he still doesn’t speak Vietnamese” (Female, 36 years old, married for 7 years).

Therefore, the language of daily communication in multicultural Vietnamese - Taiwanese families can be briefly summarized as: Chinese is for the husband and wife, or father and child. For the mother and child, the mother would speak in Vietnamese and the child would respond in Chinese or Vietnamese. Some families also use Chinese exclusively for daily communication, leading to their children gradually forgetting Vietnamese over time. This is typical in cases where the children attend international schools where the main language of instruction is English or Chinese.

“My family speaks Chinese, my children have studied Vietnamese, so they know how to speak Vietnamese. At home, I speak Vietnamese and the children answer in Chinese. The children are used to answering in Chinese, they can understand Vietnamese but their usage is very limited” (Female, 52 years-old, married for 23 years).

“My husband and I speak Chinese because he doesn’t understand Vietnamese. During the day, when the two children stay at home with their grandmother, they speak Vietnamese, when their father comes home from work, they speak to him in Vietnamese. If my husband does not understand, they automatically speak Chinese. They listen to us all day so they automatically can speak it. So before returning to Taiwan, they were bilingual, but after spending 9 months in Taiwan, when they returned to Ho Chi Minh City, they only spoke Chinese. Currently, the two children are studying in a Vietnamese kindergarten, they stick together and ignore the teacher” (Female, 36 years-old, married for 8 years).

For the children of Vietnamese-Taiwanese multicultural families who attend the Taipei School in Ho Chi Minh city, as they predominantly use Chinese to communicate with their

parents and at school, the vast majority of them are more proficient in Chinese than in Vietnamese. It is likelihood that their language proficiency level will be Chinese, English, and Vietnamese in descending order. This can be glimpsed through the accents they exhibit when speaking Vietnamese, with a few possessing native pronunciation due to their frequent communication with their mother or maternal in-laws, while the majority has a distinct foreign streak in their accents when they use Vietnamese.

The multicultural and multilingual family context also leads to some problems, such as a lack of understanding between husband and wife when both are not fluent in each other's native languages:

“In life, we also face some difficulties, for example, when discussing a professional issue with more depth, we do not understand each other very well.” (Male, 32 years-old, married for 2 years).

Or it is often seen as a language disorder in young children in multicultural families when simultaneously learning two, or even three, languages too early.

“My son has a language disorder, English, Vietnamese, Chinese, he can't speak them well, especially Vietnamese, he can speak it but can't use it in-depth. I was worried but I couldn't do anything, I had to wait until he is more developed intellectually rather than rush him now” (Female, 52 years old, married for 23 years). Or “When I gave birth to my second baby, for the first 24-25 months, they just nodded and shook their head, at that time I was also afraid that they were afflicted with something, so I took them to the doctor but nothing was wrong. Finally, when I told the doctor that my family is bilingual, the doctor nodded and said wait, one day they will be able to speak, because they are just absorbing the input now, so they don't know which language to use. And the doctor was right, now they speak well and quickly after they have decided on a language to use.” (Female, 51 years-old, married for 19 years)

Thus, it can be seen that the language of communication in multicultural Vietnamese - Taiwanese families in Ho Chi Minh City depends largely on the language proficiency of the couple before marriage. Most Vietnamese wives tend to be better at Chinese than Taiwanese husbands at Vietnamese, so communication between husband and wife is predominantly in Chinese. The language use of children in Vietnamese-Taiwanese multicultural families is more varied, being determined not only by the parents' language ability, but also by the child's learning and living environment. On the other hand, multilingualism in multicultural families can also create obstacles such as language disorders in young children or a lack of deep understanding between spouses when both husband and wife are not fluent in each other's native languages.

4.4 Cuisine

The cuisine choices within a household not only illuminates the decision-making process and cultural preferences within a family, but they are also the direct, natural, and vivid expression of regional and national culinary culture on a local scale. Food culture is both easy to practice to and difficult to negotiate between the cultures of the two spouses because it is closely related to the living environment, the family's eating habits, as well as the cultural history of the spouses. In the culture of many societies, especially in Eastern countries, women are often responsible for housework, especially with regards to the handling of the kitchen, raising of children and generally preserving the wellbeing of the family, while men are often in charge of maintaining the financial stability of the family. This role assignment has been met with numerous objections and controversies, but being rooted for hundreds and thousands of years in a deeply patriarchal system of thought, it is not yet susceptible to radical overhaul. For Vietnamese - Taiwanese cultural families in Ho Chi Minh City, through our research, we find that kitchen work is still being handled primarily by the female spouses. Interestingly, for the first few years after marriage, the husband would instruct his wife on how to prepare meals suitable for both of their palate.

Yet, there is also a part of the family that divides labor naturally, the wife would cook Vietnamese food while the husband would Taiwanese; this division is based in part on the shared affection and respect between the two spouses, as well as their interest and proficiency for cooking, which is not always readily available in the sophisticated context of a multicultural family.

“My family eats together. Depending on who is cooking for the day, I would make Vietnamese food and my wife would make Taiwanese food. My wife cooks Taiwanese food, because she is familiar with the methods, and I make Vietnamese food because I’m familiar with the methods. I also like Taiwanese dishes, but when I eat them a lot, I quickly get bored because I prefer Vietnamese food. My wife also likes Vietnamese food. In the past, she did not eat fish sauce, because she didn’t like the taste. Later on, when I make fish sauce from just anchovies, my wife finally felt that it was delicious” (Male, Vietnamese, 55 years-old, married for 23 years).

“My family eats mainly Taiwanese food. I taught my wife how to cook Taiwanese food and she also likes Taiwanese cuisine. I also like Vietnamese food, but only some dishes” (Male, 32 years-old, married for 2 years).

Cultural differences are common and easy to spot through the daily eating habits in Vietnamese-Taiwanese multicultural families. Typically, the Taiwanese spouses do not eat fish sauce, the “national” sauce that is a staple in Vietnamese family meals. Similarly, very few Taiwanese spouses, and in fact most foreigners, do not enjoy the Vietnamese balut, a common snack in Vietnam made from a duck’s fertilized developing egg embryo.

“At home, we still eat together, but I eat my Taiwanese food, my wife eats her Vietnamese food. If we go to a restaurant, we order together. Most of the time, my wife cooks, and I only cook Taiwanese dishes. Because in our eating and drinking, we have many differences, for example: Vietnamese people eat fish sauce, Taiwanese people can't eat fish sauce. My wife eats sweet, I eat salty. I can't eat raw vegetables except salad, but Vietnamese people have raw vegetables with every dish, Vietnamese people often eat steamed and boiled food, while in Taiwan, they often eat food fried, grilled, etc. The ways we prepare the dishes are also different” (Male, 46 years-old, married for 7 years).

“I cook Vietnamese food, but my husband eats it out of obligation. He says he doesn't know if it's good or bad. His mindset is still very conservative” (Female, 52 years-old, married for 23 years).

However, there are also cases where a Taiwanese husband who has resided in Vietnam for a long period time would come to love Vietnamese culture and cuisine, absorbing them and actively practicing them in his daily life without many challenges.

“My husband can eat anything and especially loves to eat Vietnamese food. He can even eat fish sauce, any kind” (Female, 41 years-old, married for 18 years).

Thus, it can be seen that in the dining of multicultural Vietnamese - Taiwanese families, there is diversity, adaptation, conflict, harmonization, mutual respect and concessions between family members.

4.5 Nationality, citizenship and perception of origin

For Vietnamese-Taiwanese multicultural families living in Ho Chi Minh City, apart from some differences in culture, living, language use, and cuisine, they do not face any pressure or prejudice from public opinion. However, different social and political contexts, as well as varying national policies, engender differences in the roles and status of spouses within multicultural families.

For Vietnamese, after marrying a Taiwanese, even though they have settled in Vietnam, because of the multicultural family nature, they often go back and forth to visit the families of both sides, sometimes even for commercial purposes. Thus, after getting

married, there will be arrangement between the spouses to travel to Taiwan to apply for temporary/permanent residence cards for the Vietnamese spouse to ease future travel. Additionally, Vietnamese spouses are also entitled to some benefits under the policy in Taiwan, further encouraging the couple to travel to Taiwan to complete formalities.

“I’ve been here for four years. After meeting and knowing my lover for two years, we got married; it has been more than two years now. We don’t have children. My wife has already travelled to Taiwan once to take care of procedures to make traveling easier in the future” (Male, 32 years old, married for 2 years).

“I only have a temporary residence permit in Taiwan, but I still received financial support from the Taiwanese government during the pandemic” (Male, Vietnamese, 55 years-old, married for 23 years).

For Taiwanese married to Vietnamese living in Ho Chi Minh City in this study, most have previously come to Vietnam for employment using a work visa guaranteed by the company. After marriage, some live with their families in Ho Chi Minh City and maintain temporary residence using their work visa because “the company takes care of everything”. However, for some who were eligible or who decided to start their own business, they could switch to a long-term visa meant for the visitation of relatives and loved ones in Vietnam.

“My husband’s legal documents, such as work permits and residence cards, are taken care of by the company. Once after getting married, the company proposed making a visa exemption certificate because the visa exemption certificate only costs 10 USD and would be valid for 5 years while the residence card costs nearly 200 USD and is only valid for 2 years. Considering the pros, the company went ahead with applying for the visa exemption certificate. However, when he exited Vietnam using the certificate, they fined him because he originally entered with the temporary residence permit. So he had to re-apply for the temporary residence permit and cancel the exemption certificate. Now, he is still considered to be in Vietnam for employment purposes rather than for visitation of family and loved ones” (Female, 36 years-old, married for 7 years).

“My family owns a machining business so my husband is staying in Vietnam under a 3-year resident visa, sponsored by me” (Female, 50 years-old, married for 22 years).

From here it can be seen that for a foreigner married to a Vietnamese resident in Vietnam, if he or she is not a Vietnamese national, the right of residence is completely dependent on the guarantee of the company where they work or on their spouse and their children.

In the study, Vietnam’s visa policy was assessed by members of multi-cultural families as causing many difficulties and disadvantages for foreign spouses residing in Vietnam. Additionally, welfare policies for the foreign spouses residing in Vietnam is fewer compared to those for foreign spouses residing in Taiwan.

“Currently, my wife’s visa is a foreign expert visa and it is tied to the company with a duration of 2 years. It was 3-year some time ago, now it is 2-year. After 2 years she’ll have to do it all over again, first apply for a labour permit then a temporary residence permit. If you are a married couple, you can apply for a visa with a duration of 5 years, but if you register for this type of visa, you have to go out of Vietnam every 6 months and then come back. Another problem is that when applying for a spousal visa, they can’t work, but if they can’t work, it means they can’t buy official insurance. This is not acceptable for Taiwanese. They are very adamant that you cannot live without insurance. Secondly, it is very difficult to sponsor a permanent residence car. You must have a house, and meet many other conditions to get it” (Male, Vietnamese, 55 years-old, married for 23 years).

“I am very upset that when Vietnamese people marry Taiwanese people, if they live in Taiwan, Taiwan considers the Vietnamese bride to be Taiwanese. Typically, if I take my

wife back to Taiwan to apply for a temporary residence card, after 6 months, she can buy insurance and enjoy the benefits. But even if a Taiwanese person married a Vietnamese person and lived in Vietnam for many years, they still won't be recognized by Vietnam at all, they do not consider the Taiwanese as Vietnamese" (Male, 46 years-old, married for 7 years).

For children of multicultural Vietnamese-Taiwanese families in Ho Chi Minh City, if their parents' marriage is legally registered with both governments, they can obtain both Vietnamese and Taiwanese citizenships. There are also cases of children with three citizenships (United States-Vietnamese-Taiwanese) because they have Vietnamese and Taiwanese parents but were born in the United States of America. There was only one case in this study where a child was nearly one year-old but was only holding a Vietnamese citizenship; for this case, it was because the parents had not found time to apply for the child's Taiwanese citizenship. Under prevailing legislations, Vietnam only recognizes one nationality for each citizen while Taiwan allows children of multicultural families to possess two citizenships. Regarding this issue, the parents' point of view in Vietnamese-Taiwanese multicultural families is to maximize the benefits for their children. Hence dual citizenship offers many benefits, for example, even if the child resides outside of Taiwan, they would still receive subsidies/support during the recent covid-19 epidemic, study allowances for attending the Taipei School in Vietnam, as well as other child support policies from the Taiwanese government.

"My two children hold two citizenships. I insist that there shouldn't be any imposition when it comes to choosing a nationality. It is up to the children, I do not interfere, do not force. I just want to do what's best for them. Currently, a Taiwanese citizenship has many benefits. For example, my two children, they barely receive any support in Vietnam, but the Taiwanese government is currently giving each child a support allowance of NT\$5,000 per month, which is about 4 million VND / child / month. Their grandparents in Taiwan are collecting it on their behalf. During the epidemic, in Vietnam, they received a stipend of 1 million each, while the Taiwanese government gave them NT\$10,000, equivalent to about 8 million VND. In general, the welfare in Taiwan for the elderly and children is very good" (Female, Vietnamese, 36 years-old, married for 8 years).

Children of Vietnamese-Taiwanese multicultural families, who have dual citizenship in Vietnam and Taiwan participating in the study, do not identify as a citizen of both states when asked, but rather tailor their answer depending on how much benefits they would receive for their answer.

"My family often travels abroad, if I go to China I will identify myself as Vietnamese, but if I go to Singapore, I will identify myself as Taiwanese when I'm speaking with friends in Chinese." (Male, 17 years-old, child of Vietnamese-Taiwanese parents).

Thus, for Vietnamese-Taiwanese multicultural families, depending on their choice of residence, the native spouse would usually be able to access more support and benefits. Furthermore, children in multicultural families often enjoy the benefits of possessing dual citizenship.

5. Conclusion

This study focuses on Vietnamese-Taiwanese multicultural families consisting mostly of Vietnamese wives and Taiwanese husbands who choose to settle in Ho Chi Minh City instead of emigrating to Taiwan. In comparison with Vietnamese-Taiwanese multicultural families who settled in Taiwan, the study aims to get an overview of the status, number, geographical distribution, context of family formation, and of some of the potentially prominent aspects of multicultural family life, which include: language use and communication patterns, cuisine choice, and nationality and citizenship.

Utilizing indirect statistical resources from relevant agencies, the study shows that the number of multicultural Vietnamese-Taiwanese families living in Ho Chi Minh City today is not insignificant and has an upward trend. These families reside most in District 7, District 1, and Thu Duc City. Most Taiwanese men in the sample came to Ho Chi Minh City to work, and happened to meet and became romantically involved with their current partners through an organic process rather than through commercial matchmaking; this implies that romantic connection played a larger role in these relationships' formation than economic or material considerations. In the family, the Vietnamese spouse tends to be more proficient in Chinese compared to the Taiwanese spouse's proficiency in Vietnamese, so communication in multicultural Vietnamese-Taiwanese families in Ho Chi Minh City follows a certain pattern with Chinese being used between the spouses, as well as the children and the Taiwanese spouse, and with Vietnamese being used between the Vietnamese spouse and children. Children in multicultural Vietnamese-Taiwanese families have the potential to become proficient in up to three languages: Vietnamese - Chinese – English; the level of proficiency and use in daily communication depends on the environment, be it in familial or educational settings, in which their language skills are required. Multilingualism in multicultural families also create unique challenges, for example, the lack of insightful understanding of aspirations and complex emotional needs among some couples due to the language barrier, or the language confusion in children of multicultural families. In addition to language, cuisine choice also a routine activity that can become a catalyst for a host of process such as conflict, acculturation, harmony, mutual respect and concessions among family members. In addition, for Taiwanese married to Vietnamese living in Ho Chi Minh City, if they do not convert to Vietnamese citizenship but desire a long-term residence, they will become entirely dependent on their place of employment or their wife and children to become guarantors of their visa. Children born into legal multicultural families are mostly entitled to dual citizenship, however, their awareness of their own citizenship is not one of dual identities; instead, they practice a selective identification depending on the context and a value maximization strategy.

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