

Globethics Repository

The logo for Globethics, featuring the word "Globethics" in white sans-serif font on a blue rectangular background.

National values in Vietnam and the world : new contexts, challenges and opportunities

This page was generated automatically upon download from the Globethics Repository.
More information on Globethics see <https://www.globethics.net>. Data and content policy
of Globethics Repository see <https://repository.globethics.net/pages/policy>.

Item Type	Book
DOI	10.58863/20.500.12424/4321211
Publisher	Globethics Publications
Rights	2025 Globethics Publications;Attribution-NonCommercial-NoDerivatives 4.0 International
Download date	2026-07-16 06:27:09
Item License	http://creativecommons.org/licenses/by-nc-nd/4.0/
Link to Item	http://hdl.handle.net/20.500.12424/4321211

National Values in Vietnam and the World

New Contexts, Challenges, Opportunities

Editors: Nguyen Tai Dong - Christoph Stückelberger



Globethics

**National Values
in Vietnam and the World**

New Contexts, Challenges and Opportunities

**National Values
in Vietnam and the World**

New Contexts, Challenges and Opportunities

Vietnam Ethics Series No. 3

Globethics Co-Publications Series

Director: Prof. Fadi Daou, Executive Director of Globethics

Vietnam Ethics Editors: Prof. Dr Dr h.c. Christoph Stückelberger. Founder and Honorary President of Globethics; Dr Anh Tho Andres, Professor in Intercultural Communication and International Marketing, Vice-President of Vietnam Hoc Institute (Geneva).

Globethics Co-Publications Series – Vietnam Ethics 3

Nguyen Tai Dong / Christoph Stückelberger (Eds.): *National Values in Vietnam and the World. New Contexts, Challenges and Opportunities*

Globethics Publications, 2025

DOI: 10.58863/20.500.12424/4321211

ISBN 978-2-88931-619-9 (online version)

ISBN 978-2-88931-620-5 (print version)

© 2025 Globethics Publications

Managing Editor: Ignace Haaz; Assistant Editor: Jakob W. Bühlmann

Volume Editing: Anh Tho Andres, Christoph Stückelberger

Cover Design: Thuy Bui-Howarth, Artist and Graphic Design

Globethics International Secretariat
Chemin du Pavillon 2
CH 1218 Le Grand-Saconnex,
Geneva, Switzerland
Website: www.globethics.net/publications
Email: publications@globethics.net

Vietnam Hoc Institute
(Geneva) c/o Geneva Agape
Foundation,
Chemin du Pavillon 2, 1218
Le Grand-Saconnex, Geneva/
Switzerland

All web links in this text have been
verified as of Jan. 2025

*The electronic version of this book can be downloaded for free from the
Globethics website: www.globethics.net.*

*The electronic version of this book is licensed under the Creative Commons
Attribution-NonCommercial-NoDerivatives 4.0 International License (CC BY-
NC-ND 4.0). See: <https://creativecommons.org/licenses/by-nc-nd/4.0/>. This
means that Globethics Publications grants the right to download and print the
electronic version, to distribute and to transmit the work for free, under the
following conditions: Attribution: The user must attribute the bibliographical data
as mentioned above and must make clear the license terms of this work; Non-
commercial. The user may not use this work for commercial purposes or sell it;
No derivative works: The user may not alter, transform, or build upon this work.
Nothing in this license impairs or restricts the author's moral rights.* 

Globethics Publications retains the right to waive any of the above conditions,
especially for reprint and sale in other continents and languages.

TABLE OF CONTENTS

1 Introduction	13

Part 1: General Issues of National Values

2 National Values, Culture and Philosophy	17

William Sweet

2.1 Introduction	17
2.2 Culture and the Intellectual Life of a Nation	18
2.3 National Philosophies and National Values.....	20
2.4 Value Diversity, Value pluralism, Multiculturalism.....	21
2.5 Problems with Value Pluralism	23
2.6 Diversity of Values and Interculturalism.....	24
2.7 What, then, Is the Argument for National Values and a Model of Interculturalism?.....	26

3 Acceptance of the Theoretical Values of Humanity	29

Pham Van Duc

3.1 Introduction	29
3.2 Ho Chi Minh's Integrative Approach	29
3.3 A Socialist-oriented Market Economy	32
3.4 Government of the People, by the People, for the People	34
3.5 A State Based on Socialist Rule of Law and Democracy	35
3.6 Culture as Spiritual Driving Force.....	36
3.7 Goals 2045 and Conclusion	38

4 Balanced Global and Contextual Ethical Values	41

Christoph Stückelberger

4.1 Introduction: Current Polarization as New Context	41
4.2 Typology of Values Systems and Cultures.....	42
4.3 National Value Systems. Seven Examples	43
4.4 Balanced, Interconnected Values and Virtues	47
4.5 Questions and Recommendations for National Values	52

**5 Preservation and Promotion of National Values
in the New Context 57**

Nguyen Thu Nghia

6 Constructing a National Value System in Viet Nam Now..... 67

Nguyen Thi Thanh Thuong

6.1 Introduction	67
6.2 The importance of Constructing a National Value System in the Current Period	68
6.3 Opportunities in Building the National Value System in the Current Period	73
6.4 Challenges in Building the National Value System in the Current Period	76
6.5 Conclusion.....	77

7 National Values and Value Orientations 79

Nguyen Anh Tuan

7.1 Introduction	79
7.2 Value Orientation and National Values.....	80
7.3 National Values and Universal Human Values	81
7.4 The Historical-social Memory.....	84
7.5 National Values and Universal Human Values Integrated	86
7.6 Conclusion.....	87

8 Value of the Traditional Lifestyle of Viet Nam..... 89

Dang Quang Dinh

8.1 Introduction: Lifestyle.....	89
8.2 Characteristics of Traditional Vietnamese Lifestyle	93

**9 Some Traditional National Values
of Viet Nam in the New Context..... 99**

Luong My Van

9.1 Introduction	99
9.2 Selected Traditional National Values of Viet Nam	100
9.3 Movements and Changes of Traditional National Values in the New Context.....	105
9.4 Conclusion.....	110

10 The Change of Values in Viet Nam 111

Tran Thi Tuyet

10.1 Introduction	111
10.2 Characteristics of the Value System in Viet Nam	112
10.3 The Change of Values in Viet Nam under the Influence of International Integration	115
10.4 Conclusion.....	118

**11 Family Values in the Current American
National Value System 121**

Nguyen Thi Van Anh

11.1 Introduction	121
11.2 Factors Affecting the Family Value System and the National Value System of the USA	122
11.3 The Role of the Family Value System for the National Value System in the USA.....	126

Part 2: Vietnam's National Value System

12 The New Vietnamese National Value System 137

Vo Khanh Vinh and Vo Khanh Minh

12.1 On the Value of the Rule of Law.....	137
12.2 On the Values of Human Rights and Citizenship.....	141
12.3 On the Value of the Socialist Rule of Law State: Of the People, by the People, for the People	143
12.4 On the Values of Socialist Democracy and Democratization.....	147
12.5 On the Value of the Socialist-oriented Market Economy.....	150

13 Viet Nam's National Value System in the Current Context 157

Luong Dinh Hai and Le Thi Trang

13.1 The Need for Research on National Values.....	157
13.2 Industrialisation and Modernisation	161
13.3 Vietnam Cultural and Human Resources.....	163

14 About Viet Nam's National Value System..... 179

Nguyen Tai Dong

14.1 The Importance of Building a National Value System.....	179

14.2 National Value System in Other Countries	181
14.3 The National Value System in Viet Nam and the Dialectical Relationship between the Value Systems	190
14.4 The Unity between the National Value System and the Socialist Value System	191

15 Peace - A Core National Value of Viet Nam 195

Nguyen Dinh Hoa

15.1 Peace - an Aspiration of the Vietnamese Nation	195
15.2 To Keep Peace, Vietnamese People Will Not Only Make Concessions but Also Know How to Fight	198
15.3. Viet Nam is a Friend, a Reliable Partner, and an Active and Responsible Member of the International Community	201
15.4 Developing a Prosperous and Happy Country - the Foundation for Sustainable Peace.....	204

16 President Ho Chi Minh and Values 207

Tran Tuan Phong

16.1 Introduction	207
16.2 The Values of Independence, Freedom and Happiness in President Ho Chi Minh's Thought	208
16.3 Building Socialism and Creating Conditions for all People to Develop and Pursue Happiness	212

17 From Ho Chi Minh's Thought To Today's Vietnamese Values 219

Vu Thi Thu Hang

17.1 Ho Chi Minh's Thought to Build a Wealthy People in a Strong Country	220
17.2 The Values of "Wealthy People, Strong Country" in the Current Vietnamese National Value System	227
17.3 Conclusions	233

18 Justice: a Core National Value of Viet Nam Today..... 235

Nguyen Thi Lan Huong

18.1 Traditional Eastern Sino-Vietnamese Concepts of Justice	235
18.2 Prominent Views on Justice in Western History	239
18.3 Ho Chi Minh's Conception of Justice	243

18.4 The VCP's Worldview on Justice Since the Founding of the Democratic Republic of Viet Nam Until Today.....	245
18.5 Overall Conception of Justice in Viet Nam	251
18.6 Challenges Related to Justice in Viet Nam.....	253
18.7 Conclusion.....	255

19 Promoting Traditional Values in Building a Happy Country 257

Mai Dieu Anh

19.1 Traditional National Values in Building a Prosperous and Happy Country.....	258
19.2 Promoting Traditional National Values in the Nation-Building Process.....	262
19.3 Conclusion.....	266

20 National Value System From the Approach of Vietnamese Patriotism 269

Le Thi Lan

20.1 The Urgency to Build a Modern Vietnamese National Value System.....	270
20.2 Patriotism: The Core Foundation for Building Viet Nam's Modern National Value System	274
20.3 Challenges in Building a Modern National Value System from Vietnamese Patriotism Perspective.....	276
20.4 Conclusion.....	278

21 “Patriotism”: a Founding National Value..... 279

Tran Nguyen Viet

21.1 Vietnamese National Values: Theoretical Issues.....	279
21.2 “Patriotism” as a Core Value of the National Value System.....	284
21.3 Promoting ‘Patriotism’ as a National Value According to Ho Chi Minh in Terms of Nation-Building Process.....	288

22 Cultural Tolerance 291

Nguyen Thi Phuong Mai

22.1 The Vietnamese Tradition of Cultural Tolerance	293
22.2 Cultural Tolerance as a core Vietnamese Value.....	296

**23 Instrumental Pragmatism: the Way or Pseudo-Way
of Vietnamese Education? 301**

Tran Van Doan

23.1 Education Crisis and Instrumental Pragmatism.....	301
23.2 The Labyrinth of Instrumental Pragmatism.....	303
23.3 The Confucian Instrumental-Pragmatic Education	305
23.4 The Pragmatic Revival of Instrumental Confucianism or the Pseudo Middle-Way in Action	311
23.5 Instrumental Pragmatism and Viet Nam Education	315
23.6 Conclusion.....	319

**24 National Cultural Values
in Foreign Policy and Integration 321**

Hoang Thu Trang and Bui Thi Phuong Thuy

24.1 Foreign Policy and International Integration.....	321
24.2 Vietnamese National Cultural Values	323
24.3 The Role of National Cultural Values in Foreign Policy and International Integration.....	325

Part 3: National Values in The World

25 Socialist Core Values..... 337

Xu Jianfei

25.1 Introduction.....	337
25.2 The Spiritual Independence of a Country and a Nation.....	337
25.3 The Chinese Nation: Cultural Heritage, Independent Development Path and Unique Values.....	338
25.4 The Chinese Nation: Its Highly Developed Civilization and Outstanding Contributions to Mankind	339
25.5 The Core of Culture is Values	340
25.6 The Spiritual Independence of the Chinese Nation Through the Core Values of Socialism	341

**26 Spiritual Strength: Realizing the Great Rejuvenation
of the Chinese Nation 343**

Dong Jing

26.1 Introduction.....	343
26.2 The National Spirit of Patriotism	344

26.3 The Spiritual Pedigree of the Chinese Communists	345
26.4 Dare to Struggle and Win	347
26.5 Self-confidence and Self-improvement	348

27 Cultural Value in National Value Building: China as a Case Study.....351

Pham Thi Huong and Nguyen Hong Duc

27.1 Introduction	351
27.2. China's Cultural and National Values	352
27.3 Transformation of Specific Cultural Values	354
27.4 Socialist Values with Chinese Characteristics.....	355
27.5 The Value System According to the CPC (2007).....	357
27.6 Twelve Socialist Core Values (2012)	360
27.7 Conclusion.....	364

28 How Does the CCP Construct Human Value Systems in China? 367

Pham Van Duong

28.1 The Process of Building the Chinese Value System.....	368
28.2 Summary	377

29 Exploring the Foundations of Human Value Systems.....379

Michal Valco

29.1 Introduction	379
29.2 Literature Review, Methodological Framework.....	381
29.3 The Concept of Value Systems	382
29.4 Slovakia's Value System.....	384
29.5 Conclusion: Synthesizing the Findings	393
29.6 Recommendations for Future Research.....	396
29.7 A Case-Study Addendum: Comparing Slovakia and Viet Nam: Shared Experiences and Lessons Learned.....	397
29.8 References	400

30 Religious Identity: a Supportive Tool for the Codification and Development of National Languages 405

Katarína Valčová

30.1 Conceptualizing Identity.....	406
30.2 The Integral Role of Language in National Identity Formation	413

30.3 Case Study from Slovakia	419
30.4 Conclusion.....	427

31 The Impact of European-American Culture: Japanese Ethnic Values 431

Nguyen Tuan Anh

31.1 Japan's Assimilation of European and American Culture	431
31.2 National Values - The Pillar for Japan to Preserve its National Identity	435
31.3 Conclusion.....	438

32 Filipino Philosophy and Cultural Heritage..... 441

Christine Carmela R. Ramos

32.1 Introduction	441
32.2 Moral, Religious, Relational Dimensions of “ <i>Loob</i> ”	444
32.3 The Meaning of love (<i>pag-ibig</i>) in a Globalized World Based on Filipino's Indigenous Concept of “ <i>loob</i> ”	446
32.4 Conclusion.....	452

INTRODUCTION

Worldwide, national identities are challenged by fast technological and economic transitions, political polarization and cultural changes. Viet Nam is strengthening its national identity by a fascinating multi-year process of national values dialogues. Viet Nam's current socialist model, incorporating a socialist-oriented market economy, a rule-of-law socialist state, and a socialist democracy, is looking at the integration of its traditional cultural values with future orientations.

Globalization led to manifold chances of open markets, increase of wealth and poverty reduction. At the same time, the question of the identity on personal, family, ethnic, language, religious, national and continental level becomes more urgent worldwide. “Who am I, who are we?” The economic systems become partly convergent: Capitalism with social and environmental regulations, a socialist market economy with Vietnamese characteristics, and patriotism as confirmation of belonging to a proud culture and nation, where the question of national identity involves the politics of language and religion.

This volume includes 32 articles of authors from Viet Nam, but also China, Europe and the Philippines. They cover a broad range of topics, from culture to family, from socialism to patriotism, from justice to wealth, from history to international integration. The contributions are the result of the International Conference on “National Values in the New Context”, held in July 2023 in Hanoi.

We congratulate the leadership of Viet Nam to initiative this process of reflection on national values. We hope that it strengthens national unity in diversity and diversity in unity. We hope that it leads to the balance of national self-affirmation and openness to the world. Viet Nam with its value of harmony has a great chance to balance national identity with international cooperation, integration and solidarity.

We as editors thank the authors for their profound reflections, Dr Anh Tho Andres and Khalema Noel for the support in careful editing and proofreading, and Globethics in Geneva with its Managing Editor Dr Ignace Haaz for co-publishing the book in the Vietnam Ethics Series.

Hanoi/Geneva, 10 December 2024

The Editors

Associate Prof. Dr Nguyen Tai Dong, Hanoi/Vietnam

Prof. Dr Dr h.c. Christoph Stückelberger, Geneva/Switzerland

PART 1

GENERAL ISSUES OF NATIONAL VALUES

NATIONAL VALUES, CULTURE AND PHILOSOPHY

*William Sweet*¹

2.1 Introduction

National values are beliefs, ideas, or standards of what is good, right, and desirable, that reflect the common cultural experience of a nation and are accepted by all or most members of that nation. Depending on the nation, they may include values such as patriotism, self-reliance, hard work, duty, respect, honour, heroism, national unity, fairness, safety, inclusiveness, tolerance, kindness, optimism, diversity, economic security, sustainability, participation of the people in government, the rule of law, human dignity, and equality or equity.

A leading alternative to national values is value pluralism. Value pluralism is the theory that there is a diversity of values in a nation or culture (i.e., value diversity), and, further, that not all these values are commensurable, and that all are equally legitimate, even though some of them may be in conflict with one another; this seems to be a feature of many contemporary multicultural states.

In this paper, I discuss whether a nation-state committed to national values can also allow a diversity of non-national values. I begin with

¹ Professor at St Francis Xavier University, Canada.

a brief summary of the source of national values, i.e., of concept of culture. I then turn to some comments on philosophy in the context of culture. Next, I look at value diversity and the theory of value pluralism and relate this to two ways of responding to value diversity: multiculturalism and interculturalism. Finally, I conclude by outlining some circumstances where a commitment to national values is compatible with value diversity (not value pluralism), and that this may provide a basis for fruitful dialogue across cultures and nations.

2.2 Culture and the Intellectual Life of a Nation

First, what is the source of national values? What makes national values possible? I want to make some brief remarks about the role of culture in the (intellectual) life of a nation.

Culture is an ambiguous term, and, not surprisingly, the term has been defined and used in different ways. According to Alfred L. Kroeber and Clyde Kluckhohn, in their 1952 book *Culture: A Critical Review of Concepts and Definitions*², there are some 164 different senses of the term.

But perhaps the classical - and, I think, still useful - definition is that provided by the 19th century anthropologist, Sir Edward Burnett Tylor, who describes culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by [a human being] as a member of [a] society”³. Culture, then, includes a reference to values, beliefs, customs, ideas, and practices, and concerns the most basic aspects of lived human experience. It is

² *Culture: a critical review of concepts and definitions*, A. L. Kroeber and Clyde Kluckhohn, with the assistance of Wayne Untereiner and appendices by Alfred G. Meyer. Cambridge, MA: The Museum, 1952.

³ Edward Burnett Tylor, *Primitive culture: Researches into the development of mythology, philosophy, religion, art, and custom*. 2 vols., London: J. Murray, 1871.

descriptive. It looks to the past - e.g., traditions. But it is also something dynamic.

When we speak of the life, especially the intellectual life, of a nation, we generally have in mind the various practices, particularly the reflective practices, that concern issues such as the nature of reality, of knowledge, of value and of what is valuable, and on what critical reflection (logic or reasoning) basis.

It is, generally, one's culture that gives rise to the specific sorts of questions and problems that intellectuals address. For example, culture influences and is influenced by the material environment (e.g., climate, resources, standard of living) in which intellectual questions are raised. Culture has an impact on and prompts the language in which philosophical questions are expressed and answered - but also establishes the standards for evaluating those answers and for determining what is a good or satisfactory answer in general. Cultures determine what is meaningful and significant⁴. The events within a culture also give rise to which questions should even be asked.

So intellectual life - national values and national philosophy - is embedded in culture. It participates in culture, is a product of culture, and may serve to direct culture. It can criticise culture and be part of the change in it, at least indirectly. It also offers a reminder of what may be required for a public discourse, of what is needed to ensure that that discourse is genuine and reasonable, and to ensure that the conditions of promoting discourse (such as openness and mutual respect) are understood.

⁴ "Culture, in essence, is the structure, *whatever it is*, through which meaning is put on behaviour". – Armour and Trott, 1986, 108) / "Canadian philosophy: the nature and history of a discipline? A reply to Mr. *Mathien*." *Dialogue* 25 (1986): 67-82.

2.3 National Philosophies and National Values

This excursus into intellectual life as embedded in and emerging from culture, but also going beyond culture, helps to understand the possibility of what I will call, for the moment, ‘national philosophies’ and ‘national values.’ At this point (note my comments later), I understand ‘nation’ as “an ethnic or cultural community”, and not as a ‘nation state’ or some kind of political entity possessing sovereignty⁵. There are many different senses in which we can speak of a national philosophy.

Some places struggle with what a ‘national’ philosophy would be. Some authors have argued that there is a South African philosophy even though, for much of South African history, the country was under the domination of other countries; others have argued, on the other hand, that despite its cultural independence from the cultures surrounding it, even today, there is no “philosophie québécoise.”⁶

There is, perhaps, another factor that needs to be taken into consideration when talking about national philosophies - and that is that it depends, at least in part, on what one takes to be ‘philosophy’ and where one expects to find it. For many philosophers in the academy, talk about German, or French, or American philosophy - less so, perhaps, about Asian, or Indian, or Indigenous philosophy - means talking about authors who are often also members of the professoriate, usually, in narrowly technical strands of the tradition. But, in some cases, one can talk of a philosophy that is rooted in the experience (e.g., of race, of ethnicity, etc.) of members of a community.

⁵ See Nenad Miscevic, "Nationalism", *The Stanford Encyclopedia of Philosophy* (Summer 2018 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/sum2018/entries/nationalism/>>.

⁶ Serge Cantin, “Existe-t-il une philosophie québécoise?,” http://siteppq.org/pdq/ifile/existe_t_il_une_philosophie_quebecoise.pdf

What has this to do with national values? It is not just that values are also embedded and emerge from culture, it is that we find national values embedded in, and reflected on, in national philosophies. Finding the range of values and the dominant values in a nation is, at one level, a descriptive, sociological concern. But understanding these values, reflecting on them, grasping their implications, evaluating them, detecting areas of similarity and areas of conflict or possible inconsistency, is a philosophical matter, and so it is important to know something about the national philosophies in which these values have been understood, analysed, and interpreted.

2.4 Value Diversity, Value pluralism, Multiculturalism

Many countries today are not mono cultural. Through history, geography, contact with other cultures, religious influence, migration, communication technologies, one often finds a number of different cultures and traditions within, and, to varied extents, different values, attitudes, tastes, and even dominant cultural values.

In a way, value pluralism challenges this account of national philosophy and national values. It argues/claims (i) that there is a diversity or range of values in a nation, and (ii) that the concept of nation is not primarily that of a cultural or ethnic community but of a nation state or body to whom people have a constitutional loyalty. Moreover, it argues that, although there may be philosophical reflection on these values, there is no single lens, no national lens, by which to carry out this reflection and analysis. Whether a particular value is positive or negative is not the issue. Values simply exist. Whether a value is widely shared or not, it ought to be respected; it simply is a value.

This value pluralism is characteristic of many contemporary nation states (e.g., in the Americas, but also in parts of Africa and Western Europe), and it has been recognized and embedded within countries through the policy of multiculturalism.

What is multiculturalism? In general, it is the policy that, within a particular state, (i) there is no one national culture, but several ethnic and religious cultures, all of equal value, and all deserving respect; (ii) that that state does not expect, or rejects the ideal that all must integrate or assimilate into a majority or dominant culture (if there is one); and (iii) that members of minority cultures can maintain their distinctive values and practices, so that there need be few, if any, ‘national’ values; and (iv) that this diversity ought to be preserved and supported; and that these cultures “can co-exist peacefully and equitably”:

What led to this policy? There are a number of reasons, but generally, they fit into three categories: political, economic, and philosophical.

Politically, one acknowledges that in some societies there is a wide range of cultural and ethnic groups, with distinctive conceptions of the good, the good life, social relationships, how to express and how to pursue and achieve this good, and so on. Each person's identity is connected in some way importantly to his or her ethnic, religious, cultural, or other, affiliations or groups, and that there is, in these groups, a will to continue - i.e, a “collective will to exist.” This, allegedly, fits within Article 27 of the Universal Declaration of Human Rights, which notes that “Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits”.

There is also an economic justification for multiculturalism. A steady stream of immigrants to a country/nation-state can make the integration of newcomers a challenge. A policy that aims at promoting understanding and tolerance provides a basis for establishing structures that make this integration easier. Moreover, a policy of openness and tolerance on matters of culture and race is also valuable in developing economic ties with other nations. And, of course, birth rates in many countries of the west have been generally declining. This, together with aging populations, means that these countries are increasingly dependent

upon immigration as a means of ensuring a sufficient workforce. The possibility of preserving their cultures and traditions is likely attractive to potential immigrants.

Finally, there are philosophical justifications for multiculturalism as well. 'Assimilationist' policies have been seen to be violations of human dignity (and, specifically, of rights to religious and cultural practice). Moreover, the "homogenization and depersonalization of mass society" has also been identified as a fundamental problem - and multiculturalism works against this. Further, diversity itself is a value for a community, i.e., by providing "a great variety of human experience", such as more insights and options, different lifestyles and worldviews, and so on.

Multiculturalism, then, presumes that there can be a national allegiance to the country and a general integration into it (e.g., respect of its laws and institutions), but that, at the same time, diversity of values, ethnicity, culture, and religion can be retained.⁷

Multiculturalism does not exclude the possibility of national values a priori. Nevertheless, there is nothing inherently or normatively valuable about national values, other than the fact that people happen to have them. The existence of national values in a multicultural state, therefore, is contingent and fragile.

2.5 Problems with Value Pluralism

Multiculturalism and value pluralism have had their critics.

First, it is not obvious what value pluralism and multiculturalism require of those in a nation-state. Does it entail or require a *laissez faire* attitude or indifference towards others? Does it require being civil and tolerant? Open? Prepared to understand others? The elimination of prejudice? Embracing diversity and providing support?

⁷ See The Federal Response to Volume IV of the Royal Commission on Bilingualism and Biculturalism. Appendix to Hansard (Canada), October 8, 1971.

Second, it has been argued that a policy of multiculturalism does not seem to lead to people engaging others, participating in a mutual process of learning and discovery, and taking part in “creative encounters and interchange” and dialogue. In fact, in many cases it simply allows the creation of cultural 'silos' - leading to an individualism of groups - which embrace a broadly 'live and let live' approach, but little more.

This is obviously far from a robust account of national values.

One might argue that, if multiculturalism could help to achieve this, it would have achieved much - and, perhaps, in diverse societies such as India, many ethnic and cultural groups may be satisfied with just this. But ‘live and let live’ is too narrow a basis for value in a contemporary society, especially since there seem to be many conflicts (e.g., the claims of religion and the claims of secularism).

Presumably, the value of multiculturalism is not only for ethnic and minority groups, but also for the community or nation of which these groups are a part. If a policy of multiculturalism is to make a real contribution to society, it must encourage a spirit of involvement and dialogue, challenge tendencies to insularity, encourage the growth and development of traditions and cultures, recognize mutual obligations to participate in contributing to national identity - and to contribute to it - and the like.

In short, on the face of things at least, there is a significant tension, if not contradiction, between national values on the one hand, and value pluralism and multiculturalism on the other.

2.6 Diversity of Values and Interculturalism

Concerns about national values - and even the survival of national identity and culture - were first shown in societies with citizens who come from a range of cultures and traditions, particularly in some democratic countries that have an official or unofficial policy of multiculturalism.

For many individuals and intellectuals in these countries, there came to be some pessimism about the future of national culture, values, and ways of life. What we find, then, is a willingness to recognize and assist the integration of 'newcomers' into those nations, while at the same time protecting the unity, independence, and cultural distinctiveness of that society. Thus, there has been a shift in some intellectual circles from multiculturalism to what is called interculturalism

In some cases, an emphasis was made on the recognition of an identity matrix distinctive of that society, including the explicit indication of basic national values. We could call it a statement of national identity or a national philosophy, where philosophy is understood in a broad sense.

In recent years in Europe - in France, Belgium, Denmark, and Holland - there have been not only strong statements concerning national identity, but a number of governments in Europe have passed legislation – for example, having as an objective the preservation of basic values such as state secularism. France, for example, banned the wearing of ostentatious religious symbols in public educational institutions in 2004⁸. This reflects the general view in France that, so long as individuals respect the principles of 1789; they can do as they want. And such legislation has been upheld by courts in the European Community⁹. (This has been extended in some cases to private employers, as well.)¹⁰

⁸ Under Luc Ferry. See the « loi no 2004-228 du 15 mars 2004 encadrant, en application du principe de laïcité, le port de signes ou de tenues manifestant une appartenance religieuse dans les écoles, collèges et lycées publics » <https://www.legifrance.gouv.fr/jorf/id/JORFTEXT000000417977>

⁹ For example, the French government argued that these statutes were based on “a certain idea of living together.” European Court of Human Rights held that this was a “legitimate aim,” and the law was upheld.

¹⁰ <https://www.hrw.org/news/2021/07/19/european-union-court-oks-bans-religious-dress-work>, Hillary Margolis, “European Union Court OKs Bans on Religious Dress at Work Allowing Private Employers to Ban Religious Dress Hurts Muslim Women Most,” *Human Rights Watch* July 2021.

According to interculturalism, then, in a country/nation-state, there may be a dominant culture, with values and traditions, along with a number of other cultures, ethnicities, values, and traditions, and that for dominant cultures to survive there must be an integration of individuals and cultures for that society to continue - but this does not mean assimilation, and that the identities of its members must also be respected.

There is a recognition of the fact of diversity of values and culture, as well as a commitment to respecting basic values, such as those found in international human rights documents, such as the Universal Declaration of Human Rights and its various conventions and protocols. There is also a recognition of the importance of culture and values to individual identity, and that it would be wrong to force people to negate or to “disentangle” or to divide their identity.

That being said, a state - particularly a nation state - has an obligation to enact legislation that supports the existence and wellbeing of society.

2.7 What, then, Is the Argument for National Values and a Model of Interculturalism?

The first assumption is that a *nation* is not so much a political body as a *cultural body* (and that there is a dominant or majority culture). Thus, when one talks about a *nation*, one is normally referring to “a large body of people *united* by common descent, history, culture, or language, inhabiting a particular country or territory.” (Oxford). Some would add that the members must not only share or have in common such characteristics but be conscious of this unity.¹¹ And some would also add that this ‘body of people’ must also have a political agenda for

¹¹ See also Michael Loewe, *A Sense of Unity*, in Michael LOEWE and Edward L. SHAUGHNESSY (Eds). *The Cambridge History of Ancient China: From the Origins of Civilization to 221 B. C.* New York: Cambridge, 1999), 991-1024.

recognition¹², or (as sufficiently conscious of its unity) seeks or possesses “a government peculiarly its own”¹³.

One might add that one’s ‘nation’ is not only that (political) group with which one identifies, but that it is also something from which one draws one’s identity. And this group is something in which its members participate, consciously or not – for example, through the use of a language (and insisting on it), through the cultural activities in which its members participate, through religious practices, and through participating in social institutions, so that one might say that its members express, give shape to, and bring about a (unique) sense of the nation.

The second assumption is that, in a particular society or state, there is a nation - i.e., a dominant or majority culture, expressed, for example, through its values and language.

Third, there is a recognition (by the state) that national cultures can be fragile, even though they may be majority cultures - for example, when surrounded by larger cultures speaking one of the major world languages (e.g., English, French, Chinese).

A fourth assumption is that there is - or there is a general recognition that there ought to be - a ‘common space,’ where interaction does and should take place between or among majority and minority cultures.

Fifth, there is a recognition that some cultural values and practices are, or lead to violence, though it may not in fact always be so. Political symbols, such as the hammer and sickle and the Crusader cross carry power, even long after the historical events in which they arose have been forgotten - and they are divisive.

A sixth assumption is that public authorities have a responsibility for ensuring a common good. Such an aim, in keeping with the principles of

¹² Gabriella Elgenius, *Expressions of nationhood: national symbols and ceremonies in contemporary Europe*. PhD thesis, The London School of Economics and Political Science (2005), 23, n. 29.

¹³ Webster’s Dictionary.

interculturalism, is to acknowledge the principles and values of the nation, and thereby to seek to preserve unity, not divisiveness or antagonism - even if division produced by certain values would not necessarily occur. The role of the state is to balance the rights but also the obligations that members have.

Thus, individual freedoms and rights may be subordinated to a common good. (In a 'post-national' state, however, such basic or core values may not be considered as important).

Seventh, while value diversity is a fact, given assumption 5 (the possibility of violence), value pluralism is disruptive; it works against working together and affects public function.

So, the key question is how a nation can respect its own obligation to enact legislation that supports the existence and well-being of that society and, at the same time, respect basic values found in international human rights documents, such as the Universal Declaration of human rights. Although there may be some limitations on the kind of legislation a state may introduce, nevertheless this does not mean that a nation cannot legislate or advocate or promote national values and, to that extent, restrict value pluralism and multiculturalism and, instead, defend a kind of interculturalism that rests on and is supportive of national values.

ACCEPTANCE OF THE THEORETICAL VALUES OF HUMANITY

PROCESS OF RENOVATION IN VIET NAM

*Pham Van Duc*¹⁴

3.1 Introduction

A very important reason for the successful decision to change is the necessity to adapt traditional Vietnamese values to the universal values of mankind in accordance with the conditions of Vietnamese history. And through that creative acquisition, the Vietnamese people have contributed to adding to the values of humanity some unique features of Viet Nam. As a result, Viet Nam has successfully integrated into the general development trend of the world but still retains its unique characteristics.

3.2 Ho Chi Minh's Integrative Approach

Ho Chi Minh once confessed that “Confucianism has its strong point in personal moral cultivation. Christianity has its strong point in ennobling humanity. Marxism has its strong point in the dialectical method. Sun Yat-sen's doctrine has its strong point in the fact that its principles are suitable to Viet Nam's conditions. Undoubtedly,

¹⁴ Prof. Dr., Hanoi, Viet Nam Academy of Social Sciences VASS.

Confucius, Jesus, Marx and Sun Yat-sen shared the same virtue. They all pursue happiness for mankind and the society. I believe that if they had remained alive till now, they would have lived in complete harmony as close friends. I strive to be their humble pupil”¹⁵.

In fact, Hồ Chí Minh had selectively adopted valuable thoughts and the quintessence of different doctrines to pursue “felicity for humanity”. He acquired not only Confucian, Christian and Marxist thoughts but also those of Buddhism and capitalism. He praised the French and American Revolutions, he followed Abraham Lincoln’s ideas and valued patriotism in Caodai and Hoahao doctrines. For example, he once said that “Buddha has a great compassion for people, by striving to liberate people from suffering. He sacrificed himself in the struggle against evil forces... We follow Shakyamuni Buddha’s great compassion”¹⁶.

Ho Chi Minh not only adopted valuable ideas from different doctrines, but also developed those ideas and applied them creatively, in accordance with the historical conditions of our nation and the Vietnamese people. Therefore, we can affirm that Hồ Chí Minh had acquired his values from both the cultural tradition of Viet Nam and the cultures of progressive humanity and further developed them to a new level, with a distinct identity. It can be seen in the way he creatively absorbed the thoughts of Confucius, Jesus, Marx, Sun Yat-sen, and many others.

DOI MOI policy has allowed to make Vietnam be seen as a friendly and reliable partner, and a responsible member to the world community; In short, Viet Nam wants to be fully integrated with the world. In that integration process, Viet Nam has absorbed the common values of humanity, in line with the values of the ethnic communities. Through that

¹⁵ *Stories about the Ho Chi Minh’s Revolution Life* (Tam Lien Publishing House, 1949).

¹⁶ Ho Chi Minh (1995). *Complete Works*, Vol.5, National Political Publishing House, Hanoi, 197.

process, Viet Nam has made certain contributions to those common values.

With such orientations, since the Open Polity process has started, it can be said that Ho Chi Minh's views and correct methodological guidelines have been absorbed and inherited during the renovation process in Viet Nam. This is first and foremost evident in the view of development that does not bypass capitalism.

According to the Marxist materialist conception of history, the development of socio-economic formations is a natural historical process. The natural historical process is understood as the development that follows the objective laws of historical movements, including both sequential development and leapfrogging, skipping a certain stage of development with certain things and certain events. But even if the development leaps forward or is to be shortened, the development of society must still inherit the important achievements that human society has achieved. Imbued with that point of view, the vivid reality of Viet Nam's renovation process has proved that the theory of development bypassing the capitalist stage in Viet Nam is correct and creative. The theory of bypassing capitalism is, so to speak, a complement to the shortened development of socialism in Viet Nam. According to that view, the transition to socialism that ignores capitalism is to ignore the establishment of a dominant position of the relations of production and the capitalist superstructure, but must absorb, inheriting the achievements that mankind has achieved under the capitalist regime, especially in science and technology, in order to rapidly develop the productive forces, build a modern economy and move towards building a socialist society¹⁷.

¹⁷ Political Report of the Eighth Party Central Committee at the Ninth National Congress of the Party of Viet Nam.

3.3 A Socialist-oriented Market Economy

Seen under economists' viewpoints, Viet Nam has built and developed the conception of a socialist-oriented market economy. It is not a fully developed capitalist market economy nor is it a fully developed socialist market economy. The socialist-oriented market economy is a modern market economy, which fully operates according to the rules of the market economy, under the direction or leadership of a socialist-oriented rule of law, serving the interests of the working class, building a nation of "rich citizens, a strong democratic system, a just and civilized society". The reality has proven that developing a socialist-oriented market economy not only brings positive economic results but also solves social problems in a better way as compared to other capitalist countries of the same level of economic development.

Thanks to the development of a socialist-oriented market economy, Viet Nam has overcome the economic crisis that existed before the restructured period, achieving a record growth rate, not only inside the country but also in the region and the world in the past decades. Without such high growth, Viet Nam would not be able to solve social and economic problems well. It can be said that the market economy is a civilized achievement of mankind that has been achieved over many millennia. The market economy in our country at present is the most strongly developed in capitalism and capitalism itself has effectively used the market economy for economic development. But, even within the capitalist system, there are many different types of market economies, with different economic, political and social conditions of each country. Besides its advantages, the market economy itself also brings social disadvantages. Therefore, capitalist countries always have to adjust to the requirements of the actual development of their country and of the times.

If capitalist countries adopt a socialist orientation, they already have the material foundations prepared by the market economy and the move to socialism comes from economic necessity, while the pre-capitalist

countries, if they want to build a socialist system with, a higher development mode and a better society, they have no other way but to develop a market economy, which allows the capitalist development to take place in the process. It can be said that Viet Nam has moved to socialism with a political and social necessity and an aspiration for the survival and independence of the nation, while the economic foundation for preparing for a new society still lacks. For a country like Viet Nam that wants to make a shortcut to socialism, bypassing the capitalist stage, the development of a market economy is an indispensable requirement. Of course, the market economy has a long history of hundreds of years and had fully revealed its strengths and weaknesses. The political will of the countries with later engagement in the development process is to use the lessons learned from the market economy and limit its negative effects. Therefore, Viet Nam has chosen a socialist-oriented market economy development model with the aim of using the advantages of the market economy and overcoming its inherent shortcomings. As the Documents of the 13th National Congress of the Communist Party of Viet Nam stated: “The socialist-oriented market economy is the general economic model of our country during the transition to socialism. It is a modern market economy with international integration, fully and synchronously operating according to the rules of the market economy, under the management of the socialist rule of law state, led by the Communist Party of Viet Nam to ensure the socialist orientation for the goal of building a strong country with “rich people, democratic values, and a just and civilized society” that is suitable to each stage of the country's development”¹⁸.

¹⁸ Communist Party of Viet Nam, *Documents of the 13th National Congress of Deputies*, t.1, National Political Publishing House of Truth, Hanoi, 2021, p.128.

3.4 Government of the People, by the People, for the People

The success of the general economic model of *The socialist-oriented market economy* depends on the correct leadership of the Party, the scientific management of the State and the active participation and support of the people.

According to some international scholars, this is a new type of market economy in the history of the market economy, along with the market economy types that have existed in history such as the free market economy, social market economy or the socialist market economy of China. It can be seen that the concept of developing a socialist-oriented market economy is a theoretical breakthrough of the Communist Party of Viet Nam. As the General Secretary of the Communist Party of Viet Nam has affirmed, the introduction of the socialist-oriented market economy development concept is a very fundamental and creative theoretical breakthrough of the Communist Party of Viet Nam. This is an important theoretical result through 37 years of implementing the renovation policy, derived from Viet Nam's practice and selectively absorbing the world's experience¹⁹.

Along with that breakthrough, Viet Nam advocates building a socialist rule of law state of the people, by the people and for the people. The socialist rule of law state is a tool to exercise the people's right to mastery, to ensure and protect the interests of the majority of the people. All policies, laws and activities of the State are for the benefit of the people, taking the interests of the people as a goal to strive for.

It can be said that the rule of law state along with the market economy are the achievements of mankind that all countries must apply to suit their economic, political and social conditions for development. But the rule

¹⁹ Nguyen Phu Trong, *Some theoretical and practical issues about socialism and the path to socialism in Viet Nam*, National Political Publishing House Truth, Hanoi, 2022, 25.

of law state in Viet Nam is fundamentally different from the bourgeois rule of law state in that: the essence of the bourgeois rule of law state is a tool to serve and protect the interests of the bourgeoisie, while the socialist rule of law state in Viet Nam is a tool to serve and protect people's right to mastery, protect and ensure the interests of the majority of the working people. It is a government of the people, by the people and for the people, considering the interests of the people first and foremost.

In that political model, *democracy* is considered the essence of the socialist regime, both the goal and the driving force of the socialist construction. With the motto “the people know, the people discuss, the people do, the people inspect, the people monitor and the people benefit”, socialist democracy has come into reality, truly becoming the goal and driving force of the public. new social construction. Practicing democracy widely within the Party and in society is one of the ways to control power. As a value, democracy is considered the goal of Viet Nam's development. As an institution, democracy is the driving force of social development and a means of to control the power.

3.5 A State Based on Socialist Rule of Law and Democracy

Thus, in the socialist society that Viet Nam is building, we see three very important pillars: a socialist-oriented market economy, a socialist rule of law state and socialist democracy. If we compare it with Western theories on the pillars of society, we can see the inheritance and creation to suit the conditions of Viet Nam. Western social theory also refers to the market economy (there are different types of market economies), to the rule of law and to civil society. Viet Nam does not talk about civil society and does not advocate building civil society. What Viet Nam emphasizes and builds is socialist democracy. Democracy is the guarantee of people's creativity and an important means of controlling

power. The essence of building civil society organizations is to implement and promote democracy.

Marxism asserts that the masses of the people are the ones who decide and create the history; building socialism is building a society in which one is for everyone, everyone is for one; The free development of each is a condition for the free development of all. That humanistic spirit has been applied and developed by the Communist Party of Viet Nam since the renovation until now, especially in the first decades of the twenty-first century. That is also reflected in the three pillars of the socialist model in Viet Nam, which are the socialist-oriented market economy, the rule of law state of the people, by the people, for the people and for the people and socialist democracy.

3.6 Culture as Spiritual Driving Force

Along with that, culture is considered as the spiritual foundation of society, the endogenous strength and driving force of the country's renovation. In the process of building socialism in Viet Nam, cultural development is oriented synchronously and in harmony with economic growth, social progress and social justice. Vietnamese culture is an advanced culture imbued with national identity, united in diversity and based on progressive, humanistic values. Developing the culture and building the people is both the goal and the driving force of the renovation and construction of the country. Developing the culture, the society and people simultaneously with economic development; (we will) not for the sake of economic development to sacrifice the environment. Sustainable development, the harmony between economic and cultural development, social justice and environmental protection is the strategic orientation in the process of building socialism in Viet Nam. Just as General Secretary Nguyen Phu Trong affirmed: "Do not wait until the economy has developed to a high level of development to realize social progress and social justice, much less "sacrifice" progress and

equity to pursue economic growth alone. On the contrary, every economic policy must be oriented towards social goals; each social policy must aim to create a driving force for economic development; The promotion of legal enrichment must go hand in hand with hunger eradication, sustainable poverty reduction, and taking care of people with meritorious services and those in difficult circumstances. This is a principled requirement to ensure a healthy and sustainable development under the socialist orientation”²⁰.

Along with the acquisition and development of theories on the three pillars of social development, the issue of inheriting and promoting theoretical achievements is reflected in general and specific development goals in Viet Nam's development model from now to 2030 and a vision to 2045. After 37 years of renovation, with vivid reality, the Communist Party of Viet Nam has affirmed that the goal is inclusive and manifests itself the nature of the socialist society that the Vietnamese people are building as “rich people, strong country, democratic, just and civilized society; (which is) owned by the people; have a highly developed economy based on modern production forces and appropriate progressive production relations; has an advanced culture imbued with national identity; people have a prosperous, free and happy life, have conditions for comprehensive development; Ethnic groups in the Vietnamese community are equal, unite, respect and help each other develop; there is a socialist rule of law state of the people, by the people, for the people led by the Communist Party; and has relations and cooperation with countries around the world”²¹. These are also the basic features of socialism with Vietnamese characteristics. These features are not only the inheritance of Marx's views but also the creation of the Communist Party of Viet Nam.

²⁰ Nguyen Phu Trong, *Some theoretical and practical issues about socialism and the path to socialism in Viet Nam*, National Political Publishing House Truth, Hanoi, 2022, 27.

²¹ Ibid, 24.

The socialist society that the Vietnamese people are building carries the universal values of humanity such as prosperity, democracy, justice, civilization, prosperity, freedom, happiness, and progress, and for human development, etc. Thus, the socialist society that Viet Nam built during the progressive development of mankind, has the inheritance and development of human values.

3.7 Goals 2045 and Conclusion

In addition, by the 13th Party Congress, that goal was concretized in more detail and clearly with important milestones of the country from now until 2045. Those goals have been identified with the following milestones: “By Year 2025: To be a developing country with modern industry, surpassing the low-middle income level. By Year 2030: To be a developing country with modern industry and high middle income. By Year 2045: Becoming a high-income developed country”²². This is a step to concretize the goal of building a strong country with rich people, democratic values, and a just and civilized society that Viet Nam has not been able to concretize for many years. Looking at that goal, it can be affirmed that the development of Viet Nam is within the common trend of the historical development of mankind with its universal values.

Theoretically, the question is: how the relationship between human values and community/national values is expressed in the development process of each country? For a long time, Western countries often upheld the values of humanity but did not give much attention to the value of the community and the nation. On the contrary, since the second half of the 20th century, non-Western countries have tended to uphold community and national values, not wanting to absorb human values in some cases. These are two opposing trends that are mutually exclusive. From the reality of Viet Nam that we have presented above, it can be affirmed that

²² Ibid, 53.

national values should not contradict the values of humanity. Each country has its own cultural values (maybe the so-called identity). However, a nation that wants to develop with international outreach, needs to integrate values of humanity. The problem is that these values do not conflict with national values, but at the same time must be made nation-wide values to suit the economic, political and cultural conditions of the nation. These national human values are a part of the national identity.

The success of Viet Nam's renovation process is reflected in the fact that it has integrated the values and achievements of human civilization to build and develop the country. In the process, Viet Nam has creatively applied the experiences of many other countries to integrated human values into the specific historical context of Viet Nam. Through that application, Viet Nam has gradually built and perfected the theory of renovation with Vietnamese characteristics. That theory itself is both the inheritance and creative application of values of humanity and an addition to the value system of humanity. Thanks to that, Viet Nam has an independent path, while integrating with the world but without losing its identity.

BALANCED GLOBAL AND CONTEXTUAL ETHICAL VALUES

A COMPARISON OF OFFICIAL NATIONAL VALUE SYSTEMS. PROPOSALS FOR THE NEW CONTEXT

*Christoph Stückelberger**

4.1 Introduction: Current Polarization as New Context

Globalisation strengthened international common values, as agreed by the community of nations in the 17 UN Sustainable Development Goals (SDGs) 2015-2030. However, new polarizations and signs of new Cold War led many countries to reformulate their own national values in the new context. Nations often formulate their national values in the preambles of their constitutions. This contribution analyses national values of selected seven countries (Asia: Viet Nam, China, Bhutan. Europe/US: US, Switzerland, France, Africa: South Africa) and compares them with the UN SDGs.

Modern Globalisation with global trade and cooperation accelerated with the end of the bipolar world after 1989. It strengthened international common values, as agreed by the community of nations in the 17 UN Sustainable Development Goals (SDGs) 2015-2030. But it also led to a

* Prof. Dr Dr h.c., Founder and Honorary President Globethics Foundation, Geneva/Switzerland.

dominance of a Western World Order. With the global financial crisis of 2007-2009, globalization was more and more replaced by regionalization and even nationalism in order to become less vulnerable through internationally connected markets and supply chains. The further rise of China and Southeast Asia and South Asia - the 21st century is perceived as the Asia Century - with the US in a struggle to remain the main superpower, leading to new polarizations and signs of new Cold War. It leads many countries to reformulate their own national values in the new context. Many countries are challenged to position themselves as allies of the USA or China. Europe tries to be friends of both superpowers but is to some extent divided on this. Russia lost its credibility as superpower because of the Ukraine war. The majority of countries in Asia, Africa and South America are searching for a new position in the new geopolitical context. The majority of all countries in the world are members of the Non-aligned movement (NAM), 125 of 200, which represents 60 percent of all countries. I prefer to call them multi-aligned (MAM), because they do not want to be isolated-autarkic, but in good standing with US and China, with all nations where it fits their interests and is in line with their national values. Viet Nam is a leading country in this Multi-Aligned alliance of countries! We will revisit this.

In this text, especially in the second part, I often refer to my new book *Globalance Towards a New World Order. Ethics Matters and Motivates*²³.

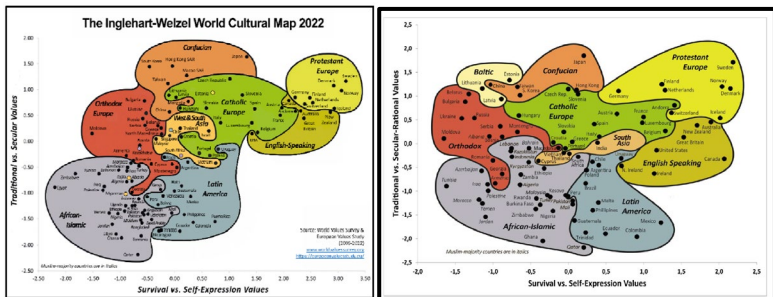
4.2 Typology of Values Systems and Cultures

The *World Values Survey* is a long term, profound and differentiated survey of value-developments around in different countries and cultures around the globe. It is based on large interviews in selected countries and

²³ *Globalance Towards a New World Order*, 2nd Ed., Geneva: Globethics Publications, 2022. DOI: <https://doi.org/10.58863/20.500.12424/4255763>

has existed for over 30 years, with a survey every five years. The last one 2017-2022 was published in 2023. It shows the cluster on the horizontal line from traditional to secular-rational values and on the horizontal line survival versus self-expression values. It distinguishes eight different cultural value-clusters: 1. African-Islamic, 2. Latin America, 3. Orthodox Europe, 4. Confucian, 5. West- and South Asia, 6. Catholic Europe, 7. Protestant Europe, 8. English-speaking, the following graphs shows the result of the 2022 map²⁴.

If we compare the first map of 2022 with the second map of the World Values Survey 6, 2012-2017, we see substantial modifications, although the overall position of countries remains similar. However, substantial changes in social relations, social capital and social challenges arose over the last decades with its fast economic and societal development²⁵.



4.3 National Value Systems. Seven Examples

4.3.1 National Values in Preambles of National Constitutions

Each group of people, from family to nations, need a set of common values for objectives and behavior in order to settle conflicts, build trust

²⁴ World Values Survey, 2017-2022, www.worldvaluessurvey.org

²⁵ In detail described based on the 2001 World Values Survey in Dalton, R., Hac Pham Minh, Nghi, Pham Thanh, Ong, Nhu-Ngoc T, Social Relations and Social Capital in Viet Nam. The 2001 World Values survey, Comparative Sociology, special issue, 2002.

and ultimately live in peace. On family or group level, these are often unwritten rules; on the level of large institutions or nations, such common values are built by ideologies, languages, religions, cultural heritage and narratives about the history of the community. Depending on the political system, national values are democratically agreed, by rulers declared or by dictators implemented by force. National value systems are on one hand stable and long term valid, but on the other hand also in constant transformation and adaptation, dependent on new challenges such as migration, natural or societal catastrophes or political revolutions. National value systems are also influenced by alliances of nations on regional, ideological, continental or international level and common agreed standards such as the UN Sustainable Development Goals SDGs.

Nations often formulate their national values in the preambles of their constitutions. They are then concretized in the articles of the constitution and manifold legislations and rules. In this contribution we analyse national values of seven selected countries and compare them. We cannot go into details. The effort only shows similarities and differences. We select from Asia: Viet Nam, China and Bhutan, from Americas: USA, from Europe: Switzerland and France and from Africa: South Africa. This selection is based on the following criteria: different continents, different size of country, different economic, cultural and religious systems and historical development of values.

We compare these values also with the UN SDGs as a globally agreed set of goals, based on values for humanity. The last column lists the 12 core values in my own concept as elaborated in the book *Globalance*.

4.3.2 National Values in the Preamble of the Constitution. Selected Countries. Sorted by Preamble

Vietnam	China	Bhutan	USA	France	Switzerland	South Africa	UN SDGs	Globalance
Independence	Overthrow imperialism, feudalism and bureaucrat- capitalism	Sovereignty	Justice	Liberty	Responsibility towards creation	Justice	Life in dignity	Sustainability
Sovereignty	Independence	Liberty	Popular Sovereignty	Equality	Liberty	Freedom	Equality	Solidarity
Unity	Equality	Justice	Unity	Fraternity	Democracy	Respect	Responsibility	Community
Democracy	Unity	Tranquillity	Domestic Tranquillity	Democracy	Independence	Unity in diversity	Peace	Justice
Justice	Mutual assistance	Unity	Common Defense	Sovereignty	Peace	Democracy	Environment	Empowerment
Civilisation	Harmony	Happiness	General Welfare	Pluralism	Solidarity	Open	Prosperity	Responsibility
People all-round development	Prosper	Well-being	Liberty	No death penalty	Openness	Equally protect every citizen	Partnerships	Participation
Equality of ethnicities	Strong	The King as Symbol of Unity of kingdom and people	Responsibility towards future generations		Respect for diversity	Improve the quality of life		Freedom
People's Rights and Responsibilities	Socialism with Chinese Characteristics	Monarchy	Perfect		Responsibility towards future generations	Free the potential of each person		Security
	Culturally advanced	Equal			Well-being of the weakest	Sovereign		Peace
	Harmonious	Harmonious						
	Beautiful	Sustainable Society						
	Great rejuvenation of the Chinese nation							

4.3.3 National Values in the Preamble of the Constitution. Selected Countries. Sorted by Values

Countries Values	Vietnam	China	Bhutan	USA	France	Switzerland
Freedom		No imperialism, feudalism capitalism	Liberty	Liberty	Liberty	Liberty
Justice/ Equality	Equality	Equality	Equality	Justice	Equality	Respect for diversity
Sovereignty Sustainability	Independence Civilisation	Independence	Sovereignty Sustainable Society	Sovereignty	Sovereignty	Independence Responsibility towards creation and future generations
Community	Democracy	Socialism with Chinese Characteristics	Monarchy	Democracy	Democracy	Democracy
Participation	People's Rights/ Responsibilities	Mutual assistance	Unity	Unity	Fraternity	Openness
Welfare	People's development	Prosperity	Happiness, Well-being	General Welfare		Well-being of the weakest
Security	Unity	Unity	Harmony	Common Defense	No death penalty	Solidarity
Peace		Harmony	Tranquility	Domestic Tranquility	Pluralism	Peace

4.3.4 Observations in the comparison of the selected National Value Systems

The selected, exemplary preambles show a good number of similarities in values (second table by values). Nations strive for wellbeing of its people, for peace, security, sovereignty, environmental sustainability, freedom and equal, fair treatment of its citizens and people.

However, the first table, sorted by Preambles, shows differences in the order and thus priorities of values. Also, the political system - democracy, monarchy etc. - make of course a difference. In fine-tuning, it is also important to look at cultural specificities of words. Whereas harmony and harmonious society are important terms in the Asian Confucian and Buddhist context, Western countries prefer the terms peace or unity in diversity. Sovereignty and unity are important for each nation, but international solidarity is rarely emphasized in preambles, whereas the UN SDGs strongly call for it.

4.4 Balanced, Interconnected Values and Virtues

The new context of increased polarization can be seen just as a power struggle, a clash of civilizations, or an economic fight for access to resources. All these are obvious aspects. In addition, I analyse the conflicts from an ethical perspective as conflicts between values and their priorities: Freedom or equality? Security or people's democratic participation? Environmental sustainability or material prosperity? Etc. My core concept to reduce and overcome polarization is Globalance, a global balance of values and also of virtues.

4.4.1 Definition and Characteristics

Globalance, the short form of global balance, in my definition means "a global balance of values and virtues, which are opposites or in tension to each other but belong together". Globalance is a worldview of the combination and reconciliation of opposites, the 'and' instead of the 'or', based on the assumption of a living centre holding the opposites together. Globalance leads to a dynamic (not static) and innovative middle way in overcoming extremisms and fundamentalisms. Globalance has roots in the wisdom and beliefs of many world religions, cultures and philosophical traditions (more in the East than in the West). Globalance is a worldview and strategy which recognizes the connectivity and

relationality (being in relation) of values, virtues and all phenomena. It recognizes the relativity of one's own standpoint and therefore is self-critical. Globalance strives to be inclusive-holistic²⁶.

13 core characteristics of Globalance of values and virtues are the “and” instead of the ‘or’²⁷:

Opposites as the two sides of the same coin
Life from the centre of being
Dialectic, not dualistic
Monistic, not imperialistic
Dynamic, not static
Evolutionary and revolutionary
Inclusive, not exclusive
Balance in body and natural law
Values-driven, not values-denying
Unity in diversity, diversity in unity
Religious and non-religious
Self-critical, not autocratic
Holistic, not fragmented.

4.4.2 Five Modes of Dealing with Opposites

As opposites and polarisation are a basic fact in life and in the new global context, how can we then deal with it? Five main modes can be distinguished²⁸:

Destruction: One opposite tries to destroy the other in order to dominate with absolute power. This may lead to a short-term victory, but cannot be sustainable as the oppressed, denied, marginalized or ‘killed’ opposite cannot be eradicated, it will return.

²⁶ Globalance, 2022, 64.

²⁷ Idem, 76.

²⁸ Idem, 77.

Fusion: The opposites merge, become one, and neutralize each other with the result of no energy or confused energy or productive energy.

Innovation: The opposites combine to create together something new, e.g. a child as “product” of a man and a woman, whereas the opposites remain and are at the same time also transformed.

Synthesis: Similar to innovation, the opposites sublimate, absorb from the other, integrate and transform in a dialectic way to a higher new reality.

Balance: The opposites are in a constant relation and interaction of dynamic balance and thus create and procreate life as an ongoing evolutionary (sometimes disruptive-revolutionary) process on material and spiritual, individual and structural level, step by step, without mortal risks of extremes, with caring mindfulness and with joy.

This typology can also be used to check how to deal with opposite values in the development of a National Value System in multi-cultural and transformative contexts. Is the system excluding some values or being inclusive, is it balancing or striving towards the purity of some values?

4.4.3 ‘-isms’ as Threat to Balanced Value Systems

An ideology²⁹ is a worldview of ideas, values and beliefs, which reduces the complexity of reality by giving priority to one main topic and value. Therefore, an ideology is interpreting all aspects of reality in a way, which fits into the one system and denies other parts of reality and values. Ideologies reduce complexity to a seemingly consistent system. Ideologies attract people by pretending to give simple solutions to complex situations. Most of the worldviews ending with ‘-ism’ represent such one-sided, ideological perspectives. Worldviews with the ending ‘-ism’ often (not always) indicate ideologies with a totalitarian tendency. The core values of such ideologies are ethically speaking positive, but

²⁹ Idem, 79-94.

they turn into a negative, unethical system by maximizing and absolutizing one value and thus contributing to polarisation.

Examples of such ‘-isms’ are *Terrorism, Extremism, Fundamentalism, Atheism, Cyberism, Dataism, Environmentalism, Nationalism, Populism, Protectionism, Absolutism, Sexism, Racism, Fascism, Conspiracyism*.

4.4.4 Concepts of Global Balance in World Philosophies and Religions

Balancing values and virtues is a concept on all continents and throughout world history.³⁰ Asian ancient traditions, including from Viet Nam, have been especially strong:

In *World Philosophies*, the balance of values is expressed e.g. in Confucianism with its concept of the harmony and harmonious society, in ancient Greek philosophy by Aristotle with the profound concept of *mesotes*, the middle way (not as a static, but dynamic balancing of opposites), in traditional and indigenous cultures it is often expressed in the community orientation which has to balance the interests of sectors or the population. It is expressed e.g. in the contemporary African Ubuntu philosophy.

For *World Religions*, in ancient Egypt, the goddess Maat was the goddess of balance, of the right measure. Balance of values is expressed in Buddhism as mindfulness, in Daoism as the balance of Yin and Yang, in Judaism and Christianity as the love for the other as oneself, and in Islam as respecting God’s law etc.

In *Contemporary World Views*, balancing values is especially relevant in ecological issues, where the interests of human and of non-human beings must be balanced and reconciled. In terms of economic concepts, the balance between socialism (with its priority on equality) and capitalism (with its priority on freedom) is highly relevant. Policies of socially and environmentally regulated market economies are an

³⁰ Idem, 103-164.

effort, to balance free markets and freedom of entrepreneurship with social justice and environmental sustainability, which often needs regulatory measures by the governments or international voluntary or legally binding standards.

The UN Sustainable Development Goals SDGs (2015-2030) are themselves an impressive effort of the world community of states to establish a balanced program of 17 goals.

This short glimpse on concepts of balancing values and virtues (in detail developed in my book *Globalance*) shows that the search for a balanced, harmonious yet dynamic society exists throughout millennia, cultures³¹, religions and, economic and political systems. A national value system such as for Viet Nam can refer and be built on these vast historic sources, while at the same time transforming them into new contexts and new needs such as new technologies e.g. Artificial Intelligence, and new challenges e.g. global climate warming.

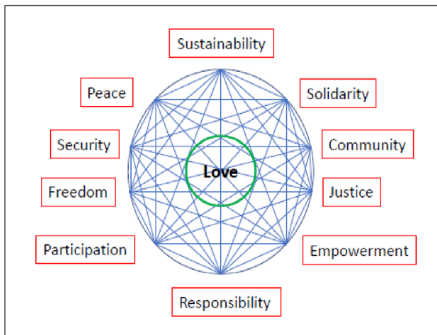
Balancing opposites in order to reach stability, peace, security, fairness, progress, dignity, empowerment and fullness of life seems a truly global thirst and vision of humanity. Psychologists may call it archetypical setting of human psyche, philosophers may call it the solution for rational discourse on conflicting realities, environmentalists may call it the inherent mechanism of ecosystems and believers may call it the expression of the divine world order.

This concept of *Globalance* offers a way to overcome polarization and the various forms of -isms such as extremism, fundamentalism etc.

³¹ Many traditional cultures know the concept of relationality and balance as it is an evidence for human survival. An example from the Pacific Itulagi people: Luma Va'ai, Upolu/ Casimira, Aisake (eds.), *Relational Hermeneutics. Decolonising the mindset and the Pacific Itulagi*, Suva/Fidji: Pacific Theological College, 2017. The authors show the interconnectedness, multidimensionality and spirituality and aspects of relational existence.

4.4.5 Globalance: Interconnected, Relational Values

The concept of Globalance puts all fundamental values in relation to each other. They are neither in a hierarchy like a pyramid nor free floating stars. They can be implemented in its full sense and in a harmonious way only by the holistic view of their interconnectivity. By the way, the similar interconnectivity is also true for the 17 SDGs and their values (graphs by the author):



4.5 Questions and Recommendations for National Values

In this short presentation, I cannot dig deep into the details of the consequences of the concept of Globalance for national value systems. However, I conclude with some questions and recommendations.

4.5.1 Questions

How can national values be identified, strengthened and implemented?

How can priorities of values be set for specific contexts and regions while preserving the holistic view of the interconnectivity and relational character of the various values?

Which political mechanisms are most appropriate, efficient, sustainable and peaceful to solve conflicts between competing values and virtues?

How can Viet Nam in its national values reject and overcome negative values from colonial and postcolonial periods and integrate positive values from their own cultures and cultures brought from outside which are now part of Vietnamese identity?

How can Viet Nam keep and strengthen its identity while being a pluralist society with competing values and economic, political, social and religious value systems? (Balancing national identity and international openness).

How can National Values of Viet Nam be in line with and express the UN Sustainable Development Goals? Even though these are goals for 2015-2030, the topics remain long term objectives of national developments and can therefore serve as inspiration and benchmark beyond 2030.

For centuries, Viet Nam has been humiliated by many powers. At the same time, Vietnamese cultures developed and maintained a strong identity with its values and virtues.

In the above-mentioned World Values Survey, Viet Nam was in horizontal and vertical lines almost in the middle, balanced between tradition and modernity, existential survival and individualistic self-expression. How can Viet Nam in its national values emphasize this virtue of the harmonious, peaceful middle way?

Viet Nam is one of the prominent members of the non-aligned movement NAM. It tries to be cooperative with the big neighbour and cultural ally China and at the same time have the freedom to cooperate with the US and many other countries of mutual benefit. How can Viet Nam contribute with its national values to strengthen and renew the MAM countries as a bridge in a polarized world?

4.5.2 Recommendations

With deep respect for the people, government and culture of Viet Nam as a jewel among the nations on this globe, and in all modesty, I dare to propose some recommendations on National Values of Viet

Nam, for discussion. I do it from the perspective of global ethics as value discipline, based in the global UN city of Geneva and at the same time being a Swiss where neutrality and peaceful compromises are in our DNA:

Recommendation 1

As National Values of Viet Nam to:

- Strive for and balance the values of freedom and social justice
- Strive for and balance the values of free, but socially and environmentally regulated markets
- Strive for and balance the values of individual rights and community building
- Strive for and balance the values of national sovereignty and international solidarity
- Strive for and balance the values of environmental sustainability and technological innovation
- Strive for and balance the values of cultural and religious diversity and national unity.

Recommendation 2

To have a multi-year common search for common national values, where the process of debate is as important as the result. Public, open-minded and fair debate strengthens and renews national values. Each generation has to renew and confirm them. As Viet Nam has a young population, 15-30year old people should be especially invited to engage in the debate.

Recommendation 3

A National Values System has to be by nature rather general. Fundamental values are principles, which have to be concretized. The articles in the constitution, the manifold laws in the legislation, the non-binding rules and voluntary standards and personal commitments together should be a living, dynamic expression of the fundamental

values. National values can become sterile and not convincing if they are repeated in a dogmatic and top-down manner. They should express life, and life is in constant change. This means sticking to fundamental national values while giving room for interpretation, adaptation, contextualisation and innovation.

Recommendation 4

To deeply study and consider the positive relation between socialism and religions. Viet Nam as a socialist country with deep religious cultural roots has a great potential to unfold the ethical synergies between religious and socialist values, as the tradition of religious socialism has shown for over a century. Included, is a variety of religions such as Buddhism, Daoism, Christianity, Islam, etc. Confucianism remains a core value-basis.

Recommendation 5

Materialism, consumerism and agnosticism seem to become a predominant value-setting in Viet Nam as in many parts of the world. These values often lead to individualism and lack of community-orientation and solidarity. Strong values for the community of the people are needed in order to have national identity and coherence. At the same time, this community-orientation should not be abused for nationalist exclusion, superiority-attitudes or lack of international solidarity.

Recommendation 6

Viet Nam with its painful history of colonialism and humiliation by aggressors maintained an impressive capacity of forgiving, reconciliation and renewal. With this gift of values, Vietnamese people and Viet Nam as a nation can play a pro-active role as mediator in cultural, religious, social and geo-political conflicts in Asia and beyond.

Recommendation 7

National Values of Viet Nam should renew the commitment for a Multi-Aligned Movement (MAM) as a community of states, which want

to cooperate with East and West, North and South and all nations, which are committed to the UN SDGs and a life in dignity for all human and non-human creatures.

PRESERVATION AND PROMOTION OF NATIONAL VALUES IN THE NEW CONTEXT

*Nguyen Thu Nghia*³²

Values are things, phenomena, processes, or all that is meaningful to the movement and development of people and society. Values include spiritual and material values, both subjective and objective which are closely linked together and coexist with the movement and development of society. When a value is formed and shaped, people's way of thinking, acting, feeling, and believing will be governed by it.

Values are abundant and diverse, including people's relationships with nature, with society, and with themselves, in which there are specific values, universal values, personal values, community values, national values, values of times, human values as well as cultural values, moral values, and aesthetic values.

Author Pham Minh Hac, in the book *Axiology - Theoretical basis contributes to summarizing and building common values of Vietnamese people today*, has analysed and clarified the fundamental concepts of value, value systems, value scales, and measures of value. He raises a human value system, including common human values (humanity, human love, values of truth, goodness, beauty); global values (peace,

³² Assoc. Prof., Dr., Graduate Academy of Social Sciences, Viet Nam Academy of Social Sciences.

security, friendship, cooperation, non-infringement of sovereignty and national independence); national values (national spirit, taking national identity values such as patriotism and community responsibility as a standard); family values (harmony, filial piety, attaching importance to family education)); self-worth (personality value and personal value). According to him, the values of truth, goodness, and beauty; vital values; labour values; and family values are common values of mankind³³.

In that common value system, national values always have an important position in the political, cultural, and social life of each country both in history and in the modern world. Because national values represent the spirit of a country, and take the values bearing the identity of that country as the standard. National values affect the stability, existence, and development of that country if it is not preserved and promoted effectively. “Value, firstly, is the national value which is recognized by the nation; and the highest national value can contribute to the common capital of mankind”³⁴.

Over the past 90 years, under the leadership of the Communist Party of Viet Nam, national values in the Vietnamese value system have been oriented towards linking culture with politics, economy, and culture lies in politics and economy, towards protecting and promoting good traditional values, building a new rich, strong, democratic, fair and civilized society. National values, under the direction of the Party, have affirmed core values such as patriotism, community responsibility, tolerance, humanity, democracy, etc. From the most typical values, national values skilfully combine traditional and modern values: patriotism, solidarity, self-reliance, affection and gratitude, honesty,

³³ Pham Minh Hac (2012), *Axiology - Theoretical basis contributing to summarizing and building common values of Vietnamese people today*, Dan Tri Publishing House, Hanoi.

³⁴ Huy Can (1994), *Thinking about national cultural identity*, National Political Publishing House, Hanoi, pp.8.

responsibility, discipline, creativity, etc. National values are the basis for we build an advanced culture imbued with the current national identity.

By affirming that Vietnamese culture today is the result of inheriting culture of the entire history of nation and operating in the market mechanism with a development model that is advanced and imbued with national identity, the Resolution of the Fifth Conference of the 8th Central Committee of the Communist Party of Viet Nam stated that “the general direction of the cultural cause of our country is to promote patriotism and our tradition of great national unity, our sense of independence, our self-reliance in building and defending the socialist Fatherland, in building and developing an advanced Vietnamese culture imbued with national identity, absorbing the quintessence of human culture, penetrating the whole life and social activities, each person, each family, each collective and community, each residential area, and all areas of daily life and human relations with culture, and creating in our country a high spiritual life, high intellectual level, scientific development in order to effectively serve the cause of industrialization and modernization for the sake of a rich people, strong country, fair and civilized society, taking a firm step forward to socialism”³⁵.

Preserving and promoting national values means taking care of the cultural identity of the nation. Preserving and promoting national values in the new context means affirming the miraculous vitality of each nation. In the current new context, there are many events happening every day and every hour, and there are also a lot of pressures that impact and affect the lives of each person, each nation, and each country. The world has never encountered so many unpredictable events as it does now. The rapid development of science and technology, the effects of digital technology, the influence of biotechnology, the birth of a huge amount of information and knowledge, the power of military weapons, nuclear

³⁵ Communist Party of Viet Nam (1998), *Documents of the Fifth Conference of the 8th Central Committee*, National Political Publishing House, Hanoi, 54-55.

disasters, environmental pollution, climate change, poverty... are increasing pressure on countries and national groups, especially developing countries. In that situation, each nation still has to try to assert its identity and values and increase its vitality. The new context in which we live is a “flat world” in terms of economic, political, social, and cultural space. The process of globalization and international integration in this period is reflected in the number, frequency, diversity, richness in form and scale of joint activities. The inevitable development trend of the world is that the countries and nations in the world are increasingly linked together more closely, become more and more indispensable parts constituting a system; and being linked, bound, and dependent on each other by general rules or principles. This at the same time promotes an environment of dialogue and cooperation, which is both a process of changing and shifting values, interweaving between nationality and internationality, between countries in the same region.

The Vietnamese people have a heroic history, have affirmed our own identity, and demonstrated to the world our vitality. From the very beginning of the country’s construction up to now, the Vietnamese people have actively participated in the process of cultural exchange and acculturation with the region and the world to foster and enrich national cultural values. All attempts by the superpowers to assimilate, dominate and subdue the Vietnamese people have failed. One of the eloquent proofs is the written word: “The Nôm script is the outstanding result of Chinese cultural integration of Dai Viet people... The creation and maintenance of the Vietnamese Nôm script is an affirmation of the nation’s solid cultural identity”³⁶. The vitality, optimistic spirit, heroic mettle, and belief in the Vietnamese national values are the important nucleus for Viet Nam to build our national identity in the new context.

³⁶ Nguyen Chi Ben (Editor) (2010), *Vietnamese culture in the context of international economic integration*, National Political Publishing House, Hanoi, p.73-74.

Vietnamese people, from tradition to modernity, have always maintained their values for the sake of the nation, fulfilling the thousand-year-old aspiration of their ancestors to build a strong Vietnamese nation as well as the desire for Vietnamese national values to reach human values. Because Vietnamese people are aware that if the universal value system of each nation reaches the truth - goodness - beauty, it can reach the human values. The culture of each nation has never been a closed culture and there cannot be a purely national culture. All nations develop their values by exchanging and acclimatizing with each other. A closed culture is a self-destructive culture. With an open nature and a sense of acculturation with the quintessence of human culture, the Vietnamese national values always find ways to harmonize and integrate with all cultures to create their own identity. History has proven that it is much easier to introduce Christianity into Viet Nam than in other countries in the region, especially compared to Japan where Shintoism prevails. Buddhism, Confucianism, and Taoism when introduced to Viet Nam, were all refracted through the prism of national culture, forming the three religions of Buddhism - Taoism - Confucianism. According to the authors of the book *Vietnamese Culture in the Context of International Economic Integration*: "If we only integrate Buddhist culture, our country will turn into a Buddhist country like Thailand. If we only integrate Confucianism, our country cannot escape from the map of the Tang empire. The advantage of the three religions is to attract most cultural quintessence of humanity to complement and enrich each other"³⁷.

Due to cultural exchange and acculturation with the aspiration to expand culture, select, and accept good values, each nation of different cultural sub-regions will affect each other more or less, quickly or slowly. The good national values that carry the ideals of humanity, peace, and

³⁷ Nguyen Chi Ben (Editor) (2010), *Vietnamese culture in the context of international economic integration*, National Political Publishing House, Hanoi, p.75.

friendship of this nation will be associated with the living aspirations of many other nations. The values of love, conscience, honour, responsibility, truth, freedom, equality, charity... have universal meanings. Therefore, when interacting and exchanging with French culture, we learn and create new Vietnamese art and culture that is both modern, national, and popular. We are deeply influenced by French architecture, costumes, and culinary culture. "We acknowledge that, under French rule, we have learned some scientific ideas and methods of working. Our literature, painting, music, drama, architecture, etc, have carried traces of progressive French literature and art"³⁸. When we come into contact with Soviet cultural values, especially Russia, we are inspired to create a new, beautiful, glorious, and bright world of socialism. The values of the socialist countries in Eastern Europe have contributed to nurturing the soul and character of the Vietnamese people. When we are exposed to the values of the market economy, we have formed a practical and responsive, dynamic, and economic business style with a high sense of responsibility for work.

The change in the country's development model to follow the socialist-oriented market mechanism has brought many challenges in the field of promoting Viet Nam's good national values and adapting the advanced values of mankind. Viet Nam has never experienced a true market economy, so when the market economy developed strongly, many new values on national and global information networks created great confusion about values. Many values of the modern world that have never existed in the Vietnamese value system appeared. When the process of international exchange takes place quickly and widely, we are overwhelmed by a strange, colourful, liberal, and freer new world. It is inevitable to acquire both positive and negative values at the same time, given the extremely rapid development of modern science and

³⁸ Truong Chinh (1985), *On culture and art*, Vol.2, Literature Publishing House, Hanoi, 112.

technology as well as the national and global information network, without a strict and effective control mechanism for counter-values like some countries in the region have, such as China, Japan, Korea, North Korea, etc. Many alien values are violent and exploit many sexual elements, and even bring opposing ideologies through cultural products spilled into our country indiscriminately without control. This is a huge challenge causing a lot of disturbance in the cultural value system that has existed for thousands of years in our country. Assessing this situation, from many years of experience in studying values, author Pham Minh Hac said: “Now the situation emerges as the value scale is reversed, there is a crisis situation, many signs of recession and some consider it a tragedy. It is true that the reform approach has brought many good achievements to the people and the country, but it has also raised many pressing and hot issues, including the value issue, especially the values of dignity and personality”³⁹. Therefore, the promotion of national values in an advanced culture imbued with national identity is extremely necessary in the current period.

National value is a specific historical value that moves and innovates constantly on the basis of eliminating outdated and negative factors, absorbing and promoting progressive elements. At the same time, it creates new and modern values to meet the development requirements of the times. National values are not identical to the existing ones, the old ones, and the past ones which are the “traditional” values created by our nation. The national values must be understood as both including the values created by our people during the historical process from the past to the present, including the quintessential values of human culture that are recognized by the nation creatively, turning it into an internal force to build and protect the country. The national values should also not be

³⁹ Pham Minh Hac (2012), *Axiology - Theoretical basis contributing to summarizing and building common values of Vietnamese people today*, Dan Tri Publishing House, Hanoi, p. 29-30.

understood only with some external formal elements of the culture, but rather the unity between content and form, the unity of the level of thinking and the spirit of independence and self-reliance, national will and bravery with its external manifestations. Protecting and promoting national values in the current period is to protect and promote patriotic tradition, national self-reliance, solidarity, and community cohesion. It also contributes to affirming the will and bravery of modern Vietnamese people in national construction and defence; emphasizing industrious and creative virtues in labour; tact in behaviour, and simplicity in the lifestyle of Vietnamese people. At the same time, protecting and promoting tangible and intangible cultural assets, quintessential values of the national culture, and building a healthy environment and cultural life is also a driving force to bring into play the development of the country in the new context in the spirit of “improving the quality and efficiency of cultural activities; mobilizing the strength of the whole society in order to preserve and promote the traditional cultural values of the nation; encouraging the creation of new cultural values, absorbing the quintessence of human culture, and enriching the national culture”⁴⁰.

Therefore, in the new context, preserving and promoting Vietnamese national values must be associated with advanced human values and at the same time uphold traditional values; modernizing without overturning the traditional values which link beauty with goodness and usefulness; and selecting the best values of humanity when participating in the process of globalization and international integration. National values of democracy, humanity, and science will represent the current model of social development in Viet Nam. These national values will help Vietnamese people bring into full play their beauty, heroism, optimism, aspiration for peace, compassion, and tolerance... to receive

⁴⁰ Communist Party of Viet Nam (2016), *Documents of the 12th National Party Congress*, Office of the Party Central Committee, Hanoi, p.129.

and transform the rich, diverse, civilized, modern, and progressive values of mankind. The national values will contribute to building modern Vietnamese people being suitable to the new context of the region and the world, then affirming the national bravery and identity.

CONSTRUCTING A NATIONAL VALUE SYSTEM IN VIET NAM NOW

OPPORTUNITIES AND CHALLENGES

Nguyen Thi Thanh Thuong⁴¹

6.1 Introduction

Constructing a national value system is the desire and aspiration of our entire nation in order to affirm the values of our national identity and at the same time absorb the progressive values of humanity. The national value system will be the spiritual foundation and cultural soft power that play important roles in the cause of building and developing the country in a sustainable way. Constructing a national value system in our country today has opportunities such as: we can learn from experiences from countries around the world that have built national value systems; the whole Party and people are united towards the goal of building a national value system as a spiritual foundation for society; we can take advantages of information technology development in collecting opinions and processing data on a national scale; many research works on national and cultural value systems have been carried out, providing an important premise. In addition, the process of constructing a national value system in our country also faces challenges such as: the globalization process

⁴¹ Dr., National Academy of Education Management, Vietnam.

takes place strongly with rapidly changing trends, causing certain difficulties in choosing modern values; the national value system is approached from different points of view, so it is necessary to find common view; maintain the relative sustainability and openness of the national value system. Our task is to take advantage and promote opportunities while overcoming challenges to fulfil the goal of building a national value system.

Constructing a national value system is the desire and aspiration of our entire nation in order to affirm the values of our national identity and at the same time absorb the progressive values of humanity. The national value system will be the spiritual foundation and cultural soft power that play important roles in the cause of building and developing the country in a sustainable way. However, in the current context, building a national value system in our country is facing great opportunities and challenges, requiring the determination and consensus of the entire Party and people in carrying out the strategical task.

6.2 The Importance of Constructing a National Value System in the Current Period

During the renovation process in our country since 1986, our Party has repeatedly affirmed the importance of constructing a national value system as the foundation and spiritual driving force for social development. In the context of renovation with many old and new, traditional and modern, negative and positive elements intertwined, the construction of a national value system, cultural value system, family value system and standards of Vietnamese people is an indispensable requirement to ensure the orientation, solidarity and consensus of the nation in the process of integration and sustainable development. The importance of constructing a national value system in our country is shown in the following contents:

Firstly, constructing a national value system is an inevitable and objective need. In the process of existence and development, people always seek the values of life. In general, values are beneficial and useful things. Harmful and useless things belong to unvalued groups. The value of an object is often drawn by people through the process of perceiving the nature of that object. When realizing the value of an object, the reasoning that people generalize and abstract from that object becomes the dominant factor in people's views, thoughts, beliefs and actions. Thus, it can be seen that values are things that bring positive meanings to individuals and communities. Values are recognized by society and shape the spiritual fulcrum, dreams and aspirations that people aim for.

In reality, with many problems and conflicts arising in all aspects of life, people always face many risks and challenges. Values will be like flames that light the way, bring faith in the good things of life, bring hope for a bright future for everyone. In the world, Truth - Good - Beauty have become a global value system. Truth is right and scientifically proven things; Good is the kind, honest and healthy things of human nature. Beauty is gorgeousness, harmony, and perfection. These values are universal, rich and diverse, covering the values of all humanity and having common orientation with other value systems, despite of any area.

Building a national value system in our country is an indispensable and objective need because in the process of national renewal, construction and development, we must inevitably participate in the globalization process if we do not want to lag behind. Our country faces many opportunities and challenges on the path of integration and development. We urgently need a value system as a common orientation, which is indispensable if we want to maintain the development of our country. The national value system has the function of orienting, evaluating and adjusting social relations. The values in the national value system direct people to realize positive values through forms of propaganda and encouraging people to follow. In the process of implementing values, individuals and communities can also evaluate the

level of right - wrong, appropriate - not appropriate. The national value system can also regulate the behaviour of individuals and communities by using the power of public opinion and social sanctions. That value system must include values suitable to our people's thoughts and aspirations, adhere to the principle of respecting objective reality and inheriting traditional values with national identity, and at the same time open to the progressive values of humanity. We can't repeat mechanical, rigid, stereotyped value system models of other countries.

Secondly, building a national value system is the task of the entire Party and people in the new period. Being well aware of the position, role and function of the national value system in the cause of national construction and development, the Party has always emphasized the task of building the national value system during the congresses of Viet Nam Communist Party. The Party's guideline is the unity of thought and action of the whole Party and the whole people, who are determined to carry out that task. The process of recognizing and affirming the importance of building a national value system as one of the strategic goals in the cause of industrialization and modernization of the country of the Party is demonstrated through the Party's congresses.

At the 8th National Congress of the Party, our Party made a request to form a new value system and social standards in accordance with tradition, national identity and the requirements of the times. This value system must meet the requirement of inheriting the good traditional values of the nation, absorbing the human quintessence and discarding the outdated and reactionary elements. The requirements for a system of values and social standards are appropriate to the actual situation of our country at the moment in order to take the advantages of globalization and the market economy. Besides, they prevent the risks and negative manifestations brought by these trends.

The Resolution of the 5th Central Committee of the VIII term on building and developing an advanced Vietnamese culture imbued with national identity (1998) emphasized: "Preserving and promoting the

nation's precious cultural heritages, creating new cultural values, socialism, making those values permeate into the life of the whole society and each person, becoming progressive psychology, customs and civilization. This revolution is difficult, complicated process, which requires a lot of time. In that work, “build” goes hand in hand with “anti”; take “build” as the main. Along with preserving and developing the nation's precious cultural heritages, absorbing the world's cultural quintessence, creating and cultivating new values. It is necessary to persevere in the struggle to eliminate the evil customs and bad habits; improve fighting spirit; fight against all attempts to take advantage of culture to carry out “peaceful evolution”⁴². This is a national strategic task, which requires the whole country to implement.

During the IX, X, XI, and XII Congresses, the Party continued to emphasize the task: “Summarize and build a system of cultural values and a system of standard values for Vietnamese people in the industrialization and modernization period and international integration”⁴³. Our Party considers this to be an important strategic task, which has a great significance in the cause of national construction and defence. Every citizen has the responsibility to build and develop an advanced Vietnamese culture imbued with national identity in general and to build a cultural value system and a national value system in particular in order to promote internal strength in the new context. At the 13th National Congress, the Party once again emphasized the need to build a national value system in the current period, considering this as a strategic task: “Focus on research, identification, to determine and implement the construction of a national value system, a cultural value

⁴² Communist Party of Viet Nam (1998), Document of the 5th Conference of the Central Committee, term VIII, National Political Publishing House, Hanoi. P58.

⁴³ Communist Party of Viet Nam (2016), Document of the 12th National Congress of the Party, National Political Publishing House - Truth, Hanoi, p126.

system and Vietnamese human standards in association with preserving and developing the Vietnamese family value system in the new period”⁴⁴.

Thus, by the 13th National Congress, the Party's awareness of building the national value system has been supplemented, developed and clarified, along with the construction of the national value system is the building of a cultural value system and human standards associated with preserving and developing the Vietnamese family value system in the new period. Value systems are hierarchical and closely related to each other. “The national value system is a general, all-encompassing value system that governs all fields and different activities of social life and the nation. Cultural values include values related to the aspiration to revive the national culture that is both advanced and imbued with national identity. Vietnamese human standards are the concretization of national and cultural values to serve as a measure and a model for each Vietnamese citizen to strive for and practice. The family value system is the basic unit of the cultural value system. It ensures the solid development of the cultural value system and the national value system and is a favorable environment for people to practice cultural standards”⁴⁵. The value system is closely associated with daily life, so the value system plays a big role in orienting attitudes and actions, directly affecting all social fields. Therefore, building a national value system needs the participation of the people and the political system in order to create a high consensus.

⁴⁴ Communist Party of Viet Nam (2021), Document of the 13th National Congress of the Party, National Political Publishing House - Truth, Hanoi, p143.

⁴⁵ Assoc. Dr. Pham Duy Duc, *Building a national value system, a Vietnamese cultural value system in the period of international integration*, <http://lyluanchinhtri.vn/home/index.php/nguyen-cuu-ly-luan/item/3566-xay-dung-he-gia-tri-quoc-gia-he-gia-tri-van-hoa-viet-nam-trong-thoi-ky-hoi-nhap-quoc-te.html>, update June 14, 2021.

6.3 Opportunities in Building the National Value System in the Current Period

Building a national value system in our country in the current period is an important and urgent task. We have certain advantages in building a national value system, which can be mentioned as follows:

Firstly, we can get the experiences from countries and regions around the world, that have built national value systems. Practice shows that, if a country or region wants to develop sustainably, it is impossible without a national value system, an appropriate and progressive regional value system, capable of orienting the community towards peace, stability, progress and development. Well aware of the role of the national value system, developed countries are interested in building a national value system as a guideline for their country's development. In the United States, the important values that Americans aspire to are: independence, equality, individualism, privacy, democracy, nationalism, work ethic, frankness, creativity, consumerism...⁴⁶ These values form the American way of life, the rules and standards of the American people. In Japan, core values are expressed in the word “Wa” which means harmony. Harmony is expressed in all aspects, all scopes, all areas of Japanese life such as: architecture, cuisine, law, customs, family, business, production... In China, building socialist core values is also an indispensable and objective requirement to meet the development of the country. Accordingly, at the 18th National Congress of the Communist Party of China, a value system at all levels was introduced, including: a national value system with the values of wealth, democracy, and civilization; social value system with values: freedom, equality, justice, rule of law; personal values include patriotism, professional

⁴⁶ *What are the most important American values?* <https://usahello.org/en/cuoc-song-o-hoa-ky/van-hoa-my/gia-tri-my/#gref>, updated April 23, 2023.

responsibility, loyalty, and friendliness. These values form the core socialist values in China⁴⁷.

Because the value system is so important, many regions of the world have also formed common value systems, both as a basis and as a development goal. In fact, there are many value systems such as the Asian value system and the Western value system. The Asian value system shows the basic and characteristic elements of Asia, such as: being moral, laborious, industrious, thrifty... The Western value system has characteristics such as: fairness and justice, rights, equality, freedom, tolerance, independence, democracy... These values are both common values that countries in the region agree to recognize, and at the same time associate with historical and cultural characteristics of the region. These values become principles and fulcrums that link and unify internally and strengthen the whole region.

With experiences from other countries and regions in building national value systems, Viet Nam can learn about the approach and process of building a value system, choosing values... in order to build a system to meet the requirements.

Secondly, the Party and people are united towards the goal of building a national value system as a spiritual foundation for society. During the renovation process, our country has identified “Rich people, strong country, justice, democracy and civilization” as the values that the country is aiming for. However, in the face of rapid and complicated changes of national and international situations, it is especially necessary and urgent to define and build a new national value system today. “The national value system will contribute to uniting and gathering the entire Vietnamese people towards common goals, creating synergy,

⁴⁷ Prof. Dr. Yan Jiehua, *Proposing, Propagating and practicing the core values of Chinese socialism*, Proceedings of the International Conference "Values of Socialism" of the Institute of Philosophy - Viet Nam Academy of Social Sciences.

helping us build an independent, self-reliant, happy, powerful and prosperous country”⁴⁸.

The Party and people are well aware of the importance and urgency of building a national value system. The theme “Building a national value system, cultural value system and human standards in association with preserving and developing the Vietnamese family value system in the new period” is a key ministerial-level program. Seminars, discussions and topics have been organized nationwide with different levels, attracting many researchers, many constructive comments and suggestions. With the keyword “Viet Nam national value system” searched on Google, it brought up 174 million results in 0.39 seconds. This has proved that the issue has received great attention from a large number of people. During the Party congresses, the task of building the national value system is always emphasized and becomes one of the important strategic tasks in the national construction guideline and development policy. From this reality, we can see the consensus of the Party and people with our desire and efforts to build the national value system.

Thirdly, we can take advantage of the development of information technology in the collection and processing of national data. Currently, thanks to the development of science and technology, the issue of building a national value system has been interested by many researchers across the country and given different views. Forums at all levels on building the national value system have been organized and received many comments through mass media. With a large scale and huge data, the statistics and analysis of that opinion data need the effective support of technology. Nowadays, data science is very advanced. Data science is the study of data that harnesses insightfully through a combination of tools, methods, and technologies to derive meaning from data.

⁴⁸ Prof. Dr. Tu Thi Loan, <https://zingnews.vn/he-gia-tri-quoc-gia-la-kim-chi-nam-cho-phat-trien-post1380061.html>, updated November 29, 2022.

The construction of a national value system requires the input of many social groups and individuals. Applications that collect data and information through questionnaires, sociological surveys or opinion-receiving channels will be summarized, grouped, and preliminarily evaluated. Such opinions will be synthesized and processed more quickly thanks to the achievements of science and technology and data science, so that the process of building a national value system can be shortened and ensured efficiency in data and information processing.

Fourthly, many research works on the national value system, the cultural value system have provided an important premise. In addition to learning experiences from international friends on building national value systems, up to now, researches on national value systems by domestic researchers have created theoretical important premise for the performance of this task. The research focuses on the national value system approach; the importance of building a national value system; experience in building national/ regional value systems and lessons for Viet Nam; requirements of the national value system; the role and position of the national value system in the cause of national construction and development... These studies play an important role in unifying the viewpoints, principles and systems of proposed values and directions towards the goal of building a national value system in our country.

6.4 Challenges in Building the National Value System in the Current Period

Besides favorable opportunities to build a national value system, we also face certain challenges:

The first, the process of globalization has taken place strongly with rapidly changing trends causing certain difficulties in choosing modern values. In the process of building the national value system, we have determined the construction point of view is to inherit the good traditional values of the nation and at the same time absorb the progressive values

of mankind. However, with the rapid change of the world, many values that are considered scientific and progressive in this moment may become inappropriate in other conditions and circumstances. In addition, each country and region have their own unique and diverse value system. Many of which are suitable for the wishes of our country, but we cannot absorb all the values. These things have made difficult for us to choose which values are the most suitable.

The second, the national value system is approached from different points of view. It is necessary to find common ground and unify. From the rich and diverse value system proposed by researchers, we see that there are many different perspectives and approaches. This requires consensus on what values, value systems, national value systems, approach to value systems, viewpoints, principles of value selection, etc. are. In a country with many classes and non-basic social composition, the proposed values may be appropriate for one group but not for another. If we cannot find common ground and unify, we cannot build a national value system or reach the consensus of the majority of the people.

The third, maintain the relative sustainability and openness of the national value system. Because social consciousness is often more backward than social existence, the construction of a national value system must manage changes in the national and international context to ensure relative sustainability. The national value system must have a harmonious combination between the traditional values of the Viet Nam and the universal and progressive values of mankind. In addition, we must manage the openness of the national value system so that we can add new values in accordance with the actual conditions of the count.

6.5 Conclusion

Building a national value system is a popular trend to express the wishes and aspirations of people in that country or region for a good future, and at the same time affirm its own unique values and identities.

With the results achieved after nearly 40 years of renovation, we have the necessary foundations and premises to build the national value system. Our task is to take advantage and promote opportunities while overcoming challenges to complete the goal of building a national value system, towards the goal of successfully building socialism in our country.

NATIONAL VALUES AND VALUE ORIENTATIONS

THE DEVELOPMENT OF INDIVIDUALS AND SOCIETY

*Nguyen Anh Tuan*⁴⁹

7.1 Introduction

Today, around the globe, value standards - the driving forces of nations and ethnicities - are undergoing fundamental transformations. Concurrently, various actors are actively selecting value systems that align with their subsequent developmental paths. Viet Nam is no exception to this global trend. Therefore, an objective analysis of the overall situation and the values society currently possesses is a critical and highly significant task. For instance, a society that prefers one value system over another, turning its back on the latter, is charting its developmental path based on the selected value orientation. All these highlight the escalating role of values and value orientations in society as various aspects of its life⁵⁰ undergo changes. However, this issue has

⁴⁹ Assoc. Prof., Dr., University of Social Sciences and Humanities, VNU

⁵⁰ O.G. Đrobnhiski, *The world of reviving objects: value issues and Marx's philosophy*, Political Book Publishing House, Moscow, 1967, 351.

received scant attention in recent years, even less so regarding the essence and uniqueness of national values as a constituent of the nation's culture.

7.2 Value Orientation and National Values

In this paper, a value is understood as the essence of an object and its attributes that every member of a society identifies as necessary, as a tool to satisfy their interests and needs. In this sense, objects bearing value also encompass ideas serving as norms, goals, and ideals. Therefore, when determining and studying values, one must take into account the intricate structure of value orientations, which are the forms of connection and interaction between the societal and the individual within humans, the internal and external in relation to the individual, their unique perceptions of the surrounding world, their past, present, and future, and the essence of their distinct “Self.”

Value orientations usually form a relatively stable system of public institutions aimed at organizing human behaviour in relation to objective entities, various social life domains, and themselves as members of society. Conversely, value orientation is the selected, socially-regulated attitude of humans towards the entirety of ideals, material and spiritual values, which are also considered objects, goals, and means of satisfying the vital needs of individuals and social groups⁵¹.

National values occupy a prominent place in the cultural system. They are divided into cultural genres, and the value institutions associated correspondingly with these genres usually coincide with fundamental forms of human activity. By this marker, even within the range of a single ethnicity, one can differentiate between subsistence and living values, political, aesthetic, legal, socio-economic, ethnic, religious, and moral-educational values. However, this marker cannot serve as a basis for

⁵¹ F.X. Faizullin et al., *Cognitive analysis of values and value orientations*, Science Publishing House, Moscow, 2008, 296.

dividing the pure spiritual values of each individual ethnicity, as there does not exist a unique genre for “spiritual activity.” In fact, the spiritual aspect is present in every form of human activity⁵². The spiritual starting point in each specific national value, primarily manifested as a unique system, permeates all genres of values without exception. Therefore, it is incorrect to examine spiritual values as something parallel to other values; rather, they are a specific sphere enveloping the entirety of value-orienting activity of each individual and the community. Hence, only a comprehensive and complex approach allows, *on one hand*, the thorough analysis of national values, and *on the other hand*, the examination of national values as indispensable components in shaping the spiritual world of each individual - a member - of the nation, and of the nation as a whole.

7.3 National Values and Universal Human Values

Philosophical reflection on the sources of national values helps prevent a cursory approach to the concept and characteristics of the object it reflects. These sources are unveiled as intertwined and mutually defining relationships, while maintaining the relative stability and independence of the sub-system of value-determining factors.

Every national value, to a certain extent, is built on the basis of self-restraint and the containment of direct internal impulses, limiting personal ambitions, or generally rejecting them for the common good of the nation. Self-restriction of individuals for the benefit of the entire nation is necessary for its propagation and is also a mechanism for national self-preservation.

The use of the term “national values” in science acknowledges the unique social and psychological characteristics of a specific nation and

⁵² E.V. Ilyenkov, *Dialectical Logic*, Pen 8, Culture - Information Publishing House, Hanoi, 2003.

its distinction from other similar nations, and requires the unity and bonding of all members of the nation by common attitudes and thoughts. The study of multiple nations, situated at different stages of formation and development, has confirmed that the unity of a nation's members is often assured by the joint possession of specific psychological traits, by the unified perception and equal evaluation of the same kind of behaviour and events, and by a common attitude towards these or other values. Thus, the concepts of a nation and its national values need to be approached from a standpoint that combines and integrates these emotions and attitudes.

The universal human values of the national spirit, national values, and national value-oriented consciousness, are often not only phenomena with psychological-emotional characteristics, but also material objects, symbols, and signs regarded by the entire nation as vitally important. The significance of these values is rooted, first and foremost, in the fundamental benefits of each member of a particular nation: survival, development, attainment of goals, and the pursuit of ideals. Each nation distinguishes itself by a combination and correlation of characteristics, by a way of thinking and perceiving the world that only it possesses. The universality of a nation's internal world, the stability of its internal life-pattern, which ensures its effective processing of received information, is the value of a nation as a biological-social community of many individuals, and also the value of a specific cultural phenomenon.

Simultaneously, the concepts of “national values”, “universal human values of national spirit” and “national value-oriented consciousness” also include tendencies, ideas, and modes of connection with others that can bring the individual closer to a specific culture, to values, and enable them to achieve peace and satisfaction within the current order. National value is not only the sum of psychological characteristics, needs, interests, attitudes, value orientations, beliefs, or ideals of that nation, but also a system of methods, operations aimed at achieving objectives; this greatly depends on the character and moral principles of that nation. The

historical development of a nation, and the psychology of the nation, have long proven that a group, a community of people can significantly enhance or weaken certain psychological dimensions of the individual. This applies primarily to national values and universal human values of the national spirit⁵³.

In a broader sense, the universal human values of the national spirit are regular and stable phenomena that allow the identification of the main characteristics of that nation. Here we are talking about the characteristics of a nation that are sufficiently determinate in the person embodying the national culture, through whom not only a real individual emerges, but primarily the subject of human existence and self-determination of personality consistent with the needs and values of that culture.

Universal human values or core values always appear as constituent parts of national values, and together they form the axis around which the entire nation unites. In this respect, national values are a part of universal human values, reflecting the uniqueness of the national culture, which in turn depends on specific geographical-historical and political conditions. There is always a mutual relationship between universal human values and national values, characterized by the penetration of universal content into the national, and conversely, national elements into the universal human realm.

During its formation, a national community must reflect reality around it in a certain way, while simultaneously appropriating it through a lens that defines norms and institutions. There are periods when this reflection is experiential - spontaneous, emotional -, but with the development of cultural, social, economic, and international relations, the nation's reflection of the surrounding reality gradually becomes more complex and in this process one culture can permeate into another, and in doing so, they infiltrate each other. The totality of complex

⁵³ F.X. Faizullin et al., *Moral consciousness and moral unity*, Hilem Publishing, Ufa, 2009, 252.

interrelationships and arrangements between material and spiritual values, emotional and rational elements of culture, is the sentiment, the worldview of the nation, that is, the criterion that distinguishes one nation from another. This criterion (template) of sentiment - worldview is passed on to each member of that nation through the mechanism of inheritance from previous generations, and exists in the consciousness of members not directly and verbally, but usually exists at a subconscious level, deeply “permeated” into human consciousness, and the energy it awakens, evokes often manifests very strongly. This phenomenon is explained by the fact that in the basis of national values, there is a hidden combination of objects, symbols, or ideas, which in the consciousness of each cultural bearer (agent) have been associated with a quantity of carefully concealed emotions or feelings of that nation⁵⁴. The emergence in consciousness of any of these objects, symbols or ideas causes all the feelings associated with them to be activated, this in turn becomes a guide for each subsequent normative action. The unity arising from the “object - action” relationship is called social memory. In this respect, the value structure of the personality is always “embedded” in its social memory.

7.4 The Historical-social Memory

The significance of social memory for a nation and its members is enormous, as national values and the formation of the nation's collective consciousness on their basis is a perennial phenomenon that spans centuries and largely determines the nation's attitude towards past and present realities, emerging issues both externally and internally, as well as approaches to solve them and plans for the future. From many methods to solve various situations arising in the nation's life and daily problems, the social memory that has been reinforced in national values will guide

⁵⁴ V.E. Davidovich, *Through the lens of philosophy*, National Political Publishing House, Hanoi, 2002, 82-83.

the most decisive and optimal solution. This choice largely depends on the mentality of the nation, its values, and ideals. Therefore, the faster the basic attitudes and thoughts of national culture are absorbed into the value consciousness of the nation's members, combined with the inevitable extraction of positive content from the nation's historical spiritual heritage, the more effective the stabilization process will be, enhancing the positive impacts of national values in social life. Conversely, if a new system of values is forcibly scattered into the national culture and causes some shift in it, such a transformation can disrupt the entire system of traditional relationships and destroy its most precious and resilient foundations. At that point, the entire system of national values: beliefs, morality, the most sacred norms that the entire nation has clung to for centuries will likely be upended and destroyed. All cultural ties, every nuance is destroyed, and these changes will be terrifying and uncontrollable.

Therefore, values that have been carefully selected by a nation to suit historical, climatic, geographical conditions, and many other conditions throughout its formation and development are extremely important. The values that have been adapted for that ethnic community over centuries, perhaps millennia, while still retaining its distinctive national characteristics in all social life situations. Only those who maintain their national values and simultaneously sympathize with their unity with the rational humanity throughout space and time, have the capacity to make optimal decisions. And only they can understand the problems of both their nation and all humanity, and can help their country, their nation preserve its unique identity. This phenomenon is associated with the fact that values, in this case - national values - are the result not only of spiritual production, but also the essence of species consciousness about the world, the basis of shared experience, vision, and co-action formed through certain attitudes and orientations. Here, the value consciousness that orients the nation becomes an individual attribute of humans, their worldview - reflecting social demands on individual behaviour.

The universal national and human values are the inner supports of a nation, its culture, and each member of the nation absorbs them from birth, to become a perpetual bearer of those values. Therefore, national values such as social memory are the basis of individuality and can ensure national unity through the integration of each person with the nation, national culture, and also through its individual choice. Individual choice, as a process of grasping by the individual a system of social meanings and value institutions from the outside, pre-installed in national values, shapes the value-orienting consciousness of a member of a certain nation.

7.5 National Values and Universal Human Values Integrated

National values and universal human values are intricate integrated structures comprising conscious interactions, emotions, and modes of perceiving reality - a spiritual worldview, essentially. This system is, on the one hand, somewhat dictated by external value norms, while on the other, these norms, through the process of an individual grasping social meanings, gradually metamorphose into the individual's own, i.e., they are personally contemplated and profoundly internalized.

Undoubtedly, there exist relative similarities and substantial differences between social meanings, personal meanings, and norms in national values. The social system, community, and nation socialize the individual in the sense of directing natural desires towards certain values and taboos. Specifically, the culture of each nation supports individuals in choosing value orientations, worldviews, and fosters their development into distinctive personalities, aids their social integration, interaction with others, nurtures faith, and thereby preserves the unique code of the nation.

As part of universal human values, national values are the barometer of a nation's development level, a repository of positive experiences in the form of values and behavioural instructions, a self-regulating factor

in the lives of individuals and the nation. The actual operation of social relations depends on its level. The peculiarity of national values is determined primarily by their ability to perform the role of a normative assessment of social consciousness and corresponding mental social relations. Each expression of national values carries in it a normative characteristic specific to the culture of the entire nation and of each individual.

National values and universal human values manifest as a measure of the creative relationship of each nation's member with objective reality. Therefore, national values should not be discussed in terms of the degree of implementation of dominant values, but in terms of universality, the ability to transform oneself into the subject of activities expressed in the capacity of a person to convert natural and social conditions into conditions of his dynamic existence, into objective prerequisites for his existence as a subject of the nation. The national values, while becoming the foundation for the self-expression of the personality as the ruler over social, economic, and political circumstances, as the creator of his own life, develop his individual human essence.

7.6 Conclusion

Both national values and universal human values serve as starting points to propel the development of social and individual spirit under specific historical conditions of varying nation members. Their positive social significance is realized to the extent that they become qualities of the majority of the nation's members and participate in the actual relations of all nation members, penetrating their hearts and minds. Only the preservation of national values that have been formed over a long historical period, through the shaping not only of general norms and value orientations but also the assurance of the inheritance of the national value-oriented worldview, can determine the high level of consciousness

and moral standards of a nation. Only then can it guarantee the continued development of the nation.

VALUE OF THE TRADITIONAL LIFESTYLE OF VIET NAM

Dang Quang Dinh^{55*}

8.1 Introduction: Lifestyle

Lifestyle is a category used to refer to the synthesis of basic characteristic elements, which is the condensation of the core values of competence, intelligence, culture, etc. of each individual and the whole society, which are expressed through the way of people's thinking and behaviour in a certain society, in the fields of labour and production, socio-political activities, cultural ideas and in daily communication behaviour, with modes of expression in different scopes and properties.

Lifestyle is determined by the mode of social production and all human living conditions. But it is not a passive product because a human's lifestyle is created by humans, but humans are both a product of circumstances and a creator of their own living situation. Thus, lifestyle can positively or negatively affect the mode of production and the whole social life.

The lifestyle of a nation in each historical period is always determined by geographical - natural and socio-economic conditions. The formation

^{55*} Assoc. Prof., Dr. Institute of Philosophy, Ho Chi Minh National Academy of Politics.

of the traditional Vietnamese lifestyle is no exception. Viet Nam is located on the Indochinese peninsula, with the richness of topography and the diversity of natural resources, which are favorable conditions for agricultural development. However, our country is also a place where extreme natural phenomena such as storms, floods and droughts occur frequently. It is the geographical and natural circumstances that have trained and formed Vietnamese people with the virtue of perseverance, harmony, flexibility, solidarity, dynamism... In terms of socio-economic conditions, the factor that plays a decisive role in the formation of the nation's traditional lifestyle is the feudal social system with mainly agricultural production.

Vietnamese history is the history of struggles against foreign invaders to gain and maintain independence. That history is the basis for forming many good traditions of the nation such as patriotism, solidarity, humanity, peace-loving, etc. profoundly impacting on the formation and development of the traditional Vietnamese lifestyle.

It can be affirmed that the traditional Vietnamese lifestyle is a synthesis of the basic characteristics, core values of competence, intelligence, culture, etc. of the Vietnamese people that formed and developed in history of country development and defence, expressed through the way of thinkings, behaviours and actions of Vietnamese people in the fields of labour, production, socio-political activities, ideology and culture and in daily communication.

The values of traditional Vietnamese lifestyle are a part of the system of traditional values of the nation that were formed, developed, existed and handed down in the history of country development and defence of our ancestors. Those are the most specific and essential qualities that characterize the core of the culture and national spirit, contributing to the core and lifestyle of the Vietnamese community. Those are good values that have a positive impact on the community to regulate the behaviour of

individuals, the social community in production activities, the relationships between people and nature, people and people.

When talking about traditional values, including the value of traditional Vietnamese Lifestyle, President Ho Chi Minh quoted a French scholar, De Puvuvin, giving an assessment of culture and lifestyle of the Annamites: “Mr. De Puvuvin also wrote: “We found here a whole civilization, everything has been built a long time ago. Art, science, even the science of state management has developed strongly. Law, antiquity, religion, literature, all of which have been completed and harmonized, over the centuries, and become more and more suitable and perfect. The traces of barbarism disappeared a long time ago, these people lived in a mature, organized society while Westerners were still in a primitive state. Loving the fatherland, being attached to the family, revering the ancestors, loving justice, respecting justice, loving science, respecting the words of the saints, loving the race, respecting the right; hating luxury, not greedy for money, despising force, not afraid of hardships and sacrifices; those are the virtues taught in the holy books, preserved in ancient customs and written into the law; nowadays these are also the characteristics of the nature of the Annamites formed from generations, these generations have always tried to practice that morality respectfully; The Annamites are always same like that in everywhere... Among the common people, it’s seen that these are fine customs and traditions, even among the people who are called thugs, bandits””⁵⁶.

“We came here not to make the Annamites rich at all, but also to create a crisis for lasting damage. European competition has strangled some industries; other industries have been bankrupted by high taxes (Colonel Berna)”. “Such a well-organized old Annamite society was destroyed by us. We tried to replace it with rudimentary French organizations, but without avail. Everywhere, people violated the laws of the Annamites,

⁵⁶ Ho Chi Minh: Complete Volume, Publishing House. National politics, Hanoi 2011, volume 1, pp.450-451.

disregarded customs, plundered property; using the pretext for suppress, so the soldiers freely loot, kill; the worst things raged again; even the appearance of justice is gone; All commanders always cursed, or with their baton in hands, they just suppress without explanation” (De Puvuvin)⁵⁷.

“I dare say that civilization is to break people's heads but not change their minds, it’s a bit rude. These people were living peacefully in their homes. Suddenly we storm land that is not ours, in the name of humanity, we killed the natives or drove them out of the house. It was that which gave them a sense of pride towards that civilization. For the sake of humanity, people can kill; for the sake of humanity, people can plunder; For the sake of humanity, people can exploit the natives!” (E. Macar)⁵⁸.

That comment shows a rather profound and comprehensive awareness of the culture and lifestyle of the Vietnamese people, both showing the Vietnamese national identity and the development level of the Annamites and the Vietnamese people.

The work “Cultural diversity and dialogue between cultures: a perspective from Viet Nam”, when discussing the original identity of the national culture, affirmed: “The system of core spiritual value is passionate patriotism, a deep sense of community, the principle of ‘loving other people as you love yourself’, industrious, practical, flexible, creative in labour production, life organization, construction and defend the country”⁵⁹. There are also people who say: “The traditional lifestyle of the Vietnamese people is crystallized from the traditional cultural values of the nation: patriotism, solidarity, kindness, tolerance,

⁵⁷ Ho Chi Minh: Complete Volume, National politics Publishing House, Hanoi 2011, volume 1, p.451.

⁵⁸ Ho Chi Minh: Complete Volume, National politics Publishing House, Hanoi 2011, volume 1, p.452.

⁵⁹ Led by Tran Ngoc Them (2016), Vietnamese Value System from tradition to modernity and the way to the future, Culture - Arts Publishing House, Ho Chi Minh City, p.148.

industriousness, studiousness, intelligence, and creativity, gentleness, delicacy, discreetness, flexibility, adaptability... These ethnic traditional cultural values have contributed to the creation of the Vietnamese national identity”⁶⁰.

When talking about the values creating the identity of the Vietnamese people, Communist Party of Viet Nam affirmed: “It is passionate patriotism, a sense of national self-reliance, a spirit of solidarity, and a sense of community attached to individual - family - village - country; kindness, tolerance, respect for love, morality, industriousness, creativity in labour; sophistication in behaviour, simplicity in lifestyle...”⁶¹.

8.2 Characteristics of Traditional Vietnamese Lifestyle

Thus, it can be affirmed that the value of traditional Vietnamese lifestyle is reflected in the following characteristics:

8.2.1 The Vietnamese lifestyle based on patriotism

For the Vietnamese people, patriotism is the core value, the leading value in the table of noble values of the nation; is “the red thread through the entire history of Viet Nam from ancient to modern”⁶², becoming “the focus of the focal points, the value of values”, the “greatest emotional motivation of life”. It is also the highest ladder in the system of moral

⁶⁰Vo Van Thang (2007), "Building a national - modern - humanistic lifestyle in our country today", *Journal of Political Science*, (5), thirty first.

⁶¹ Đảng Cộng sản Việt Nam (1998), *Văn kiện Hội nghị lần thứ năm Ban Chấp hành Trung ương khóa VIII*, Nxb Chính trị quốc gia, Hà Nội, tr.56.

Communist Party of Viet Nam (1998), Document of the Fifth Conference of the Central Committee, term VIII, National Political Publishing House, Hanoi, p.56.

⁶²Tran Van Giau (1980), *Traditional spiritual values of the Vietnamese nation*, Social Science Publishing House, Hanoi, p.100.

values of our nation⁶³, is “the mainstream of Vietnamese life, becomes a form of social and human philosophy in the Vietnamese soul”⁶⁴.

Ho Chi Minh said: “Our people have a passionate patriotism. It's one of our precious traditions. From the past to the present, every time the Fatherland was invaded, that spirit was vibrant, that formed an extremely powerful and huge wave, it surmounted all dangers and difficulties, it engulfed all the traitors to our country. Our history has had many great resistance wars proving the patriotism of our people. We have the right to be proud of the glorious historical pages of the eras of Ba Trung, Ba Trieu, Tran Hung Dao, Le Loi, Quang Trung, etc. We always remember the merits of national heroes because they are the representative of a heroic nation”⁶⁵.

Therefore, it can be affirmed that patriotism is a factor that governs the thoughts, feelings and lifestyle of Vietnamese people. “From the gray-haired old people to the young children, from the overseas compatriots to the compatriots in the temporarily occupied areas, from the people in the highlands to the lowlands, everyone is passionately patriotic, hate the enemy. From soldiers in the front who went hungry for a few days to stick to the enemy to destroy them, to civil servants in the rear who fasted to support the army, from women who advised their husbands and children to join the army, but they volunteered to service of transport, to the mothers of soldiers who took care of the soldiers and loved them like their own children. Both male and female workers and peasants emulated to enhance production, no matter how hard they worked to help a part in the resistance wars, so the landowner gave their lands to the Government...

⁶³ Tran Van Giau (1980), *Traditional spiritual values of the Vietnamese nation*, Social Science Publishing House, Hanoi, p.94.

⁶⁴ Future (1983), *Actively building new ethics*, Truth Publishing House, Hanoi, p.63.

⁶⁵ Ho Chi Minh: *Complete Volume*, National Political Publishing House, Hanoi 2011, volume 7, p.38.

Those noble gestures, although they had a different working place, they are all the same in their patriotic passion”⁶⁶.

8.2.2 A lifestyle of benevolence and righteousness, love of peace, tolerance, respect for love and morality

Benevolence and righteousness is a fundamental value in the traditional lifestyle of our nation. It penetrates deeply into relationships from family to village, social community; from daily life to production, fighting against foreign invaders, is an important basis for establishing relationships between people. Benevolence and righteousness is expressed in thoughts, feelings and noble actions in human relationships. Its content is expressed in the love of people, the concern for sharing, helping people, especially those in difficulties, the spirit of solidarity, forgiveness, responsibility, kindness, compassion, gratitude, loyalty, etc.

Vietnamese people have a spirit of solidarity, love, help and care for each other in times of difficulties and tribulations. The spirit of benevolence and righteousness is reflected in the customs and habits of the village, in the associations and wards with the nature of mutual assistance and friendship, and summarized in many folk songs and proverbs becoming the life philosophy of the Vietnamese people: Loving people as loving yourself; The leaves protect tattered ones; Oh gourd, love the pumpkin, though of different species, you share the same trellis...

It can be considered that benevolence and righteousness is a great cultural value of Ethnic Viet Nam. It has created a unique feature in Vietnamese traditional humanism. This is also the basis of the peace and love of the Vietnamese people. The Vietnamese people always try their best to avoid wars and bloodshed. Before the invaders, our people struggled without tolerance, but when the war ended, our people were also very tolerant and humane, always showing the spirit of benevolence and righteousness and tolerance. Nguyen Trai conceived the concept of

⁶⁶ Ho Chi Minh: Complete Volume, National Political Publishing House, Hanoi 2011, volume 7, p.38.

“benevolence and righteousness is from calm people, the king must punish the invaders” and “With great justice to win against cruelty, with kindness instead of tyranny” (Binh Ngo Dai Cao). Ho Chi Minh said: “The Vietnamese people love peace but are determined never to back down from any threat of the imperialists”⁶⁷.

President Ho Chi Minh said: “Our people are a nation rich in sympathy and compassion”⁶⁸ and he is the embodiment of the idea of benevolence and righteousness, the quintessence of the Vietnamese spirit of benevolence and righteousness. Combining Viet Nam traditional values with the quintessence of human culture, President Ho Chi Minh raised the tradition of benevolence and righteousness to a new level by combining it with the communist humanism of Marxism-Leninism.

8.2.3 A harmonious and flexible lifestyle with nature and society

From the ancient time, the main residence of the Vietnamese people was the basin of large rivers, with many newly filled lands. This has both created favorable conditions for the development of wet-rice agricultural production and contributed to the formation of unique features in the thinking and lifestyle of Vietnamese people. With a life close to nature, integrating with nature, with the river environment, Vietnamese people always appreciate harmony, flexibility, simple living, but always have sophistication in behaviour, hate fussiness, lavishness. These factors have made an important contribution to nurturing the soul and emotions of the Vietnamese people.

Viet Nam is a country located at the crossroads of Southeast Asia, this is an environment for Vietnamese people to exchange and access to great ideas and cultures in the world. As a result, in the process of developing the nation's thinking, Viet Nam has repeatedly received philosophical,

⁶⁷ Ho Chi Minh: Complete Volume, National Political Publishing House, Hanoi 2011, volume 14, p.520.

⁶⁸ Ho Chi Minh: Complete Volume, National Political Publishing House, Hanoi 2011, volume 4, p.160.

political and religious doctrines from outside. This also makes the thinking of Vietnamese people very flexible. Reality has proven that, any other philosophical, political or religious doctrine has been introduced into our country, is transformed by our people, combined with endogenous factors, customs and habits and the inherent tradition of the nation to transform to make it suitable for Vietnamese thinking. That right handling has made the Vietnamese people's thinking supplemented, renewed and become richer and more diverse all the time.

Thanks to the harmony and flexibility, Vietnamese people can apply theories and ideas of different cultures to find answers to problems of human life or destiny of the nation; making abstract and confusing ideas and theories of those cultures become close and easy to understand. The flexibility of Vietnamese people's thinking is reflected in the dichotomous - dualistic way of thinking. This way of thinking is clearly seen in the legends of our ancestors such as the legend of Son Tinh - Thuy Tinh, Lac Long Quan - Au Co, mountain - water, heaven - earth, etc. which can be merged into one.

A harmonious and flexible lifestyle makes it easy to acknowledge and respect the differences in inclinations, personalities, and beliefs of people in an ethnic community; easy to accept differences in culture, religion, belief... among different ethnic groups for peaceful coexistence and development. It is a harmony in differences, that is learning how to listen, how to communicate, how to understand others to share, and sympathize with as long as those differences do not harm the common interests of the community.

8.2.4 Practical thinking and action

Traditional Vietnamese thinking is the way of thinking and evaluation of Vietnamese people about all areas of human life, from morality, culture, politics, lifestyle, etc., which have been formed over the course of thousands of historical years. It has a strong influence on the thinking of human communities during their survival and development. Traditional

thinking in Viet Nam is formed from summarizing experiences in life, productive labour associated with the history of nation building and defence, so it is mainly experiential thinking, practical thinking, action thinking. Vietnamese people always tend to think to solve practical problems, not to discuss abstract and sublime issues. Thanks to practical thinking and actions applied to the reality of life and the country, Vietnamese people are always flexible and variable (Youth and white paper make any impression; In Rome do as Roman do). The Vietnamese also know how to apply abstract theories received from the outside to solve problems directly related to human life as well as national destiny, making abstract and difficult theories become closer, simpler, easier to understand and help people with low education level to learn it. This is clearly reflected in Ho Chi Minh's thought.

Thus, it can be affirmed that the traditional Vietnamese lifestyle includes a system of rich and diverse values, of which the core is patriotism, humanity, tolerance, harmony, spirituality, flexibility, practicality and actionability. These values have great significance in the process of building a new lifestyle and an advanced culture imbued with national identity, which requires us to focus on preserving and promoting it.

SOME TRADITIONAL NATIONAL VALUES OF VIET NAM IN THE NEW CONTEXT

*Luong My Van*⁶⁹

9.1 Introduction

One of the eagerly discussed topics in the scholarly circle recently is issues related to the ‘value system’. This is because the definition of value system, namely the main values that shape the essence of current Vietnamese society and people, is now becoming urgent, when the nation is step by step modernizing, consolidating and intensifying the internal force for the development. Internal force means what we already have inside, the internal force of a nation is the very traditional culture and human resource of that nation. Building the value system is to clarify and apply that internal force, and the value system is also the target of the effort (of Vietnamese society) to develop. In National conference on culture (Nov. 2021), General Secretary Nguyen Phu Trong has pointed out that value system is built to “continue to preserve, improve and develop the Vietnamese culture.”⁷⁰ The value system is thus closely

⁶⁹ Dr. Luong My Van, Institute of Philosophy, Viet Nam Academy of Social Sciences.

⁷⁰ Nguyen Phu Trong, *Bài phát biểu trong Hội nghị văn hoá toàn quốc tháng 11/2021* (Speech in National conference on culture, November 2021)

related to the past and directs toward the future. Therefore, when defining and building the value system, we cannot avoid considering the traditional values as one of the most important basis or material.

9.2 Selected Traditional National Values of Viet Nam

In General Secretary Nguyen Phu Trong's speech, value systems have four kinds: national, cultural, family value systems, and human standards (morality, personality). All of these value systems sit firmly on the foundation of the tradition. In this paper, we only consider the national value system and some values that can be seen as traditional national ones.

First of all, we take a brief look at the concepts of value, national value and traditional (national) value. 'Value' means "the quality of being useful or important", "belief(s) about what is right and wrong and what is important in life"⁷¹. *Vietnamese dictionary* defines that "value means thing that makes something useful, meaning, worthy in some ways."⁷² Values that we pursue are qualities important to the life or the community, the individual, contributing to the development and improvement of the life, community and individual. Therefore, it can be said that 'national values' mean values on national level, good qualities that this nation - as a subject (main agent) - pursues and attempts to reach. The pursuit's goal is that when mentioning this nation (in a given space-time context), we can figure out it by those values (qualities). For instance, when we talk about the United States, the values that

<https://moit.gov.vn/tin-tuc/hoat-dong/toan-van-phat-bieu-cua-tong-bi-thu-nguyen-phu-trong-tai-hoi-nghi-van-hoa-toan-quoc.html> (accessed June 8, 2023).

⁷¹ https://www.oxfordlearnersdictionaries.com/definition/english/value_1?q=value (accessed June 8, 2023).

⁷² Trung tâm Từ điển học (Viet Nam Lexicography Centre), *Từ điển tiếng Việt* (Vietnamese dictionary) 1997, Da Nang Publishing House, Da Nang, 1997, p.371.

American people exalt and pursue, or the general image of the US that we have, are freedom (liberalism, individualism), rule of law, democracy, ‘American dream’ etc.⁷³ Another example, when mentioning Singapore, we cannot avoid values that Singaporean government has announced in the *White Paper of Shared Values* as national values Singapore has been building: “placing society above self, upholding the family as the basic building block of society, resolving major issues through consensus rather than contention, and stressing racial and religious harmony”⁷⁴.

National value systems can include values that are currently built, that is to say this nation is building those good qualities inside itself, and long-held values that were built and fostered from generation to generation. Here we talk about the so-called ‘traditional values’. ‘Tradition’, in *Cambridge English dictionary*, is defined as “a belief, principle, or way of acting that people in a particular society or group have continued to follow for a long time, or all of these beliefs, etc. in a particular society or group.”⁷⁵ It means tradition continues for a long time, and ‘tradition’ itself is something valuable for a particular community or society (of course, not every ‘tradition’ is ‘valuable’), since people preserve and develop only things that are actually meaningful and useful for the then life, personality, community, and society. Traditional values are thus values that a community or people conserve and descend and succeed each other to pursue for a long time.

⁷³ Nguyen Tai Dong, “Một số vấn đề lý luận về giá trị và hệ giá trị quốc gia” (Some theoretical issues on value and national value system), in: Proceedings of Conference “Relations between the building of national value system, cultural value system, personality of Vietnamese people and preservation and development of family value system”, Hanoi, 2023, p.12-15.

⁷⁴ Parliament of Singapore (1991), *White Paper on Shared Values*, https://www.nas.gov.sg/archivesonline/government_records/docs/a487bfde-7aea-11e7-83df-0050568939ad/Cmd.1of1991.pdf? (accessed May 22, 2023).

⁷⁵ <https://dictionary.cambridge.org/us/dictionary/english/tradition> (accessed June 8, 2023).

Traditional values can be considered from various aspects: individual (personal standards, morality), community (family values, values of communities, of ethnic groups), or nation (national values). There are connections or sometimes intercommunications between personal standards and communal values, since an individual is also a member of community and the relations between individuals form the community; personal characteristics that are regarded as values are passed from generation to generation in a large and long-term group; and communal values are realized and manifested by individuals. For example, ‘patriotism’ can be seen as a personal standard, and at the same time a national value of Viet Nam, due to different perspectives. Traditional national values are ones built and consolidated for generations, and through those values we can visualize that nation’s image in its history.

Thus, what are the traditional national values of Viet Nam? What are good qualities of Vietnamese society and people that have a long history of being built and preserved? Considering documents written in feudal times, it is hard to find direct mentions of ‘national values’. We can only see those values indirectly, for example in documents where feudal authors mentioned the spirit of independence, the love of the country and the unity in resisting foreign invaders, or requirements of social order and customs etc. Since Viet Nam entered the modern times (i.e. when Western culture and civilization were introduced into Viet Nam), works on Vietnamese people, culture, society etc. gradually emerged⁷⁶. In those

⁷⁶ Đào Duy Anh, *Việt Nam văn hoá sử cương* (Principles of the history of Vietnamese culture) (first edition: 1938), Hoi nha van Publishing House, Hanoi, 2000; Nguyễn Văn Huyền, *Văn minh Việt Nam* (Vietnamese civilization) (finished in 1939, first published in French in 1944), Hoi nha van Publishing House, Hanoi, 2016; Lương Đức Thiệp, *Xã hội Việt Nam* (Vietnamese society) (first edition: 1944), Hoi nha van Publishing House, Hanoi, 2018; Phan Kế Bính, *Việt Nam phong tục* (Vietnamese customs) (first edition: 1915), Literature Publishing House, Hanoi, 2005; Paul Giran (translated by Phan Tín Dụng), *Tâm*

works, we can find (scattered) states or remarks about characters of Vietnamese people or community. Through those works, we can see some outstanding attributes which can be regarded as traditional national values of Viet Nam as follows.

Patriotism. Patriotism can be considered a fundamental character of Vietnamese person or the whole community of Viet Nam as a subject. It is a traditional value, since it was built long time ago and throughout the thousands of years of Vietnamese history. President Ho Chi Minh once said: “Our people have a deep love of our country. It is our precious tradition.”⁷⁷ Thus considering traditional values of Vietnamese people, it is impossible not to mention patriotism as the first and the most important one.

Spirit of independence. Along with patriotism, the spirit of independence is an outstanding character of Vietnamese people and each individual in every stage of the history. With this spirit, Vietnamese people experienced thousands of years of fighting for independence and finally regained the sovereignty. Also with this spirit, Viet Nam has stood firm - as an independent country - against countless conspiracies to annex it to considerable foreign powers. The spirit of independence is one dominant value of Vietnamese people that has been formed and trained from ancient times until this day.

Social unity and order. Patriotism and the spirit of independence can be maintained and displayed only when there is the spirit of unity within the community. Vietnamese people think that ‘unity is strength’, “one tree cannot amount to anything, three of them can make a mountain” (Vietnamese folk verses). Especially when there are common targets need to be aimed at, or common enemies need to be expelled, Vietnamese

lý dân tộc An Nam (Psychologie du peuple Annamite) (first edition: 1904), Hoi nha van Publishing House, Hanoi, 2019, etc..

⁷⁷ Ho Chi Minh, *Completed works*, vol. 7, National Political Publishing House, Hanoi, 2011, p.38.

people are willing to put aside personal conflicts to enter together into a rank. The general awareness of the strength of unity is also a reason why Vietnamese society and communities in the history are relatively stable, disturbance is infrequent in social structure, and there is not much internal conflict in comparison with another nations and countries around.

Harmony with the nature. Almost all Vietnamese (ethnic) groups are inhabitants of the rice culture, their life depends on natural changes. That is the basis of the harmony and agreement with the nature in Vietnamese attitude and life-style. It can be seen in every activity of daily living (such as ways to build a house, traditional cuisine etc.), or spiritual life (such as religions, faiths, literature etc.). Harmony with the nature has for a long time become one of traditional value of Vietnamese communities.

Tolerance, acceptance, adaptability. The spirit of independence does not make Vietnamese people have xenophobic attitude toward ‘strangers’ or ‘external things’. The harmony with the nature also is applied in the society: Vietnamese people accept and adopt changing things in living conditions, or ‘different things’ introduced into the society, to transform and make the contemporary society a better place. It can be found in individual attitudes and life-style, social trends, policies of governments or ruling powers etc. For instance, Confucianism has been introduced into Viet Nam in the period of Northern domination (about the 1st century B.C.E) by the Northern invaders, but after that Vietnamese people have accepted and actively used it as an instrument to stabilize the society (in the early time after regaining the independence). Besides, the fact that foreign theories and doctrines (Buddhism, Taoism, Catholicism, Occidental theories etc.) are continuously introduced into Viet Nam during the history can show the spirit of tolerance, acceptance and adaptation of Vietnamese people. And all of this aims at the goal of national independence, development and wealth.

Flexibility in resolving problems. The tolerance, acceptance, adaptability to new elements and environments, the harmony in the

behaviour of Vietnamese people is closely connected with the flexibility in being aware of and resolving problems. To accomplish their purposes, they understand that there are various ways to go and try to find the best way according to the situation, instead of clinging to a fix one. This flexibility can be seen not only in individuals' way of thinking and behaviours, in daily life, but also in economic, social and cultural trends, in political and diplomatic policies etc. It thus can be regarded as a characteristic or traditional value of Vietnamese people.

There are more than the abovementioned values that can be called traditional national values of Viet Nam. However, in our opinion, when we talk about 'Viet Nam' as a nation, then we can describe the Vietnamese nation through those values.

9.3 Movements and Changes of Traditional National Values in the New Context

The so-called 'new context' refers to the current environment, the space, the situation where we are experiencing and participating in its course. 'New' can be understood as compared with 'traditional'. 'Tradition' itself is often put in comparison with 'modern', accordingly tradition means something in the past, a heritage of the past, something 'old'. The timeline flows from the past to the present and the future, constantly and unceasingly, it is to say the so-called 'tradition' - or something in which the tradition is, the 'past' - gradually changes and becomes the present. This process takes place complicatedly in which some elements change fast and the other more slowly. Thus, it is impossible to be certain when 'tradition' really comes to an end and the 'modern', the 'new' replaces and continues. Here we tentatively suggest that the 'past' (in Vietnamese history) started its process toward the end from the time when elements of Western culture and civilization were introduced into Viet Nam, and this process stopped from the success of the August Revolution and the foundation of the Democratic Republic of

Viet Nam, that is to say the transformation from ‘tradition’ to ‘modern’ took place in more or less 100 years. The ‘new context’ means the current time when that ‘modern’ is continuing, adding some more new things in comparison to the early ‘modern time’, and can be more and more distinguished from the ‘tradition’.

The obvious differences between the modern age and the ‘tradition’ can be seen in all areas of social and individual life and even in the natural environment. In economic - social sphere, the modern age is the age of globalization, Vietnamese economy is determined as the socialist-oriented market economy with various new elements, new productive forces and relations that never appeared in the traditional society of which the kernel is agricultural economy. In the modern times, the economy emphasizes commercial goods with the leading role of trade and finance, which were never important in ‘traditional’ times. There also are more elements and complicated relations in society compared to the ‘traditional society’, which was agrarian with some strata such as landlords and peasants and intellectuals (also the officials). Regarding science and technology, it can be said that the development and wide application of science and technology (of the West, introduced into Viet Nam) to every aspect of social life make the modern Vietnamese society extremely different from the ‘traditional’ one. The daily life (cooking, clothing, shelter, travel etc.) of modern Vietnamese people also is different from the early one: household items which are technological applications (electricity, IT etc.) are not Vietnamese in the ‘traditional’ times, meal and eating habits change, clothes, dress and grooming are totally new, the residential architecture innovates even in the rural areas, the family structure, the role of women etc. everything has changed. As to spiritual culture, Vietnamese people have accepted the influence of all trends and no longer live only in the Eastern cultural atmosphere. The most influencing factor of all these changes is the very Western culture and civilization. The popularity of culture, the individual freedom, the analytical thinking etc. are basic elements that make

traditional culture change into ‘modern’ one.⁷⁸ In addition, we cannot avoid one element in the modern age that is making more and more profound impact on the modern life: the natural environment. The natural environment has been changed fiercely and become more and more severe for the past few decades. It can be said that human beings are in the age of climate change (that who must take responsibility is the very human beings). This natural environment is totally different from it in ‘traditional’ times - when the climate was generally clement although there were times when and places where occurred natural disasters. In addition, Viet Nam is a country favored by the nature, with a large amount of resources and a richly diverse ecosystem. This situation has a big change in the modern times. In brief, we can see the difference between the ‘modern’ and the ‘traditional’ in every aspect of individual and social life. In such a context, how do traditional values change and do they have any influence over the modern life and people?

However, despite the enormous differences between the ‘modern’ and the ‘traditional’, it can be seen that modern and traditional societies are not two worlds. Beside huge differences, we can always see the similarities or the connections in which one is the result of the development of the other, that is to say there is an unbroken continuity between the past and present. Traditional values are these bonds. When connecting the past to the present, human and communities in the past to human and communities in the present, they contribute to the building of intrinsic character and identity of Vietnamese person, community, and society. Obviously, those traditional values can change, the same goes for the so-called ‘character’ which is not fixed at all times.

⁷⁸ Đinh Xuân Lâm (chief editor), *Đại cương lịch sử Việt Nam* (Introduction to Vietnamese history), vol. II, Education Publishing House, Hanoi, 2001; Phan Ngọc, *Sự tiếp xúc của văn hoá Việt Nam với Pháp*, (Contact of Vietnamese culture with French), Culture and information Publishing House, Hanoi, 2006.

We will consider the change of the abovementioned traditional values of Viet Nam in the modern age - in the new context and different from the ‘traditional’ times. It can be said that the patriotism - as a value - has no fundamental change. Vietnamese people in the ‘traditional’ society or ‘modern’ one still maintain “a deep love of the country” as President Ho Chi Minh once said. The difference can only be seen in the expression of that love, due to different situations. In the modern times when “Peace, cooperation and development are still the main trends, but (all the countries) are facing considerable difficulties and obstacles (...). The globalization and international integration still develop but is challenged by the competition for influence between large countries and the rise of the ultranationalism. (...) Economic competition, trade wars, fights for market, resources, technology, high-quality human capital, and attraction of foreign investment etc. between countries are getting fiercer and fiercer, exerting a powerful effect on the global production and distribution chain”,⁷⁹ when the economy and politics are complicated but it can be said that the risk that the national sovereignty might be directly violated is not as strong as the risk of being economically backward and decreasing the regional and global influence, thus the patriotism is mainly expressed in the aspirations and actions to develop the country, make the country wealthier and stronger, defend the sovereignty and spread the country’s influence. The same goes for the spirit of independence of Vietnamese individuals and community, it has never ever faded away. In the new context, that spirit is continually maintained and promoted, connected with the patriotism, to aim at a developed and self-reliant country. The spirit of independence and the patriotism are important values at any given time, they on the one hand contribute to forming

⁷⁹ Communist Party of Viet Nam, *Văn kiện đại hội đại biểu toàn quốc lần thứ XIII* (Documents of the 13th National Party Congress), vol.1, National Political Publishing House, Hanoi, 2021 (<https://tulieuvankien.dangcongsan.vn/van-kien-tu-lieu-ve-dang/book/sach-chinh-tri/van-kien-dai-hoi-dai-bieu-toan-quoc-lan-thu-xiii-tap-1-403>, accessed June 12, 2023), p.43.

specific characteristics of Vietnamese people and community, on the other hand are spiritual foundations for modern Vietnamese people to build and develop the country. The unity and social order as a value has, in turn, some changes under the influence of the current international economic and political context which is highly complicated. However, the stability and social order is the common tendency of Vietnamese people and communities. Vietnamese people love peace and tend to the stability in life. That is fundamentally necessary in the new context, since the unity and order is an important foundation to develop the economy and culture, and to make the country strong and independent.

As to the value of harmony with the nature, it can be said that this changed more than anything mentioned. One of the reasons of that enormous change is the very change in the way of thinking, under the strong influence of the modern Western ways. The analytic thinking, the tendency to conquer the nature is introduced into Viet Nam and thus the mentality toward the harmony with the nature, the obedience to the natural laws of Vietnamese people, faded away. It has caused big negative impact right in the current time: climate change, severe temperature, environmental pollution etc. It is obvious that environmental problems of the current Viet Nam is not only caused by Vietnamese people or Viet Nam Vietnamese culture, since the climate change is a global problem, the deforestation of the Amazon or the damage of the ozone layer also have serious effect on Vietnamese environment. However, Vietnamese people cannot avoid their responsibility for the destruction of their own natural environment. In this context, the harmony with the nature as a traditional value can become an important moral support to protect and restore the nature, therefore we must find the way to resurrect that value and bring it into the modern life.

As to the tolerance, adaptability and flexibility in resolving problems, it can be said that those values somewhat decreased in some periods. For example, before the era of Doi Moi, political and social policies of Viet Nam were 'subjectivist and voluntarist', it is to say inadaptible and

inflexible, regarded only one direct as a right way, ignoring the actual social and economic context. However, from Doi Moi until now, the spirit of tolerance and adaptation and the flexibility are actively restored and thus produced positive effect on many aspects of social life. Viet Nam has actively accepted achievements of the technological development and integrated into the international community, to change the under-development and advance the country. So, these traditional values still exist and develop, playing important roles in the social life.

It can be said that traditional national values have different changes in the new context, in which the importance of some decreases, some others maintain but change in the way of manifestation, or experience ups and downs. But almost all of the abovementioned traditional values, since they all contribute to the characteristics of Vietnamese people and community, still exist and exert significant effect in different ways on the current social life of Viet Nam.

9.4 Conclusion

Building a new value system, it is impossible not to consider traditional values, since they are elements contributing to the creation of the current people and society - the subjects of that new value system. Traditional values have experienced different changes from the past to the present, because the present (the *new*) is significantly different from the traditional times (the *old*). However, almost all of them still maintain the role of value in the present, are still alive and have not disappeared. Their roles are expressed in the fact that they still contribute to the formation of the spirit and characteristics of the current society; society can encounter serious problems without them. Of course, there are more traditional values than what are mentioned above, and all of them deserve to be considered, in order to uphold their roles in the modern life, to build and develop the modern Vietnamese people and society.

THE CHANGE OF VALUES IN VIET NAM

THE CONTEXT OF INTERNATIONAL INTEGRATION

*Tran Thi Tuyet*⁸⁰

10.1 Introduction

International integration is an inevitable trend in the world, and whether they like it or not, most countries must also be involved in this process to varying degrees. From a value perspective, it can be said that international integration brings a new way of creating value - global value. It can also be seen as the process of turning national, ethnic, or regional values into global values. At the same time, it is also the process of sharing values and accepting, as well as absorbing, new values.

In the context of international integration, the values of each country, nation or traditional values cannot be kept holding forever and cannot be seen as immutable, but need to accept to put themselves in a new context, and new conditions along with accepting, willing to share, exchange, absorb new things, and remove old elements. Of course, it is not only international integration that changes traditional and national values, but also the values of each country and nation in the process of national

⁸⁰ Tran Thi Tuyet, MA. Institute of Philosophy, Viet Nam Academy of Social Sciences

development have also changed. Therefore, to be precise, international integration makes the transformation of values faster and stronger.

Under the influence of international integration, what determines the change of values, is it that the values themselves change as a self-movement or a self-change? Or is it determined by the subject of value creation - that is, people decide? We think that there are both aspects above mentioned. In the second aspect, that is, the role of the subject in the transformation of the value, the subject can influence the process of value transformation such as deciding what to remove, what to keep; what to accept and what not to receive. Thus, the subject also has a directional role in the change of values.

10.2 Characteristics of the Value System in Viet Nam

Before learning the variation of values in Viet Nam, it is necessary to see what values the value system in Viet Nam includes? What are the characteristics of those values?

There are many views that affirm that patriotism or compatriotism is the core value of Viet Nam. There is a view emphasizing patriotism as the top value of each Vietnamese person⁸¹ and patriotism is one of our greatest cultural values⁸². Another point of view further emphasizes that patriotism is the most basic feature of traditional Vietnamese values. It is the red thread through the transformation of the national value system.

⁸¹ Nguyen Van Huyen (1999), *Traditional values - the endogenous potential of Viet Nam's development*. The Journal of Art and Culture, No.1, p.42.

⁸² Nguyen Trong Chuan, Nguyen Van Huyen co-editors (2022), *Traditional values in the face of challenges of globalization*. National Political Publishing House, Hanoi, 137.

No matter how the value system changes, it still revolves around the core of patriotism⁸³.

In addition to patriotic values, other values such as national spirit, sense of community, religions such as Confucianism, Buddhism, Taoism, Christianity, and traditional beliefs are also values belonging to traditional values. There is also a point of view that specifically points out the basic traditional values of the Vietnamese nation including patriotism, compassion, tolerance, sense of community, solidarity, the tradition of industriousness, thriftiness, being creative in labour, optimistic-spirited, bravery, indomitableness, and studious spirit. There is also a view that one of the other Vietnamese human values is the custom of ancestor worship⁸⁴.

Through the long history of national construction and defence, the Vietnamese people have moulded and created many national values (as described above) and many of them are still preserved to this day. However, it should also be added that these values are not the “original” and “unique” values that Viet Nam has. Other countries and peoples in the world also have the same values as mentioned above but, in each country, or people due to natural conditions, history, culture, society, etc., those values are expressed differently, have different characteristics, and have different roles for each country as well as for people of each country.

Among the Vietnamese values mentioned above, we consider some typical and outstanding values as the following: *patriotism, solidarity, community cohesion, tolerance*, etc. For thousands of years of history, our nation has always had to fight against foreign invaders, so we know the value of independence, freedom, and the desire to defend the

⁸³ Nguyen Trong Chuan, Nguyen Van Huyen co-editors (2022), *Traditional values in the face of challenges of globalization*. National Political Publishing House, Hanoi, 93.

⁸⁴ Nguyen Trong Chuan, Nguyen Van Huyen co-editors (2022), *Traditional values in the face of challenges of globalization*. National Political Publishing House, Hanoi, 118.

country's sovereignty. That is what has formed compatriotism, which is associated with the process of formation and development of the country through many stages of history. Regarding solidarity and community cohesion, Vietnamese people always must fight against natural disasters, wild animals and foreign invaders and these things make the solidarity and cohesion of the community even stronger. Villages and communes are social structures that show the solidarity and cohesion of the Vietnamese community very clearly and specifically. One of the other values that are quite typical is the value of tolerance. Vietnamese people and nation always have a bold level of tolerance. The value of tolerance is shown in dealing with the enemy when the war occurs. When we win, we are also lenient to our enemies. And the value of tolerance is also reflected in the fact that we are easily receptive to outside ideologies, and ideas have been rapidly integrated into Viet Nam. In the history of Vietnamese thought, there has never been any ideological or cultural conflict that has caused a war.

It can be seen that there are many factors and premises that create values in Viet Nam such as fighting against foreign invaders, defending territorial sovereignty, and protecting the stability and peace of society; due to the need to link together in labour, production, against natural disasters, storms and floods, etc. In addition, the characteristics of the living environment (including natural and social environments), habits in daily life and behaviour, etc. are also factors contributing to the creation of Vietnamese values. Besides that, ideologies imported into Viet Nam such as Confucianism, Buddhism, and Taoism are also prerequisites for creating Vietnamese values. It is worth mentioning that the above factors and premises contribute to the creation of values, but it is the historical conditions, the cultural background, and the peculiarities of the natural conditions that have brought the characteristics to those values. Take for example compatriotism, or patriotism. This is not a unique value of Viet Nam, but Viet Nam's core value, and it is very specific compared to the patriotism of other nations. Because patriotism has been moulded and

tested frequently throughout the history of the country's construction and development. That patriotism has brought into the blood of all Vietnamese people, becoming a sacred symbol and great responsibility of each human being.

In order to draw out the general characteristics of Vietnamese values, we have some initial comments as follows: Vietnamese values have a community nature with little attention to individuality and are sentimental in nature but lack rationality; are empirical but lack science.

10.3 The Change of Values in Viet Nam Under the Influence of International Integration

Under the impact of international integration, many new values of the world have been imported into Viet Nam, and at the same time, Vietnamese values such as traditional values have joined modern values.

First of all, we can easily recognize that the new values introduced into Viet Nam are justice, democracy, equality, human rights, science, respect for the law, etc. In addition, there are new ideologies, doctrines, religions, etc. that were introduced into Viet Nam such as Marxism, Leninism, etc.

The new ideas and values that have been introduced into Viet Nam first satisfy a part of the need for a lack of ideas and values because traditional values can no longer meet the development needs of the nation during the new period, or there is no such value system in the country. For example, in the past, due to the heavy influence of Confucianism, the idea to value men above women is deeply ingrained and becomes a habit of behaviour, an ingrained thought in every person, even that belongs to the code of ethics. If a woman violates that, it is considered an ethical violation and will be punished and condemned by the community, etc. Therefore, there is no such thing as equality between men and women, or gender equality in the traditional value system of Viet Nam in the past. In the process of international exchange and integration, the values of

equality between men and women and gender equality have been introduced into Viet Nam and gradually replaced the idea of valuing men above women - a value that is no longer relevant to the current period.

One of Vietnamese values is family. For the Vietnamese people in the past, the family was a cohesive space, a gathering place for generations in the family to live together in the way of “three or four generations under the same roof”. The family is operated according to an institution, a hierarchical order, according to the principles and ethical standards of Confucianism. However, at present, family values are changing little by little in the direction of gradually separating family members. The coherence, the operation according to the ethical principles as before is no longer there.

The reason for the change of values is because the traditional values of the nation are not eternal values. A value that has become a traditional value does not mean that it is consistent, immutable, and valid at all times, and with the movement and change of history, it also needs to be modified accordingly. However, the traditional values of the nation in the process of transformation still retain their core and only supplement, transform or change the form to suit the requirements of the times⁸⁵.

So, what are the characteristics of value change in Viet Nam in the context of international integration? There is a view that, in the process of globalization and international integration, good traditional values need to be preserved, even being increasingly revived⁸⁶. We believe that the change of values in Viet Nam in the context of international integration has inevitability, objectiveness, and regularity of historical and social development. The old disappears, and the new appears and replaces the old. One of the remarkable features of the value

⁸⁵ Mai Thi Quy (2007), *On values, traditions, and traditional values*. The Journal of Theoretical Education, No.9, p.32.

⁸⁶ Tran Ngoc Them (2015). *Some issues about Viet Nam's value system in the current period*. Viet Nam National University Ho Chi Minh City Press, 449.

transformation is the emphasis on material values and the pragmatism of values. Perhaps this is also a common feature of countries in the process of development and international integration.

In the context of international integration, there is no doubt that the tendency to change, to absorb new things and new values is definitive and quite fits the rule. However, on the contrary, there is also a tendency to restore traditional values that have been lost before, especially previous traditional cultural values, customs, rituals, traditions, habits, etc. In recent years, the cultural values that have been lost due to our destruction in the past, or because of the difficult economic conditions that were previously impossible to maintain, have now been restored. For example, the ceremony of erecting a Tet pole (cây Nêu) on the Tet holiday in Hue citadel has recently been restored, etc.

It seems that in the context of globalization and international integration, the transformation of values in Viet Nam often follows many, even opposite, trends. For example, there is a tendency to go outside, absorb and learn from external values, modern values, and also those who want to return to intrinsic values, traditional values; where there is a tendency to innovate then also tend to be conservatives, who want to preserve. Besides, there is an avocation to simplify traditional values. This is quite evident among the ethnic minorities in Viet Nam. Many ethnic people's customs, rituals and traditions which are complex, overstuffed, costly, etc... have now been greatly simplified, even many rituals or cultural activities are completely removed. Many values of Confucianism that are deeply rooted in Vietnamese society have not remained intact or changed completely. For example, the conceptions of equality between men and women, the rights of women, the concept of the three moral bonds, and the five constant virtues... have changed a lot compared to the past. Many family values in Viet Nam have also changed.

10.4 Conclusion

Globalization and international integration are popular trends in the world today. They bring not only opportunities and advantages but also many difficulties and challenges for countries, especially developing countries such as Viet Nam. In Viet Nam, along with the development of the market economy and the process of industrialization and modernization under the influence of globalization and the context of international integration, strong changes have been taking place in all aspects of social life, including changes in material life and changes in spiritual life.

With globalization and international integration, many national values have decreased or disappeared altogether. Besides, there are many new values (completely new, i.e., never existed before), and new in the sense of absorbing special elements of the outside to refresh. There are positive changes, and there are also negative changes such as breaking the community and increasing individuality. If not handled well, traditional values do not know where to stand in the multitude of new and external values.

Value change in the context of international exchange and integration, as mentioned in many places above, is an objective and regular process. However, it is absolutely not the change that takes place in the direction that what is old, outdated, or no longer relevant will be lost, what is lacking will be added, what is good and appropriate will be imported, and so on. The reason for saying this is because the change of values in the context of international integration has an impact on both subjective and objective factors. On the one hand, from an objective view, for values that are no longer relevant, and outdated, even if we want to keep them, we cannot, and they will change or disappear by themselves. Similarly, there are values on the outside that are difficult to prevent even if we want to prohibit them. However, to a certain extent, we - the subjects of culture and values - can orient and influence towards the true values that are

The True - The Good - The Beauty. We can orient society to have a correct perception of external values and the national value system, and have the ability to see the beauty and the good of the national value system as well as to see the bad and the inappropriate of external values.

In the reality of Viet Nam's history, there was a time due to awareness that we removed a lot of tangible and intangible values, cultural works, and many festivals which were considered counter-values. Therefore, we have lost many traditional values that are difficult to restore. The choice of which values to import into Viet Nam also needs to be taken into account, we cannot let an arbitrary situation happen because otherwise, we will lose ourselves. It is important to note that we need to strengthen our values, build our identity, and create a value system of the nation strong enough to act as a "filter" for external values. Accordingly, external values entering Viet Nam must pass through that filter.

FAMILY VALUES IN THE CURRENT AMERICAN NATIONAL VALUE SYSTEM

*Nguyen Thi Van Anh*⁸⁷

11.1 Introduction

The history of the of the United States's formation is different from the traditional history of many countries around the world. Instead of having traditional institutions such as aristocracy, royalty, or deep historical imprints of identity on a common piece of land, tradition, or custom, the founding fathers of the American nation gives the family institution the responsibility of maintaining social order in a democracy. This means that the family is placed at the center of the polity, as an institution where citizens are raised and educated. The family value system in the US is considered very important and has a close relationship with the US national value system. Therefore, building a strong family will help enhance the stability and sustainable development of society, and also serve as a foundation for American citizens to develop and contribute to the development of the nation.

⁸⁷ Nguyen Thi Van Anh, M.A., Institute of Philosophy, Viet Nam Academy of Social Sciences, Hanoi.

11.2 Factors Affecting the Family Value System and the National Value System of the USA

The US is a culturally diverse country, with many immigrants coming from different countries around the world. This diversity has contributed to a rich and colourful culture, with values such as respect for diversity and acceptance of differences. Although the US and the American people are formed from amalgamation, unity and integrity are maintained. As analogy the European situation differs from the American. What for a united Europe is still theoretical can be seen in practice in the United States of America⁸⁸. Although America is diverse and complex, there is a homogeneity between cultures that creates distinctive American values.

11.2.1 American religion and beliefs

The United States is a country where politics and religion are separate, the government does not stipulate which type of religion is the state religion or orthodox religion, but it is a devout people, most of them accept receive a certain religious education. Multi-ethnicity is often associated with the phenomenon of religious diversity in American society. Because every person who immigrates to America brings with him a religion that he and his family originally believed in. Even their descendants, even though they may be born and grown in America, they often follow the family line, loyal to their old religion.

The abundance of religions and sects is also evident in a multi-cultural, multi-ethnic country. However, religion plays an important role in shaping the American family value system. According to statistics, more than 70% of the American population is religious and the majority believe in a Christian or Protestant religion. Both religions carry the spirit of equality and charity. Religious sects and teachings have both influenced the way American families shape their values and behaviour.

⁸⁸ Led by: Luong Van Ke (Editor) (2011), *North American Culture in the World*, Hanoi: Vietnam Education Publishing House, 50.

The Protestantism in the US is different from the Protestantism in Europe. The Protestantism in the US is associated with a “strong liberal spirit” in US people. Under the influence of that liberal spirit, Protestantism in America became more divided and sectarian with different views. Protestantism has contributed to the creation of an individualist American identity. Evangelical Americans' belief in personal responsibility has fostered belief in self-made success and independence.

The liberal spirit has influenced the way Americans think about the role of the individual in society. They believe that success and opportunity all depend on the ability, perseverance and desire of each person, not on rigid social hierarchies. Therefore, work ethic is at the heart of Protestant culture, and American religion has long regarded work as a sacred value. Protestantism teaches that social position should be the result of labour, not through hereditary, class, social position, ethnicity or family means. During the confrontation with slavery in the nineteenth century, the right to work and the right to enjoy the fruits of labour became part of the debates against slavery. Since then, the concept of “self-sufficient man” has become a characteristic value of the American environment and culture.

Religion has played an important role in shaping the US's values and culture. Religious values incorporated into the American family value system, such as respect for human life, sharing, and compassion, have become a part of American culture and become the national value system that the US admits.

11.2.2 Pluralism

Another thing that can be noticed in the US is that they all reflect the same principle called pluralism. Pluralism here is understood as respecting all differences of all entities, even including those that contradict each other. Ultimately, pluralism or federalism is rooted in individualization and Americanization. After all, pluralism or federalism,

cultural diversity comes from Americanized individualism. As Jean-Pierre Fichou wrote: “It can be said that this is the transformation of individualism, liberalism and pluralism into the political arena, and at the same time illustrates the paradox of pave-the-way man, want to live a collective life but still be individualistic”⁸⁹. Thus we can imagine the coherent chain of American culture: individualism - pluralism - cultural diversity - political federalism⁹⁰.

The states of the United States are members of an organized community that does not confront each other but retains freedom in many areas. They integrate into the community but never give up their identity, that is unity in diversity, that is federalism, which is very typical in Europe.

11.2.3 Cultural exchange in the context of globalization

American culture is heavily influenced by the country's early history, which has inherited customs and values from the Protestant and English-speaking middle class of Western Europe. This has brought a fresh vitality to American culture. Because American culture includes elements of English culture in general along with specific elements to the cultural branches of British society, represented by the settlers. For more than 300 years, America's cultural roots have undergone many transformations. However, some basic elements of that culture from the early days were retained, including language, religion, principles of government organization, and customs.

Nowadays, American society, like many other societies in the world, is strongly influenced by globalization and the network information system. Human life in love and marriage is also caught up in that intense vortex. In addition to the increased social acceptance of diversity and

⁸⁹ Led by: Luong Van Ke (Editor) (2011), *North American Culture in the World*, op. cit., p.91.

⁹⁰ Luong Van Ke (Editor) (2011), op. cit., p.91.

exposure to different cultures, online dating is also one of the reasons for multi-racial marriages.

Although interracial marriage is increasingly accepted, there are still some challenges and prejudices that interracial couples may face, such as the relationship building and intermarriage between different communities, challenges and pressures from society and families, in addition including racial and cultural discrimination, social segregation and difficulty in finding a suitable mate. Therefore, multi-ethnic marriage does not always lead to happiness and harmony. Sociological researches show that half of black-and-white couples who admit to intermarriage have difficulties in their marriage due to family and social opposition. Discrimination and disapproval from family members and society can cause stress and strain on relationships. The emotional life of children, especially black adopted children, also has difficulties in integrating. However, to ensure that ethnic diversity in family life becomes sustainable, the State and American social organizations have taken many appropriate support measures to help mixed families to live happily and in harmony good to society.

Due to the multi-ethnic trend in marriage and family, it has influenced American social and cultural life. Some Native Americans feel regret for their customs, language, and identity. They recently opened a museum in Washington to preserve their culture. Therefore, American society today is gradually forming small social groups according to their interests, personal styles, life experiences and beliefs. Ethnic boundaries are being blurred by new lines of social grouping. Americans today appear to accept differences according to newer criteria and do not want to repeat conflicts related to religion, politics, art or ethnic customs. These small circuits are leading American culture to develop in hundreds of different directions, revolving around the common value axis of American society ⁹¹.

⁹¹ See: Luong Van Ke (Editor) (2011), *ibid.*, p.114.

Thus, the American national value system is a collective value system of Americans, formed by many cultural, historical, political and economic factors. Values such as individual liberty, equality and justice were enshrined in *the Declaration of Independence* (1776), “We hold these truths to be self-evident, that all people are created equal, that Nature has endowed them with certain inalienable rights, including the Right to Life, Liberty and the Right to Pursuit of Happiness”, and is expressed in the Constitution of the United States of America, “We, the people of the United States, for the purpose of building a more perfect Union, establishing justice, ensuring domestic security and common defence, promoting the prosperity of the union, preserving the liberty of body and generations to come”.

11.3 The Role of the Family Value System for the National Value System in the USA

What is the Role of the family value system for creating, preserving and developing the national value system in the USA? Right from the founding of the country, the American family has had a well-defined political role. Attached to that role are certain assumptions about the structure of the family, its functions, and the specific responsibilities of its members. During the first century of the Republic, gender roles in middle-class families took on civic significance. As towns and cities grew, most urban households lost their function as centers of production. Instead of working from home, men left to work in public while women remained in the home. Men became the family breadwinners, while women assumed the higher stature of moral guardians and nurturers. Women's responsibilities include instilling morality in the family and raising children to be responsible and productive future citizens. The democratic family would have a nuclear structure, not unduly influenced by the older generation, and based on these distinct gender roles that were

supposed to be “natural”—at least for white European Americans (Ryan 1981)⁹².

The family is primarily responsible for the development of political culture and social prosperity. However, the responsibility of society for family happiness is rarely mentioned. The government just needs to make sure the family is safe without any interference or further assistance. Meanwhile, politics is supposed to be where white men, acting as democratic citizens, decide public policies. The family, with the participation of white women, also plays an important role in educating and training citizens to be independent and virtuous.

Therefore, in the early days of America, the family was considered the moral source of the country. John Adams, one of the important historical figures of the United States, wrote that “the foundation of the national morality must be laid in the private family”⁹³. He emphasized the responsibility of parents to raise their children morally and religiously so that they become morally and religiously right citizens. The family is seen as the institution responsible for maintaining social order in a democracy. However, the historian Elaine Tyler May also notes that, in the past, some have used the concept of “family values” to oppose progressive social policies, for example against rights benefit of women and people of color.

In the Autumn of 1970 and 1980, “family values” became a popular mainstream theme. President Ronald Reagan used this concept to introduce policies that encouraged, protected and enhanced the role of the family, including tax breaks and training.

As such, there has been a shift in the role of the family in the history and politics of the United States, from considering the family as the moral

⁹² Elaine Tyler May, “Family Values”: The Uses and Abuses of American Family History, In: *Revue française d'études américaines*, 2003/3, No. 97, 7-22.

⁹³ Elaine Tyler May, “Family Values”, *ibid.*

source of the nation, to the federal government taking on the responsibility of supporting families, and ultimately the support of President Ronald Reagan to protect and enhance the role of the family. Politicians use the family values argument to suit different purposes, like Ronald Reagan blaming “bad families” for social ills like crime and poverty. Reagan argued that feminists, single mothers (fatherless children) and welfare queens - who disrupt the traditional family structure - all pose a threat to morality and national identity. Or, Patrick Buchanan criticized Hillary Clinton as an anti-family during his speech at the 1992 Republican National Convention. Bill Clinton then challenged George Bush's Verbal Pledge and his colleagues to family values while failing to make meaningful policies in the areas of education and women's health care.

Now, for President Biden, he is hoping to extend the provisions of the American Family Plan through 2025, which includes providing universal preschool and two years of free community college, improve paid leave time because of family salary. However, this plan has been controversial and opposed from many sides. Biden is more interested in providing material support to families than simply using family values rhetoric to gain electoral benefits. He describes the expansion of the Child Tax Credit as “another big step towards ending child poverty in America”⁹⁴.

As can be seen, in recent years, the family has become an important topic in the American political forum. Politicians participated in the debate around issues of the family and family values, and public policies were introduced to strengthen the nuclear family. At the beginning of the new century, fears of the decline of the family evoked new political efforts to strengthen the nuclear family, such as the Marriage Protection

⁹⁴ Emanne Khan, Family Values in American Politics: Talking Point or Call to Action? Boston Political Review, Nov. 8, 2021, <https://www.bostonpoliticalreview.org/post/family-values-in-american-politics-talking-point-or-call-to-action>.

Act, passed under the Democrat Party president Bill Clinton and the Marriage Initiative led by Republican president George W. Bush, both of which are intended to promote heterosexual marriage⁹⁵. However, politicians have different views on how best to achieve and strengthen the ideal of the nuclear family. Debates around family issues and family values have become central to national political debate. This reflects society's interest in the family and the values it brings to.

The family is the most intimate environment in the world, and rightly called the most difficult social institution to study because it is so closed off to outsiders. Either way, every society needs to take care of the needs of families in all their diversity, because the family is the foundation of every society. All families are unique and different, and all families need careful nurturing and support because families are the glue that holds society together. Strong families are the foundation of a strong culture. The function of the family is most important, not its structure. When talking about the family, people often focus on the external family structure or type of family, rather than on the internal function of the family. When talking about family values here, we focus on the family's function, the family's educational function to form a person with personality, culture and the force that makes up the US value system.

The family-related value system is, in some respects, an abstraction. These values are often considered to be intrinsic, understood in an emotional way, not verbally expressed, and communicated through generations based on personal experience. However, when viewed and approached literally, the word “family” means a social unit, which may be based on blood, marriage, or affection, often living together. The word “values” generally means a set of beliefs and ideals (social and sometimes

⁹⁵ In 1996, President Bill Clinton signed the Protection of Marriage Act, which officially defined marriage as a legal union between a man and a woman. In 2002, President George W. Bush promoted the Marriage Initiative to encourage marriage for welfare recipients and various measures to promote marriage among the general population.

political ideal) that provide moral guidance to a family unit. Therefore, “family values” can be understood as a set of beliefs or ideals that help each family member acquire knowledge of right and wrong, develop right moral decision-making skills and adapting to social customs, contributing to perfectly develop human and good society.

Due to socio-economic impacts, there has been a change in American family values in recent times, including the increase of single families and the acceptance of diversity in the form of family. Family structure has changed dramatically over the past 50 years. Family units are much more diverse, demonstrating that there are many ways to be a loving family today. The traditional nuclear family (consisting of one mother, one father, and two or three children) is no longer the norm. In fact, in the United States today there is no such thing as a family that is considered the norm. There are many variations on families, including single-parent households, childless families, and more. There are six specific types of family structure defined by today's society, including: *one*, the nuclear family (consisting of parents and at least one child); *second*, extended family (including the nuclear family with other members, such as grandparents, uncles, aunts and cousins); *three*, a family with only one parent (family with only one parent and at least one child); *four*, remarried family (including divorced parents or widows who remarried and had additional children from previous relationships); *five*, gay family (including two gay people married or living together and have children or not); *six*, the family without children (including two people who are married or living together but have no children)⁹⁶.

Today Asian population in the United States is growing rapidly and is diverse, including many different ethnicities and cultures. Numbering more than 23 million, the population has ancestral roots across the huge

⁹⁶ Michelle Blessing, M. Psych, 6 Types of Family Structures Common in 2023 (6 Types of Family Structures Common in 2023), March 16, 2023, <https://www.lovetoknow.com/life/relationships/types-family-structures>

Asian continent, ethnicities and cultures. A new survey shows that 52% of Asians living in the United States often use ethnic labels to describe themselves, reflecting their heritage and family background. Examples of these variations include Chinese or Chinese-American, Philippine or Filipino-American, and Indian or Indian-American⁹⁷.

The differences and similarities between Asians in America and what it means to be American are that both groups are facing the challenge of shaping their identities. The new survey also explores Asian Americans' views on the traits that make a person "real American." In general, Asian Americans and the general US population share a common view of what it means to be American. Nearly all Asian adults and the US adults say that accepting people from diverse racial and religious backgrounds (94% and 91%), believing in individual liberties (92% and 94%) and respecting for U.S. legal and political institutions (89% and 87%) is important to being truly American⁹⁸. This shows the great impact of American cultural exchange in the context of globalization on the American family value system and national value system, it is not just a matter of origin and race, but also an affirmation of the national values of American culture and people in general. They respect and believe in the individual liberties, political institutions, and laws of the United States, which embody the value system that makes them "real Americans."

Likewise, Asian Americans and the general US population share their views on the American dream. They reported having the freedom to choose how to live (96% and 97% respectively), to have a happy family life (96% and 94%), to have a comfortable retirement (96% and 94%) and to own a home (86%), which was very important to their view of the

⁹⁷ Neil G. Ruiz, Luis Noe-Bustamante and Sono Shah, *Diverse Cultures and Shared Experiences Shape Asian American Identities*, May 8, 2023, <https://www.pewresearch.org/race-ethnicity/2023/05/08/diverse-cultures-and-shared-experiences-shape-asian-american-identities/#fn-1665-1>

⁹⁸ Neil G. Ruiz, Luis Noe-Bustamante and Sono Shah, *Diverse Cultures and Shared Experiences Shape Asian American Identities*, op. cit.

American dream. Smaller percentages of Asian and American adults (30% and 27%) say that owning a business is important to their view of the American dream⁹⁹. Thus, it is the family that is the foundation on which the true values of the American nation are built, preserved, and developed. More specifically, family values make an important contribution to building a strong, stable and sustainable society. Family is a place where people learn, practice and develop necessary skills to live and work in society.

In addition, family values also help to strengthen solidarity, love and mutual concern among family members. These values will spread to society, helping to create a positive living environment and encouraging the development of individuals in society.

Meanwhile, national values are the common values of a country, including culture, history, traditions, and language. These values help create the unique identity of each country and make an important contribution to building a united and developed society. The maintenance and protection of national values will help to enhance people's pride and patriotism, while also helping to create a positive living environment and encourage the development of the society. Therefore, it can be said that family values and national values are two important factors in building and developing a sustainable society.

Thus, it can also be said that the American family value system is based on a number of core principles that have been passed down through the generations. This value system is not separate from the principles of the US national value system, but it is a reflection on a smaller level. Thus, the American family value system is a set of beliefs and principles that guide the behaviour and relationships of families in the US. These values have evolved over time and are shaped by various factors such as religion, culture, and social norms. With the strength of being a miniature social institution, it is highly appreciated for its fostering of the affection

⁹⁹ Neil G. Ruiz, Luis Noe-Bustamante and Sono Shah, *ibid*.

for each other, positive communication, commitment to responsibility, having many enjoyable times together, increasing spiritual happiness and shared values; ability to manage stress and resolve crises effectively... The family becomes a place to build, preserve and develop unique cultures, also to create sustainable development for society. The modern American family with the care, love and support of family members has contributed to the development of their national value system.

PART 2

VIETNAM'S NATIONAL VALUE SYSTEM

THE NEW VIETNAMESE NATIONAL VALUE SYSTEM

Vo Khanh Vinh¹⁰⁰ and Vo Khanh Minh¹⁰¹

The national value system is a crucial, fundamental issue of the nation, ethnicity, country, creating the national-ethnic identity, having very important epistemological, theoretical, and practical significance for national development. Researching, identifying, and deploying the construction of a national value system is a historical, objective, and urgent necessity in our country today. This article initially explores, in the most general terms, some new national values of Vietnam: Rule of law; human rights, citizens' rights, the Socialist Rule of Law (Vietnam as State of the People, by the People, for the People), socialist democracy and democratization, socialist-oriented market economy. These are the new national values that have been received, formed, developed and promoted since the beginning of the country's renewal until now.

12.1 On the Value of the Rule of Law

The rule of law is one of the universally recognized values in the world, one of the global values. The rule of law is a value that was born,

¹⁰⁰ Prof. Dr. Vo Khanh Vinh, Viet Nam Academy of Social Sciences.

¹⁰¹ Dr. Vo Khanh Minh, Institute of State and Law, Viet Nam Academy of Social Sciences.

formed, and developed throughout the long history of human social development, and is now recognized by the United Nations as one of the common values of the international community along with the values of peace, democracy, consensus, human rights, and national governance.

The rule of law is a collective value that encompasses many contents, which can be understood as component sub-values. The rule of law primarily means the spirit of supremacy of law, where no entity, including the State, stands above the law. Furthermore, the connotation of the rule of law also includes the limitation of state power by law, the assignment and control of state power, respect, guarantee, and protection of human rights, equality before the law and before the jurisdiction of the Court, and that laws must be democratic, fair, humane, public, and transparent. The rule of law has a central axis concerning the role, position, value, purpose, and nature of law in social life, the state, and human beings.

The rule of law, as a value with universal characteristics, is applied widely across the globe, both at the national and international levels. The core value of the rule of law is to take the supremacy of law as the fundamental element, foundation, governing the activities of all subjects, to protect the basic values that the United Nations supports, including peace, democracy, consensus, and human rights.

The rule of law is also understood as a principle for organizing social life, the state, and human beings, a principle of national governance. The principle of the rule of law is a value that is both universal and specific. The universality of the rule of law principle is shown where it addresses the relationship between state power and law; power must be exercised legally according to laws that have been publicly and transparently enacted and are easily accessible; ensuring equality before the law; having a mechanism to protect the law when violations occur.

The specificity of the 'rule of law principle' is manifested in the various approaches to the rule of law. There are different views a) on the constituent elements of the rule of law (fairness, justice, democracy, human rights), b) on the requirements for the content of the law, c) on whether to recognize the content of separation of powers or not.

- The specificity of the rule of law principle depends on historical factors, cultural traditions, legal traditions and the political regime where the principle is applied.

The rule of law, as a principle, is a political-legal principle. The rule of law principle is understood as a principle, thought, guiding viewpoint that must be followed with the core content: law is supreme, state power is controlled and bound by law, can only and must be exercised based on and within the framework of law. The rule of law principle requires legal subjects, especially state agencies, officials, public servants, and state employees to respect the law, operate within the scope prescribed by law, be bound by law and implement the law, act or not act based on law, only be allowed to do what the law permits and not violate what the law prohibits. The rule of law is one of the central principles of modern national governance.

The specific requirements of the rule of law principle, in turn, are also understood as principles and are called the principles of the rule of law. These are: the supremacy of the Constitution and law; state power is assigned, controlled, bound by law; equality before the law; legal security...

The rule of law, the principle of the rule of law, as an idea, a common value of humanity, was received very early by President Ho Chi Minh, from the beginning of his search for national salvation. That is Uncle Ho's thinking on emphasizing the Constitution, the rule of law as an important element and premise of the rule of law regime. From very early on, that

thought was expressed by Him in the “Demands of the Annamite People” in 1919; in which, the seventh demand was articulated: *“Seven, we request the promulgation of the Constitution. All things must have the spirit of the rule of law.”* In the work “A Call to the League of Nations,” Nguyen Ai Quoc clearly stated the demand: *“If granted independence, our country (...) will establish a Constitution according to the ideals of people's rights.”*

After our country gained independence, President Ho Chi Minh determined: *“Previously, we were ruled by an autocratic monarchy, then by a colonial regime no less autocratic, so our country had no Constitution, our people did not enjoy the rights of freedom and democracy. We must have a democratic Constitution.”*

Thus, *Ho Chi Minh's rule of law thought* was formed and put into practice in the Vietnamese revolution with the pillar elements being people's sovereignty, the Constitution, human rights and freedoms, and citizens' rights. In which, he considered the Constitution as a premise and condition, democracy based on the Constitution as the essence, and human rights and citizens' rights as the goal and driving force for the cause of national construction and development.

To date, the rule of law, the principle of the rule of law, as universal global values, have been received, applied, and creatively developed by our Party and State in the process of national renewal. The rule of law, the principle(s) of the rule of law, the content, and requirements of the rule of law and the rule of law principle have been recognized in the documents of the Communist Party of Vietnam (the Platform for national construction in the transition period to socialism (supplemented and developed in 2011) and Party resolutions), in the 2013 Constitution of Vietnam. The next issue is how to maximize the realization of that value, contributing to the rapid and sustainable development of the country.

Thus, the above analysis shows that the rule of law is a new national value, received from the rule of law value of humanity, creatively applied in accordance with Vietnam's conditions. This is a value that is objective in nature, methodological in nature for building socialism in Vietnam.

12.2 On the Values of Human Rights and Citizenship

Human rights are one of the universally recognized values in the world. Human rights are a value that was born, formed, and developed throughout the long history of human social development, and are now recognized by the United Nations as one of the common values of the international community along with the values of peace, democracy, rule of law, and national governance.

Human rights and citizens' rights are both an essential value, a target value, and a characteristic value of socialism, of the socialist rule of law State of Vietnam of the People, by the People, for the People. Human rights and citizens' rights are a composite value including many specific values as human rights and citizens' rights. These are civil, political, economic, cultural, social rights, and rights belonging to the new generation. These rights have the following attributes: Universality, inalienability, indivisibility, interrelatedness, and interdependence.

Human rights are: 1) A social value expressing respect for the dignity of the individual human being; 2) a social value that imposes an obligation on all people to respect because they can violate it; 3) a social value recognized, guaranteed, and protected by national and international law; 4) a social value that is both universal and specific.

Human rights and citizens' rights are noble values of Vietnamese society. Recognizing, respecting, guaranteeing, and protecting human rights and citizens' rights are both the essence and the goal of the socialist rule of law State of Vietnam.

In Ho Chi Minh's thought, there is *the thought for people, towards people, all for freedom, prosperity, and happiness of the people*. President Ho Chi Minh affirmed that, in terms of essence and objective, “no regime respects people, pays attention to examining legitimate individual interests and ensures that they are satisfied like the socialist regime.”

President Ho Chi Minh's thoughts on human beings, respecting, guaranteeing, and protecting human rights are noble humanitarian thoughts, lying in the flow of humanity's great ideas. Therefore, in the 1945 Declaration of Independence of the Democratic Republic of Vietnam¹⁰², President Ho Chi Minh solemnly recalled the core contents of the thoughts of the American Revolution and the French Revolution: “All men are created equal. The Creator has given them certain inalienable rights, among these are Life, Liberty, and the pursuit of Happiness”¹⁰³.

President Ho Chi Minh linked human rights with the sacred right to self-determination of peoples around the world. He affirmed, “All peoples on earth are born equal; every nation has the right to live, the right to happiness and the right to freedom”¹⁰⁴.

Thus, *Ho Chi Minh's thought on human rights and citizens' rights is the thought for people, towards people, all for freedom, prosperity, and happiness of the People*, considering human rights such as the right to life, the right to freedom, and the pursuit of happiness as natural rights, which no one can violate, cannot be deprived of, linking human rights with the sacred right to self-determination of the nation.

¹⁰² Ho Chi Minh: Collected works, National Political Publishing House, Hanoi, 2011, Vol.4, p.1-3.

¹⁰³ Ho Chi Minh: Collected works, National Political Publishing House, Hanoi, 2011, Vol.4, p.1-3.

¹⁰⁴ Ho Chi Minh: Collected works, National Political Publishing House, Hanoi, 2011, Vol.4, p.1-3.

The viewpoint of our Party and State is to center on the human being, to ensure human rights and a comprehensive human development. The State recognizes, respects, guarantees, and protects human rights and citizens' rights. The State implements the goals of a prosperous people, a strong country, democracy, fairness, civilization, where everyone has a prosperous, free, happy life, and has conditions for comprehensive development¹⁰⁵.

Respecting, guaranteeing, and protecting human rights and citizens' rights are linked to the duties of the State, of the entire political system and society in educating awareness and responsibility towards human beings, human rights, and citizens' rights. The rule of law is expected to bring conditions proper to linking the requirements of ensuring human rights and citizens' rights with policy and law-making activities. It relates directly to building complete and effective institutions and apparatuses to protect human rights and citizens' rights, including defining the task of protecting human rights as a fundamental and important task of the state apparatus.

Thus, human rights and citizens' rights are new national values, formed, developed, and promoted in the process of national renewal and international integration of Vietnam. These are values of the essential, objective, and content nature of socialism in Viet Nam.

12.3 On the Value of the Socialist Rule of Law State: Of the People, by the People, for the People

The rule of law state is a common value of humanity. This is also a composite value, encompassing many component values¹⁰⁶.

¹⁰⁵ Constitution of the Socialist Republic of Vietnam in 2013, National Political Publishing House. Hanoi, 2013.

¹⁰⁶ Vo Khanh Vinh, On the concept, nature, values, and characteristics of the Socialist rule of law State of Vietnam, Nhan Dan Newspaper, Saturday 16/7/2022.

The rule of law state is expressed in two aspects: 1) thought, theory, viewpoint; 2) practical organization of state power with diverse, rich models and a long history. These thoughts, theories, viewpoints, and models all aim at a common notion of organizing political-social life according to the requirements of ensuring democracy, fairness, for the people based on law, establishing the principle of the supremacy of law in the relationship between law - state power - human rights.

Human history shows that the rule of law state is not a type of state but a good method to manage the state, to manage society, to organize and operate state power in the spirit of the supremacy of law. It is oriented towards people, liberating people, respecting human dignity, recognizing, respecting, guaranteeing, protecting human rights, citizens' rights, establishing and implementing the values of democracy, justice, fairness and equality. The rule of law state has common characteristics that have been tested worldwide and are generally recognized as necessary and sufficient requirements and conditions for the practical implementation of the ideas and values of the rule of law state. These conditions of the rule of law concern a list of fundamental legal principles associated with precise legal structures, and the ways of application of these principles on the one hand; on the other hand, it concerns rules related to precise duties or powers. They are : a) affirming people's sovereignty and the role of the people as the subject of state power, b) emphasizing the role of the constitution and law in power activities and social life, c) ensuring the supremacy of the constitution, d) respecting, guaranteeing, and protecting human rights, citizens' rights, values of fairness, justice, e) a democratic, fair, humane, complete, unified, synchronous, transparent and accessible legal system that is strictly, consistently, and effectively implemented, f) separation and control of state power, g) judicial independence.

The rule of law state has both universality and specificity. The universality of the rule of law state is first manifested in the fact that this is a value, an essence of humanity, formed and developed in a long

history, tested and expressed in the practical organization and operation of state power in countries around the world. There are many models of the rule of law state, but within each model, there are both universal elements and specific elements. The specificity of the rule of law state stems from the level of socio-economic development; cultural characteristics, including political culture and legal culture; the tradition of organizing the life of population communities, the nature and characteristics of the legal system... When applying the model of the rule of law state, countries all proceed first from common values based on combining national and ethnic specificities. This combination should not hinder each other, in which the indispensable elements in the rule of law state are those of a universal nature, placed in a unified relationship with elements of a national and ethnic specific nature.

During his revolutionary activities, President Ho Chi Minh absorbed the core contents of the rule of law state in the world and applied them to Vietnam's conditions, forming his thoughts on the rule of law state. Ho Chi Minh's thoughts on the rule of law state are expressed in the following core contents: *First*, the thought of “people as the root,” the people are the source and subject of state power. *Second*, it is the thought for people, towards people, all for freedom, prosperity, happiness of the people. *Third*, the role of the Constitution, rule of law and legislation are emphasised.

Ho Chi Minh outlined several other key conditions: *First*, the principles of assigning and controlling state power; *second*, the importance of managing the state and society through fair laws, upheld by an honest and ethical administration and judiciary, dedicated to serving the nation and its people, and integrating legal governance with moral education; *third*, the leadership and governing role of the Communist Party of Vietnam.

In the process of leading the Vietnamese revolution and the country's renewal, the Communist Party of Vietnam has always proceeded from the historical practice of the Vietnamese revolution, the practice of

national renewal, creatively applying the viewpoints of Marxism-Leninism while selectively absorbing the quintessential values of humanity, including the thought on the rule of law state.

Grounded in Marxism-Leninism and Ho Chi Minh's views on the rule of law, our Party regards the rule of law state as a fundamental human value. It selectively incorporates these ideas to develop a comprehensive perspective on Vietnam's socialist rule of law state.

The Party's theoretical perception of the socialist rule of law state of the People, by the People, for the People is a long, persistent development process closely tied to the history of the Vietnamese people's revolutionary struggle. To date, the overall model of the socialist rule of law state of the People, by the People, for the People has been recognized in Party documents, institutionalized in Constitutions, especially in the 2013 Constitution of our country. Our Party's proposed model for Vietnam's socialist rule of law state encompasses general viewpoints, broad and specific objectives, key focuses, tasks, and solutions for constructing and refining this state, as well as organizing its implementation. Furthermore, the model of Vietnam's socialist rule of law state has been established in practice and is continually being refined. It operates under the principles of 'Party leadership, State management, and People's mastery,' significantly contributing to the country's remarkable achievements in its renewal efforts.

Thus, Vietnam's socialist rule of law state is the general State model of the transition period to socialism in our country, one of the three pillars of national development. The socialist rule of law state of the People, by the People, for the People, as a value, is expressed in the system of viewpoints on Vietnam's socialist rule of law state and the reality of the socialist rule of law state in our country. The value of Vietnam's socialist rule of law state is a methodological value for building socialism in Vietnam. This is a new national value, formed, developed, and promoted in the process of national renewal.

12.4 On the Values of Socialist Democracy and Democratization

Democracy is a common value of humanity. It can be said that this is one of the values with the longest development history among human values. Socialist democracy is a type of democracy, a noble value of socialist society. Democracy in general, and socialist democracy in particular, are collective values, encompassing many specific values within it.

In its most general form, socialist democracy affirms the sovereignty of the people and the role of the people as the subject of state power. The people are the source of state power, exercise state power through democratic forms, and are the legitimate and lawful source of state power.

Originating from and based on the ideology of recognizing the natural, inviolable rights of human beings, the ideology of people's sovereignty over the state has been affirmed as a fundamental characteristic and common value of Vietnam's socialist rule of law state: The people are the supreme masters of the State, people's sovereignty is non-transferable. All national decisions must be based on the consent and consensus of the people, reflecting the will and interests of the people. The contemporary meaning of the value of people's sovereignty is reflected in the State's responsibility to serve the people, correctly and effectively implement the people's authorization, prevent the risk of exploiting, abusing, manipulating power for personal or group interests, which goes against and harms the interests of the people, the country, and the nation.

In the process of national renewal, thinking and awareness about the value, importance, and role of building and promoting socialist democracy has become more complete and profound; affirming that democracy is the essence of the regime, both the goal and the driving force of national renewal and development; the socialist democracy in Vietnam both reflects the universal democratic values of humanity and

the characteristic values reflecting the identity, cultural characteristics, and traditions of Vietnam; with the core content of recognizing, respecting, guaranteeing, protecting human rights, citizens' rights, people's right to mastery, associated with the responsibilities and obligations of citizens to create increasingly complete conditions for the liberation of all human potential and creative capacity¹⁰⁷.

There is a growing and comprehensive understanding of the essential need to advance democratic forms as core values of democracy. This includes recognizing the relationship between direct and representative democracy, with an emphasis on direct democratic forms. Promoting democracy must go hand in hand with the strict enforcement of laws, discipline, and order. It is increasingly clear that democracy within the Party is crucial for the organization and functioning of the entire socio-political system, and it is linked to democratizing all aspects of social life. Only through democracy can social consensus be achieved, and only with social consensus can the strength of great national unity be forged¹⁰⁸.

The ideology of democratizing social life has been positively received by society and is gradually being realized. The people's rights are increasingly being institutionalized by law. In the economic field, democratic principles have led to notable achievements, with business freedom expanding and being practically guaranteed. Politically, these principles are being initiated and promoted, showing initial positive results. Other areas of social life are also seeing improvements in democratization. People's sense of mastery, awareness, political and legal engagement, and capacity for self-governance are steadily increasing. Numerous measures to promote these principles have been implemented,

¹⁰⁷ See: Report summarizing a number of theoretical and practical issues over 30 years of innovation (1986 – 2016), National Political Publishing House, Hanoi, 2015, p.139-140.

¹⁰⁸ Report summarizing a number of theoretical and practical issues over 30 years of innovation (1986 – 2016), National Political Publishing House, Hanoi, 2015, p.140.

enhancing grassroots engagement and contributing to the overall democratization process. Various forms of implementing these principles have been expanded and institutionalized¹⁰⁹.

To continue promoting the value of democracy and democratization, it is necessary to *firmly grasp and properly resolve the relationship between democracy, democratization, and law with the following contents:*

- Democracy is people's power, people's sovereignty; strengthening democracy is strengthening people's power, people's sovereignty; democracy must be legalized, must be institutionalized.
- The more democracy is strengthened, the more law must be respected; democracy is the essence, the fresh air, the flow for law, conversely, law is the environment that nurtures, builds up democracy, and orients democracy.
- Strengthening democratization goes hand in hand with strengthening law, strengthening discipline, strengthening order, strengthening responsibility.
- Institutionalizing, legalizing in a specific, clear way the forms of democracy, the democratization process, the legal mechanisms for implementing democracy.
- Promoting the implementation of direct democracy and forms of implementing direct democracy; strongly renovating thinking about elections: fully and deeply understanding free elections, exercising the right to vote, electoral units, standards for elected representatives.
- Enhancing the institution and forms of representative democracy involves increasing the accountability of democratic

¹⁰⁹ Vo Khanh Vinh, editor, *Continuing to innovate legal thinking to serve the cause of national development*, Social Sciences Publishing House, Hanoi, 2020, p.32.

institutions to voters, improving the quality of their activities, and clearly defining evaluation criteria based on public satisfaction and the extent to which they ensure the legitimate rights and interests of the people.

Effectively understanding and addressing the relationship between direct and representative democracy involves recognizing that direct democracy embodies the power and sovereignty of the people, which forms the basis for representative democracy. As society progresses, the emphasis on direct democracy increases, with representative democracy enhancing and promoting direct democratic principles¹¹⁰.

Thus, from the above analysis, it can be seen that socialist democracy and democratization are among the core values of the national value system, of socialism in Vietnam, one of the three pillars of national development, increasingly promoted in the process of national renewal, making an important contribution to the great achievements of the national renewal cause. This is a value that is objective in nature, a driving force, and at the same time a method in Vietnam's national value system.

12.5 On the Value of the Socialist-oriented Market Economy

Market economy is a common type of economic development in the world, a common value of humanity. Socialist-oriented market economy is a type of economy, a new value of socialist society in Vietnam. Market economy in general, and socialist-oriented market economy in particular, is also a collective value, encompassing many specific values within it. Socialist-oriented market economy is a value that is both universal and specific to Vietnam.

¹¹⁰ Vo Khanh Vinh, Editor, Continuing to innovate legal thinking to serve the cause of national development, Social Sciences Publishing House, Hanoi, 2020, p.52-53.

In the process of national renewal, our Party has selectively absorbed the positive values of the market economy, creatively applied them to the specific conditions of our country, and built a general model of the socialist-oriented market economy. Our Party has increasingly clear and realistic awareness of the inevitability, objectives, nature, characteristics, structure, institutions, and operating mechanisms of the socialist-oriented market economy. In the renewal process, from practice, our Party has realized more clearly that commodity economy and market economy are the necessary methods and conditions for building socialism; from applying market mechanisms to developing a market economy, putting forward the concept and gradually concretizing the model and institutions of the socialist-oriented market economy¹¹¹. It can be said that this is a great achievement and value of the national renewal cause in the economic field, contributing to human knowledge about market economy development.

The socialist-oriented market economy is the general economic model of the transition period to socialism in our country. The socialist-oriented market economy in our country is a multi-sectoral commodity economy operating according to market mechanisms with State management under the leadership of the Communist Party. This is a step forward in the Party's theoretical thinking¹¹².

Our Party clearly outlines the elements that ensure a socialist orientation within the market economy. This begins with the goal of “prosperous people, strong nation, democracy, fairness, and civilization.” It involves liberating and continuously developing productive forces, gradually perfecting progressive production relations in line with the development level of these forces, and improving people's lives. Efforts

¹¹¹ Summary Report on Some Theoretical and Practical Issues over 30 Years of Renewal (1986-2016). National Political Publishing House - Truth. Hanoi, 2015. pp.61-62.

¹¹² Summary Report on Some Theoretical and Practical Issues over 30 Years of Renewal (1986-2016), op. cit. p.62.

include eradicating hunger and reducing poverty, encouraging everyone to strive for legitimate wealth, and helping others escape poverty to become more prosperous. Economic growth is pursued alongside social progress and equity at every step and in every policy. The people's right to social mastery is promoted, and the economic management role of the socialist rule of law state is ensured under the Party's leadership.

The ownership regime and economic sectors have become increasingly clear. Vietnam's market economy is socialist-oriented, featuring diverse ownership forms and multiple economic sectors, with the state economy playing a leading role. All economic sectors are vital components of the national economy. Entities from different sectors are equal, cooperating and competing within the framework of the law¹¹³.

Market elements and various types of markets have been increasingly synchronized, ensuring balanced supply-demand relationships and fostering healthy competition. Macroeconomic policy tools are used flexibly and effectively, adhering to market principles.

The role and functions of the State in the market economy have been fundamentally transformed in both perception and practice. The State manages, operates, and regulates the socialist-oriented market economy through laws, strategies, planning, policies, economic tools, and necessary material resources, all aligned with market economy principles. It builds and perfects institutions, creates a favorable macroeconomic and business environment, and mitigates the negative impacts of the market economy. The State also acts as an economic entity within the market.

Thus, with the above arguments, it can be affirmed that the socialist-oriented market economy is one of the new values of Vietnam's national value system, of socialism in Vietnam, formed in the process of national renewal, one of the three pillars of national development, making an

¹¹³ Constitution of the Socialist Republic of Vietnam 2013, National Political Publishing House - Truth. Hanoi, 2013.

important contribution to the great achievements of the national renewal cause. This is a methodological value in the national value system, a method and necessary condition for building socialism in our country.

Comprehensive viewpoints, objectives, tasks, and solutions to continue building, perfecting, and promoting the socialist national value system

We believe that it is necessary to conduct theoretical research, summarize practical experience, and consult foreign experiences to develop a Comprehensive Viewpoint or strategy on building and promoting the socialist national value system (or socialist Vietnamese value system), serving national development. That Comprehensive Viewpoint or strategy includes *viewpoints, objectives, tasks, and solutions for building, perfecting, and promoting the national value system serving national development*. Initially, the thinking about that Comprehensive Viewpoint or strategy can be outlined as follows:

- *On viewpoints*. The foundation of the socialist national value system lies in Marxism-Leninism and Ho Chi Minh's thought. The national-ethnic value system serves as the ideological foundation and development goal of the nation, continuing the historical values of the nation. It ensures the highest interests of the nation and acts as the soft power for national development, including building and protecting the socialist Vietnamese Fatherland. Establishing and perfecting the national value system is crucial for the spiritual foundation of national development. This encompasses Ho Chi Minh's values: independence for the nation, freedom for the people, happiness for the people, people's sovereignty, national self-determination, rule of law, legislation, and other values.

- *On objectives*. The overarching goal is to research, identify, implement, develop, refine, promote, enhance, realize, and integrate the national value system into ideology, lifestyle, and behavior to support national development.

- *On tasks and solutions:* Renovating thinking and awareness. This involves enhancing research, summarizing practices, and developing a comprehensive theoretical system about Vietnam's national-ethnic value system. It also includes promoting propaganda, dissemination, education, and raising awareness about the national-ethnic value system and the need to continue building, perfecting, and promoting it. Emphasizing the national-ethnic value system in national development is crucial.

- *Innovating thinking and raising awareness about Vietnam's national value system and perfecting institutions:* This includes fully, comprehensively, and systematically institutionalizing the national value system and creating mechanisms to effectively implement it.

- *Realizing the national value system:* This involves persistently building awareness and lifestyles that uphold these values among officials, party members, civil servants, public employees, and society as a whole. It also includes integrating these values into the educational programs of the national education system.

- *State responsibilities:* The State must continue to build the national-ethnic value system to meet new development requirements, perfect mechanisms for its effective implementation, and realize the national value system through policies, laws, planning, programs, and plans for national, regional, and local development.

- *Promoting the role of the Vietnam Fatherland Front and the people:* This includes renovating the organization and activities of the Vietnam Fatherland Front, socio-political organizations, and social organizations in building and perfecting the national value system. It also involves creating mechanisms for these organizations to promote political and social engagement, consolidate and spread the national value system in society, and strengthen the power of great national unity in building and protecting the Fatherland.

- *Strengthening the Party's leadership:* This may involve researching and developing a strategy for the Vietnamese national-ethnic value

system. The strategy aims to deepen existing national values such as national independence, socialism, prosperity, democracy, fairness, civilization, happiness, national sovereignty, peace, unity, independence, territorial integrity, people's sovereignty, unified state power, and great national unity. It also seeks to establish and affirm new national values such as freedom, rule of law, human rights, citizens' rights, the Vietnamese socialist rule of law state, socialist democracy, democratization, and promoting socialist democracy, a socialist-oriented market economy, the Party's leadership, and other values.

VIET NAM'S NATIONAL VALUE SYSTEM IN THE CURRENT CONTEXT

Luong Dinh Hai¹¹⁴ and Le Thi Trang¹¹⁵

13.1 The Need for Research on National Values

In Viet Nam today, the issue of building a value system is an urgent issue with a very important role and meaning for human and social development in the new context. Viet Nam's value system is simultaneously affected by the multi-dimensionally developing market economy, industrialization and modernization, globalization and international integration. These impacts have both positive and negative effects, promoting and inhibiting, causing Viet Nam's value system to fluctuate wildly with multidimensional consequences, many aspects and very different manifestations. In today's social life, there are many “abnormal” phenomena, which represent values and anti-values that are opposite and contradictory. There are many manifestations of values arising in the new conditions of the country, but the manifestations show the introduction of values, even counter-values from the outside, alien to Viet Nam's value system. Strong internal fluctuations in the country's economic life have created shocks in the Vietnamese value system over

¹¹⁴ Luong Dinh Hai, Associate Professor, PhD, Viet Nam Academy of Social Sciences, Hanoi.

¹¹⁵ Le Thi Trang, MA, Hanoi.

the past thirty-five years and are now continuing to grow stronger, more intense and far-reaching. “Cultural crisis”, including value systems, seems to be a real trend in today's society, although it has not been officially acknowledged on mass media forums or on theoretical forum of scholars (Luong Viet Hai, 2011; Luong Dinh Hai, 2015, 2021; Ho Si Quy, 2021).

Value system is one of the very important social factors for the country's sustainable development. The value system crisis sooner or later will, to a certain extent, threaten the safety and stability of society, thereby causing a social crisis. The consequences of a crisis of value systems, once occurring, are not easy to overcome, taking many years, even a few generations to overcome. The scale and extent of the value system crisis is always not small. It can spread in the whole society, entering each family, collective, individual, each person, with fierce destructive power. Its consequences are immeasurable.

In the world, for a long time, a scientific major, which is valuable learning, has been born since the middle of the twentieth century with many different theories and perspectives. But, in practice they have little effect on Viet Nam. On different forums, so far in Viet Nam, the theory of values and the value system in general has received too little attention. Although there have been a number of authors and published works, but only mentioned and solved some content of the value problem and built the Vietnamese value system (Pham Minh Hac, 2011, 2012; Ho Si Quy, 2006, 2014; Tran Ngoc Them, 2015; Luong Dinh Hai 2015, 2017, 2021; Nguyen Ngoc Thien and Tu Thi Loan, 2021), it is raising many unfinished problems. State-level scientific programs on culture, people and human resources, from the early 1990s to the present, have gone through six major programs, all of which pay little attention to value issues and value systems. This is a big theoretical gap that philosophy, psychology, sociology and culture in our country need to focus on in the coming years. In education and training, including higher education and postgraduate training, value theories are not formally taught, even in

academic disciplines such as philosophy, ethics, politics, psychology, sociology. This is an important and fundamental piece of knowledge, but the whole long time is not taught or researched. Studying the Vietnamese value system makes an important contribution to affirming and promoting the strength of core Vietnamese values, serving the cause of building a democratic, fair and civilized society... At the same time, it is possible to introduce and affirm the Vietnamese national identity before other countries and ethnic groups in the world. So far, we have no answer (at least agreed in the research world), about what the Vietnamese value system, the cultural value system, the family's and the Vietnamese people's values are, including what are its core values.

Researching and building a Vietnamese value system helps to explain and summarize the contemporary reality of society with many phenomena of "abnormalities", "moral degradation", "crisis of belief", to respect and promote beautiful, humane thoughts and behaviours, for the community, for the development of the country, society and people of Viet Nam. Building a value system in Viet Nam in the current context is absolutely necessary, which can bring practical contributions, overcome the cultural crisis, build belief, strengthen ethics, social responsibility of people, stabilize and develop the country, move quickly towards civilization and prosperity.

The social practice and academic life of values are demanding a theory about the Vietnamese value system in general, the national value system, the cultural value system, and the family value system. Vietnamese people in particular, reflect the value dimension of Vietnamese society, culture and people in the context of market economy development, accelerating industrialization, modernization and international integration. This is first and foremost a great responsibility of scholars, intellectuals, researchers and trainers, leaders and managers at all levels and sectors in the current period. Summarizing and building the Vietnamese value system, the national value system, the cultural value system, the family value system and the Vietnamese human value

system, promoting and honouring those value systems so that it can become the spiritual foundation and driving force for development of each person, each community and the country is a task that has not only strategic and short-term significance, but also long-term strategic significance. The Viet Nam's communist Party and State have also repeatedly emphasized the requirement to build and promote different Vietnamese values and value systems: "Focusing on research, identifying and building national value systems, cultural values and human standards associated with preserving and developing the Vietnamese family value system in the new period" (The Document of Communist Party of Viet Nam, 2021, 143).

Currently, in order to gain human development, social development, the first and inevitable steps that must be conducted are industrialization and modernization. The processes of human development and national development take place in a new context both in terms of international and domestic development. *Firstly*, the world market economy has entered a new stage of development with many other different characteristics and properties compared to before, based on industrial platforms and new technologies. *Secondly*, the scientific and technological revolution is taking place strongly with the fourth industrial revolution, which is rapidly developing global production forces, changing the public model of industrialization, modernization and the social development model in general. *Thirdly*, the process of globalization, although in recent years the trend of nationalism has been rising, continues to take place strongly and cannot be reversed. This strongly affects the development of nations, especially developing countries, both in terms of opportunities and challenges. *Fourthly*, global issues have faced new content and expression, which greatly affects the survival and development of humans. The Covid-19 pandemic is just one example. *Fifthly*, peace, cooperation, and development are still a big trend, but due to the struggle for influence among powers, international relations are complicated, and unpredictable with much new content.

All of these characteristics are strongly affecting the process of human and social development in Viet Nam.

After 35 years of national development in Viet Nam, the domestic market economy has taken rapid and strong steps with many other characteristics. Macroeconomic economy is increasingly stable, the big balance of the economy is guaranteed, the growth rate is quite high; inflation is always controlled at a low level; the economic structure initially shifted to depth; the scale and potential of the economy have increased, and the growth quality has improved. The disease and other factors have a great influence on the economy and many other aspects of social life. However, it is impossible to change its growth momentum. On the one hand, Viet Nam's position and force are unprecedented, but on the other hand, they are also facing many difficulties and challenges.

International economic integration developed deeply on many levels, diversity in terms of forms, bilateral new generations; multilateralism; importing, exporting and attracting foreign investment capital increased sharply, positively contributing to the economic growth and development of the country. International integration has been actively implemented, creating an open space, taking advantage of the cooperation and assistance of the international community. The position, prestige and role of Viet Nam in the region and around the world are increasingly improved. But on the other hand, new demands are revealed and raise new issues.

13.2 Industrialisation and Modernisation

Although the development of people and society in Viet Nam has gained great achievements recently, the common goal of the strategy has been to promote industrialization, modernization, human and social development since 1996 until now has changed as Viet Nam becomes an industrialized country in the direction of modernity by 2020, which has not yet been achieved. Viet Nam has high efforts but has not narrowed

the development gap with other countries in the region and the world. In the current context, especially the scientific - technological revolution and 4th industrial revolution are taking place strongly in the world, changing the model, methods and solutions of industrialization and modernization of the country, in order to turn Viet Nam into a modern industrial country quickly, which is an urgent requirement. Sustainable development, digital economy, circulating economy, green growth, etc... are the development models with the advantage of becoming a trend in the world; Selecting or building models, methods, solutions... for industrialization and modernization most suitable for Viet Nam in the new period are extremely important issues.

The last 35 years of development of social, cultural and human development has also achieved many important results. The middle class has increased rapidly; the intellectuals have developed with a large team unprecedented numbers in history. The culture has been developing diversely in multiple fields, types, products, meeting new demands and many aspects of social life. Traditional cultural values and cultural heritage are being inherited, preserved and promoted. Culture in terms of politics and economy is initially respected and promoted positive effects. Exchange, cooperation and international integration on culture is constantly expanding and starting focus into depth. Recently, the progress of party adjustment, completing the political system which has made great changes, has had a positive influence on society. However, culture in both the narrow and broad senses, is a very “problematic” field of society. Many manifestations of values, non-cultural, lack of humanity, which are still existing, reduce belief in justice, righteousness in Party and State agencies, reducing the desire and motivation for national development and human development.

Over the past decades, holistic human development of Vietnamese people has become the center of socio-economic development strategy. Human rights are respected, guaranteed and firmly protected; democracy and social justice are strengthened and developed; great national unity

block; the ownership of the people have been promoted; human security is strengthened and ensured more and more steadfastly; the process building Vietnamese people has relatively outstanding achievements. The criteria for building and developing Vietnamese people have been realized and promoted the great effect, determining the achievements of the country. Human Development Index and other indicators of human development are constantly increasing higher than other countries with the same GDP/person/year average income. However, the quality of the building and development of Vietnamese people is still having problems, therefore, it has not met the country's development requirements in the current period, which is causing many unexpected consequences for people and society, hindering the industrialization and modernization of the country.

13.3 Vietnam Cultural and Human Resources

To foster industrialization and modernization in the period of 2021-2030 with the vision to 2045 in the context of the above-mentioned, if they reach success, it is inevitable to promote all the possible resources of the nation and the era. Among such possible resources, the Vietnamese cultural resources and human resources are the two most important and decisive resources. *Firstly*, human resources participating in the process of industrialization, modernization and development of the country in general are always the subject of using and coordinating the use of all other resources. All other resources will become useless if manpower, the subject who uses such resources does not guarantee quality¹¹⁶. *Secondly*, in the history of human thought, both the East and the West, there have been many different points of view on the role of different resources to

¹¹⁶ In the era of scientific - technological revolution and 4th industrial revolution if human resources do not guarantee quality, then all the achievements of human civilization have achieved can become a tool to destroy the existence of humanity and those achievements.

the national development. However, more and more humans have reached the perception of the decisive role of human resources¹¹⁷, awareness more specifically. *Thirdly*, the reality of industrialization and modernization of countries in the world also demonstrates human resources play a decisive role, especially high quality human resources. *Fourthly*, in terms of human resources, the most determinant division is human, especially high quality human resources, it means that high quality labour forces is directly implementing industrialization and modernization. This is the force that determines the orientation, scale, speed, efficiency and success of industrialization and modernization. *Fifthly*, in the context of the scientific = technological revolution and 4th industrial revolution, those human resources are more and more decisive due to science and technology having become a direct production force and growing motivation of the production force at the global scale, changing the world industry with increasing speed.

From a human perspective, in the structure of human resources and manpower, it means that the forces who are participating in direct labour force, include many different aspects from physical, spiritual, mental and technical skills. Technical skills mean techniques and skills in term of labour, learning and in everyday life in general. From a social perspective, in the structure of human resources and manpower which include the quantity, structure and quality. From the perspective of value, national value systems, cultural value systems, family values and human values which are the key, core and basic factors of people in general. These valuable systems are deep staying in all elements that constitute

¹¹⁷ More recently, the views of Daron Acemoglu and James A. Robinson (in book: *Why Nations Fail?* Publ. by Tre, Hanoi, 2013) have emphasized the decisive role of institutions. But, in essence, institutions are also created, maintained and changed by people according to their purposes and needs. People decide institutions, but institutions do not decide people, even though institutions have extremely great influence.

human resources from human perspectives, social perspectives and cultural perspectives.

Until now, the term *Value system* has not been unified strongly by scholars and researchers as a strictly scientific and exact concepts like others from social sciences. Although it can be considered as the concept of philosophy, psychology, anthropology, education, the value or any other social sciences and humanities, such situations are still existing. In a broader sense, the value system includes many different types of value systems such as national value system, cultural value system, human value system, family system value... In each of these value systems, there are different types of values such as core values, universal values, common human values, personal values, community ethnic group value, social values, other specific values, etc. For each value, it depends on the specific conditions and concrete circumstances, but it is variable. There are eternal values, but the position in the system of values is not permanent, as their value is only value in the historical period time, and then, it may disappear. The change of position and steps in the value tables which cause perception of the value systems more difficulty the points of views, concepts and understanding of the value system are more different.

In general, values are things, phenomena, processes, social relations, all things that are considered by people to have certain significance for the existence and development of people and communities, society and is recognized by them to guide their activities. It includes both subjective and objective sides, closely attached, not separate from each other. These things, phenomena, processes and variables have objective value, but without human evaluation, meaningful to the existence, such things, phenomena, processes, and variables that will not be considered

valuable¹¹⁸. The value is the core, the main axis, and the basis of culture, but it is not possible to conceive that value as a form of spirituality. The value is included in the things themselves, such as phenomena, processes... it has an objective aspect, or in other words, it exists objectively. This is the necessary condition for all values and value systems. From the human and human resources perspective, all valuable systems, not only human value systems and cultural values, value is located in each people themselves, in manpower, directly involved in the process of working, studying and living toward human being, manpower and human resources in general.

However, in some dictionaries, documents, books, values are also considered as mental morphology, thus, it has characteristics that are subjective. “Beauty is not on the lips of the girl but in the eyes of the lovers” (Heghen). Such perceptions and different manifestations are not without evidence. Things, phenomena, the process of objective existence, but does not make sense to the existence, movement, development of people, or the community, it has not been recognized by people, then, they are still not valuable. All in all, the objective must be “evaluated” by the subjective, it will exist as an “evaluation”. However, the subjective is not always as similar as different subjects. Therefore, the value and value system are also productions of the cognitive process of the subjects. Without the awareness and evaluation of the subjects, things are still only things without any value. The more the awareness develops, the more the value systems are opened, the more values are more complex and more diverse. People in modern society understand better values than ancient people.

The value cannot be just “the purpose of the operation and the motivation to promote activities to achieve such purposes” (Pham Minh

¹¹⁸ Gold has existed for a long time, but for the primitive people, gold is not as valuable as for people later, as economic and social contexts have historically changed over time, exemplifying different models of society and economy.

Hac, 2012, 46). The value itself is existing to this person, this generation, but not necessarily existing to others, other generations. Therefore, the value must be perceived through labour, practice, education, information, communication, etc. In that sense, the value systems are also “creative” in the process of human existence. The values are only associated with people and society. Outside of people, the society of values and values does not exist, although things, phenomena, processes, variables still exist. Humans and society can “transform” things, phenomena, processes in order to become more valuable or more valuable to themselves. The values related each other that may be directly or indirectly. It is hard to list all the specific values, even if only the values in a certain historical period time. The values in society create the value system, in which each value has a specified position. However, the position of the step is not the best to change but changes according to certain conditions and circumstances. When social relations change, the order of the stairs, the value system, will also be changed.

According to the development of history and progress of people and society, the system of values will also have changes following the trend of condensation, distillation, supplementation of content for core values, the foundation, common and universal society and strengthen their position; some values will disappear, some other values will appear. In society, there have always existed such values, value systems, value scale, value orientation... The value orientation is carried out according to the value scale, value system and specific values. For each society, the value system often includes the common value system, core and specific value system, a part, specific, associated with conditions, space - time and determination of the subject. In the world, when nation states raise the value system or the value table, they do not express all their values, only show some of the core value¹¹⁹. In order to implement the core

¹¹⁹ In fact, we tried to document it to see if any country had established a table of its own social or human values, but for many countries this exercise may be quite

values, it is impossible to do it without implementing other values in the overall value table. But the relationship between the core values of society, people and the non-core values, specific values, components, is not just a relative relationship, but the specific values, and parts are often of relative independence. There are some cases where the core values can be held, but the part values, specific and single values cannot be held, or become no longer of value.

The value system of a community which is formed through a long historical process has been filtered, rejected, added, adapted, and developed in terms of many different factors. Although the value system has frequent and continuous changes, it also has a lag compared to the changes in specific historical conditions and circumstances. Besides, it has relative stability, invariance, and “permanence” to certain degrees and scopes. The value system is kept and spread from generation to generation, becoming the property and baggage of generations carried throughout life. It becomes a measure, a “template” of behaviour and activity of each person, community, the society in each specific historical period... Even if those behaviours and activities bring about bad consequences, and do not meet public or private interests in the present or the future, then specific behaviours, individual values, or the specified contents of that values will be phased out. The interests of social actors are one of the most important factors determining the shaping or rejection of a particular value, changing the order and the whole list of values generally in different periods. At specific times when social life undergoes drastic changes, the values are re-examined, supplemented, and adjusted to be more appropriate. In such periods of revolutionary change, the value system has the strongest and most obvious changes.

complex. Some countries (such as Singapore) have only mentioned 5 values that can be considered as core values. Former US President Barack Obama talked about American values and called for bringing them into other countries and protecting them, but they are not entirely American values and there are conflicting views on values, once considered from the perspective of the political.

In the Vietnamese value system with many different value systems, the national value system, the cultural value system, the community value system, the family value system, and the human value system are the basic and major value systems. In each basic and major value system, there are specific and core values that are closely linked with the values in other value systems such as moral value system, political value system, global value system, etc. The values and value system in the Vietnamese value table are unified and complement each other to create the core of the people, culture, and country of Viet Nam today, they are the “genetic” set of genes, which is the ID - “identity card” (identity) of Viet Nam is distilled, transmitted, built and developed through generations.

The value system in general, the Vietnamese value system, the national value system, the cultural value system, the human value system, the family value system, etc., both in theory and in practice, are concepts that need to be researched by scientists. There are many different values and value systems. Comparatively, we have specific value systems with different parts, for example, the Vietnamese human value system, cultural value system, moral value system, social value system, etc. Each person and each community can list for themselves a value system that is not the same as that of other people and communities in terms of quantity, composition, and position of each value, although it is certain that which will have the same values. It is very important to build a common and unified value system that is recognized by the majority of society members and used to guide behaviour and activities for themselves. That is the driving force, orientation, framework, and corridor for the activities of each worker and each social subject in the process of accelerating industrialization and modernization in the 2021-2030 period and the vision to 2045. Viet Nam's value systems have existed, operated, and dominated the behaviour and activities of the whole community and each Vietnamese person throughout history. Discovering, pointing out, and establishing an accurate and complete list of values, at least in core values, would be essential to shape those value

systems from cultural and human value systems of other ethnic groups and countries, showing the identity of Vietnamese culture and people.

Despite not being clearly and fully defined in terms of theory, Vietnamese value systems such as national value system, cultural value system, family value system, human value system, etc contain their particular values, but, in reality, they still exist, due to practical needs that people and society still have to use. People still agree on specific values when using the value system in specific cases and situations. But if we use the enumeration method and then indicate the value system, whether it is the value system of a nation like the Vietnamese value system or the Vietnamese human value system at a particular historical period, then it would not be possible.

Some researchers believe that the characteristics of some Vietnamese virtues could have some very specific axiological holistic boundaries, as sufficient and necessary conditions, although there is no evidence that these virtues may not be found in other nations or human value systems :

- Have the spirit of patriotism, and national self-reliance, strive for national independence and socialism, have the will to bring the country out of poverty and backwardness, and unite with the world's people in the cause of struggle for peace, national independence, democracy, and social progress.

- Have a sense of collective solidarity, striving for common interests.

- Have a healthy lifestyle, a civilized, thrifty, honest, benevolent lifestyle, respect the rules and regulations of the country and the conventions of the community; be conscious of protecting and improving the ecological environment.

- Work diligently with a professional, technical, creative, and productive style for the benefit of self, family, collective, and society.

- Regularly study, improve knowledge, professional level, aesthetic level, and physical strength (See Document of CPV, 1998).

The main characteristics of Vietnamese people include core values in the Vietnamese cultural and human value system. One need however to ask oneself, if it is possible to have only those characteristics that are the current cultural value system or the current Vietnamese human value system? The assumption as we argue should be considered deeply questionable as the two cultural value systems and the human value system are closely related, inseparable, and interfere with each other. The core values in the human value system must also be present and reflected in the cultural value system. The core values of the cultural value system include and express several human values. Values such as democracy, justice, and equality are both social values, cultural values, and common values of humanity, which cannot but be expressed in the human value system, but to each country, each person in different periods they are represented differently.

At the National Cultural Conference on November 24, 2021, Mr. Nguyen Phu Trong outlined several values in the current Vietnamese value system: “Building the Vietnamese people in the period of renovation, developing and integrating with appropriate standard values, associated with preserving and promoting Vietnamese family values, cultural values , and national values; skilfully combining traditional values with contemporary values” These are on the one side: patriotism, solidarity, self-reliance, gratitude, honesty, responsibility, discipline, and creativity. In turn these values are nurtured on the other side by Vietnamese family culture with core values: Wealth, happiness, progress, and civilization. The whole is fostered and developed “by an advanced Vietnamese culture imbued with national identity with the following value systems: nation, democracy, humanity, science; based on the national value system and also the noble goal of our nation: ‘Peace, unity, independence, rich people, strong country, democracy, justice, civilization, happiness’” (Nguyen Phu Trong, 2021).

Nowadays, when talking about value systems or values in a general sense, in people's minds, according to habits and customs, the ethical

aspect is mentioned first and in general, understanding is always heavier than moral content, and responsibility toward people and communities. In the human value system, there are always cultural, traditional, ethical, and common and universal values of humanity, of the region... But ethical values have their weight, especially in the Vietnamese cultural value system.

This is probably not only due to traditional customs and habits, but in fact, moral values in the Vietnamese value system have a great role and influence. It stands right behind cultural values and it's broader than those cultural values. The weight of the cultural value system in the Vietnamese value system is very great, because its influence on people and society always exists, determines, and governs the change, development, and even the survival of the nation-state. This is a particular feature for us to consider and it's also a point we need to pay great attention to when building Viet Nam's value system, as well as when using and promoting them to accelerate industrialization and modernization in the current period and the next period until 2045. The basic value systems, mainly in the Vietnamese value system, such as the national value system, the cultural value system, the family value system, and the human value system, are the core content of the nation-state culture. It is a special human resource that has been exploited and used for many generations for the development of the country, people, and society. These resources, these value systems are different from other resources and other input factors of production, in the way that the more they are used, the more developed, endless, underutilized, and valuable they are. They can be used by many users. The whole generation can use it. Exploiting, promoting, and developing the Vietnamese value system for the development of the country is an extremely important task in the current period.

In reality, if the value systems are disordered, society is naturally unstable and chaotic, and the cause of industrialization and modernization can hardly take place smoothly. First, that disorder may

reflect that the society, the process of industrialization and modernization is stepping into a new stage of development. That transition creates conditions and preconditions for the elimination of outdated values and the emergence of new values that are often associated with newly emerging classes and segments of the population. The conflict between old values that are about to be eliminated or partially eliminated with new values causes society to lose value orientation. The behaviour and activities of different people and segments of the population will be evaluated differently. That situation leads to even conflicts in orientations, judgments, and beliefs, creating social disorder. The ladders of right and wrong, good and bad, beneficial, harmful, etc. to the community and individual, can be reversed; society or a certain segment of the population, in specific cases, may lose value orientation. In such times, the role of the elite in society and the media is very important. If they fail to take on the responsibility of shaping their values, strengthening belief in the value system, and quickly adjusting the orientation in line with the development trend, society will be more confused and the consequences will last longer.

We are living in a period of intense global upheaval with the characteristics, content, and elements mentioned above. These fluctuations are very different and cause different consequences, affecting different values in different countries. It is also created, multiplied, transmitted, and increased by the achievements of science, engineering, technology, and globalization. It can rapidly increase the power of positive and negative impacts on each country, society, community, and individual in different ways and degrees. Viet Nam is also and will continue to have many changes. There are many fluctuations that we actively create for development. Some fluctuations are not our own. Some changes arise in the country, but some fluctuations come from outside.

Vietnamese society is in the process of transitioning from an agricultural society to an industrial society, from a centrally planned

economy with bureaucratic subsidies to a modern socialist-oriented market economy. In addition, there are also several other transitions that researchers have different opinions such as the transition from a colonial feudal society to a transitional society to socialism, from a state of war to peace and stability, from a monarch society to a civil society, etc. Coinciding with these transitions, globalization, the scientific and technological revolution, international integration, the trend of forming a knowledge economy, cultural exchange, the development of the Internet and communication networks, etc. also have a significant impact on the Vietnamese value system. Unfortunately, in the current situation, we have not had any studies focusing on analyzing these effects. The combination of such multi-transition and multi-effects is making Viet Nam's value systems undergo drastic changes, to the point that in the field of culture and people there have been warnings about the danger of a cultural crisis (also a crisis of cultural value systems and human value systems as components of the nation-state value system). We have not yet identified the Vietnamese value system and the partial value systems, so a full analysis of the above impacts on the value systems is not possible.

Society is undergoing a profound and comprehensive transformation with such intensity and speed that Vietnamese value systems, on the one hand, are also facing formidable challenges, and on the other hand, also have opportunities that have never existed before in history to transform, integrate and thrive. The fluctuations of value systems are taking place under many different manifestations: There is the disappearance and destruction of old values because conditions have changed, and they are no longer meaningful to people and society (eg: loyalty to the king). New values emerge (eg: gender equality, and human rights). There is a change in the hierarchy and position of values (eg, proletarian internationalism, creative thinking). There is a “renovation”, a partial change in the content of values (eg: wealth, hard-working, saving). There is an acquisition and modification of some external contents and values

(democracy, freedom of speech); etc... There is even a conflict between values (new and old, indigenous and imported, universal and partial...). Such fluctuations of value systems are taking place, affecting all sectors of society, each person, and the process of accelerating industrialization and modernization. The fluctuation of the current value system is an inevitable part of the development of Vietnamese society in the past period. It is worth mentioning that despite strong fluctuations, the core values of the nation-state, cultural value system, family value system, and human value system still promote the role of orientation, assessment, and action for our standards and continue to be supplemented and developed.

Currently, there are different opinions about Viet Nam's value system, national value system, cultural value system, human value system, etc. On basis of those opinions, some comments can be made about the current situation and solutions to promote and building Viet Nam's value system in the process of accelerating industrialization and modernization from now to 2030, with a vision to 2045. In promoting and building the Vietnamese value system, there are a few points that should be noted below.

Firstly, so far on the different research documents and scientific theoretical forums, it has been emphasized the bottleneck of the country's development and the industrialization and modernization process in human resources. Therefore, the breakthrough of development must also be human and human resources, especially a high-quality labour force. But in the context of human resources, there is no mention of Viet Nam's value system, including the human value system and cultural value system as the key points determining the quality of human resources, especially the high-quality labour force.

Secondly, all the policies on people and human resources have so far not paid attention to the Vietnamese value system or the human value system and cultural value system, much less attention to promoting those value systems in accelerating the industrialization and modernization process of the country.

Third, promoting Viet Nam's value systems in the industrialization and modernization process has not been mentioned as an important and decisive solution in a breakthrough perspective on human resources, especially a high-quality labour force in the current period. Without paying attention to this important point, there cannot be a breakthrough in human resource development for industrialization and modernization. The country's development aspiration must always be associated with building, promoting, and developing the Vietnamese value system in the new context.

Fourth, human resources, especially a high-quality labour force, are currently a bottleneck for the development of the country in general and industrialization and modernization in particular. The “blockage” of the value system is a very decisive content that has not been studied, realized, and expressed in specific policies and solutions. The last three terms of the Party Congress have begun to pay attention, but not much has been implemented. It should be recognized that this is an important subjective flaw and omission that needs to be remedied soon.

Fifth, the theoretical documents and forums have repeatedly emphasized the role of “man” as the subject, considering “man” as the goal, the driving force, and the center of development, including industrialization, and modernization. But the role of “man” as the subject, the motivation determined by the value systems that people carry, has not yet been mentioned. Building and developing people without talking about building and promoting the Vietnamese value system in general, the cultural value system, and the human value system in particular, is also a significant omission.

Sixth, the Vietnamese value system, especially the cultural value system and the human value system, is one of the core contents of building human development, and developing human resources, especially a high-quality labour force in the current period. Only then can we create valuable products and participate in the global value chain. The value of products cannot be without the participation of cultural and

human value systems. For a long time, we have not paid attention to this point, so many products of industry and domestic economy are not of good quality and cannot join the global value chain. In the context of the world economy with the new characteristic that value depreciation is faster than tangible depreciation, the participation of cultural, human, and national value systems plays a very special role in the national participation in the global value chain in the process of industrialization and modernization.

Seventh, in reality, we are in a crisis of value systems in the sense mentioned above. The decline in ideology, political quality, morality, and lifestyle of a large number of cadres and party members in recent years is clear proof of that. Identifying, building, and promoting the Vietnamese value system is considered necessary, important, and meaningful for the industrialization and modernization process of the country today. Without establishing and promoting these value systems in practice, it is difficult for us to reverse the above-mentioned recession. Establishing and building and promoting value systems that will strengthen social stability, ensure human security, “reduce shocks” for economic, social, political, and ideological fluctuations, etc. help people and society be “steadfast”, braver, better oriented, more effective in the face of all life's fluctuations.

Eighthly, The Party and State of Viet Nam have issued many very important, very timely, very close, very true and practical resolutions on many issues of social life in different periods, in both struggles for national liberation, national defence, and national construction. Although in the Doi Moi (innovation period), the Party has identified people as the goal, the driving force, and the center of development, industrialization, modernization, and economic development must all be done by people, for people. The industrialization and modernization strategies have not considered people and human resources as the decisive stage. The Party has not yet had its resolution on building and developing people, although all resolutions are about people. It is time to have a thematic resolution

on human building and development with full rich content about people and its impact on industrialization, modernization, and development of the country until 2030 and vision to 2045. In, the cultural value systems, the human value system of Viet Nam are indispensable contents. With that resolution, bottlenecks and shortcomings in human resources, especially high-quality force as well as breakthroughs in human resources will be solved at a strategic level, not in a patchwork, or a short-term, one-sided, and less effective way as the last time. The driving force and core content of human building and development in the period of accelerating industrialization and modernization are establishing and promoting the Vietnamese value system, especially the national value systems, cultural values, family values, and human value systems.

Models and strategies, methods of industrialization, and modernization of the country from now until 2030, with a vision to 2045, must be linked with the strategy of building and developing people with content about systems such as national, cultural, family, and human values in that resolution. Industrialization and modernization of the country cannot succeed without the corresponding people and manpower. It would be a mistake to emphasize only the technical and technological aspects and underestimate the human aspects, human recourse and Vietnamese value system. As a thematic resolution, a strategy on building human development with contents about Vietnamese value systems is significantly urgent, important, and meaningful, and needs to be issued for orienting both the “industrialization and modernization” of people and human resources, especially today's high-quality labour force.

ABOUT VIET NAM'S NATIONAL VALUE SYSTEM

*Nguyen Tai Dong*¹²⁰

14.1 The Importance of Building a National Value System

Viet Nam's national values have been formed and developed throughout history. However, the identification, research, and focus on building into the National Value System are only officially stated in the 13th National Party Congress documents. So, why is it defining, researching, and creating a national value system today? In my opinion, from a scientific perspective, there are at least four reasons:

First, the seeds of absolutism and extreme individualism make value pluralism increasingly popular today. More and more people are beginning to realize the dangers of radical individualism, value pluralism, and blind worldly pursuits, and realize that shared values and core values are maintaining great national unity, political stability, and social stability. Building a national value system creates an ethnic community with a common will, a common perception, and a shared belief.

Second, building a national value system resolves moral and cultural relativism's internal contradictions and dangers. Moral relativism and

¹²⁰ Nguyen Tai Dong, Assoc. Prof., Ph.D., Director Institute of Philosophy, Viet Nam Academy of Social Sciences VASS, Hanoi. Head of the multi-year process “National Values of Vietnam”.

cultural relativism hold that there is no absolute standard; the judgment of right and wrong, is all due to the subjective will of individuals or communities in society. The national value system eliminates the ambiguities and inconsistencies of relativism and establishes criteria and expected standards that are inclusive, prescriptive, and oriented for other value systems. In many Western countries, the national value system is also higher than different values. Australian Prime Minister John Howard once affirmed during Australia Day: "Australia's ethnic diversity is one of the enduring strengths of our nation. Yet our celebration of diversity must not be at the expense of the common values that bind us together as one people. A sense of shared values is our social cement. Without it, we risk becoming a society governed by coercion rather than consent. That is not an Australia I want to live in." It can be affirmed that national values are associated with the unity of the nation - a single nation-state.

Third, how to apply the standards of Vietnamese people? Without a national value system, there would be no connection between ethnic groups and communities with different cultural traditions. The national value system is the glue, the cement, the best cohesion, and the most sacred bond between ethnic communities. Viet Nam's national value system has been formed for a long time in history; from the perspective of the ethnic community, it has the following characteristics: Firstly, national values have been created through many wars to protect the country, the attachment through the struggles against foreign aggression has contributed to forging an ethnic community with a strong sense of national sovereignty, cultural identity, and the right to self-determination. Second, the national value system of Viet Nam has gradually surpassed the value system of a specific ethnic group among 54 ethnic groups, blending into the value system of a multi-ethnic community or, more precisely, the national value system of a multi-ethnic community. Third, the Vietnamese national value system is always associated with multicultural exchanges. Viet Nam's national value system is fostered by a community of 54 ethnic groups, like the history of Viet Nam, which 54

ethnic groups write. Fourth, the Vietnamese national value system shares the same fate, the past, the present, and the future. In other words, it is the national value system of the community.

Fourth, pursuing national values also dates the shared values of all Vietnamese people. “Country” is a geographical and political concept associated with political power. The political power of the Vietnamese nation belongs to the Vietnamese people. Here, the people own the country, so the values that the Communist Party of Viet Nam pursues are a worthwhile and legitimate goal that the people of the whole country pursue together. The national value system is the value system that the masses seek, cultivate, and build. In it, everyone, each member of the national community, who finds their values and contributes to deepening the national value system. A national value system is the super structure of political values, without which independence is not possible. Without it, further political and economic aims such as: wealth, democracy, and justice, cannot be pursued, nor can the national culture uphold its core values. As in many parts of the world, Vietnam's pursuit of its national interests, is a strong collective tendency, necessary for stabilizing politically the realization of its nation's goals and producing indirectly the flourishing of cultural realisations and traditions.

14.2 National Value System in Other Countries

14.2.1 Chinese core values

The 18th National Congress of the Communist Party of China requested to actively cultivate and practice the core socialist values, including 12 values with 24 words: wealth, democracy, civilization, harmony, freedom, equality, justice, rule of law, patriotism, respect for the profession, honesty, friendliness (富强、民主、文明、和谐, 倡导自由、平等、公正、法治, 倡导爱国、敬业、诚信、友善):

- Criteria of values on a national basis: wealth, democracy, civilization, harmony.

- Tendency in social values: freedom, equality, justice, and the rule of law.

- Value standards for individual citizens: patriotism, respect for profession, honesty, friendliness.

14.2.2 Western core values

During its rule, the Australian Federal Government elevated the value of education to a national strategic level and launched a series of national values education programs. Value education is an essential aspect of a strong country initiative led by the Australian Federal Government, concretely by Prime Minister Howard. Several prime ministers after Howard have continued this political agenda, relentlessly leading and advancing the education plan of the Australian national values. Successive federal education ministers have coordinated the actions of various state and territory education officials to implement national values. Show sharp political vision and excellent political skills. This demonstrates the role of national and ruling party leaders in politics and education but also multiplies their calls and actions in cultivating national values.

At the end of 2004, the Australian Department of Education Science and Training established a national framework for Australian schooling values, which clarifies nine core values: “Care and Compassion; Doing your best; Fair Go; Freedom; Honesty and Trustworthiness; Integrity; Respect; Responsibility; Understanding, Tolerance, and Inclusion.” Accompanying these 9 core values are specific methods and steps to develop Australian school values. In 2005 this framework was fully implemented in schools, becoming a guideline for value education programs at different levels. Australia's National Framework for Values Education has become a platform document for school values education and one of the Australian government's strategic initiatives to foster national core values.

“Nine Values for Australian Schooling

1. Care and Compassion

Care for self and others

2. Doing Your Best

Seek to accomplish something worthy and admirable, try hard, pursue excellence

3. Fair Go

Pursue and protect the common good where all people are treated fairly for a just society

4. Freedom

Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others

5. Honesty and Trustworthiness

Be honest, sincere and seek the truth

6. Integrity

Act by principles of moral and ethical conduct, ensure consistency between words and deeds

7. Respect

Treat others with consideration and regard, respect another person's point of view

8. Responsibility

Be accountable for one's actions, resolve differences in constructive, non-violent, and peaceful ways, contribute to society and civic life, take care of the environment

9. Understanding, Tolerance, and Inclusion

Be aware of others and their cultures, accept diversity within a democratic society, being included and including others”¹²¹

¹²¹ Austrian Government - Department of Education Science and Training (2005), *National Framework for Values Education in Australian Schools*, Commonwealth of Australia, Canberra, p.4

Australian Prime Minister John Howard affirmed the role and importance of the national value system (John Howard's Australia Day Address to the National Press Club January 25, 2006):

“Australia's ethnic diversity is one of the enduring strengths of our nation. Yet our celebration of diversity must not be at the expense of the common values that bind us together as one people—respect for the freedom and dignity of the individual, a commitment to the rule of law, the equality of men and women and a spirit of egalitarianism that embraces tolerance, fair play, and compassion for those in need. Nor should it be at the expense of ongoing pride in what are commonly regarded as the values, traditions, and accomplishments of the old Australia. A sense of shared values is our social cement. Without it we risk becoming a society governed by coercion rather than consent. That is not an Australia I want to live in.”

Former U.S. President Bill Clinton (State of The Union Address U.S. Capitol January 23, 1996) also emphasized:

“Here we must answer three fundamental questions: *First*, how do we turn the American Dream from opportunity to reality for all Americans willing to work for it? *Second*, how do we preserve our old and enduring values as we move into the future? And *third*, how do we overcome these challenges together, as an America?”

“I believe that all schools must conduct character education, instill good values and good citizenship.”

“Three years have passed, with widely documented media accounts of young people harming themselves and others by making morally wrong choices. In his 1996 State of the Union Address, then-President Clinton said, “I challenge all of our schools to teach character education, to teach good values and good citizenship.” Education Minister Riley has established a program to support this idea. Four years later, in the 2000 presidential election, one of the major candidates (actually the winner) campaigned regularly on the promise of promoting character education in America's public schools - a pledge that he, now President Bush, made

since taking office by tripling federal support for the program of Department of Education. I have believed in character education for most of my working life, but I never thought I would see it emerge as a major campaign promise in a presidential election or attract has a lot of support at the highest levels of government.”

In turn ex American President Barack Obama articulates in his (2006) bestselling book: *The Audacity of Hope Thoughts on Reclaiming the American Dream*

“This book evolved directly from those conversations on the campaign trail. My encounters with voters not only affirm the basic order of the American people, but they also remind me that at the core of the American experience is a set of ideals that continue to stir the collective conscience. our; a set of common values that bind us together despite our differences; a running chain of hope makes our unquestionable experiment in democracy work.”

14.2.3 American core values

American core values are precepts and principles that the United States has upheld since its founding and the value concepts embodied in major national policy systems and national acts. To consider American national values, we need to understand the history of this country's development.

14.2.3.1 The Formation of American Values (1620-1787)

The formation of American values can be traced back to the 1720s. This period began with the Mayflower Convention signed by some Puritans who came to America from Europe and ended with the founding of the United States of America. The Mayflower¹²² Convention

¹²² “Why is saying “Mayflower” so important to the United States? Three things it brought about that laid the foundation and direction for the United States: 1. The Bible and Christian civilization (Conservatism); 2. The spirit of personal adventure to get rich (Individualism and capitalism); 3. Rule of Law and Elections

(November 11, 1620) represents the earliest text of “values” before American independence. The Mayflower Convention declares: “We, the undersigned, solemnly covenant with one another before God and with one another to form corporate citizenship. We shall establish laws, just and equitable ordinances, regulations, and statutes most appropriate and beneficial to the colony's welfare.”

Although the number of words in the convention is not much, it contains some essential keywords: God, citizenship, justice, equality, law, etc. These keywords outline the values and fundamental principles of the founding of the United States and the core values of American liberalism and Protestant ethics, also containing the spirit of the covenant that has spread widely in the West since the Renaissance. It can be said that liberalism and Protestant ethics form the genes of American values.

Second, the Declaration of Independence embodies American values' “ideological form” (July 4, 1776). After achieving national independence, the United States must demonstrate the country's ideas and values to the people to unite everyone and quickly put the country on a solid development trajectory. The “Declaration of Independence” calls: “We affirm the self-evident truth that all men are created equal that their Creator has endowed them with certain and inalienable rights, including the right to life, the right to liberty, and the pursuit of happiness— That to secure these rights, governments are established among the people and derive their just powers by the consent of the people, that whenever any form of government breaks these goals, the people have the right to change or abolish that government and establish a new government, based on principles as well as organization. Authority to

exercise authority in an institution that is most effective for their security and well-being¹²³.”

Third, the “institutional expression” of American values: the Constitution of the United States of America (September 17, 1787). National values, as the core level of ideology, can only be transformed into binding constraints if they are reflected in systems and policies. The Constitution of the United States of America is the fundamental law of the United States of America and embodies the core values of the United States of America. “We, the people of the United States, to build a perfect Union, establish justice, ensure domestic security and common defence, promote the prosperity of the union, upholding the freedom for himself and for generations to come, decided to make and promulgate this Constitution for the United States of America.”¹²⁴

14.2.3.2 The Evolution of American Values

First, the Monroe Doctrine (Monroe Doctrine - 1823): Isolationism and interventionism. The Monroe Doctrine determines how the United States should handle relations with the outside world. On December 2, 1823, James Monroe, the fifth president of the United States, declared in his address to Congress that the United States would not interfere in the internal affairs of the European powers or war among them; The United States recognized and would not interfere with the European powers in Latin America, the European powers will no longer colonize North and

¹²³ The American Declaration of Independence (1776), translated by the U.S. Embassy in Vietnam, Wikisource, https://vi.wikisource.org/wiki/Tuy%C3%Aan_ng%C3%B4n_%C4%90%E1%BB%99c_l%E1%BA%ADp_Hoa_K%E1%BB%B3

¹²⁴ United States Constitution, the Federal Convention of 1787, Vietnamese translation, Wikisource, https://vi.wikisource.org/wiki/Hi%E1%BA%BFn_ph%C3%A1p_H%E1%BB%A3p_ch%C3%BAng_qu%E1%BB%91c_Hoa_K%E1%BB%B3#:~:text=Hi%E1%BA%BFn%20ph%C3%A1p%20Hoa%20K%E1%BB%B3%20l%E1%A0,gia%20ng%C6%B0%E1%BB%9Di%20Ph%C3%A1p%20C4%91%E1%BB%81%20x%C6%B0%E1%BB%9Bng.

South America; any attempt by any European power to control or oppress the countries of North and South America would be considered an act of hostility against the United States. He also came up with the slogan “America for the Americans.” The Monroe Doctrine has distinct features of isolationism but simultaneously contains the genes of hegemony.

On the one hand, the U.S. does not want to get involved in other countries affairs, but on the other hand, the U.S. does not want other countries to get involved in the Americas (this lays the foundation for the hegemony in the Americas). On the surface, the Monroe Doctrine prevented independent Latin American countries from returning to colonization by European powers – so did the objective results. Still, it claimed that Latin America belonged to the European Union, about the Americas under the influence of the United States, no one else was allowed to enter. This is a sign of the expansion of the survival space and sphere of power of the United States.

Second, the Black Boat incident (1853) was the “Far Eastern test” of American values. The Kurofune event was one of the first major historical events in which the United States extended its tentacles beyond the Americas. In 1853, Admiral Matthew Perry of the United States Navy led a fleet into Uraga on the coast of Edo (present-day Tokyo) and delivered a letter from the President of the United States to the Emperor of Japan to the Tokugawa shogunate, requesting the establishment of diplomatic and commercial relations with Japan. Soon after, in 1854, Japan and the United States signed the “Japanese-American Treaty of Goodwill” Kanagawa, also known as the “Treaty of Kanagawa,” agreeing to open the two ports of Shimoda and Hakodate, excluding Nagasaki to the United States, and grant the United States most-favored-nation treatment.

Third, the Spanish-American War and the Open Door Principle (1899) represented the local expansion of American values worldwide and realpolitik. At the end of the 19th century, the United States rose to the top of the capitalist countries regarding economic strength; to gain

greater national interests, the United States began to use force and did not hesitate to wage war on the capitalist factions. The Spanish-American War (April 1898 to August 1898) was the first imperial war waged by the United States. The United States took advantage of its naval superiority and wiped out the Spanish fleet in the Manila Bay of the Philippines. Ultimately, Spain was defeated, demanded peace, and signed the "Paris Peace Treaty" with the United States. The "Peace of Paris" stipulates that Spain cedes the Philippines, Guam, and Puerto Rico to the United States, and the United States pays Spain 20 million U.S. dollars as "reparations." The war enabled the United States to capture many colonies and underpin its expansion policy into Latin America and Asia.

Fourth, World War I and World War II: the steady development of American values. Before the two world wars, although the United States had become the world leader in comprehensive national strength, it needed an international reputation commensurate with its national power. The two world wars helped the United States become the "world hegemon" regarding strength and international prestige.

14.2.3.3 The Era of Domination of American Values (1945-present)

First, during the Cold War. The two world wars restructured the capitalist side's internals and spawned the United States' strategic rival at the ideological and value level - the Soviet Union and the socialist camp. This exposes American national values to new challenges. During the Cold War, the United States and the Soviet Union competed in many fields. In particular, the United States pays special attention to competition in culture and values.

Second, after the collapse of the Soviet Union and Eastern Europe: the dominance of American power and consequently values over the world became hegemonic. After the events in the Soviet Union and Eastern Europe, the United States became the sole superpower, reflected in both economic and military, and also cultural aspects. Relying on its number one position, the U.S. began to use war to resolve international

disputes rather than through “soft power.” These include Operation “Desert Storm” in Iraq in 1991, the war in Bosnia and Herzegovina in 1995, Operation “Desert Fox” in 1998, air raids on Yugoslavia in 1999 under the President Clinton, etc., then the war in Libya, then Syria. Since the “September 11” events, the United States under President G. W. Bush has consolidated the pursue of more regimes change and social engineering across the world, all rhetorically justified in terms of national security concern as war against terror.

Third, since Trump came to power: American values uphold “America First.” The Donald Trump administration is the inevitable result of American values in practice. Third, since Trump came to power: American values uphold “America First.” The Donald Trump administration is partly the inevitable result of American values in practice. Since Trump took office as the 45th President of the United States on January 20, 2017, his style of governance has gradually become known to the world, which is generally in line with his campaign slogan, “America First.” His ruling philosophy and basic ideology are reflected in the series of decrees and actions that he issued:

On January 20, 2017, Trump announced his withdrawal from the Trans-Pacific Partnership (TPP) on the day of taking office.

On January 25, Trump signed two executive orders to build a wall on the US-Mexico border.

On January 27, Trump signed a National Defence Plan to prevent foreign terrorists from entering the United States.

On June 1, Trump announced that the United States would withdraw from the Paris Agreement.

14.3 The National Value System in Viet Nam and the Dialectical Relationship between the Value Systems

The values in the 4 value systems and the 4 value systems themselves are constantly moving, changing, and having a dialectical relationship

with each other. In the Confucian tradition, *self-cultivation, family discipline, and state rule* are the inevitable logical discourse from personal cultivation to family morality and national stability. Since ancient times, our ancestors have been aware of the close relationship between human and national values. We often refer to the famous sentence of Than Nhan Trung: “Talent is the national resource”. But there is one more important sentence that few people mention. In another of his inscriptions, “Hong Duc's eight decades of Dinh Mui's doctorate with his name”- Than Nhan Trung pointed out the relationship between Heaven and man, between the laws of nature and the laws of the country: “Heaven is open. Long live the prosperity of peace and prosperity for the country; all talents will be born to help the country. That is because the prosperity of treatment and education has its roots in the collection and use of talent. Whether there are many talents or not depends on upbringing.” Here, Than Nhan Trung has traced the root, the foundation of the country's prosperity, which is talent. And the root and foundation of talent is nothing but human values, which is “upbringing”, which is the personality, virtues, and qualities of a person.

14.4 The Unity between the National Value System and the Socialist Value System

Socialism is a theory, a model, and a value system. When comparing the national value system and the socialist value system, we see consistency, close connection, logic, and science.

Through *the Platform for national construction during the transition to socialism* developed in 2011, we can see the Communist Party of Viet Nam's progress in awareness of the basic characteristics of socialism is reflected in the essential features that are added and brought to the top position, which are “Rich people, strong country, democracy, justice, civilization.” These are value characteristics, both the values of socialism and the national values.

From the Platform in 1991 to the Platform for amendment and supplement in 2011, the awareness of the Communist Party of Viet Nam about the basic features of socialism has developed, gradually transitioning to a value-oriented, goal-oriented nature. The transition period in Viet Nam is a period of socialist-oriented development. From the perspective of learning values, going up to socialism also aims for and building good values.

At the National Cultural Conference on implementing the Resolution of the 13th National Party Congress, the issue of the national value system was mentioned by General Secretary Nguyen Phu Trong in his Speech at the Conference, which can be understood as follows: The national value system consists of 9 elements: Peace, unity, independence, rich people, strong country, democracy, justice, civilization, and happiness.

Let's compare it with the 2011 revised and supplemented Platform. We can see that the first five characteristics mentioned in the Platform: Rich people, strong country, democracy, justice, and civilization have been reflected in the national value system. The values of rich people, a strong country, democracy, justice, and civilization have been studied, clarified, and developed many times.

The other four national values: Peace, unity, independence, and happiness, are also values that the Vietnamese people have always pursued since the founding of the country. For countries divided by outside forces like Viet Nam, the value of peace and reunification is more precious than ever. The two values of independence and happiness are also recorded in the title "Independence - Freedom - Happiness" under the national name of Viet Nam from 1945 to the present.

To end my paper, I would like to reiterate an idea in the Document of the 13th National Party Congress: "Focus on researching, defining, and implementing the building of the national value system..." There are 3 requirements, which are researching, defining, and implementing we are

all doing, but in those 3 requirements, the implementation is the most important and challenging.

Values are goals, aspirations, and what we achieve or bring. As a national value system, peace, unity, independence, rich people, a strong country, democracy, justice, civilization, and happiness are values that revolutionary generations of the Ho Chi Minh era have brought to the Vietnamese people. Values are aspirations, but only those necessary, universal, and real aspirations are values. Let's take a close look at each of the 9 national values; what values are there that don't have to pay a lot and make a lot of sacrifices to be able to achieve? How not to betray the values you pursue? Recognizing the value system is not easy but choosing and persisting in choosing those values to the end is even more difficult.

PEACE - A CORE NATIONAL VALUE OF VIET NAM

*Nguyen Dinh Hoa*¹²⁵

Throughout history, from tradition to modernity, peace is a burning desire. Noble ideals and peace-loving are the humane reason behind the Vietnamese people. In the speech at the National Cultural Conference on November 24, 2021, General Secretary Nguyen Phu Trong identified *peace* as the first value in the national value system of the Vietnamese people which includes peace, unity, independence, rich people, strong country, democracy, justice, civilization, and happiness¹²⁶.

This paper contributes to the interpretation of peace as a core national value of the Vietnamese nation.

15.1 Peace - an Aspiration of the Vietnamese Nation

The history of human development has shown that the aspiration for peace is always a good ideal, a noble value that mankind constantly strives for and towards. Perhaps only countries, nations, and people who

¹²⁵ Nguyen Dinh Hoa, Ph.D, Institute of Philosophy, Viet Nam Academy of Social Sciences.

¹²⁶ Nguyen Phu Trong, Speech at the National Cultural Conference by VCP General Secretary, <https://hanoimoi.vn/toan-van-phat-bieu-cua-tong-bi-thu-nguyen-phu-trong-tai-hoi-nghi-van-hoa-toan-quoc-468229.html>

had experienced the brutality of war and endured the irreparable loss and pain caused by war can feel the eternal and immense value of peace, to truly appreciate peace and continue to keep peace as a core value.

It can be affirmed that *peace* is one of the greatest ambitions of the Vietnamese people. Throughout 4000 years of history, from the beginning of the Kingdom of the Hung who founded the country, to the great national heroes of the country such as the two sisters Trung; Ly Thuong Kiet; Tran Hung Dao; Nguyen Trai; Quang Trung; and Ho Chi Minh; they all aspired to build the country and “open the foundation for eternal peace”. Right in the heart of Hanoi Capital, the legend of Hoan Kiem Lake is still there as a specific and “unique” cultural heritage that perhaps no other nation in the world has. It is a symbol of the Vietnamese people’s desire for peace. That legend will remain forever with time and space, and always present in the memory of every Vietnamese. “Hoan Kiem” in Vietnamese means returning the precious sword to the Turtle God and thereby ending the war and accepting eternal peace.

Fighting against invading forces to protect independence and territorial sovereignty is a natural and legitimate right of any people in the world. However, with our peace-loving tradition, even after we ended with victory against the invaders we, the Vietnamese people, still attach special importance to pay tribute as a mission of peace talks for a lasting peaceful coexistence to avoid suffering from foreign and internecine wars. This is clearly expressed in Nguyen Trai’s epic poem *Binh Ngo Dai Cao* (The Great Proclamation upon the Pacification of the Wu); in which he affirmed peace as a traditional value, a humane meaning in the life of the Vietnamese people: “Peace and order was thus brought to the realm/The mountains and rivers became renewed/Heaven and Earth having passed through hardship was restored to prosperity/The sun and moon having been darkened, shone once more/Thus was laid the foundation for supreme peace for ten-thousand generations/Thus was washed clean the boundless disgrace of a thousand ages”.

The Vietnamese people's resistance war against the United States to save the country is a demonstration of the reality showing the resilient will, the spirit of sacrifice for the independence and freedom of the Fatherland as well as the peaceful aspiration of the Vietnamese people. In order for the country to truly unify and become one, many heroes and martyrs have fully devoted their youth to the Fatherland. Like many other ordinary soldiers, Medic Dr Dang Thuy Tram has become a symbol of the spirit of "determining to die for the Fatherland to live". Her diary as a female doctor published under the title "Last night I dreamed of peace" and translated into many languages has become a Vietnamese message of peace sent out to the world on behalf of the people "who tread along the Truong Son mountains to defend the country"¹²⁷. Because, to make that dream come true, the sacrifice that the Vietnamese people have to make to win peace is not small. And, that's why peace is really a core national value throughout the history of the formation and development of the Vietnamese nation.

Vietnamese society today, as affirmed by General Secretary Nguyen Phu Trong, "is a society oriented towards progressive and humane values, *based on the common interests of the whole society in harmony with the legitimate interests of man, which is qualitatively different from that of societies that compete for private interests between individuals and groups*"¹²⁸. The values of *progress, humanity, and harmony of interests* are concrete and realistic expressions of the value of peace. In other words, only in real peace, human values can be fully respected and enforced; people are really the center, driving force, and goal of development.

¹²⁷ *Appreciate and uphold the value of Peace*. <http://www.hanoimoi.com.vn/ban-in/Chinh-tri/753354/bai-cuoi-tran-trong-va-gin-giu-gia-tri-cua-hoa-binh>

¹²⁸ Nguyen Phu Trong (2022), *Some theoretical and practical issues on socialism and the path to socialism in Viet Nam*, National Political Publishing House, Hanoi, p.28.

War is breaking out in a number of countries and territories in the world today. War is a really haunting ghost and threatens the development of nation-states and peace-loving humanity. Indeed, the unending conflicts in the Middle East and South Africa, or the recent Russia - Ukraine war, have not shown any signs of cooling down, NATO's border expansion and armament increase puts the world at risk of a third World War with nuclear weapons as bugbear of mankind. Death, poverty, children losing fathers, wives losing husbands, cities, and villages becoming desolate, and even many human civilizations in danger of being destroyed... are direct consequences of war. That, once again, rings the bell to awaken nations towards peace as a human value, a national value, and nurtures the aspiration to live in peace and happiness.

15.2 To Keep Peace, Vietnamese People Will Not Only Make Concessions but Also Know How to Fight

As a nation that has often faced harshness and threats from nature and outside forces, especially wars of aggression, Vietnamese people deeply understand the value of stability and peace for the development of the country and its people. Continuing and promoting the nation's tradition, the Communist Party of Viet Nam always adheres to the line of respecting, preserving, and protecting the peace. In *the Declaration of Independence* giving birth to the new Viet Nam, President Ho Chi Minh summed up a truth of the times reflecting and being consistent with the interests of all nations and all mankind: "All men are created equal. They are endowed by their Creator with certain inalienable rights, among these are Life, Liberty, and the pursuit of Happiness"¹²⁹. All these natural, just, and inalienable rights are exercised and guaranteed only in a firm peace.

¹²⁹ Ho Chi Minh (2013), *Completed works*, Vol.4, National Political Publishing House, Hanoi, p.1.

Perhaps there is no other nation in this world that has to “struggle” to cope with many wars of constant aggression, lasting for many years by foreign countries like the Vietnamese people. For the sake of territorial sovereignty, national independence, and cultural identity, Vietnamese people throughout history have struggled to affirm the existence of the country, culture, and Vietnamese people, on the world map. Passionate patriotism is like an endless wave that has swept away and engulfed all the traitors and invaders. It can be affirmed that more than anyone else, Vietnamese people understand the sufferings and losses that cannot be compensated by war; and because of that, more than anyone else, the Vietnamese deeply understand the value of peace, from which we always cherish and strive to protect this sacred value.

In order to pursue peace, throughout the history of nation construction and defence, the Vietnamese people have not only known how to make concessions but also known how to fight. Faced with the malice of the powerful Northern feudal empires that were always watching and seeking to annex, the Vietnamese feudal dynasties practiced the policy of concessions and peace talks to maintain and protect national independence and freedom. Peace is both a goal, a strategy, and a long-term plan for the national defence of the Vietnamese dynasties and states in order to delay and prevent the danger of war invasion. However, the concessions of the Vietnamese people in order to protect the peace are not unprincipled. On the contrary, the peace of Viet Nam has always been based on the immutable principle, which is to resolutely uphold the independence, freedom, sovereignty, territorial integrity, and national interests of the Fatherland.

Resisting against French colonialists’ determination to re-invade Viet Nam after World War II ended in 1946, continuing the nation’s tradition, President Ho Chi Minh had called for *an uproar of National Resistance movement following the Vietnamese millennial traditions*. Although it was a summoning for the entire people to join the resistance war against the French colonialists, *that appeal* re-ignited the aspiration and will of

our nation for thousands of years of peace, and upheld the righteous spirit and noble human values of the Vietnamese people as well as the progressive thought of mankind and the times. For the sake of peace, we must make concessions but when the concession has reached the extreme, the entire Vietnamese nation is ready to stand up and fight back: “But the more we make concessions, the more the French colonialists encroach on us because they want to take over our country again. No! We are better off sacrificing everything than losing our country and becoming slaves! *O compatriots!* We must stand up!”.

Viet Nam is a peace-loving, filial people so we are always tolerant and try every possible way to maintain a sustainable peace. War is never desirable because it is associated with fierceness, with blood and bones spilled, tears of separation, and loss. ... However, it was the enemy with the malice to invade our country forcing the Vietnamese people to take up arms to protect ourselves. And, in order to maintain the newly won peace, independence, and freedom, the Vietnamese people under the leadership of the Communist Party had once again entered a new long battle lasting more than a quarter of a century - 9 years of resistance against the French colonialists (1946-1954) and then the resistance war against the US to save the country lasted 21 years (1954-1975). That 30-year war was extremely fierce with great sacrifices and losses of the Vietnamese people but it was also very heroic because it was the voice of a nation that always puts peace first as a core value in the national value system.

Because of the love of peace, the whole country set out, determined to protect national independence even if it had to burn the Truong Son mountain range. History is an endless series of events after each other, like the next wave over the previous one but there are events that must never be forgotten. In order to liberate and unify the country, and bring peace to the nation, generations of Vietnamese people - son after father, as long as the war has not ended, are always ready to sacrifice their youth

without regretting their blood and bones with the spirit of “determining to die for the Fatherland”.

Looking back on history, since the French colonialists opened fire on Da Nang to invade Viet Nam to 1975, our country has experienced more than a century of continuous war to liberate the nation. During those 117 years, our country hardly had a peaceful day, the blood and bones of generations of Vietnamese people continuously poured down. During the war against America alone, about 3 million Vietnamese died. Hanoi capital alone has about 65,000 martyrs permanently lying on the battlefield; in which there are those who have sacrificed in silence, and even up to now thousands of martyrs have not been named on the tombstone. Furthermore, the toxic consequences of Agent Orange and countless other consequences left by this war have created persistent burdens both mentally and physically¹³⁰. We need to recall those great sacrifices so that we can see more clearly *peace* as a core national *value* that Vietnamese people put first, and resolutely protect and preserve.

15.3. Viet Nam is a Friend, a Reliable Partner, and an Active and Responsible Member of the International Community

In the history of thousands of years, the Vietnamese people have had to conduct many resistance wars against foreign invaders to protect the independence and freedom of the Fatherland. Therefore, holding a gun for the Vietnamese people is just a “reluctant” thing, an inevitable solution to protect our own interests. Perhaps because of suffering a lot of pain and loss due to war, the Vietnamese people always love peace and oppose war and violence. Looking back at history, every time our ancestors defeated the invaders, they always showed the spirit of

¹³⁰ On lai lich su de nhan thuc ro gia tri cua Hoa Binh, <https://hanoimoi.com.vn/ban-in/Suy-ngam/752588/on-lai-lich-su-de-nhan-thuc-ro-gia-tri-cua-hoa-binh>

benevolence. In fact, in history, every time the smoke and fire of war passed, the Vietnamese people were always tolerant of their own enemies, putting humanity first, and upholding pacification.

Entering the Doi Moi¹³¹ (Renewal) period, Viet Nam is ready to “close the past to look towards the future”, implement the policy of “more friends, fewer enemies” and “expand relations with all countries on the principle of peaceful coexistence”¹³² to both enlist the support and help of the world to break the siege and embargo and actively dialogue and cooperate to develop. With a new mindset that upholds peace and cooperation in its foreign policy, Viet Nam has opened relations with many countries and international organizations, opening up new opportunities for the process of renovation, integration, construction, and defence of the country. Specifically, we have normalized relations with China (1991) and with the US (1995), promoted friendly relations with neighbouring countries and partner countries; actively participated in ASEAN (1995), and gradually joined many important regional and international organizations. As a result, our country escaped the socio-economic crisis and made important development steps, creating a premise for accelerating industrialization, modernization, and international integration.

As a peace-loving nation striving to build world peace, Viet Nam has actively participated in and fulfilled many international responsibilities such as being a non-permanent member of the United Nations Security Council for the term 2020-2021; joining the United Nations peacekeeping force in a number of African countries such as South Sudan,... In many important international issues, Viet Nam’s voices,

¹³¹ Editor’s note: Doi Moi is the restructuring process or OPEN POLICY which means bring in new and fresh ideas through allowing foreign investors to the country. Sometimes it is translated by Reform, better is Renewal. We keep here the word DOI MOI to maintain the manifold meaning of the term.

¹³² The Communist Party of Viet Nam (1987), *Documents of the 6th National Party Congress*, Truth Publishing House, Hanoi, p.225.

initiatives, and reasonable settlement methods based on the principle of equality, filial piety, harmony, and humanity have been agreed upon and supported by the international community.

Currently, as the 13th National Congress of the Communist Party of Viet Nam has clearly pointed out, the world is going through tremendous, rapid, and complicated changes in which peace, cooperation, and development are still the big trends but strategic competition between major powers in local conflicts continue to take place in more complicated, complex and drastic forms; extreme nationalism, *great-powerism*, and pragmatism in international relations increase; especially in the Asia - Pacific region, in which Southeast Asia has an increasingly important strategic position. It is an area of fierce competition between great powers with much potential instabilities, disputes over territorial sovereignty and sovereignty over seas and islands are tense and drastic... In this context, the Communist Party of Viet Nam continues to promote the nation's tradition of humanity, and love of peace, and to adhere to the foreign policy of peace and friendship with other countries. Viet Nam, through the point of "wanting to be friends with all countries in the world community, striving for peace, independence and development"¹³³ to "willing to be friends and reliable partners of countries in the international community striving for peace, independence, and development"¹³⁴, "is a friend, a reliable partner and an active and responsible member in the international community"¹³⁵.

¹³³ The Communist Party of Viet Nam, *Documents of the 7th National Party Congress*, National Political Publishing House, Hanoi, p.147.

¹³⁴ The Communist Party of Viet Nam (2001), *Documents of the 9th National Party Congress*, National Political Publishing House, Hanoi, p.119.

¹³⁵ The Communist Party of Viet Nam (2021), *Documents of the 13th National Party Congress, vol.I*, National Political Publishing House, Hanoi, p.162.

15.4 Developing a Prosperous and Happy Country - the Foundation for Sustainable Peace

During the Doi Moi (Renewal) process, under the leadership of the Communist Party, the Vietnamese people continued to raise the banner of national independence and socialism, well-performing the two strategic tasks of national construction and defence. The aspiration for peace, preventing and repelling the dangers of sabotage, encroachment, and aggression, and firmly defending the country's independence and freedom have been promoted and concretized by our people with practical actions to build a more prosperous and happy country. After more than 35 years of carrying out the comprehensive renovation of the country, we have achieved great achievements of historical significance, and stronger and more comprehensive development than in previous years of renovation. The scale and level of the economy have been raised. The material and spiritual life of the people is improved and enhanced. With those achievements, the country has an unprecedented opportunity, potential, position, and international prestige like today. This is both the pride, as well as the motivation and important resources to help the Party and people of Viet Nam firmly overcome all difficulties and challenges, continue to take steady development steps on the road to bring the country to a fast and sustainable development for the goal of rich people, strong country, democracy, justice, and civilization; for a peace not only for the Vietnamese people but also for all the peoples of the world.

The 13th National Congress of the Communist Party of Viet Nam has set out the guiding point of view for the construction of socialism in the period of 2020-2030, which are, to be steadfast in Marxism - Leninism, Ho Chi Minh's thought, and the goal of national independence and socialism; to ensure the highest interests of the country and nation on the basis of fundamental principles of the United Nations Charter and international law, equality, cooperation, and mutual benefit; to strongly

arouse the patriotism, the will to the self-reliance of the nation, the strength of the great unity of the whole nation, and the aspiration to develop a prosperous and happy country; to combine the strength of the nation with the strength of the times, to uphold the will of independence and self-reliance¹³⁶... in order to successfully implement the socio-economic development goals to 2025, 2030 and vision to 2045, to turn our country into a developed, socialist-oriented country. It can be said that building and developing a prosperous and happy country is a sustainable plan and the rightest way for the Vietnamese people to not only “step onto the stage of glory, stand shoulder to shoulder with the great powers of the five continents” as President Ho Chi Minh wanted but also to continue to protect, maintain, and consolidate the country’s long-term peace. And, in turn, peace as a core national value, through the creative labour of the people in the cause of building socialism, will “sublime”, and transform into new material and spiritual values of the nation in the current context.

In short, peace is a core national value of Viet Nam. Peace both gives people a calm and tranquil life, not threatened by war and a condition for the stability and development of a prosperous country, creating sustainable happiness for people. Peace is the aspiration of the nation, and in order to achieve the value of peace, the Vietnamese nation is not only willing to make concessions but is also ready to fight to protect and preserve it. This value is the foundation for building cultural relations: that is, Viet Nam is ready to be a friend, a reliable partner, and a responsible member of the international community. In the current context, developing a prosperous and happy country is the way and path to consolidate peace as a national value.

¹³⁶ The Communist Party of Viet Nam (2021), *Documents of the 13th National Party Congress, vol. I*, National Political Publishing House, Hanoi, p.109-110.

PRESIDENT HO CHI MINH AND VALUES

INDEPENDENCE, FREEDOM AND HAPPINESS

*Tran Tuan Phong*¹³⁷

16.1 Introduction

Within the National Value System of Viet Nam, the values of Independence, Freedom and Happiness, as the Motto of the Democratic Republic of Viet Nam, could be seen as the fundamental values, which orient and guide the development of our Nation since its establishment after the historic event of the August Revolution in 1945. These values also serve as the common inspiration and basis to connect and unite all the Vietnamese together in the fight to gain and maintain independence for the nation, bring freedom to all Vietnamese and open opportunities for all people to the pursuit of a happy life. During the modern history of Viet Nam, those fundamental values have always acted as the main driving force in the cause of struggle for national liberation and national unification as well as in the cause of building “wealthy people, strong country, democratic, just and civilized society”. In this paper we would like to share some of our reflections on the thought of Ho Chi Minh, the

¹³⁷ Tran Tuan Phong, Ph.D, Institute of Philosophy, Viet Nam Academy of Social Sciences.

Founding Father of the Vietnamese Revolution and modern, on the values of independence, freedom and happiness.

16.2 The Values of Independence, Freedom and Happiness in President Ho Chi Minh's Thought

President Ho Chi Minh's thought expresses not only the love for men but also his effort to acquire and combine creatively Eastern humanistic and progressive thoughts with the quintessence of other cultures of the human kind. The humanism in Ho Chi Minh thought expresses the respect for all progressive thoughts oriented towards the most noble goal: human happiness. Ho Chi Minh stated that "The good side of Confucianism is self-improvement in personal ethics. The good point of Catholicism is benevolence. The good point of Marxism is dialectical method. The good point of Sun Yat Sen doctrine is that it fits with the conditions of Confucius, Christ, Marx. Sun Yat Sen shared common points, isn't that so? They are all *in pursuit of happiness for mankind and welfare for society* (italics ours). If they are still alive today and sit together, I believe they would live together in perfect harmony as close friends. I'm trying to be their humble student"¹³⁸.

In Ho Chi Minh humanistic thought, the happiness of man is manifested not only in the development of separate individuals but also in the development of all people. As Ho Chi Minh emphasizes "in a narrow sense, the (term) Man means family, brothers, the relative and friends. In a wider sense it means fellow countrymen (compatriots). In a more wider sense it means the whole humanity"¹³⁹. The authentic happiness man is looking for realizes in the complete unfolding of human nature (*becoming human*). This is the very ideal and ultimate goal of

¹³⁸ *President Ho Chi Minh and Catholic compatriots*. The National Political Publishing House, Hanoi, 2004, 325-326.

¹³⁹ Ho Chi Minh. *Complete works*, Vol. 5. The National Political Publishing House, Hanoi, 1995, 644.

human development understood in accordance to the materialist conception of history of Marxism.

The pursuit of happiness for the nation and all people of Viet Nam is the main goal of the entire revolutionary life of Ho Chi Minh, as he admitted: “my entire life has only one goal: to strive for the interest of the Nation and happiness of the people...Anywhere, anytime, I only pursuit one goal: to do for the sake of national interests and people’s benefits”¹⁴⁰ or “I have only one desire, the most earnest desire, that our country be completely independent, our people be completely free, all our compatriots have enough food, clothing and housing, are able to learn and make progress and enjoy a fruitful, free and happy life”¹⁴¹.

Ho Chi Minh revolutionary goal is to gain independence for the country, freedom for the nation in order for *all the people* of Viet Nam to realize the right to development, “the right to enjoyment and the right to happiness”. Obviously in the situation of Viet Nam before the August Revolution in 1945, when our whole nation was under the rule of the French colonists, the people had no freedom to develop when the country lost its sovereignty, the whole nation lived in slavery. This very humanistic thought led Ho Chi Minh to find the way to fight for national independence and freedom. Starting from his patriotism, the love for the compatriots, in his journey for the way to save the country, gain national independence and liberate the people for slavery, Ho Chi Minh found that Socialist Revolution was the appropriate way to achieve his noble goal. When he studied some bourgeois revolutions in Europe and America he found that the call to bring freedom, equality, and fraternity to humanity made by bourgeois revolutions remain still mere formal and unrealistic (half-way) slogans. As Ho Chi Minh pointed out: “the French Revolution as well as the American Revolution, i.e. capitalist revolutions, are halfway revolution, in the name they were republic and democratic, but

¹⁴⁰ Ho Chi Minh. *ibid.* Vol 4, 240.

¹⁴¹ Ho Chi Minh. *ibid.* Vol 4, 161-162.

in reality, nationally they exploit workers and peasants and internationally they oppress colonial people. Though there have been revolution four times, but now the French workers and peasants attempt one more revolution in order to escape again from the cycle of oppression”¹⁴². The important events of the Russian Revolution, as narrated in the studies of Lenin “Thoughts on revolution and national questions”, had a very strong impact on Ho Chi Minh’s thought during the time he was seeking the way to liberate the Vietnamese nation from the rule of the French colonists. The establishment of the Third Communist International as well as Lenin’s revolutionary arguments on the national and colonial issues decisively influenced the thought of Ho Chi Minh. Ho Chi Minh realized in the scientific and revolutionary theory of Marxism - Leninism the true way to liberate his nation, society and humanity. Moreover, Ho Chi Minh also recognized the noble humane characteristics of socialism, that is, the social regime of respect and promotion of human dignity, which creates conditions and offers opportunities for development for all people. Through his reading of Lenin’s *Thesis on the national and colonial questions* he gradually understood the policy line of the Third International toward the oppressive and colonial people in their fight for self-determination: “Communist International’s entire policy on the national and the colonial questions should rest primarily on a closer union of the proletarians and the working masses of all nations and countries for a joint revolutionary struggle to overthrow the landowners and the bourgeoisie. This union alone will guarantee the victory over capitalism, without which the abolition of national oppression and inequality is impossible”¹⁴³. That was a very emotional moment in Ho Chi Minh life, as he

¹⁴² Ho Chi Minh. *Complete works*. Vol. 2. National Political Publishing House, Hanoi 2000, p.274

¹⁴³ V.I. Lenin. *Draft Theses on the National and the Colonial Questions*. Sources: <https://www.marxists.org/archive/lenin/works/1920/jun/05.htm>

remembered “...a comrade gave me Lenin’s book, published by *L’Humanité*, to read. There were political terms difficult to understand in this thesis. But by reading it again and again, finally, I could grasp the main part of it. What emotion, enthusiasm, clear-sightedness, and confidence it instilled in me! I was overjoyed to tears. Though sitting alone in my room, I shouted aloud as if addressing large crowds: ‘Dear martyrs, compatriots! This is what we need, this is the path to our liberation!’”¹⁴⁴. This could be understandable because the right way for national liberation is closely related to the pursuit of the happiness for the people, for the society and for the nation, which is *the highest goal* of Ho Chi Minh's revolutionary life.

Thus, we can see that beginning with his patriotic love for the nation and for the people of Viet Nam, in the process of finding a way to save the country, regain independence for the people and liberate the people from the yoke of colonialism and feudalism, Ho Chi Minh gradually realized that socialism (and communism) was the right and proper path to achieve his goal, as he stated, “In the beginning, it was patriotism and not communism which impelled me to believe in Lenin and the Third International. Gradually, proceeding step by step in the course of the actual struggle, and combining the theoretical study of Marxism-Leninism with practical work, I reached the point where I understood that only socialism and communism can liberate the oppressed peoples and the workers of the whole world from slavery”¹⁴⁵ or “Only communism can save humanity and bring to all the people, regardless of race and

¹⁴⁴ Ho Chi Minh. *The Path Which Led Me to Leninism*. Sources: <https://www.marxists.org/reference/archive/ho-chi-minh/works/1960/04/x01.htm>

¹⁴⁵ http://dangcongsan.vn/cpv/Modules/Preview/PrintPreview.aspx?co_id=28340618&cn_id=355197

origin, freedom, equality, fraternity, solidarity, prosperity on earth, as well as bringing jobs, joy, peace, happiness to them and for them”¹⁴⁶.

Thus, in Ho Chi Minh’s thought, as rightly noted by Nguyen Phu Trong, the General Secretary of the Communist Party of Viet Nam, “National independence associated with socialism is the fundamental guideline of ‘s revolution and at the same time the quintessence in the theoretical legacy of President Ho Chi Minh. Through his wealth of practical experience, combined with the revolutionary and scientific theories of Marxism-Leninism, Ho Chi Minh came to a profound conclusion that only socialism and communism may fully answer the question of national independence and bring about freedom, wellbeing and happiness to everyone and every nation”¹⁴⁷.

16.3 Building Socialism and Creating Conditions for all People to Develop and Pursue Happiness

Just after the success of the August Revolution and the formal establishment of the Democratic Republic of in 1945, the time when the national independence had been gained, Ho Chi Minh immediately pointed out that the tasks of the Government are to aim at “the sole goal of pursuing freedom and happiness of the people”¹⁴⁸. Ho Chi Minh understands very well that independence has no meaning if the country is independent, but the people cannot enjoy freedom and happiness and “we have gained independence and freedom but our people still die from hunger and cold, then freedom and independence are good for nothing. The people only understand the value of independence and freedom when

¹⁴⁶ Ho Chi Minh: Complete Works, Vol.1, National Political Publishing House, Hanoi, 2011, 496.

¹⁴⁷https://www.tapchicongsan.org.vn/web/english/mega-story/-/-/asset_publisher/lc29uIxCb05g/content/some-theoretical-and-practical-issues-on-socialism-and-the-path-towards-socialism-in-

¹⁴⁸ Ho Chi Minh. *ibid.* Vol 4, 22

they have enough food and clothing”¹⁴⁹. Therefore, Ho Chi Minh proposed immediate works to be done in order to create opportunities for all people do develop fully their potentials¹⁵⁰. Concretely, Ho Chi Minh listed the immediate works and tasks as follows:

- “1. To give food to all*
- 2. To give clothing to all*
- 3. To provide shelter to all*
- 4. To give education to all”*¹⁵¹

If the tasks of making the people have food, clothing and shelter are to meet basic needs for men to exist, the task of making the people have education means to create opportunities for the people to develop freely. In Ho Chi Minh thought, illiteracy together with foreign invaders and hunger are the three dangerous enemies to be eliminated after the Revolution. Ho Chi Minh paid a special attention to the cause of education because “an illiterate nation is a weak nation”. In his letter to students, Ho Chi Minh says that “we have to rebuild the country inherited from our ancestors and catch up with other countries in the globe”. This task can be done because the students of a new generation “are able to acquire the education of an independent country, the education that will transform you into the citizens useful for the nation of Viet Nam, the education that can develop comprehensively your given potentials”¹⁵². The goal to “develop comprehensively your given potentials” not only brings about happiness for every man but also helps rebuilt the country left to us by the ancestors in order to catch up with other countries in the world. This is the task of the country, “the common work that every descendant of the Dragon and the Fairy, regardless of being young or old,

¹⁴⁹ Ho Chi Minh. *ibid.* Vol 4, 152

¹⁵⁰ Ho Chi Minh. *ibid.* Vol 4, 272

¹⁵¹ Ho Chi Minh. *ibid.* Vol 4, 240

¹⁵² Ho Chi Minh. *ibid.* Vol 4, 152

male or female, rich or poor, must take part in and strive for”¹⁵³. The cause of development for the sake of human happiness, in Ho Chi Minh thought, is the common cause of the whole nation. The future of the nation and the country depends on every man, his or her constant effort and ceaseless development “if everyone is good, the whole village will be good and the country will be strong. Man is the root of the village and the country. If everyone strives to carry out a new mode of life, the nation will certainly be strong and prosperous... There are too many works to do in the world, learning will never be complete. Only with learning and education man can be advanced, the more we learn the more we will make progress”¹⁵⁴

Thus, education is a very important factor for the development of the capacity of mastership of the people so that all people can participate and contribute to the cause of constructing the socialist regime that recognizes the people as the masters and creates favourable conditions for the people to exercise their right of mastership. The goal of building and developing socialism in Viet Nam not only consists in creating a foundation for a wide solidarity of all strata of the people, all ethnic groups living in the territory of the country, but also serves as a driving force encouraging all the people to participate in the national cause of development. Such a polity is the achievement and common property of the people and must be mastered (and managed) by the people.

In Ho Chi Minh’s understanding, only after the nation regained independence and the people are free, every citizen of Viet Nam is recognized as a *master* and is provided the necessary conditions to exercise the *right of mastership*. The building of socialism in the country is also the process of building and development of socialist democracy, the regime that create conditions necessary for giving the people the chance to enjoy their mastership right. As we know, the capacity to be

¹⁵³ Ho Chi Minh. *ibid.* Vol 4, 240

¹⁵⁴ Ho Chi Minh. *ibid.* Vol 5, 99

master is not naturally given but it is closely related to education and the process of human development. This capacity expresses the level of human development, the level in which man realizes his potentiality, his or her “essential powers”. Moreover, human development or the development of mastership capacity always takes place at a concrete socio-historical context, in a specific cultural tradition. Here we can see the dialectical relationship between individual human development and the cultural tradition of human communities. A cultural tradition exists as the result of the development of human nature, the fruit of the confirmation of the subjectivity of free development of man and human generation, but on the other hand, a cultural tradition also serves as the condition necessary for the human development, as a socio-historical environment for the formation of social subjects of future human generation. In this context, democracy can be seen under the aspect of formation and development of a human community as the subject of development. The process of development culture is the very process of development of democracy in the history of humankind.

From the Marxist materialist conception of history embodied in the theory of socio-economic formations we can understand the pre-eminence of socialism, which is a more perfect social regime, a stage of development higher than capitalism, should be expressed in the fact that it is a regime that overcomes defects of capitalism in order to ensue all people to have opportunity to develop, to have equal chances to participate and contribute to the development of the society. The sustainability of social development should be demonstrated in the social development policies, which receives wide consensus and support of the people and promotes maximally the active participation of the people. Socialist regime, in its essence, is the regime that is organized and governed democratically in order to ensure the mastership of the people. This must be a democracy that takes basic rights of the people as the goal and starting point of its development policies. The people can really have the opportunity to be masters when social justice is ensured.

The transparent system of laws is a necessary condition to ensure the equality of rights and duties, equality of opportunity as well as the equality of distribution and access to use of common goods so that the people can really have opportunity to participate and enjoy the fruits of social development and are given chances to unfold their creative potentiality. Therefore, in the process of development of man and human society, democracy plays a crucial role. Democracy is “one of basic criteria to evaluate the nature and development level of a society”¹⁵⁵.

In Ho Chi Minh thought on democracy, as the right for the people to be master and exercise their mastership right, the care for national affairs or democracy or socialist regime is the service for the common cause of the whole nation. To participate in the building of a socialist regime, therefore, is both the right as well as duty of every Vietnamese citizen. Thus, right after the first election to the National Assembly, a constitutional National Assembly of in 1946, Ho Chi Minh clearly stated: “In the elections, anyone who cares for national affairs can stand for the elections and every citizen is entitled to go to the polls. All citizens, regardless of their sexes, economic situations, religions, races, social classes, political parties, have these two rights”¹⁵⁶.

Thus, we can see that the goal of building a republic mastered by the people is the same as the goal of the cause of construction of a socialist society, because the goal of socialism was clearly and intelligibly stated by Ho Chi Minh: “Socialism is to make the people be joyful and comfortable”; or “The goal of socialism is to improve constantly people’s living standards” or “Briefly and plainly speaking, socialism first of all is to liberate the working people from poverty, bring employment, welfare and happiness to the people”. *This is a political regime when the*

¹⁵⁵ Hoang Chi Bao. Democracy and grassroot democracy in rural areas within the process of renovation (2nd edition). The National Political Publishing House, Hanoi, 2010, 7.

¹⁵⁶ Ho Chi Minh. *ibid.* Vol 4, 133.

fundamental values of independence, freedom and happiness, also as the guiding ideals, can be sustainably realized. The model of socialism that the Vietnamese need can be seen in the clear and strong statement of Nguyen Phu Trong, the General Secretary of the Communist Party of Viet Nam: “We need a society in which development is truly for humans, not for exploitation and dehumanization for the sake of profit. We need economic development accompanied by social progress and equality, not an increase in the gap between the rich and the poor or greater social inequity. We need a society of compassion, solidarity and mutual assistance towards progressive and humanistic values, not unfair competition where “the weak are meat, and the strong do eat” to satisfy the selfish interest of a few individuals and cliques. We need sustainable development in harmony with nature to secure a clean living environment for present and future generations, instead of unlimited exploitation and possession of resources, unrestrained consumption and destruction of the environment. And we need a political system where power truly belongs to the people, is enforced by the people and serve the people, not merely in the interest of the wealthy few. Such beautiful ideals are the true values of socialism, aren’t they? And, are they also the goal and the path that President Ho Chi Minh and our Party and people had chosen, the path upon which we persevere, aren’t they?”¹⁵⁷.

¹⁵⁷ Communist Review, Organ of Political Theory of Vietnam Communist Party’s Central Committee, <https://www.tapchicongsan.org.vn>

FROM HO CHI MINH THOUGHT TO TODAY'S VIETNAMESE VALUES

“A WEALTHY PEOPLE IN A STRONG NATION”

*Vu Thi Thu Hang*¹⁵⁸

In the development process of each country, building a prosperous, strong, and sustainable economy; a peaceful society; and prosperity and happiness for people, are lofty goals that any country should want to achieve as a goal. These goals do not only reflect the efforts, and achievements of the political systems, institutions and people of each country but also the value systems that each country wants to build for the future. Ho Chi Minh, throughout the process of revolutionary and national liberation activities, affirmed that the highest goal of a colonized nation was to gain independence, but higher than that, was the obligation of the country once independent to provide people with food and clothes, make the country strong and wealthy, because only when the people can meet the basic needs of life, the country can protect its independence and improve the quality of life and enhance its position in the world. To clarify this view, the article focuses on analysing Ho Chi Minh's thoughts on “wealthy people, strong country”, on that basis, evaluates the practice of

¹⁵⁸ Vu Thi Thu Hang, Ph.D, Institute of Philosophy, Viet Nam Academy of Social Sciences.

building the value of “wealthy people, strong country” in Viet Nam today and its role for comprehensive development of Vietnamese national values system theory currently.

17.1 Ho Chi Minh's Thought to Build a Wealthy People in a Strong Country

The concept of Wealthy People, Strong Country

Ho Chi Minh's thoughts on Wealthy People, Strong Country have expressed throughout leading the national liberation revolution, gaining national independence, and building socialism.

“Wealthy People, Strong Country” is one of the aims of socialist revolution, he noted “to build an independent, united, free and Prosper Viet Nam. Making people enjoy happiness and building a pleasurable and glorious society”¹⁵⁹. President Ho Chi Minh gave an explanation on socialism - the future that our country is moving towards. “Socialism is to ensure the ‘wealthy people and the strong country’ policy” is the social construction Principle. That “the society gets more and more developed, the material life is improving, the spirit is getting better” is at the heart of societies’ function, “leading the masses to a dignified, glorious and increasingly prosperous life, making workers have a free, happy and powerful Fatherland, towards bright horizons” getting “a *peaceful, unified, independent, democratic and prosperous* country in Viet Nam”¹⁶⁰.

“Wealthy People, Strong Country” are the goals of the Party, Government and compatriots; he wrote “Our Party and Government share a common purpose, which is to do everything to improve the people's

¹⁵⁹ Ho Chi Minh: *Complete works*, National Political Publishing House, Hanoi, 2011, Vol. 8, 265.

¹⁶⁰ Ho Chi Minh: *Complete works, ibid.*, Vol. 10, 390.

material and spiritual life. Our compatriots have only a purpose: To strive to fight and work, to make a strong country and wealthy people”¹⁶¹.

Regarding the relationship between wealthy people, strong country, Ho Chi Minh emphasized that “Strong people build a strong country; if the country is humiliated, people will also be humiliated”¹⁶². Therefore, everyone has to join forces to enhance individual strength, also the national strength.

In the preface to the new life book, Ho Chi Minh said that a strong country is based on good people, trying to do the good new life (production), practicing diligence, thrift, integrity, uprightness. “If each member has good character, the village is good; the country is strong. People is the foundation of villages. If everyone tries to do the exemplary new life, the nation will be prosperous”¹⁶³.

He mentioned, “If everyone is diligent, the strong country will be prosperous and powerful”¹⁶⁴.

Concerning methods and measures to achieve wealthy people and a strong country

First, according to Ho Chi Minh, building socialism is the path to ensuring the “wealthy people and strong country” policy; he wrote that building socialism is the way to ensure the people's prosperity, “Because of moving towards socialism, the people are getting richer daily, and the motherland is calling richer daily”¹⁶⁵.

Second, specifically, crossing production through emulation, solidarity, unanimity, national union and promoting the role of people and organizations.

¹⁶¹ Ho Chi Minh: *Complete works, ibid.*, Vol. 9, 352.

¹⁶² Ho Chi Minh: *Complete works, ibid.*, Vol. 3, 244.

¹⁶³ Ho Chi Minh: *Complete works, ibid.*, Vol. 5, 117.

¹⁶⁴ Ho Chi Minh: *Complete works, ibid.*, Vol. 6, 118.

¹⁶⁵ Ho Chi Minh: *Complete works, ibid.*, Vol. 7, 348.

The *first* factor is product development and practice economy. Ho Chi Minh pointed that when the socialism is already constructed, for the people to be wealthy and for the country to be strong, we must “renovate the old economy and build a new one, where construction is a key and long-term task”. He also pointed out that “the socialist revolution is associated with the development of science and technology, with the development of people's culture”. Therefore, for the wealthy people and strong country policy, it is necessary to change production, technology, and even innovate in culture and ideology to try to build “these brooding mountains into a new Viet Nam with prosperity, wealth, democracy, peace”¹⁶⁶.

The development of production is due to the agricultural character of Viet Nam, so Ho Chi Minh referenced, “If the people want to be full, they must cultivate a lot. If a country wants to be rich and strong, it must develop agriculture”¹⁶⁷. Making the countryside rich meant that people would be prosperous. Increase production in rural areas, implement frugality, and become increasingly successful. Affluent rural areas would purchase more goods produced by industry. At the same time, it would provide enough food and raw materials for industry and urban areas, so that affluent rural areas would help industrial development. The development of the sector spurred the further development of agriculture. When industry and agriculture developed, the people would be rich, and the country strong.

Ho Chi Minh also emphasized that to implement production and savings plans, agencies, soldiers, factories, schools, etc., corruption and waste had to be fought. The state had to use people's money, energy, and time appropriately¹⁶⁸. Public property is the foundation, the capital to restore and build the shared economy, make a wealthy and strong country,

¹⁶⁶ Ho Chi Minh: *Complete works, ibid.*, Vol. 6, 118.

¹⁶⁷ Ho Chi Minh: *Complete works, ibid.*, Vol. 4, 134.

¹⁶⁸ Ho Chi Minh: *Complete works, ibid.*, Vol. 7, 370.

and improve the people's living standards. Therefore, the protection of common property had to be in harmony with everyone's interests¹⁶⁹.

He mentioned that hard work plus savings would entail that: the army to be sufficient, the people to be well-fed, the resistance to soon be won, the nation-building to soon succeed, the country to quickly become rich and robust on par with the advanced countries in the world¹⁷⁰.

The *second* is the national union through Emulation, solidarity, and unanimity. Ho Chi Minh said that “Emulation is a practical and positive way of patriotism. The emulation in soldiers increased their productivity by one and a half times. If all the workers in our country - soldiers, workers, farmers, intellectuals - all emulate and double their productivity, what will the impact be? As a result, the forces will double in all respects. It will mean to defeat the enemy twice and win. As a result, nation-building will be twice as successful. People will be rich, and the country strong”¹⁷¹.

He also thought that the emulation movement would bring our country to a place of wealth and strength; He said, “If the Government knows how to lead and encourage, commend what should be commended, and reward what should be rewarded, then not only adults but children will also be enthusiastic about what should be done. The above-mentioned good gestures will surely develop across all sectors and genders into an emulation movement. But that movement will quickly bring our country to a place of wealth and strength”¹⁷².

Ho Chi Minh repeated “Eagerly emulating patriotism, participating in production and thrift, respecting, and protecting public property, eradicating embezzlement and wastefulness”.¹⁷³ “We will be a peaceful,

¹⁶⁹ Ho Chi Minh: *Complete works, ibid.*, Vol. 9, 297.

¹⁷⁰ Ho Chi Minh: *Complete works, ibid.*, Vol. 6, 125.

¹⁷¹ Ho Chi Minh: *Complete works, ibid.*, Vol. 7, 407.

¹⁷² Ho Chi Minh: *Complete works, ibid.*, Vol. 9, 133.

¹⁷³ Ho Chi Minh: *Complete works, ibid.*, Vol. 10, 105.

united, independent, democratic, and strong country. Emulation is in one unit, one industry, and all branches to create synergy to develop the country. If you are rich and strong, you must emulate”¹⁷⁴.

Besides Emulation, Ho Chi Minh also emphasized the role of social solidarity in developing the “wealthy people and a strong country” policy, saying, “Our country is a socialist country. In a socialist country, all citizens must have a socialist morality: unite closely, increase production, practice thrift, and make every effort to make the country strong, prosperous, and developed”¹⁷⁵. At the speaking at the closing session of the 2nd Session of the 1st National Assembly of the Democratic Republic of Viet Nam, “All the people and the Government agree we will consistently achieve independence, unification, and a strong country and wealthy people”¹⁷⁶.

Third, through promoting the role of people and organizations:

Ho Chi Minh wrote “Everyone has the responsibility to make the wealthy people, strong country, and the defence strong”¹⁷⁷. He wrote that our compatriots have only one purpose: To strive and work hard to make the country strong and the people prosperous¹⁷⁸.

All Party members, labour union members, and emulation warriors in the countryside should be excited to advance to the forefront of the movement for change, cooperation and make outstanding achievements on the agricultural production front. To make the country strong and the people prosperous, to build socialism, to make a worthy contribution to the struggle for national reunification, and to create happiness for themselves and their families, fellow peasants. Let's enthusiastically move forward, try our best to fight against waterlogging, prevent floods,

¹⁷⁴ Ho Chi Minh: *Complete works, ibid.*, Vol. 12, 270.

¹⁷⁵ Ho Chi Minh: *Complete works, ibid.*, Vol. 14, 182.

¹⁷⁶ Ho Chi Minh: *Complete works, ibid.*, Vol. 4, 492.

¹⁷⁷ Ho Chi Minh: *Complete works, ibid.*, Vol. 13, 264.

¹⁷⁸ Ho Chi Minh: *Complete works, ibid.*, Vol. 9, 352.

prevent storms, and take care of the fields, thriftily build cooperatives, and be determined to harvest crops for an outstanding and comprehensive victory¹⁷⁹.

Ho Chi Minh emphasized that we all know that the Vietnamese motherland is sacred and inviolable; we also call the country as the Fatherland; If you have land and water, you will become a Fatherland. If there is land and water, the people will be rich, and the country will be vital. This thought of Ho Chi Min showed that for the people to be rich, a strong country must rely on the strength of the people; he emphasized: "Remember: When the people have understood, all difficulties can be overcome"¹⁸⁰. The cadres must first be determined. If the cadres do not have the determination, find it difficult but falter, they will not do it. To do so, cadres must follow the right path of the masses, relying on the people; First, we must believe that the people's power and wisdom are infinite. Propaganda, education, solidarity, and organization of that intelligence and force can be done no matter how difficult.

Youth Union members have to learn: to do what, to know to serve whom? To help the Fatherland, serve the people, and help the "wealthy people and the strong country" policy, that is, to fulfil the duties of the owner of the country¹⁸¹. "We must care about the young people and students who volunteer to work because it is a new and abundant force that will effectively contribute to the cause of making wealthy people and a strong country"¹⁸².

With the workers ready to be passionately patriotic and determined to persevere in Emulation, now that other countries are helping with machinery and technology, it is inevitable that the workers will fulfil their duties. The glory is to restore and develop the country's economy. So that

¹⁷⁹ Ho Chi Minh: *Complete works, ibid.*, Vol. 12, 263.

¹⁸⁰ Ho Chi Minh: *Complete works, ibid.*, Vol. 12, 283.

¹⁸¹ Ho Chi Minh: *Complete works, ibid.*, Vol. 9, 179.

¹⁸² Ho Chi Minh: *Complete works, ibid.*, Vol. 14, 34.

because of that, everyone has jobs, has enough food, and clothes, and moves to a strong government with rich people¹⁸³.

Our Catholic compatriots and all patriotic people try our best to contribute to building a strong North of our country and try to emulate production to make a strong country and wealthy people¹⁸⁴.

To farmers, our country is an agricultural country. Most people are farmers. Farmers also contributed a large part of the force. Farmers' contributions back to the development of farmers' interests¹⁸⁵. In "The role of farmers, letter to rural compatriots" he emphasized what farmers must do to reach a rich country: Nowadays, people who have mastered the countryside need to unite closely and enthusiastically to produce, develop and strengthen labour exchange groups, etc. to become more and more full and to contribute to the richness of the people and a strong country¹⁸⁶.

With the organizations, Ho Chi Minh pointed that:

-The Party must fulfil the task of national liberation, making the Fatherland rich and strong and compatriots happy. Our Party does everything to improve the people's material and spiritual life¹⁸⁷.

-With the Government: we must try our best to guide and help the people more in production and saving, to improve the lives of the army and the people, and to make the people rich and the country strong. Only then will the people see that the Government wholeheartedly serves the people; the Government is the Government of the people. This way, the people will be more eager to unite and fight¹⁸⁸.

¹⁸³ Ho Chi Minh: *Complete works, ibid.*, Vol. 10, 76.

¹⁸⁴ Ho Chi Minh: *Complete works, ibid.*, Vol. 10, 226.

¹⁸⁵ Ho Chi Minh: *Complete works, ibid.*, Vol. 10, 516.

¹⁸⁶ Ho Chi Minh: *Complete works, ibid.*, Vol. 10, 413.

¹⁸⁷ Ho Chi Minh: *Complete works, ibid.*, Vol. 9, 352.

¹⁸⁸ Ho Chi Minh: *Complete works, ibid.*, Vol. 7, 350.

-With cooperatives, Ho Chi Minh considers this a means through which farmers develop their economy, get rich, improve their lives, make farmers happy, healthy, study, and make people happy in a strong country. That is the specific purpose and the general purpose of building a cooperative. He wrote the cooperative: "It is to improve farmers' lives, to make farmers happy, healthy, to study, to make the people rich, and the country to be strong"¹⁸⁹. If you want the people to be rich and the country strong, you must master the cooperative. Cooperatives must unite well, produce well to increase the general income of the collective and the members' income, and improve the living standards of the cooperative members¹⁹⁰.

17.2 The Values of "Wealthy People, Strong Country" in the Current Vietnamese National Value System

17.2.1 The national value system

Values give meaning to individuals and society, are recognized by the community, shared by members of society, and become a spiritual fulcrum, which people aspire to and act according to. It is a choice, preference, public desire, or affirmation of some meaning in existence. Value is also understood as a potential premise, a reference system for social reward and punishment¹⁹¹. Values also connote ethics and standards, what is desired. Values have an important and profound influence on the behaviour and attitudes of a person, group, and society. They act as a guiding factor, guiding the behaviour of everyone, group, and organization in the process of its development. What is associated with people and humanity, such as freedom, peace, equality, tolerance,

¹⁸⁹ Ho Chi Minh: *Complete works, ibid.*, Vol. 12, 316.

¹⁹⁰ Ho Chi Minh: *Complete works, ibid.*, Vol. 13, 281.

¹⁹¹ JR. Williams (1980), *Value concept*, International Encyclopaedia of the social Sciences, v15,16,17; Bản dịch của Nguyễn Đức Truyền, *Tạp chí xã hội học*, số 1, năm 1991.

truth, goodness, beauty, material, and spiritual wealth, traditions, customs, and habits, are all values.

Values can be systematically converted. Due to historical necessity, one value or the other promotes social progress. Depending on each society, country, nation, or more narrowly in the scope of social organizations, values impact each other, the primary value arrangements, and different priorities in different periods together.

The national value system formed during its operation and development will have its value system, which geographical location, political institutions, cultural background, and people regulating the Ethnicity of that country. That value system will express the beliefs, desires, and aspirations to reach the supreme national values; reflect the principles, standards, and norms that social groups agree upon to guide the actions and behaviours of individuals, and as a measure of individual and social values. National values also include the economic, political, cultural, and social development goals that a country aims to ensure for its sustainable development, affirm its national identity, and shape its position in the global value system. Therefore, the national value system will include that country's political, economic, cultural, and social values in its development process; in different stages, the priority arrangements for deals are also other.

When considering the national value system, we often identify this value system with the whole cultural value system by upholding values such as patriotism, national pride, peace, and respect. Good customs, national traditions, or the values of patience, tolerance, trust, family love, respect for elders, hospitality, and generosity. But now, national values are being enriched along with traditional national values with new qualities. They were built more closely with economic, political, and social factors such as national independence, sovereignty, peace, freedom, happiness, rich people, strong country, social justice, democracy, the value of being civilized.

With the transition to a socialist-oriented market economy, national values have had specific development priorities in our international policy system. They take precedence over other values. This helps Vietnamese people form new qualities to adapt to changes in pristine conditions. Now the national value system is a means of protection that protects us from various negative directions and bad habits.

17.2.2 The position and role of the values of wealthy people and strong country in building the current national value system

Given Viet Nam's national value system recently, General Secretary Nguyen Phu Trong, at the National Cultural Conference in 2021 showed that the national value system consists of the following elements: peace, unity, independence, wealthy people, a strong country, democracy, justice, civilization, and happiness.

The content of the Vietnamese national value system mentioned today is not based on new values but is formed based on inheriting Ho Chi Minh's thought, the values of building socialism that The Party and State have set forth during the renovation process, associated with the elements that the 2011 Platform concretized as the socialist goals of “wealthy people, strong country, democracy, justice, and civilization”. Just as through the general purpose of socialism that our country built in the Xth Congress and continues to be reiterated in the essential characteristics of socialism that our country made, is a society of “wealthy people, strong country” and “democratic, just and civilized” of the 11th National Party Congress and the aspiration for social development of the 13th National Party Congress. With these goals, wishes to clearly define its development goals and be determined to achieve those goals, promote the desire to integrate into the world economy and innovate thinking in line with the times based on values of national identity, party character, and socialist orientation.

From the perspective of the countries building the current model of socialism, national values are an essential component of socialism as they

translate the theory of socialism into a political model of a nation-state with a specific historical and cultural context. The socialism built in these countries emphasized the importance of subjective conditions for creating a revolutionary situation. Socialism was now the result of a transition, transformation, reform, renewal, and creativity applying Marxism to the specific historical conditions of each country. And for that transition to be successful, the two value systems always contain essential elements as the foundation. It combines two great value systems with certain similarities into a unified state and institution in a large ethnic community.

Among the above values, the value of the wealthy people, strong country emphasizes the goals and strategies for the socio-economic development of our country in the development stages. “Wealthy people, strong country: from dreams to values” will reflect the desire for wealth and strength of the whole nation, of all people, which is wealth in terms of economy, morality, spirit, culture, and intellect. It’s safety in social life, it’s political stability, as the correctness and rationality in the leadership of the Party. We understand it as wealth in as collective public interest, to care about the management of the State, in promoting the role of socio-political organizations, of all classes of people. Ultimately this includes security, defence, position and prestige in the international arena.

Wealthy people and a strong country have always been the shared dream of humanity in all historical processes. Any progressive Party or State wishes to realize those goals for its people and nation. Especially in the current context of poverty, epidemics, and natural disasters, the value of the rich and a strong country continues to become a tremendous socio-political value for and many people countries worldwide.

To other values, wealthy people and strong country have mutual reciprocity; it serves as economic bases for building and realizing different social values. When rich people are the basis for a mighty nation, when the people are rich, and the country is strong, good social management will achieve the goal of equality, democracy, and civilized

society. When the people are rich, the country is strong, reflecting economic growth, product development, and high per capita income; the state budget will ensure it meets the spending needs for education, health, military public affairs, national defence, security, order, create a premise for stable socio-political conditions, then other goals will be realized. Moreover, if the people are rich and the country is strong, then the people can truly master, not just nominally, the potential to develop other values more strongly.

17.2.3 The basis for measuring the actualization of the values of wealthy people and strong country in practice

The realization of the value of wealthy people and a strong country in the country's development is measured and assessed by comparing the development of the people and the country in different stages of development and looking at in the future development relations with countries in the region and the world.

The measurement and evaluation of the above relationship are recognized through the following criteria.

The wealth of the people is defined in measurements of the country's domestic development, naturally different factors are concerned. The most important measures are the level of income per capita and how well their expenditures meet the needs of life. This means some level of comparison between many economic sectors, social groups, people groups, and regions.

This indicator shows obviously how people's quality of life is improving or has improved over a period. The purpose of national development is to make people develop to the maximum of their capacities and rates, from which they can live happily, affluently and develop themselves more.

Strong country as a concept tends to denote a quality of clear self-mastering compared to other countries, regarding sectors such as the

economy, education, health care, and social security. To be able to measure it, we focus on a set of indicators listed below.

- Economic indicators: GDP index, per capita income, enterprises, reserves, foreign exchange; The Genuine Progress Indicator (GPI) is understood as an indicator used to measure the economic growth of a country; GNP (scale of gross national product); annual and average NPP/capita; Total net worth; productive assets or productive assets; capital, natural resources.

- Social development index: social capital index; Social Progress Index (SPI). Basic human needs; Foundations of well-being; Opportunity. The SPI index reflects the foundation of people's well-being, including knowledge, information, communication, and sustainability in economic development; it reflects the country's ability to meet the people's basic needs, thereby helping the Government formulate policies and allocate budget appropriately. For example, ranks 77th out of 169 countries; 2022; 2021 is 78/168 countries; Index of peace, happiness, social safety

- Science and technology index (creation innovation index)

- Human development index (human capital index, human resources, HDI)

- National Cultural Development Index¹⁹²

- Education development index (education ranking index is included in the human development index - HDI - income, health, education)

- Performance index of a health system¹⁹³.

¹⁹² Unesco. <http://vanhoanghethuat.vn/xay-dung-bo-chi-so-van-hoa-quoc-gia-vi-su-phat-trien-ben-vung.htm>

¹⁹³ 23 indicators to assess the effectiveness of a health system with the topic of access to health care, EuroHealth Journal of WHO European Region (2017)

17.3 Conclusions

Some conclusions were drawn from Ho Chi Minh's thought on wealthy people, strong country in building the value of wealthy people, strong country in the current Vietnamese national value system.

First, from Ho Chi Minh's thought on wealthy people and a strong country, when the people are rich, the strong country becomes valuable, which means it must be helpful, must become action-oriented, creating mechanisms, and strategies to promote the people to become more prosperous and more vital; the country is more robust. This includes goals, interests, procedures, and measures to manifest that value in life. In addition, these goals and values are always determined by the viewpoints of building socialism in our country. Therefore, these goals and values must be carried out by the socialist orientation. This principle is in the whole Doi Moi process, and now it has become an essential factor in the national value system. Viet Nam's national value system is consistent with the value system of socialism that our Party and people choose to build.

Second, in terms of theoretical value, bringing the view of “wealthy people and a strong country” from being the destination to becoming a guiding factor will be the basis for building a system of measures that must be implemented. This has important implications for the direction of thinking and action in a process of implementation, where people are not *yet* rich, but where the people live temporarily as a starting point under non ideal circumstances. Large resources will be devoted to implement the guiding factor, and the result ought to becoming rich people. In this way gradually the country become not only rich and robust, but also solid and sustainable.

Third, for these broad strategic goals and values to be effectively implemented in each state plan (5, 10, 20 years), the role of the Party, State, and political socio-political classes of people is vast. The Party leads the state and the people in the renovation process, manages the state according to the market mechanism and exercises the people's absolute

mastery over the social system. The Party and State must make people understand how to become wealthy, create favourable conditions and mechanisms to encourage people to progress, and complete a legal system to protect the legitimate right to progress. Thus, the entire administrative and state management apparatus from the central to local levels makes the people prosperous and the country strong. Socio-political organizations create all conditions for people to promote their role of mastery, and to boldly, diligently, proactively, and legitimately get rich. National defence and security organizations promote protecting the independence and preserving the country's peace and social safety so that people can feel secure to get rich while people promote their creativity and improve their capacity. Qualifications take advantage of opportunities to develop themselves and enrich their families and society.

Fourth, when today's world is developing at breakneck speed, every field is going through a robust integration process. Globalization is showing positive and negative effects. At that time, the national value system will contribute to national unity. It shapes the way people see the world around them and interact with others. Therefore, when a country determines the value of rich people and a strong nation, it means that in the current period, that value will contribute to shaping and guiding individuals and organizations to act according to the common goals of society. It will promote progress and development by promoting hard work, creativity, and courage to get rich and develop a stronger community.

JUSTICE: A CORE NATIONAL VALUE OF VIET NAM TODAY

*Nguyen Thi Lan Huong*¹⁹⁴

Justice is a category that has been studied extensively from legal, ethical, political aspects etc., both theoretically and practically. Viet Nam is an Eastern country with an economic starting point of wet-rice agriculture, and is located at the exchange position of civilizations, cultures and ideologies in history. With its geo-economic, political, cultural and social characteristics, Viet Nam has absorbed and formed the conception of justice very early in history. By summarizing the influences of the currents of thought on the formation of the content of justice values in Viet Nam in the past and present, the article draws some assessments on the characteristics of justice in Viet Nam and the challenges that Viet Nam is facing in the process of realizing this value in practice.

18.1 Traditional Eastern Sino-Vietnamese Concepts of Justice

In the East, especially in China and Viet Nam in history, there are the following characteristics: In terms of socio-political structure, slavery existed as belonging to the clan, family, feudal tyranny, and the

¹⁹⁴ Nguyen Thi Lan Huong, Assoc.Prof. Dr., Institute of Philosophy, Viet Nam Academy of Social Sciences.

monarchy. The economic characteristic was the underdevelopment under the feudal production mode which reigned for a long time. In terms of culture, the wet rice and farming civilization tied people to the land... In such social regimes, it was very difficult to meet the requirements of equality and justice, even more, there are no theories in that regard.

In traditional Vietnamese society, theories of social justice and equality have not been systematically and universally formed. However, to a certain extent, ideas about justice and social equality have also been clearly expressed through folklore and folk philosophies, especially the profound influences of the ideological legacies of justice of the major religions such as Confucianism, Buddhism, Taoism - Zhuangzism, Catholicism ... when they were imported and acclimatized into Viet Nam.

Chinese religions such as Confucianism or Buddhism (such as the Laotian) introduced into Viet Nam with socio-political theories that have provided additional awareness to Vietnamese people, especially the educated and social influential classes, giving them the effective ideological tools to perceive social issues, including justice.

Among the socio-political theories of *Confucianism*, the most prominent is the rule-of-virtue line, the ideal State model of a bright king, a gentle servant, a peaceful society, a model of the honourable man, a way of education that favours talent, moral standards, etc... which are considered as ideas related to justice and performance of justice in contemporary feudal society. Confucius, the founder of Confucianism, reminded the powerful men in the society at that time that “we are not afraid of lack, we are only afraid of irregularities, we are not afraid of poverty, we are afraid of people's unrest” (Analects of Confucius, Chapter The Ji family). Mencius has concretized that thought as the policy of giving each citizen 100 acres of fields and 5 acres of gardens... According to him, with the same amount of land, people will have the opportunity to be rich and the society will have the opportunity to be peaceful.

Confucianism considers the division of society into different classes as an inevitable logic, in which each class has its own duties and rights. According to Confucius, in this division, the first principle in order to run the government and also to ensure the implementation of social justice must be “righteous”, that is, each person in each position in the society must also perform well the duties and responsibilities required by that position, and at the same time must fully enjoy the rights and benefits that the position brings.

Buddhist theories have also mentioned *equality*, i.e *justice*. Buddha Shakyamuni once rejected the Brahmin's caste distinction, that “There is no class when blood is red, there is no class when tears are salty”. Buddhist scriptures also state another type of equality, specifically in its book it stated: “Bodhisattvas have all 12 types of equality, that is: all sentient beings are equal, all dharmas are equal, all temples, shrine are equal, etc.” (Buddhāvataṃsaka Sūtra, book 53). Buddhism also believes that human beings all have a “Buddha nature”, anyone can become a Buddha... Thus, the argument of “equality” (i.e justice) and “Buddha nature” show the view of Buddhism’s justice.

Taoism - Zhuangzism seeks justice in advocating for the exercise of free will and individual freedom, abandoning the usual standards of fame and gain as the cause of the imbalance of the universe and society. Tao is the basic thought, covering the entire Taoist theory: Tao is “born before heaven and earth, quiet and empty”, “is the mother of the world, present everywhere”. Lao Tzu (sixth century BC) pointed out the fundamental difference between the Tao of Heaven and the Tao of Man: “The Tao of Heaven reduces the excess and makes up for the insufficient. Tao of Man is not like that, cutting down where there is a shortage to provide for the surplus.” causing many calamities (Lao Tzu: “The Tao Te Ching”, chapter 77). The path to justice according to Taoism-Zhuangzism lies in the path of “generalization”, “wu-wei” (inaction), not doing anything but that which is in accordance with nature. In Zhuang Tzu, the basic thought

is: all things are equal, all things are homogeneous; Man must live in harmony with nature...

Han Phi Tu's thought considers the *Law* to be fair, just and impartial. According to him, in the rule of the country, using the law may involve some suffering, but will entail long-term benefits. On the contrary, ruling with a *human* will only achieve temporary pleasure, causing dangers of every kind. He gives the law the status of being almost the only necessary thing needed to exercise in governing. Han Phi Tu's limitation is that he was a bit extreme when dismissing humanity. According to him, benevolence is only for honest people, but for those who commit crimes, they must be punished – using the justice in governing the country.

The arguments about justice or related to social justice in the main religions of the East have partly expressed the importance of justice, very close to reality and profound. However, they cannot be turned into reality, cannot become spiritual tools to reform the contemporary socio-political regime. The main cause of this situation is that the genealogical caste structure of the Eastern monarchy has inhibited and neutralized theories that want to make society just and prosperous.

The introduction and assimilation of socio-political ideas of basic religions such as Confucianism, Buddhism, Taoism, Zhuangism, into Viet Nam has had a significant impact in equipping theoretical contents for building and developing a model of a feudal monarchy state, helping Vietnamese feudal dynasties in managing society better and more fairly. This was especially evident during the reign of Le Thanh Tong. With the construction of the Hong Duc Code, Viet Nam's first law, it showed a great effort of this dynasty in building a social system according to Confucian and Taoist ideals with taking into account the peculiarities of the nation. This is an important milestone, marking a necessary step in unifying the implementation of social justice with the use of legal instruments as an expression of its implementation, in order to bring it for the citizen.

In the modern period of the East, the claims of justice emerged: social justice and national justice. In Viet Nam, the emphasis is on national justice, because Viet Nam was a semi-feudal colony, while China was heavy on justice. From the 1840s to the 20th century, in China, the struggle for social justice took place rapidly in many forms, typically with three events: “Tian Dynasty Mu System “ (天朝田亩制度) by Hong Xiuquan, “Datong Shu/ Datong book” (大同書) by Kang Youwei (康有為), and “Average Land Rights (平均地權)” by Sun Yat-sen. All were aimed at eliminating social injustice, moving towards building a just society. In Viet Nam, many peasant uprisings in all three regions were aimed at fighting the injustice and harshness of the colonial feudal system. Many patriotic strong-willed patriotic scholars such as Phan Boi Chau, Phan Chu Trinh, and especially Nguyen Ai Quoc went out to find a way to save the country, liberate the nation, regain independence, freedom, equality and social justice for the Vietnamese people.

18.2 Prominent Views on Justice in Western History

In general, in traditional Western society, due to the characteristics of its socio-political, economic and cultural bases, the issue of justice in has created a lot of interested in research from a very early age, forming a conceptual system of social justice that follows from generation to generation. From the very beginning, the conceptions of Western thinkers made a distinction between the concept of equality and the concept of justice. *Equality* is always an equal relationship between people in a specific socio-economic field, for example, equality in economic, political, legal, and ethical status, religion... In the relationship between people in society, equality is expressed in three defining relationships: 1) equality in the performance of obligations; 2) equality in the enjoyment of benefits; 3) equality in the correspondence between performing the same obligations and enjoying the same benefits. That is also the full content of social justice. However, due to different emphasis on social

justice as equality in cases 1, 2 or 3 mentioned above, very different conceptions have been created in the history of Western thought on equality and social inequality, about justice and social injustice. The view of traditional Western authors is that *social equality is a measure of social justice*. Although there are differences in the understanding of equality, the common point of these concepts is that they all emphasize a starting point of equality *in voluntariness, considering it as a true measure of social justice*. This is especially evident in the *social contract relationship*. In addition, a very important thought throughout the entire Western concept of justice is *the relation or principle of equal exchange as a measure of social justice*.

In the history of Western thought, since ancient times, *Plato* asserted that in contemporary society, it is inevitable that there should be no *complete equality between people*, because, due to a diversity of needs, in society there have to be different classes of people to perform different forms of division of labour. However, *Plato* argued that even though society was not equal, there was still justice. According to him, *justice is that each person, regardless of position in society, must do the best with his or her responsibility*. Thus, here, *justice* is not the equality between people in the relationship between dedication and enjoyment, but rather *in the class distinction*.

According to *Aristotle*, *justice is equality* between people with the same social status and also *inequality* between people, who do not have the same social status. According to him, in both cases, equality and inequality are measures of justice. *Aristotle's* greatest contribution is that he was the first to discover that *the measure of justice* lies in the economic basis: *the basis of social justice is the fairness of the exchange of goods*. However, due to the slavery system of Greek society at that time, *Aristotle* only mentioned the expression of the value of the commodity, *in the form of money* of the commodity, but did not see that *labour itself was the common measure of justice and equality* in the exchange of goods.

Aristotle's discovery was increasingly confirmed with the development of commodity production.

The conceptions of communist utopians (Morelly, Mably, Saint Simon, Fourier, Owen) about social justice both express the spirit of struggle against the feudal order *based on class relations* and at the same time represent the spirit of struggle against the bourgeois order based on *the at par/parity exchange relationship*. The ideal of social justice formulated by utopian communists is not based on capitalist private property with the principle of equal exchange, but on public property with the principle of “*equal distribution of the product of labour*” to all members of society.

18.2.1 Marxism's view of justice

Marxism holds that justice in the sense of social justice is always a concept that changes in accordance with each specific historical period, that is, changes according to the changes of socio-economic forms, mainly changing according to the dominant type of production relations of that socio-economic form. Corresponding to the dominant type of production relations, there is always a dominant distribution principle. Marxism considered social justice in social progress, that is, determining the content of the dominant principles of distribution and exchange relations in different socio-economic forms in turn successive in history, thereby clarifying the characteristics of social justice in socialism.

Marxism holds that social justice in the primitive communist regime is characterized by *the principle of direct and equal distribution*. Justice in slavery is characterized by a dominant distributional principle *based on property relations*. Justice in feudalism *was still based on property relations, mainly with land, but a relationship based on equal exchange in commodity production emerged*. Social justice in capitalism is *based on the principle of parity exchange*. Here, *the principle of parity exchange applies to all commodities in general, including labour power*. Compared with the tribute and dependence distribution relationship of workers to the

lord in the feudal mode of production, the dominant principle of distribution in the capitalist mode of production is the fairer principle of distribution. This is also the first time, the *distribution according to labour has been carried out to a certain extent* (shown by the capitalists paying wages to workers through the purchase and sale of labour power on the principle of agreement in buying and selling).

Perspectives on distribution and exchange *based on the parity principle* of commodity production have increasingly been used *as a measure of social justice* in the capitalist regime. However, according to Marx, in that social system, although *economically all relations are considered fair when they are made on the basis of the principle of equal exchange*, as in the political sphere and in other social relations, and although everyone is declared equal before the law, that legal system is only intended to protect first of all the interests of the current ruling bourgeoisie.

Social justice in socialism is based on the principle of distribution according to labour. According to the point of view of Marx and Engels, in order to have real social justice, the principle of distribution according to labour must be observed, but *it must be distributed according to the value of labour power*. They also criticize the *egalitarian distribution* of Ricardo's theory and argue that in the capitalist private appropriation of the means of production, the principle of the labour distribution of the utopian socialist *could never have become a reality*, because “justice seems to require both sides from the outset to be placed on the same conditions, but in the capitalist production, workers are always at a disadvantage”.

The concept of the principle of distribution to ensure justice in socialism was presented quite fully by K. Marx in his work “Critique of the Gotha Programme”. Accordingly, in the low stage of communism, i.e. socialism, the *Principle of distribution according to labour* plays a key role, namely: after deducting the necessary amounts to maintain

production and reproduction expanded, to prevent natural calamities, enemy-inflicted destruction, and to meet the general needs of the community, etc., each producer will receive back from society a certain amount of consumable goods equal in value to the amount of labour he provides to society. “The same amount of labour which he has provided to society in one form, he receives in return from the new society in another form.”¹⁹⁵. Although the principle of distribution according to labour is considered a very fair principle, Marx also pointed out *that in the conditions of socialism, such a fair distribution is not only not excluded, but also still contains in it the acceptance of a certain inequality among the members of society*. It is both the superiority and the shortcoming of the principle of the division of labour—a shortcoming that, according to Marx, was inevitable in the early stages of communist society.

18.3 Ho Chi Minh's Conception of Justice

Absorbing Marxist ideas on social justice, Ho Chi Minh clearly saw that the deep root cause of injustice and inhumanity in feudal colonial society was the existence of private ownership of the means of production¹⁹⁶. Therefore, he considered social justice to be one of the essential features of the new social system - the socialist regime: “Socialism is rational justice: doing more, enjoying more, working less, enjoying less. If you don't do it, you won't get it. The elderly, weak or disabled will be assisted by the State to take care of them”. Justice is understood by him as having both the “obligation” to contribute to the construction of the country and enjoying “rights” (benefits) in accordance

¹⁹⁵ K. Marx, F. Engels, Collection, Vol 19, National Political Publishing House, Hanoi, 1995, p.34.

¹⁹⁶ Ho Chi Minh, Collection, Vol 9, National Political Publishing House, Hanoi, 2000, 175.

with the contribution: “doing a lot enjoying a lot, working a little enjoying little, not doing work not receiving benefits”. Each person with his/her specific position must do his/her job well and enjoy the benefits worthy of that contribution. Although admitting that socialism is the best for achieving social justice, he thinks that it is not only when there is socialism that we have to do justice, *but also right now* – the more the country has still many difficulties and deprivations, the more it is necessary to implement social justice. He said: “not afraid of lack, only afraid of injustice, not afraid of poverty, only afraid of people's restless hearts”. And, in order to have social justice, all people *have to work*. In order to have social justice, it is necessary *to implement the principle of distribution according to labour*. Therefore, labour is an obligation, a responsibility, and at the same time a right of each person to be enjoyed in accordance with his/her labour efforts.

In his concept of social justice, Ho Chi Minh paid special attention to the *human issue*: the State must take care of satisfying human needs, especially the essential needs, such as food, clothing, shelter, work, jobs, etc..., take care of training and fostering people, especially the young generation. All of his thoughts and actions exude the dominant ideology that considers people as the center of social development and therefore all socio-economic development policies of the Party and State must be for the sake of people, for people.

Ho Chi Minh also believed that social justice is completely different from raking level; sharing joys and sorrows is *different from egalitarianism*. He once affirmed that the goal of the new social system is to constantly improve the people's living standards, to strive to make the poor have enough to eat, as those who have enough to eat can be quite rich, and those who are quite rich will get richer.

To ensure the good implementation of social justice, according to Ho Chi Minh, it is necessary to clearly and unambiguously distinguish the basic *difference between individual interests and individualism*. It is

necessary to respect individual interests, and for individualism, one must resolutely fight for elimination, because it is the source of many social evils. At the same time, he also emphasized the dialectical unity between individual interests with collective interests and the interests of the whole society, considering individual interests as a part of collective interests, when the common interests of the collective are guaranteed, then the individual's own interests have the conditions to satisfy.

18.4 The VCP's Worldview on Justice Since the Founding of the Democratic Republic of Viet Nam Until Today

Due to the peculiarities of history and political regime, Viet Nam's conception of justice is directly influenced by the above conceptions of justice. The highlight is that the content of justice in Viet Nam basically coincides with the concept of social justice, especially since the establishment of the Democratic Republic of Viet Nam until now.

The following are some overviews of the process of conception of justice as well as the realization of social justice in Viet Nam:

18.4.1 The First Indochina War period (1945-1954)

Right from the founding of the Communist Party of Viet Nam (1930), the 1930 political platform of the Party affirmed the goal: carrying out the bourgeois civil rights revolution and the land revolution to take the power back to the people and move to a communist society. It can be seen that national independence associated with socialism is the core ideology of this platform. President Ho Chi Minh affirmed: In the 1930 civil rights bourgeois revolutionary platform, the Party clearly stated the task of fighting against imperialism and against feudalism, realizing the nation's independence, and that peasants have farming land. That platform is very

suitable to the earnest aspiration of the majority of the people who are peasants¹⁹⁷.

Gaining independence and escaping from semi-feudal colonial regime is a great historical event of the Vietnamese nation. Since independence, the new regime affirmed that justice is a core value of the regime and the goal of the people's democratic revolution in Viet Nam. At this stage, the value of justice was not only realized by the economic benefits close to the people, bringing a new wind to the development of the country, but it also established as a political right of the citizens such as the right to vote, to stand for election, to own and to dispose of/determine their means of production, etc.; "The peasants have farming land"; that used to be a peasant's dream has now become a reality. From a moral value, justice is now legally confirmed, fully and concisely expressed through the provisions of the 1946 Constitution on the rights and obligations of citizens. The pillars of justice in this Constitution are the values of *independence* for the nation, and *freedom and democracy* for each individual in the national community. At this stage, the value of "justice" is closely linked to the values of "independence", "freedom", "democracy". Being a citizen of an independent country also means that there is freedom (freed from the shackles and oppression of colonialism, feudalism) because that country has justice, even though it is not an absolute justice (still many defects/limitations but improved many times compared to before).

18.4.2 The Vietnam war period 1954-1975 (in the North)

In this period, the value of justice is both legally guaranteed, but especially dignified as a moral value. This is because in the context of a fierce war, there is a need for sacrifices that are difficult to measure and quantify purely in material terms. Viet Nam's economy at that time was mainly distributed in the direction of the average system. However,

¹⁹⁷ Communist Party of Viet Nam-Historical periods (1930-2012).

justice as a value of socialism in this period still *ensures the principle of “deserving” between contribution and benefit*. The benefits have forms of material compensation/incentives through a certain hierarchical distribution system, but mainly promote spiritual forms such as honour, recognition as the recognition of the Fatherland for individual and collective contributions in the war and in building socialism in the North. *All superior or different privileges*, especially in terms of health and education, were in principle virtually non-existent during this period. Regardless of whether it is urban or rural, mountainous or lowland, coastal, or belonging to any economic sector, all classes enjoy essentially the same educational and health benefits. However, it is not an absolute levelling situation. There are still incentives for individuals who have made great contributions to the country, but the difference is not too big. This distribution is ensured by an institutional system of bureaucracy and almost total subsidies.

18.4.3 The pre-DOI MOI period 1975-1986

This was the most difficult period for Viet Nam, when the country gradually lost economic aid from the socialist countries. Meanwhile, the prolonged existence of a centralized and subsidized bureaucratic economic institution, the difficulties from two border wars, and the increasingly burdened principle of egalitarian distribution made Viet Nam's economy fall into a serious crisis. Value of justice, during this period, faced enormous challenges.

18.4.4 The Doi Moi Initiative to the present day (1986 - present)

Justice as one of the most basic values to be achieved during the transition to socialism along with other values has been officially included in the Documents of the Congresses of the Communist Party of Viet Nam. *The Platform on national construction in the transition-to-socialism period in 1991* outlined 6 basic features of socialism in Viet Nam, of which feature 4 affirms: people are liberated from oppression,

exploitation, *injustice*, work according to ability and enjoy according to labour. Although it has identified the characteristics of socialism which Viet Nam is building and affirms that it is *a society in which injustice is eliminated*, the Platform has not yet officially established key values (including value of justice) of the transitional period to socialism. At the mid-term National Congress of the 7th term (1994), the Party briefly stated the goals of socialist construction in Viet Nam, which were “*strive for rich people, strong country, fair and civilized society*”. From here, the value of justice officially appeared in the document as a characteristic of socialist society. At the 9th Congress (2001), the above goal was added to strive for *a rich people, a strong country, a just, democratic and civilized society* (addition of democracy). At the 10th National Congress (2006), the Party Document clearly stated that the socialism that we build is “*a society of rich people, a strong country, a just, democratic and civilized society*”. At the 11th Congress with the *Platform for National Construction in the Transitional Period to Socialism (supplemented and developed in 2011)*, 8 features of socialism in Viet Nam were mentioned, in which there were two new points compared with the 1991 Platform. First i/ affirming basic values as a objective system of renovation during the transitional period to socialism in Viet Nam. This means “a socialist society that our people will build is a society of rich people, strong country, democracy, justice, civilization...” Second, ii/ it is a society with a socialist rule-of-law state of the people, by the people, for the people, led by the leadership of Communist Party. Thus, it can be seen that comparing to the previous time, the value of justice determined always accompanies with democracy, and at the same time, *democracy is the base/foundation of justice*, which is an important point to be implemented in the current context.

Along with establishing the role and position of justice from the theoretical perspective, in practice, the realization of this value is specified through the principles and forms of distribution in key areas,

especially in the economy and society. The value of justice is strongly realized in the Party's guidelines and policies and the State's decisions focusing on the economic field, namely determining the principles and forms of distribution of material benefits. In addition, immaterial forms such as recognition, honour, and incentives by opportunities are maintained. Justice in the economic and social fields is carried out in parallel to form a closely linked block: economic growth is the foundation for justice implementation through forms of social security such as employment, health care, education, poverty alleviation...

At the 6th Congress, the Party advocated *to strictly adhere to the principle of distribution according to labour* with the goal of “ensure the requirement for reproduction of labour power, overcome the egalitarian nature... Paying wages has to be closely linked to labour results and economic efficiency”, and at the same time, “Ensure employees have a satisfactory income directly dependent on labour results”¹⁹⁸.

At the 7th Congress (1991), the Party clearly stated the principle of distribution as: “Implement various forms of distribution, taking distribution according to labour results and economic efficiency as the main one”. The document of the Mid-term Conference, session VII (January 1994) defined the distribution forms: “The distribution according to labour is the main encouragement and deserved treatment of talents; at the same time distribution according to the capital contributed to production and business”. Thus, this is the first time, besides the main distribution according to labour, that the distribution according to the capital contributed to production and business is officially recognized and considered as a legal and reasonable distribution during the transition to socialism.

Until the 8th National Congress (1996), the Party continued the view that “Implement many forms of distribution, take distribution according

¹⁹⁸ The Communist Party of Viet Nam (1987) Document of the 6th National Congress, National Political Publishing House, Hanoi, p.88.

to labour results and economic efficiency as the main one, and at the same time distribute based on the contribution of other resources on production and business results, and distribution through social welfare”¹⁹⁹. Here, “distribution based on the contribution of other resources to production and business results” includes the “distribution according to capital contribution” as stated in the Mid-term Conference of course VII. Besides, the Congress also added the form of “distribution through social welfare” which was not mentioned before.

At the 10th Congress (2006), the Party continued to affirm and improve the distribution principles outlined in the previous congresses: *“implementing the distribution system mainly according to labour results, economic efficiency, and at the same time according to the level of capital contribution and other resources, and through social welfare”* (NTLH emphasized).

The 11th Congress, concretizing the 2011 Platform, the Party affirms goals and distribution methods. Accordingly, “Distributive relations ensure justice and create motivation for development; resources are allocated according to socio-economic development strategies, master plans; implementing the distribution system is mainly according to labour results, economic efficiency, and at the same time according to the level of capital contribution and other resources and distribution through the social security and social welfare system.”²⁰⁰ Thus, the Document of the 11th Congress on the principle of distribution is clearer and more complete when adding *the form of distribution through the social security system in addition to the distribution through social welfare*, at the same time correcting the role of the equitable distribution as the impetus for development

¹⁹⁹ The Communist Party of Viet Nam (1996) Document of the 8th National Congress, National Political Publishing House, Hanoi, p.92.

²⁰⁰ The Communist Party of Viet Nam (2011) Document of the 11th National Congress, National Political Publishing House, Hanoi, p.74.

The 12th National Congress (2016) affirmed the role of the market in realizing the equitable distribution of resources: “The market plays a key role in effectively mobilizing and allocating development of resources, and is the main driving force for releasing productive power; public resources are allocated according to strategies, master plans and plans in line with the market mechanism.”²⁰¹.

At the 13th Congress (2021), in the goals, the Party emphasized that it must resolve well 10 relationships, including the relationship “between economic growth and cultural development, implementation of social progress and justice, environmental protection”²⁰².

In general, the principles of justice in distribution in Viet Nam so far have been concretized in the following forms: *distribution based on labour results, distribution based on economic efficiency, distribution based on contributed capital and other resources, and distribution through social welfare*. This system of distribution forms helps to ensure that the core essence of justice is the balance between dedication and enjoyment, thereby ensuring “the deserving” in the distribution of benefits, in line with what an individual deserves when he/she contributes to the community and society.

18.5 Overall Conception of Justice in Viet Nam

From the above generalizations, it can be seen that justice is not only a core value throughout the nation's history, but also a criterion and a destination on the path of Viet Nam's construction and development. The value of justice is clearly expressed through the conception of justice and realized into specific contents in each historical period of the country.

²⁰¹ The Communist Party of Viet Nam (2016) Document of the 12th National Congress, National Political Publishing House, Hanoi, 102.

²⁰² The Communist Party of Viet Nam (2021) Document of the 13th National Congress, Vol 1, National Political Publishing House, Hanoi, 39.

Basically, some characteristics of justice in Viet Nam today can be drawn as follows:

Firstly, Viet Nam's conception of justice is highly ideological in that it expresses the will and aspiration of the majority of working people. Therefore, justice is also one of the political principles and purposes of the ruling party in the process of leading and developing the country. These principles and purposes are reflected in the principles and forms of distribution so as to ensure justice among individuals and social groups in terms of social assets (material and spiritual assets), it means to achieve harmonization of interests among groups of people. The selected principles and forms of distribution aimed at ensuring and achieving justice manifests the political will of the ruling Party and the realization of that will through the instrument as the State. Depending on the historical context of the country in each period, the ruling Party will direct and orient the implementation of equity by the forms of distribution in each field. The principles and forms of distribution adopted by the Party are fundamentally influenced by the Marxist conception of justice: emphasizing how to achieve social justice in practice. In general, in Viet Nam justice is one of the political and ideological categories, besides its ethical and legal meanings.

Second, the conception of justice in Viet Nam is still clearly influenced by the traditional Eastern view of justice, which has overlapping aspects with equality, and is associated with the category of responsibility, especially in the field of politics and ethics. It is the promotion of a sense of responsibility when acknowledging justice as a moral and political quality. This has helped the conception of justice in Viet Nam not to become “economism”, namely only looking at material benefits, typically the division of wealth/material property that an individual receives when he/she contributes his/her efforts and resources to society. In fact, Vietnamese people pay a lot of attention to spiritual treatment, respect and honour, that is, the worthiness of being recognized

and valued by society for their merits and contributions. Of course, any nation can be like that, but for the Vietnamese, being affirmed as followers of spiritual values brings them much greater satisfaction than the material rewards they receive from society. It is justice to be treated and valued by society (in spirit) commensurate with their contributions.

Thirdly, social justice in Viet Nam is not strictly dependent on economic conditions, especially during the war and difficult times of the country. The reason for this, in my opinion, is due to the influence of the Eastern concept of justice, typically Ho Chi Minh's point of view: "not afraid of lack, just afraid of injustice" with the implication that there are shortcomings (material poverty), but if the principle of fair distribution is ensured (the proportion between dedication and enjoyment), people's hearts will be safe, everyone will be satisfied with the benefits they receive from society and community. This is a point to pay special attention to when looking at the view of justice in Viet Nam. It cannot be denied that the current socialist-oriented market economy has helped Viet Nam to have a better economic base, which has created more favourable conditions for the realization of social justice. Social justice, therefore, achieves a higher level and quality in some aspects, especially social security. However, there are other injustice problems arising from the market economy that, without adjustments from the State, will risk exacerbating social injustices (such as the gap between the rich and the poor in terms of income, enjoyment of environmental benefits, information inequality due to lack of infrastructure, technical facilities, etc.).

18.6 Challenges Related to Justice in Viet Nam

Although there have been great advances in awareness as well as in practice, in reality, justice, especially social justice in Viet Nam, is also facing great challenges.

The first is challenges from the market economy: The biggest question is whether the market economy will become an insurmountable barrier or challenge to the implementation of social justice in Viet Nam? How will Viet Nam deal with social injustices arising from the market economy? such as issues: rich-poor division (in terms of income); the method of distributing social wealth; distribution of benefits from natural resources...

The second is the challenges from globalization and the industrial revolution 4.0. As known globalization and the industrial revolution 4.0 are having a strong impact on every country and nation. This is a historical necessity that no one can resist. Along with this process, of course, there will appear technological injustices, because not all countries and individuals have the same level of technology. Therefore, how to minimize technological injustices, injustices in international relations, and injustices in cyberspace, both at the national and individual levels, is a big question for developing and underdeveloped countries including Viet Nam.

The third is challenges from the traditional conception of justice: The traditional Eastern conception of justice is characterized by egalitarianism. This conception has a close relationship with the village culture in an Eastern agricultural country like Viet Nam. Such a view is not easy to change overnight. This is also one of the barriers when the modern views of justice from the West penetrate into Viet Nam. Basically, in the Vietnamese conception, the influence of egalitarian thought, the idea of “equalism” such as “Better all bad than good in a few places”, “it is better to die a pile than to let a single person live” is still quite heavy, especially in some rural areas of the country. In addition, the conflict between traditional and modern conceptions of justice is also the root of generational conflicts in a number of aspects that are not easily united together, especially in the field of culture...

18.7 Conclusion

In general, justice as a value, a criterion in the Vietnamese's conception is heavily influenced by the currents of Eastern, Western and endogenous ideas. Experiencing the development of awareness in certain economic, social, political and cultural conditions, up to now, the concept of justice has filtered positive elements from the above streams of thoughts. However, in reality, there are still many challenges and cognitive barriers that need to be overcome. However, it can be seen that the key point is that in Viet Nam, institutional justice has officially been considered a criterion, moreover, a goal for national construction and development. Although there is much that needs to be added, the essence and core of the concept of justice in Viet Nam have shown its superiority, and at the same time, it has also shown that the country's political leaders are timely and correct aware of the role of justice in development. If well realized in practice, this is one of the key values that not only contributed to the identity of the Vietnamese nation in the past but also continues to shine in the future.

PROMOTING TRADITIONAL VALUES IN BUILDING A HAPPY COUNTRY

*Mai Dieu Anh*²⁰³

From the Kingdom of the Hung era to that of Ho Chi Minh's presidency, in order to maintain national independence and build a prosperous and happy country, many traditional national values have been formed, nurtured and promoted. Those values have become the source of endogenous strength connecting many generations, creating resistance for the nation against the ever-present threat of foreign invasion. After nearly 40 years of conducting innovation and international integration, Viet Nam has gained great achievements, its position and strength has been affirmed and enhanced, and the traditional values of the nation always associated with responsibility for building a prosperous and happy country have been fostered. However, in the period of integration and development, many different ideological and cultural flows in the region and in the world have been imported into our country, causing many traditional values of the nation to be lost and forgotten. Therefore, the promotion of traditional values of the nation in the construction of a prosperous and happy country is a matter of special significance and importance in the current context.

Traditional values are often understood as the traditional value system of the Vietnamese, including 54 ethnic groups. Experiencing many ups

²⁰³ Mai Dieu Anh, Ph.D, People's Security Academy.

and downs of history, the Vietnamese is a heroic nation, as it has always had to fight against foreign invaders and foreign domination. Every Vietnamese is always proud of the heroic history of the nation, proud to have brought in the Vietnamese blood with full national traditional values to have a free, prosperous and fresh life as beautiful as today.

19.1 Traditional National Values in Building a Prosperous and Happy Country

Value is a term used to refer to qualities, principles, ideals and philosophies... orientation in the field of politics, society and education...

National value is a concept that refers to the basic qualities, principles, ideals and philosophies of a nation.

The determination of national values includes actual existing values such as ideal values, expectations, and thought-oriented behaviour for people, for the operation of social institutions and with the development direction of a nation.

Traditional national values are material and spiritual elements representing the ethnic community through each historical period, becoming their own identity to be used and preserved over time... the crystallization of the best that belongs to a nation.

Many Vietnamese generations have built, fostered and moulded traditional national values. This is the source of endogenous strength for our nation to overcome all difficulties and challenges, to build an independent, free, and increasingly rich, beautiful, civilized and modern country. The traditional values of the nation forged in history include patriotism; self-reliance, self-strengthening will; national solidarity spirit; human love, humanitarian spirit; spirit of industriousness, courage, intelligence, creativity in learning, production and fighting, and peace-loving spirit...

The patriotism of the Vietnamese nation was formed very early, continued to be inherited and promoted through generations, and has

become the core point of Vietnamese cultural identity. Stemming from the affection of love, earnest attachment to the homeland, pride, national pride, patriotism formed naturally and gradually developed into patriotism. This is a strong bond that unites the Vietnamese, forming the strength to fight foreign invaders, preserve and protect the independence, sovereignty and unification of the national territory. President Ho Chi Minh once said: “The spirit of patriotism is like your precious things, sometimes displayed in glass cabinets, in crystal vases, clearly visible. But sometimes it's hidden in a chest”²⁰⁴. Up to now, patriotism is the most prominent and basic value and has become a great power, a “universal” power in the nation's history. Many bright examples and noble symbols of patriotism have been recorded by the nation's history of building and defending the country.

From the love of the homeland, love of the living space of each family, community and the nation, the spirit of patriotism and national security protection of our people has been gradually formed. President Ho Chi Minh once emphasized: “Our people have a passionate patriotism. It's one of our precious traditions of the nation. From the past to the present, every time the Fatherland was invaded, that spirit was vibrant, it formed an extremely powerful and huge wave, it surmounted all dangers and difficulties, it engulfed all both water sellers and water robbers”²⁰⁵. Indeed, patriotism is a sacred sentiment associated with national pride, the sense of national independence and sovereignty, and the defence of the Fatherland. Patriotism is fundamental, promoting the will to rise, because patriotism should always strive to overcome difficulties and challenges, because patriotism should work together for the common goal, carry out the cause of fighting against foreign invaders and developing the country.

²⁰⁴ Ho Chi Minh (2011), *Complete Collection*, volume 7, National Political Publishing House - Truth, Hanoi, p38.

²⁰⁵ Ho Chi Minh (2011), *Complete Collection*, volume 7, National Political Publishing House - Truth, Hanoi, p38.

Patriotism is associated with love for people, love for compatriots, love of fine customs, traditions and cultures of the nations. This is a measure of the dignity of each individual, as well as each class in society.

Patriotism is the spirit of willingness to sacrifice for the cause of the struggle for national liberation, construction and defence of the Fatherland. This spirit has become a very natural vitality in every Vietnamese person. Therefore, every Vietnamese person can sacrifice everything for the country to be independent and the nation to be free. Fighting and sacrificing for the Fatherland is a sacred, honourable and noble duty. The reality of Viet Nam's national history has proven: "The patriotism and cultural strength of the nation have made a decisive contribution to helping our people overcome all challenges and maintain the foundation of national independence"²⁰⁶.

The spirit of national unity in Viet Nam is the root characteristic of villages, formed very early in the history of nation building and defence. In that process, the Vietnamese have mutual support, cooperation, and help each other to create material and spiritual strength to defeat all enemies. The spirit of solidarity and care is still a prominent factor engraved in each generation. During the resistance war against the French, in response to the call of President Ho Chi Minh "Any man, woman, any old person, young person, regardless of religion, party, or ethnicity. If you are a Vietnamese, you must stand up to fight the French colonizer to save the Fatherland"²⁰⁷. Our whole Party, army and people have highly promoted the strength of the whole nation during the 9 years of resistance, creating the illustrious Dien Bien Phu victory.

²⁰⁶ National Defence Academy and Institute of Military History of Viet Nam (2000), Ho Chi Minh Thought on nation building and defence, People's Army Publishing House, Hanoi, p.51.

²⁰⁷ *Promoting traditional moral values of the Vietnamese nation*, <http://danguykhoi.laichau.gov.vn/hoc-tap-va-lam-theo-loi-bac/phat-huy-gia-tri-dao-duc-truyen-thong-cua-dan-toc-viet-nam-609692> updated on 04/26/2023.

During the years of resistance war against the US for national salvation, the Communist Party of Viet Nam led the great national unity bloc to overcome many challenges and sacrifices to establish a resounding victory of the General Offensive and uprising in the Spring of 1975, unifying the country. One of the traditional values of the nation is the love of people, a deeply humane and humanitarian spirit, which is “loving people as if you love yourself”, “a good leaf protects a torn one”, “one horse hurt, all ship throw the grass”. That spirit is expressed in mutual affection, mutual help, mutual sharing when compatriots face harsh natural conditions, natural disasters, tribulations, etc... Each Vietnamese always has a way to behave loving others as themselves, have deep understanding and sympathy, have noble and humane thoughts. The spirit of humanity, magnanimity, and generosity is also shown to the enemies of the nation “Bringing great justice to defeat cruelty / Using kindness to replace tyranny”²⁰⁸.

The Vietnamese live in a resource-rich but extremely harsh environment of nature, thereby forming a hard-working, industrious, tolerant and extremely creative personality. Moreover, the Vietnamese used to have to face many times stronger enemies, in order to win the invaders and protect the country in poor economic conditions, there were still many difficulties, so their flexibility, intelligence, quick wits are developed.

In the construction and development of a prosperous and happy country, the value of national solidarity continues to be cultivated. The Party, State and people always united to realize the common goal of the country. The Viet Nam Fatherland Front is a nuclear organization that

²⁰⁸ Tran Vi Dan (2023), *Promoting traditional moral values of the Vietnamese nation*, <http://danguykhoi.laichau.gov.vn/hoc-tap-va-lam-theo-loi-bac/phot-huy-gia-tri-dao-duc-truyen-thong-cua-dan-toc-viet-nam-609692> updated on 04/26/2023

strives to consolidate and promote the strength of the great unity bloc of the whole people to successfully carry out the revolutionary task.

The Vietnamese also love peace. In the situation of constantly facing a very strong enemy, having to suffer a lot of loss and suffering, more than anything else, the Vietnamese people always want peace for the nation, for the country, always have the spirit of peace - loving, preserving territorial sovereignty and strongly opposing war. Because in every war, people on both sides have to suffer many disadvantages and many losses. The Vietnamese only hold guns when the enemy invades to keep the land and keep the village at all costs.

Patriotism, self-reliance; solidarity of the nation; love for people; humanitarian spirit, humanity; industrious, brave, intelligent, creative; the spirit of peace-loving... have become the national traditional values, the strong bond that unites the Vietnamese, forming the strength to fight against foreign invaders, preserve and protect the country's rivers and shores, building and developing the country in the period of renovation and international integration.

19.2 Promoting Traditional National Values in the Nation-Building Process

Currently, the cause of renovation and international integration poses many opportunities and challenges that need for the traditional value system of the Vietnamese nation to be promoted. During nearly 40 years of renovation, our country's position and power has become strong, becoming one of the major economies in ASEAN. Besides the important achievements acquired, the world and regional situation still has rapid, complicated and unpredictable developments; strategic competition between major powers takes place fiercely, greatly affecting the world situation; Non-traditional security challenges are becoming more and more serious. Many new and complicated problems arise with the cause of building a prosperous and happy country. Enemy and reactionary

forces have intensified their opposition to the Party, State and the socialist regime, opposing the armed forces in a very sophisticated, malicious, open and direct manner. Therefore, it is very important to arouse the traditional values of the nation in the current context.

Bringing in their national traditions, all classes of the Vietnamese actively participate in the promotion of industrialization, modernization and development of the country. In today's era, patriotism, indomitable spirit, will to self-reliance, self-reliance; national solidarity spirit; love for people; the spirit of humanity and humanity; industrious, brave, intelligent, creative and peace-loving... are associated with the construction and maintenance of the socialist regime; building a prosperous and happy country. In order to be able to master the country's destiny, each Vietnamese must have a connection between the task of promoting traditional national values and contributing to building a prosperous and happy country. The traditional values of the nation that are aroused and promoted regularly, will create great spiritual motivation, urging each citizen to always promote their intelligence and strength to contribute to the renovation process and develop the country.

At the 13th National Congress of the Party, the issue of promoting national traditional values has been inherited and developed by our Party, more specifically, more strongly. Arousing patriotism, self-reliance, and the strength of national unity is one of the themes with a very special position and meaning emphasized in the content of the Resolution of the Congress.

In the strategy of 10-year socio-economic development objectives in the period 2021-2030, the Party has determined: “Strongly arouse patriotism, national self-reliance, and the great strength of nation unity and aspiration to develop a prosperous and happy country; promote socialist democracy, the synergy of the whole political system and Vietnamese culture and people, foster the people's strength, improve the quality of human resources, have a breakthrough mechanism to attract and

utilize talents, vigorously apply science and technology, especially the achievements of the Fourth Industrial Revolution, promote innovation and create impetus for rapid and sustainable development of the country”²⁰⁹.

In the current context, the promotion of traditional national values in every Vietnamese in building a prosperous and happy country plays a very important role. In order to carry out the contents and tasks to strongly arouse the traditional values of the nation in building a prosperous and happy country, it is necessary to implement some basic solutions as follows:

Firstly, improving the effectiveness of education work, fostering patriotic traditional values; national solidarity spirit; human love, humanitarian spirit; diligence, courage, intelligence, creativity and love of peace to build a prosperous and happy country. Every Vietnamese, especially the young generation, needs to be deeply aware that the traditional values of each person are reflected in everyday actions at the family, office and in the community. The 13th National Congress of the Party defined the goal: “Strengthen the education of patriotism, national pride, national tradition and history, and a sense of social responsibility for all classes of people, especially young people... Protect and promote the good and sustainable values in Vietnamese cultural traditions, especially the young generation”²¹⁰.

Secondly, promote the role of the specialized force in the education of traditional national values. The state management agency in charge of education and training shall have to put up the content of traditional patriotic spirit education; national solidarity spirit; human love, humane

²⁰⁹ Communist Party of Viet Nam (2021), *Document of the 13th National Congress of Deputies*, Volume I, National Political – Truth Publishing House, Hanoi, p.203-204; p110.

²¹⁰ Communist Party of Viet Nam (2021), *Document of the 13th National Congress of Deputies*, Volume I, National Political – Truth Publishing House, Hanoi, p.143.

and humanitarian spirit; industriousness, courage, intelligence, creativity and love of peace in the curriculum of schools and other educational institutions appropriate to their majors and grades. Not only included in the school's curriculum, the strengthening of education and propaganda to promote traditional values of the nation must be through practical activities: concretized into policies and emulation movement with rich forms and content in all fields; not only propagate and call for common sense but also guide specific actions; focusing on innovating teaching and learning methods, examining and evaluating subjects in schools about educating traditional values of the nation in building a prosperous and happy country.

Thirdly, the process of educating and propagating about traditional national values must closely follow and maintain the orientation of the Communist Party of Viet Nam, synchronously coordinate with all branches, levels and people of all strata; in which, the agency in charge of the Party's ideological and cultural work at all levels is the core; press agencies, media, literature, art... are the vanguard force; Every individual, family, school and organization in society is the foundation to ensure the promotion of traditional national values, which are regularly educated and propagated right from each family and clan, school and society. Since then, making the traditional values of the nation penetrate deeply into the life and activities of each individual, family, community and society as a whole, transformed into practical, joint and united actions which contribute to enhancing the national security potential in Viet Nam today.

Fourthly, continue to research, supplement and perfect mechanisms and policies in order to strongly arouse the traditional values of the nation to build a prosperous and happy country in the new situation. When there are perfect mechanisms and policies, the more traditional national values are promoted. It's necessary to create synchronism, comprehensiveness, leanness and rigor, to avoid overlapping and complexities that hinder the

promotion of traditional values of the nation in building a prosperous and happy country to meet requirements of the new situation.

Finally, together with preserving the traditional values of the Vietnamese nation, it is essential to actively cooperate, exchange and promote those values with international friends and selectively receive the cultural quintessence of the world. Through cultural performances, cultural and historical exchanges, seminars, etc., the Vietnamese, especially the young generation, need to bring to international friends a deeper image of a friendly country, rich in traditional national values, spreading those values in front of the strong wave of international integration. However, in order to carry out the propagation of national traditional values in a strategic, long-term, methodical and national level, preserve and foster the traditional values of the Vietnamese people, the role of the State needs to be promoted, also the relevant agencies and departments, the coordination of organizations and individuals, especially young people to continue preserving, developing and promoting traditional Vietnamese values all over to the world.

19.3 Conclusion

Patriotism, self-reliance; solidarity of the nation; love for people; humanitarian spirit; industrious, brave, intelligent, creative; Peace-loving spirit are traditional national values drawn over thousands of years of history, nurtured, preserved and developed by generations of the Vietnamese. The above values do not exist individually, but in a system that is closely related to each other. The 13th National Congress of the Party affirmed: “Build, develop and create the most favourable environment and social conditions to arouse patriotic tradition, national pride, faith and thirst and hope to develop a prosperous and happy

country”²¹¹. Since then, the traditional values of the nation among the masses must be perfected and promoted to meet the goals and requirements of building a prosperous and happy country. Educating the traditional values of the nation; exploiting and applying experiences to promote traditional values of the nation in building a prosperous and happy country. On the other hand, resolutely overcome negative phenomena in social and cultural life and effectively prevent the resistance of hostile forces to sabotage the unity of the whole nation, undermine Vietnamese traditional values.

²¹¹ Communist Party of Viet Nam (2021), *Document of the 13th National Congress of Deputies*, Volume II, National Political - Truth Publishing House, Hanoi, p.330.

NATIONAL VALUE SYSTEM FROM THE APPROACH OF VIETNAMESE PATRIOTISM

*Le Thi Lan*²¹²

Leaving aside all fancy diplomatic expressions, we see that the contemporary world is still in fierce competition of every nation. International conventions, international law and United Nations organizations only act as arbitrators in such competitions. In that context, Viet Nam can only protect its existence and develop the country along the chosen path when and only when affirming its national value system, which is also affirming its strength on the world stage. Building a national value system is a practical matter of national development, which must come from an appropriate and scientific theory about this value system. Building a theory on the national value system as a theory of national development through the creation of national values is an urgent political-scientific task.

The article focuses on analysing a core basis for building a national value system, which is Vietnamese patriotism. In its historical reality, Vietnamese patriotism is both the foundation, motivation and content of the national value system. At the same time, the challenges to building a

²¹² Le Thi Lan, Assoc. Dr., Institute of Philosophy. Viet Nam Academy of Social Sciences. Hanoi

national value system from the perspective of patriotism are also analysed in various dimensions, especially in terms of ideology.

20.1 The Urgency to Build a Modern Vietnamese National Value System

Every country in the world has its own value system. This value system is a collection of customs, traditions, beliefs, ideology, dignity and patriotism of each country. Those value systems both reflect the results of the cultural development of each country and the humanistic goals that that country pursues. These are the factors that determine the uniqueness of each country, which the citizens of that country agree to act to build, protect, maintain and be proud of. National values represent the spirit of solidarity, community spirit and pride of citizens in the process of building and developing each country. Therefore, building, preserving and developing a national value system is an important direction in national development management activities in order to build the strength and reputation of each country in the international arena. For example, China has a core value system that includes values such as: respect for tradition and history, solidarity and peace, economic and social development, sovereign rights, self-reliance and promotion progress, intelligence and creativity, cooperation and development... America has a combination of values such as economic strength, freedom, cultural diversity, honesty and responsibility, creativity, family, desire thirst for success, respect for the country, respect for the individual... Viet Nam is a modern, independent, sovereign country with its own value system. The three core national values "Independence-Liberty-Happiness" defined in the national motto since 1945 not only reflect the goals and meaning of the existence of the Vietnamese nation, but also the values of the Vietnamese nation, namely the most basic values that Vietnamese people pursue.

After nearly half a century of peaceful, independent and unified development, with great achievements in economy, culture and society achieved through an extensive and appropriate reform process, Viet Nam has realized the core values of the nation at a higher and deeper level. This is reflected not only in the documents of the National Congress of the Communist Party of Viet Nam in recent times, but also in the recognition of global organizations such as the United Nations, the World Bank, etc., through assessments and ratings of international organizations on Children's Rights, Human Rights, through the ranking of HDI, GDP... However, compared with the rapid development of power of many other countries in the world, Viet Nam is facing the risk of middle-income trap, habitat degradation, environmental problems, socio-ethical and educational... so that the process of increasing national power is affected, leading to the decline of the achieved national values.

Meanwhile, the world situation is changing at a dizzying speed, with the unpredictable consequences of the Covid-19 Pandemic, the increase in extreme nationalism, great-powerism... for the world economic crisis, war, intense and drastic sovereignty disputes in many countries and territories... leading to great challenges for each country in preserving and protecting the national values in terms of social security, national sovereignty, peace, cooperation... Viet Nam is no exception²¹³.

Faced with the above situation, a correct awareness of the objective international context, a correct assessment of the current state of the

²¹³ Prof. Dr. Phung Huu Phu: "We are in a transitional period to socialism, society is undergoing economic, political, and cultural transformation... In that transition, previous values gradually changed and is gradually shaping new values. While the old value has not completely disappeared, the new value has not yet formed, giving rise to a situation of "deficit in value" or even "crisis in value". It is very important to quickly accelerate the shaping of a new value system to orient and guide society, community, and people". Nhan Dan Newspaper 24 500, published on Tuesday, November 28, 2022, in an interview with reporter To Nam "The value system reflects the aspiration and destination of the nation".

country, and a clear awareness of the importance and urgency of having a new national value system (including the nation's enduring values and new values to be built) in line with the requirements of the times, the Communist Party of Viet Nam has determined the strategic theoretical task of building and developing the national, modern value system of Viet Nam, in the sense of being a spiritual pedestal, an ideological framework to guide and support the actual process of national development to achieve the goal of becoming a developed country with socialist orientation by the middle of the 21st century²¹⁴.

Viet Nam's national value system has existed for a long time, building the Vietnamese national value system is not a new issue. However, awareness of the urgency and importance of building, preserving, revitalizing and developing the culture of the Vietnamese nation must be based on a new national value system. It is a national value system that “fluently combines traditional values with contemporary values: patriotism, solidarity, self-reliance, gratitude, honesty, responsibility, discipline, and creativity”²¹⁵. This is a new development in the leadership

²¹⁴ Nhan Dan Newspaper 24 500, published on Tuesday, November 28, 2022, editorial "Building a Vietnamese value system for the country's sustainable development". GS. Dr. Phung Huu Phu gave an interview to reporter To Nam, Nhan Dan Newspaper "The value system reflects the aspirations and destination of the nation": "Document of the 13th Party Congress in the orientation of cultural development and human development. people, have given top priority to the construction of a national value system, a cultural value system and human standards in association with preserving and developing the Vietnamese family value system in the new period; consider this to be a key task, a fundamental task in cultural development and building Vietnamese people"; Document of the 13th National Congress of the Communist Party of Viet Nam, National Political Publishing House of Truth, Hanoi, 2021, volume 1, 217; 262-263; volume 2, 134-135.

²¹⁵ General Secretary Nguyen Phu Trong. Speech at the National Cultural Conference, January 24, 2021, <https://moit.gov.vn/tin-tuc/hoat-dong/toan-van-phat-bieu-cua-tong-bi-thu-nguyen-phu-in-tai-hoi-hi-van-hoa-toan-quoc.html>

theory of the Communist Party of Viet Nam on culture in the current context.

The national value system can be understood in two ways: narrow scope, which is the values established in the dialectical relationship between the nation (as an entity that embraces the people and all the institutions that make up the country) with the components that make up that nation (the people, the representative polity of the country, and other organizations); and a large scope extent, where the national value system is defined in the relationship between the nation as a personality entity and other nations. In other words, national values take the country as its own bearer of values, and national values are shaped, valued, and recognized by its own citizens and by other countries. However, whether in a broad or narrow sense, the national value system must be a unified expression of the common goals and aspirations for a good life for the majority of the people, who fight to pursue the realization of these values with the government representative national, committed to governance towards the realization of those same values. In other words, national values must be universal values that people are proud of, expect and aspire to possess and are recognized internationally, in relation to other countries.

It can be said that, among many national values, only a few are core and influence the formation and dissemination of other values. This core value system is different in each country, depending on its history, culture, religion and political trends. This makes the diversity of national value systems in the world. However, it is possible to see a common, core and fundamental value of all national value systems, which is patriotism²¹⁶. The dominance of this fundamental value contributes to the diversity of national value systems.

²¹⁶ This is what explains the long-term existence of nationalism as well as the current movement of nationalism in many different directions.

20.2 Patriotism: The Core Foundation for Building Viet Nam's Modern National Value System

In the case of Viet Nam, patriotic spirit has been developed into patriotism²¹⁷, which plays a particularly important role in the formation of the Vietnamese national value system throughout the nation's history. From a very early age, the Vietnamese people's sense of nation and national values has formed, forming the theoretical foundation for the process of national construction, protection and development. With the impact of rational perception of the nation, Viet Nam's core national values have been established, maintained and consolidated throughout history. There are many national values of Viet Nam such as: independence, sovereignty, unity, solidarity, community spirit, love of peace, loyalty, national pride, virtue, benevolence, sacrifice, respect for family, love for the Fatherland, respect for religion, revolutionary spirit, belief, spirit of harmony, rich in dreams... These spiritual values have contributed to the cultural characteristics of Viet Nam, becoming the standards of traditional Vietnamese people²¹⁸.

Vietnamese patriotism is formed on the basis of families and villages, affected by the living environment, way of life and institutions that ensure identity from family to village to the country. It is founding in the whole economic, political, and cultural aspects, in an organic solidarity of identity on the basis of property relations between the people and the country. This patriotism reached the height of awareness of national sovereignty and dynastic legitimacy; awareness of independent nation, unified territory, integrity; national awareness with a long and heroic

²¹⁷ Can be called Vietnamese nationalism.

²¹⁸ Please refer to Le Thi Lan, "Patriotism from the perspective of national values in the current period", Proceedings of the national conference "National value system, cultural value system, family value system" and Vietnamese human standards in the new period", National Political Publishing House, Hanoi, 12-2022.

history; awareness of the loyalty-patriotic relationship, the responsibility of the king and the obligations of the people; proud awareness of the nation's brilliant culture... That is also the perception of the national value system in feudal times²¹⁹. Gradually these perceptions of national values continue to be consolidated, deeply ingrained in the people's subconscious, becoming national value measures, transmitted in history and recognized by the national leadership, used as a spiritual foundation for the process of national construction and development towards the goal of a good ideal society.

Vietnamese patriotism has become the intellectual source of national strength and a decisive factor in the development of Viet Nam: "Patriotic sentiments and thoughts are the greatest feelings and thoughts of the Vietnamese people. Patriotism is the red thread that runs through the entire history of Viet Nam from ancient to modern. Here, the essence of Viet Nam manifests itself most clearly, completely, and in concentration, more than anywhere else. Patriotism is a social and human philosophy of the Vietnamese people... true patriotism is the Vietnamese religion"²²⁰. It can be said that patriotism is the strongest and most valuable tradition of the Vietnamese nation.

With its historical - realistic existence, Vietnamese patriotism continues to play the role of the core foundation for building a new national value system in the current period. This fundamental role manifests itself in the following aspects:

²¹⁹ As example the concept of ethnic origin from the father of the Dragon and the mother of the Fairy; the tradition of worshipping Hung Vuong as the patriarch of the nation; pride in the nation's culture and heroic tradition; the tradition of people's righteous rule; cultural spirit of harmony, kindness and tolerance; the spirit of national independence and self-reliance; the spirit of peace-loving, social responsibility, socialism... All are national values that have been generalized and protected by leaders and intellectuals, built and cultivated through history.

²²⁰ Tran Van Giau, Traditional spiritual values of the Vietnamese nation, Publishing House. National Politics, Hanoi, 2011, p.167.

- Patriotism is the foundation for building a new national value system. In other words, the new national value system is guided by the goal of developing national strength, protecting national interests, building prestige and increasing national position in the international arena.
- Patriotism is the basis for determining the core values in the national value system to be built, including the choice to preserve and promote the existing national values and build the new national values. New country into a system that meets the modern development requirements of the country.
- Patriotism also perfects itself according to the requirements of the times to continue to be a core value in the modern national value system.

These three aspects have an organic relationship, are inseparable from each other and must be expressed simultaneously and unified with each other, in which the self-development of modern patriotism must be one step ahead.

20.3 Challenges in Building a Modern National Value System from Vietnamese Patriotism Perspective

Vietnamese patriotism belongs to socio-political ideology, has undergone a long history of development, with many different stages. Therefore, in terms of ideology, it is not homogeneous. History proves that the class representing the national interests will develop patriotism in the direction of aligning national interests with class interests, thereby leading and orienting the formation of national values. This is an objective social law. This does not interfere with the perception and action to follow that law in the stage of normal social development. However, in the context of a change in the operating mechanism of a certain social field leading to changes in other related fields, this can lead to a disturbance in the value system, and without good governance, a

value crisis can occur, leading to inadequacies in awareness and action to protect the national value system. This is the period when the leadership class representing the nation must develop patriotism to a new level on the basis of awareness of the nation's inevitable development and movement trends in accordance with the times, in order to maintain the fundamental role of the new value system and solve the value crisis. Here, the role of the leadership is decisive.

Stemming from the role of patriotism as the foundation for building a new national value system in the context of the interference of many other systems derived from different backgrounds, the abstraction of values away from ideology to consider them from the perspective of humanity is extremely important to determine what national values need to be built to meet the needs and aspirations of the people and at the same time, to align with the general development of mankind. This requires the subject developing patriotism to have a vision beyond the standards and measures that have been widely applied, familiar and popular in screening, defining and building old value systems.

Another challenge for the construction of a new national value system from a patriotic perspective is the issue of time and method of construction. In the past, national values were formed through the long process of national struggle and construction, with a high degree of unity between the leader and the implementer, through the method of carrying out responsibility and duty to the nation. In the context of the implementation of modern national development goals, the time for new national values to form cannot be prolonged, nor can it be determined administratively. The problem here is that in addition to how to make patriotism as a motivation to be aroused; promote strong action taken, and create oriented values, people need to be aware of the identification of national interests with personal interests in the process of creating these values. In the modern context, the propaganda and education of patriotism so that people are self-aware of personal responsibility for the country is a necessary method, but the effectiveness of this method

depends greatly on the culture of the country, propaganda and education. That is, the cultural aspect of patriotism is necessarily built and used rather than the administrative and political aspects. This is a big challenge for modern patriotism, when the lines between personal interests, class interests, and national interests are not always clearly demarcated, as well as personal values often seen as contrary to national values (as is the case with the rich people but the weak country).

Thus, the construction of a new national value system must be parallel to the development of modern patriotism. Accordingly, just as the nature of the new national value system is the inclusion and combination of permanent core national values with the values the country is aiming for, modern patriotism must include inheritance of core patriotic ideological values combined with modern patriotic ideas with national interests as the foundation.

20.4 Conclusion

From the patriotic approach, we see the necessity and initiative in building the modern Vietnamese national value system. With the characteristics of the role of Vietnamese patriotism in the process of national construction and development, the building of a national value system in the direction of the subject leading the country is unquestionable. The problem is to modernize patriotism at the same time as the modernization of the national value system so that each citizen sees himself as an active participant in and contributes to the development of the country.

“PATRIOTISM”: A FOUNDING NATIONAL VALUE

ITS ROLES IN THE VIETNAMESE NATIONAL DEVELOPMENT OF TODAY

*Tran Nguyen Viet*²²¹

21.1 Vietnamese National Values: Theoretical Issues

Viet Nam is a multi - ethnic country, consisting of 54 ethnic groups distributed throughout the country, among which the Vietnamese (also called the Kinh) according to 2019 statistics, are around the number of more than 82 million people, accounting for 86%. The concept of nation is understood in two basic senses, that is, ethnic group and nation.

Ethnicity is a specific form, identified by three basic characteristics that have been sustainable for over thousands of years of history including language, culture and a self-conscious sense of community; and nation state is the most developed form of ethnicity, featured by strong and stable community associations in terms of economy, language, territory, culture and self-consciousness of ethnicities. Therefore, nation state is supplemented with economic and territorial connotations, reflecting

²²¹ Tran Nguyen Viet, Assoc. Prof., PhD, Institute of Philosophy, Viet Nam Academy of Social Sciences.

national sovereignty and the maintenance of economic relations among ethnicities as well as the nation state with other countries in the world.

With its geographical position and natural conditions, in the thousand-year process of formation and preservation, each ethnic group passed down its own cultural values with its own identity and at the same time contribute to the nation sustainable values, both in terms of material and spiritual ones. In present-day period, the dramatic changes of science and technology, especially information and technology, have changed quite significantly the conditions of communication and exchange among ethnic groups, resulting in changing in thinking, lifestyle and, unavoidably, changing people's conceptions of values, including national values. However, in that process of transformation, many ethnic groups have always focused on the value system that their ancestors built and passed down to the next generations to deal with challenges related to the survival of the country, and simultaneously, supplementing that value system with new achievements to ensure the survival and sustainable development of the country in the future. Thereby, identifying the connotation of the concept of national value is completely dependent on the social existence and the psychosocial, emotional, and rational factors of people towards the place in which it was born, nurtured and especially, educated by the ideology that once contributed to the creation of national values. From this perspective, it can be confirmed that the value is understood as the nature of the object, the phenomenon with the characteristics of a given society as well as of a particular individual as the means that meet their needs and interests, including the ideas and motives that help them to realize their standards, goals, and ideals.

It can be said that ethnic values occupy an important position in the cultural system of each nation. The types of cultures and the value orientations associated with them are isomorphic to the basic type of human activity. Therefore, in the culture of each nation, we can find such signal in some aspects of national values such as production and

consumption, politics, aesthetics, law, socio-economics, religion, education, moral education, etc. Thereby, it shows that national values are not purely spiritual, that is, there are no so-called pure spiritual activities, but only spiritual values summarized from positively physical activities of humans. Therefore, only by using a systematic approach, more appropriately, the combinatorial approach, can ethnic values be fully clarified. Moreover, with such approach, the study of ethnic values is an inseparable element in the formation of the spiritual world of individuals in particular, and of representatives of ethnic groups, in general. Such approach is perfectly suited to the philosophical study on the origin of national values, since it aims to prevent the simple approach of identifying and specifying the characteristics of national values.

Thanks to the philosophy approach, *firstly*, we can clarify that the national values are always closely related to each other, simultaneously supplement and facilitate each other and, moreover, contribute to the maintenance of sustainability as well as the relative independence of the national value systems as "sub-systems" under external pressures in the process of cultural acculturation.

Secondly, the philosophy approach also shows us clearly the dialectical relationship between the generality and the particularity, in which the national values are general, and the values of the ethnic groups are particular values, but they contain elements of the whole national values. Similarly, we can also identify the relationship between our universal values and our national values. In that relationship, most of the national values are parts of universal values, because universal values are not only universally recognized, but are also the criteria that play a key role in the development of civilization, the humanity of all mankind. Thus, between universal human values and national values there is always a relationship determined by the universal connotation of the nation and the national component of humanity. In this case, it can be seen that not all national values are universal ones, because some national values only

suit the criteria set by that nation, but in terms of level of universal humanity, it is unlikely that these values suit the criteria of the values of all humanity.

Thirdly, the philosophical approach helps us identify the formation, existence and development of national values over thousands of years, on that basis, the sense of value of each individual, each ethnic community is also formed so they will take pride in their nation, continue to promote such values facing opportunities and challenges of the contemporary world as well as in the future. On the one hand, it is the sense of national values that creates the consistency of each individual or ethnic group in protecting the good values of the nation which have been maintained for hundreds of years. And on the other hand, there needs to be sobriety, wisdom in acquiring the values of others to supplement and enrich their own values. It is also the contemplation and philosophical perception of value.

National values are also the foundation from which national self-consciousness is formed. These are languages, traditions, customs, beliefs and religions, community cohesion in emergency situations related to the survival of the country such as natural disasters, enemy sabotage, etc. The elements constituting national self-consciousness have experienced challenges to maintain the existence and development of the great family of ethnic Vietnamese in history.

Over thousands of years of nation building, 54 ethnic groups of Viet Nam have united closely together to create a “community stronghold” so unshakable that no hostile force can break it. Each ethnic group has its own language, but Vietnamese is the common language for communication and community cohesion. The own language of each ethnic group is the basis for the formation of its own customs and culture, and at the same time enriches and makes contributions to the national culture as well as cultural traditional values with sustainable vitality because of the practical needs of social life through the exchange between

communities, passed on from generation to generation in the process of national history. That contribution can only be effective when ethnic communities (ethnicities) communicate and acknowledge each other's values on the basis of respecting the elements constituting ethnic culture. It is, simultaneously useful to the community, nation in the process of historical development and it is recognized as a universal value of the family of ethnic groups in Viet Nam.

Community cohesion and its inseparable elements are that traditional values, no matter how fierce historical events have been, they are the enduring values of the Viet Nam. Those values, in any transformation of social existence, will never be completely destroyed, but on the contrary, core values will continue to exist as an entity, similarly "Buddha's relics" so that when needed, it is activated again in the face of new challenges. Those core values are the foundation for the nation's longevity and development. Through the practice of different Vietnamese generations in history, community cohesion and traditional values always parallel and complement each other, and most clearly crystallized in Vietnamese patriotism, an important factor mentioned as the saviour of the nation to overcome all historical challenges. This was correctly summed up by Ho Chi Minh: "Our people have a passionate patriotism. It's one of our precious traditions. From ancient times to the present, whenever the Fatherland was invaded, that spirit was excited, it combined into an extremely powerful huge wave, it passed through all the dangers and difficulties, it engulfed all the traitors and bandits"²²².

Today, the war has ended for many decades, but the threat to national sovereignty is still existent. In addition, in the context of integration and development of the country today, the patriotism of our people as well as many countries in the world must continue to be promoted so that our country not only avoids falling behind in many fields, especially in

²²² Ho Chi Minh (2000), Completed works, volume 6, National Political Publishing House, Ha Noi, p.171.

economy, but also becomes a country with a worthy position in the international arena. So, what are the connotations of Vietnamese patriotism? What is its theoretical and practical basis? What is the prospect of Vietnamese patriotism in the contemporary world and in the future? Those are issues that we need to clarify.

21.2 “Patriotism” as a Core Value of the National Value System

It can be said that the factors that make up the foundation of national values first of all, are the basic elements of social existence, that is, the factors that form instinctive emotions (unconditional) and orientations to protect those elements of people (conditional). The next factors are theoretical ones in order to strengthen and orient the emotions, psychology and sense of value formed from the basic foundation of social existence. Finally, there is the spirit of self-reliance and nationalism as the elements that make up the characteristics of national values.

Vietnamese people from ancient time to the present time have all believed in the sacredness, in other words, belief in the existence of ancestors and especially, dead relatives in the afterlife - In spite of yin and yang separation - it is still very widespread if the descendants know how to preserve the family tradition, to pursue the traditional occupations left by their forefathers in order to maintain life and other material cultures. The Vietnamese always pay attention to passing down their ancestor's teachings on the morality, among of which filial piety is the most important. It is further enhanced by Confucian ethics, which considers filial piety as the source of virtue. Therefore, the Vietnamese have the concept of the residential place of their ancestors, whether far or near, is where their ancestors will always be in their hearts; they confirm their ancestor's presence or dead relatives who always watch and bless them. Therefore, the sacredness is not far away, but in the graves, the altar - where no one has the right to slander and abuse. In “Exhortation

to Military Officers" by Hung Dao Vuong Tran Quoc Tuan, in which he mentioned the enemy's destruction on the graves of military officers' ancestors. That aroused people's hatred for the enemy and their decision to die to protect not only the right to enjoy independence and freedom, but also protect the most sacred thing of man in the piety.

Viet Nam's patriotism is clearly originated from people's sacred feelings about the place of "native place, birthplace", "birds have nests, people have lineages" etc., thereby forming love of the country instinctively and naturally. On the other hand, human relationships in Vietnamese society from ancient to modern time all include the spirit of humanity; mutual assistance when having difficulties according to the principle of "gourd and pumpkin share the same trellis", "the leaves protect tattered ones" and importantly, community formation and community cohesion, is derived from the word "compatriot", whose ancestors are Lac Long Quan and Au Co. Myths or fairy tales all reflect the aspiration of Vietnamese people to trace their origins to worship and express their gratitude. From the worldview imbued with the spirit of filial piety of children and grandchildren towards their grandparents, Vietnamese people want a justifiable object to worship - that is, their super-ancestor. However, such original tracing is so difficult that the ancient Vietnamese had to use "hundred-egg bag" symbol to indicate the origin of the concept of compatriots, and the objects to which they were extremely grateful were Hung Kings, who laid the foundation for the country, creating the sovereignty of Vietnamese people over the territory, the domain, or in modern terms, the "jurisdiction" of the country. Although historians still have to continue to study Hung Kings as historical figures, the common recognition and the solemn annual anniversary of Hung Kings' death held by our State on March 10th (lunar calendar) is very justifiable.

Folklore researcher Vu Ngoc Khanh said, "The sense of origin is also a prominent and most common point in the primitive thinking of

Southeast Asian people. That awareness in our national context has been promoted more and more deeply... One special thing in Viet Nam is that this consciousness becomes deeply imbued with each other due to the community harmony to form a nation state”²²³.

The theoretical basis of Vietnamese patriotism is Ho Chi Minh's thought on national independence and freedom for the people: “Nothing is more precious than independence and freedom”. National independence is the national sovereignty over territory, the nation's self-determination over its own destiny, meaning it is not dependent on and submitting to outside forces that want to enslave people and exploit labour as well as natural resources of Viet Nam. Means freedom for the people when choosing a way to develop the country, preserve the language and cultural identity of the nation. Independence and freedom are criteria for people to be more properly self-aware of the existence of themselves and, more broadly, of their community and nation. This is an important factor to form the sense of national values, specifically Vietnamese patriotism, which is considered as a “red thread throughout the history of Vietnamese ideology” (Tran Van Giau).

As mentioned above, the concept of “people have a lineage” forms the sense of national origin and national values. It is also the basis for Vietnamese people to build a peaceful and harmonious society based on the ethical principles of “filial piety” and “honour” that are typical of Viet Nam, but not a copy of Confucianism, although the feudal dynasties of Viet Nam in history also ruled the country by virtue of filial piety, taking loyalty as filial piety, considering “loyal to the king” equal to filial piety. When the country had riots or foreign invaders, the spirit of “loyal to the king” in association with “patriotism” of Vietnamese people was pushed to a higher level, materialized to “combined into an extremely powerful huge wave, which passed through all the dangers and difficulties, it

²²³ Vu Ngoc Khanh, *Saints in Viet Nam*, Cultural Information Publish house, Ha Noi, 2001, p. 626.

engulfed all the traitors and bandits" (Ho Chi Minh). That fact has been recorded in history very clearly through the uprising of Hai Ba Trung with famous verses that are said to have been propounded by two leaders: "Firstly, must wash away the humiliation /Secondly, must resume the old career of Hung Kings. Historian Le Van Huu said: "Truong Trac and Trung Nhi were women, but when appealing, the districts of Cuu Chan, Nhat Nam, Hop Pho, and 65 citadels in Linh Ngoai all responded, therefore building a country was claimed as a piece of cake, it can be said that the shape of Viet Nam is good enough to build be a country""²²⁴.

In Tran dynasty, Bao thought that King Tran Binh Trong, in the war against the Yuan Mongol invaders, had bravely fought and intercepted the enemy in Thien Mac so that two kings Tran Thanh Tong and Tran Nhan Tong could safely withdraw, "when captured by [the enemy], the king refused to eat, the enemy asked about the country, the king did not answer, the enemy asked the king: Do you want to be king of the North?". Vuong shouted: "'I would rather be a ghost of the South than a king of the North' and was killed"²²⁵.

In the early Le Dynasty, in "Binh Ngo Dai Cao", a summary of the war to liberate the country from the invasion and domination of the Ming Dynasty, Nguyen Trai wrote: "Using sticks as a flag, gathering people throughout the country. Mix wine and invite soldiers, superiors and inferiors are all father and son/... Justice triumphs over evil/ replace tyranny with philanthropy"²²⁶.

There are strong evidences of the great solidarity of all people as the foundation of Vietnamese patriotism, which have been generalized into Vietnamese patriotism by ideologists in ancient and modern time. Taking its turn, patriotic ideology was developed into patriotism. In choosing a

²²⁴ *Complete Annals of Dai Viet*, volume I, Social science Publishing house, Ha Noi, 2011, p.157.

²²⁵ *Đại Việt sử ký toàn thư*, Tập II, Nxb Khoa học xã hội, Hà Nội, 2011, tr. p. 54.

²²⁶ *Đại Việt sử ký toàn thư*, Tập II, sđd., tr. p. 286-287.

way to develop the country, it was recognized and praised and decisively preserved, promoted by a large number of people in all time. With the evidence of the reality of socio-political life in the history of national construction and defence as mentioned above, we affirm that these are the factors that create self-reliance and Vietnamese patriotism.

The twentieth century is a glorious historical period of our nation in the long-term wars against the French colonialists, the American empire as well as the invasion of the western, southern and northern borders of the country. On July 17th, 1966, the US empire expanded their air strikes in the North, and President Ho Chi Minh called on the people of the country to resolve to defeat the American invaders.

President Ho Chi Minh declared trenchantly that “war may last for 5, 10, 20 years or more. Hanoi, Hai Phong and some other cities and factories may be destroyed but Vietnamese people will never fear. Nothing is more precious than independence and freedom. Once we achieve the victory, our people will rebuild our country bigger, more dignified and beautiful!” His prediction was correct. We defeated all wars of aggression by the enemy, once reaffirming the truth “Nothing is more precious than independence and freedom” because our nation has never been overpowered by foreign enslavement. However, to build our country “bigger, more dignified and more beautiful” requires us to continue to promote the spirit of revolution, creativity and especially Vietnamese patriotism in the new context.

21.3 Promoting ‘Patriotism’ as a National Value According to Ho Chi Minh in Terms of Nation-Building Process

Ho Chi Minh's thought on Vietnamese patriotism as a national value in the cause of struggle for independence and freedom as well as in national construction and development must be considered as a guiding principle for all actions of genuine Vietnamese people, always showing

the patriotic behaviour of "love the fatherland, love the compatriots". Promoting Vietnamese patriotism according to Ho Chi Minh's value orientation can only be effectively achieved on the basis of education and propaganda for the younger generations, to become an indispensable factor in the formation of good character of Vietnamese people.

When he was alive, President Ho Chi Minh regarded the issue of educating patriotic tradition for the young Vietnamese generation as an important premise on the formation of Vietnamese people's self-consciousness about the great value of their nation. The five things Uncle Ho taught teenagers and children started with educating love for the Fatherland as the place of "native place, birthplace"; so that children can clearly recognize the background of the country, spiritual foundation and meaning of the world around them as well as the formation of human personality in dealing with that world. Che Lan Vien, a poet wrote a philosophical verse: "When we live, it's just a place to live / When we go, the land turns into a soul". Is the poet adapting the aphorism in folklore: "Close to each other feels normal/ Away from each other sees abundance of love".

Our country has changed significantly after decades of renovation, many people claim that there is no place worth living like Viet Nam. Therefore, there is an effort of educating children, even adults, to understand that the land where they were born and grown is sacred, and people living on this land must understand it as a priceless gift because it connects people with the past and the future. This must be encouraged so that the young generations will have more motivation for protecting and developing the country in the current context.

Educating the young generation is highly valued by Ho Chi Minh. In "Letter to pupils and students on the occasion of the first new school-year day of the Democratic Republic of Viet Nam in September 1945", he wrote a letter to pupils, confirming that if the Vietnamese country becomes beautiful or not, if the Vietnamese people can step up to the glory

to compete with the great powers of the five continents, is thanks in a great part to the pupils studying. That's right, without studying hard, you won't have the necessary knowledge to create material and spiritual values for society.

Uncle Ho's words still remain valid when the scientific and technological revolution is constantly moving forward and achieving amazing results, namely the industrial revolution 4.0. Therefore, the field of education certainly helps students to realize the conceptual meaning of the role of labour in the process of creating national values of previous generations, especially the results of the nation's labour contribute to the value of all human beings.

In short, educating the young generation in order to create good personalities for the future of the country, which can be said to be a prerequisite for promoting Vietnamese patriotism in the current context.

To achieve that goal, the Communist Party of Viet Nam has pointed out: "Paying more attention to educating morality, personality, creative capacity and core values, especially educating patriotism and national pride, national traditions and history, sense of social responsibility for people, especially the young generation; preserve and promote the fine national cultural identity of the Vietnamese people; arouse the aspiration to develop a prosperous and happy country and firmly defend the socialist Vietnamese Fatherland"²²⁷. We believe that it is also the orientation of national values, including Vietnamese patriotism in a specific, comprehensive and clearest way.

²²⁷ Communist Party of Viet Nam, *Documents of the 13th Party Congress*, Volume I, National political Publishing house, Ha Noi, 2021, page 136-137.

CULTURAL TOLERANCE

FROM THE TRADITIONAL TO THE MODERN VIETNAMESE VALUE SYSTEM

*Nguyen Thi Phuong Mai*²²⁸

Human live in a social environment, so they have the cultural elements of society in their way of living and thinking. With the context of globalization affecting all aspects of today's social life, it is impossible for individuals to think and act only from the point of view of a single cultural value system, because the external cultural factors are strongly penetrating the social life of every country. Accordingly, external cultural values also have a certain impact on the thinking orientation of individuals. What happened to Vietnamese culture from the past to the present has left many lessons for the construction and development of modern Vietnamese culture. Among them, the lesson on method is the most important - cultural tolerance. But with the movement of history itself and other aspects of social life, cultural tolerance has also become a value that guides thinking and action not only of individuals, but also of society, from social management to political activities. Because individuals or society are influenced by cultural factors to their activities.

²²⁸ Nguyen Thi Phuong Mai, Ph.D, Institute of Philosophy, Viet Nam Academy of Social Sciences.

The different conditions of economics/ politics/ culture/ society/ nature are the basis for cultures to be formed, maintained, and developed with diversity. From the lessons in human history, the types of cultures and cultural values are strongly supplemented and there are exchanges, interferences, learnings, borrowings, criticisms or overpowering of each other. The current movement and development of the world (“the world is flat”), is creating challenges in the process of maintaining, exchanging and acculturation. In order not to lose the positive values of culture as a spiritual product of human life, as well as not to let mixed and hybrid factors adversely affect the development of spiritual life, for culture to develop, one of the many bases to do that is *cultural tolerance*.

Towards active participation in a diverse world, the spirit of tolerance in general and the spirit of cultural tolerance in particular is the basis for guiding thinking and acting in practical life. From the philosophical approach, cultural tolerance is recognized and shown as not only an aim but also a method. Therefore, without the spirit of tolerance to know about the differences, especially the basis of those differences, there can be no right assessment, criticism and reception. Cultural tolerance can play an important role in bringing closer together people who speak different languages, follow different customs and believe in different values, and thus promote harmony.

Besides, in the current globalization context, social connection has been and still is a movement trend of society. The bonds were formed and increasingly strongly influenced the development of societies and human life. However, through those bonds, the value that has been built in societies has increasingly become the standard for asserting a distinct point of view. Along with that, the movement and development of societies are also greatly affecting the values of social life. That is not only reflected in any particular country, but is found in all countries, through expressions from human relationships in social life.

Although, when it comes to “value”, it is determined to be positive, encouraging human and social activities to achieve the goal. It is the effect of the subject's perception and action, when acknowledged, it gradually becomes the orientation and basic belief that has certain impacts on individuals and the whole society. Value can be quantitative, but it can also be immeasurable, but it can only be identified in the process of development and movement of social life. In that qualitative sense, a particular value can become the force that drives need, interest, or action to create greater value. However, whether the outcome of the cognitive or action process is “value” or not depends on the evaluation of the subject, possibly in the way of seeing the impact of that result on other relationships in society.

With such an understanding, tolerance in general and cultural tolerance in particular has been a guiding value for Vietnamese's perception in the current process of cultural globalization. Vietnamese cultural tolerance is formed along with the process of national construction and defence. That is the lesson of the development of national culture from history. At present, cultural tolerance is not only a lesson but it also becomes a value that guides individuals' thinking, behaviour and actions, as well as in social management or political activities. It is the process of absorbing historical lessons in order to preserve traditional culture, research, learn, and exchange with world culture; to screen, remove cultural elements of customary nature and continue to develop Vietnamese culture; at the same time, it becomes an effective method to protect the country against the new challenges of the times.

22.1 The Vietnamese Tradition of Cultural Tolerance

Vietnamese culture was formed and developed along with the historical flow of the nation. The ups and downs of the history of construction and struggle to defend the Motherland are also associated

with the process of mobilizing and cultivating the nation's traditional values. Whenever facing threats or having to choose a way to survive, the system of values has promoted and guided the nation's choices. Among them, tolerance has been promoted in the construction and defence in all aspects, from culture, politics, diplomacy, from the management system to the way of life of the Vietnamese. Particularly in terms of culture, cultural tolerance has become one of the ways and orientations to protect and develop the nation's traditional culture, as well as create a solid foundation for cultural development on the new socio-economic conditions of the country. However, this could not be immediately discernible, but time has told, and increasingly it has become a value.

The 1000 years of Northern colonial period of Viet Nam have built and challenged the spirit of cultural tolerance, as a first mark in the process of affirming cultural tolerance as a national value. The first traditional cultural values were formed and developed in the spirit of community with the wet rice civilization, neighbourhood, etc., with the Van Lang state, with the drum culture. With folk songs, proverbs, legends... pure Vietnamese cultural life gently but deeply enters the thoughts, thinking and actions of Vietnamese. These things are not lost after such a long time, even they are supplemented and perfected with the Confucian theoretical system. Despite being criticized as a system of views and cultures of foreign invaders, Confucian views still remain imprinted in Vietnamese culture.

During the feudal period, Confucian elements gradually penetrated into the lives of Vietnamese. However, scientists all agree that the Confucian element in Vietnamese culture is not identical with Chinese Confucianism. Because it is the selective acclimatization and reception of elements suitable to traditional culture, as well as to the Vietnamese way of life. That result is not only the forced oppression due to domination, but also the selection and acceptance of points consistent with the initiative of perception.

In other cases, elements of Buddhism and Taoism are also present in the characteristics of Vietnamese culture. However, they also have a harmonious combination with indigenous cultural elements. After that, the unification of Confucianism - Buddhism - Taoism became a feature of Vietnamese culture, a combination into “the Theory of the Unity of the Three Teachings” (Tam giáo đồng nguyên). That interference is an active reception on the basis of indigenous characteristics. As a result, from knowing to understanding the external factors that will guide the correctness of the appropriate receptive action, it contributes to fostering progressive elements into the local culture.

When Western cultural factors appeared and gradually influenced Vietnamese culture in the early 20th century, cultural tolerance was once again a way to protect Vietnamese culture - both to protect and develop. The best way to protect it is not to pack it tightly, but to let the culture move according to the conditions to affect it. Because the movement and change of socio-economic or political conditions all contribute to the impact on culture. Along with that, the development of Western scientific achievements has a strong impact on social life, the life of individuals is clearly seen. It is inevitable that Western cultural elements become a trend in human perception. However, their impact on Vietnamese culture is not quickly or fully received. It is examined by the traditional cultural lens of the nation and have any inappropriate elements removed.

With these clearly identified points, Vietnamese culture is developed without patchwork, integrating foreign elements mechanically or just following temporary trends. All external cultural factors entering Viet Nam are always challenged, identified and evaluated objectively. That is the result of cultural tolerance when we are not arrogant with what we have, but always open the door to receive progressive cultural elements to gradually improve ourselves.

22.2 Cultural Tolerance as a Core Vietnamese Value

From real life, an important criterion for determining what is valuable is its effect for the harmonious development of the individual and society. People grow up in society with lessons from previous generations' life experiences, and this learning creates a certain orientation in their behaviour, at the same time, it contributes to shaping the life of the individual in that particular social environment. Because the human is also just a product of social life according to his own relationships - as a subject creating, possessing and using "value". "Philosophical Encyclopedia" defines: Value is a philosophical and sociological concept denoting the positive or negative significance of an object, in contrast to its existential or qualitative characteristics (objective values); the normative prescriptive and evaluative side of the phenomena of public consciousness (subjective values).

"Values" are expressed in the social scope – from institutions, policies and cognitive orientations of individuals and society. Human's perceptions and actions are determined by their beliefs and value systems. In today's changing social conditions, the national value system is also significantly affected and is having an impact on the country's economic development. On that basis, the development and promotion of the national value system to change people's minds, promote patriotism, enhance national identity and cultivating a beneficial thought orientation is a set goal. In general, a national value system is expressed as a set of stereotypes specific to that country, including specific cultural, spiritual and behavioural customs and standards...

When something is perceived as "value", it will have stability in social life. Because it is the result that reflects reality, reflects the continuity through the perception and action of individuals and society. It can also be understood that "value" has a solid basis from real life and a basis from people's beliefs in social life, as well as beliefs from society to individuals

contribute to social stability and development. Those values will silently enter social life, from each specific scope and aspect.

The subject creates value not only from individuals - as citizens in society, groups, communities. In the other direction, in order for “values” to manifest in many other fields and social aspects of social life and be mandatory, the formation of measures and standards for ethical evaluation, mandatory adjustment from law, the subject is also the political system. This subject contributes to the general assessment and the assessment of the participation of certain “value” in the general development of society. To do this, it is necessary to define measures and criteria to evaluate and arrange the table of values.

Cultural globalization is only one part of the globalization process that humanity is facing. That is not what has been identified in the history of Vietnamese culture. Currently, not only cultural elements of a separate culture appear on the territory of Viet Nam, but also the appearance of many cultures outside at the same time. Therefore, it is difficult for us to determine which factors are dominant. Meanwhile, not all elements are suitable with the traditions and lifestyle of the Vietnamese.

The context of globalization in general has expanded the living space of individuals. They have the right to choose where they live, study and work, not necessarily just where they were born. Therefore, they will bring what is their culture to the new land, at the same time, they will show their own characteristics, as well as be able to learn new things. Besides, the tendency of Vietnamese to go to other countries is increasing, and at the same time, the Vietnamese cultural elements to go to other countries by communication technology. It shows that the entry of foreign culture into Viet Nam is not only brought by foreigners, but also brought back by Vietnamese. Such cultural exchange is most effective when exposure to the cultures of different countries is properly recognized and appreciated, avoiding excessive cult-behaviour or criticism.

In today's flat world, cultural tolerance does not only work in the cultural sphere, this is reflected in other areas as well. As in the scope of employees, the use of foreign workers in Viet Nam is increasing day by day. To have the best work productivity, the right working environment is a condition, while creating the right cultural environment, such as the right way of life, food, etc. also has a decisive impact.

Besides, the fact that foreign companies open offices and factories in Viet Nam, they also try to create a working environment suitable for Vietnamese culture, at the same time, they also convey their work culture. That has had a certain impact on the way Vietnamese people think and work in that environment. It is also an environment that shows coexistence.

As in social activities, reality shows that “global citizenship” is being realized. Many foreigners come to live and work in Viet Nam, and many Vietnamese go to other countries to live and work. They are the promoters of the culture of their country, at the same time, they also absorb the local cultural elements. But the facts also show that, wherever you live, Vietnamese cultural elements are still there, Vietnamese cultural activities are being transmitted in many different countries around the globe. It is the effect of the spirit of cultural tolerance that is realized and sometimes unconscious, from action to thought.

In political activities, cultural tolerance enters into the way of thinking and orientation of modern political activities, of Vietnamese political culture. This has created the basis for Viet Nam to “be a friend and a reliable partner” on the path of globalization. The political orientation of each country is different, influenced by the characteristics of the local culture, so the process of dialogue and cooperation must respect differences, take common points to “more friends and fewer enemies”.

However, it is not a “mixed” reception that has interference and expression in the actions, thoughts and orientations of each person. This is clearly seen when studying the lessons of history. From equipping

common historical knowledge to propaganda about Vietnamese bravery, national spirit, etc., has become a measure to evaluate foreign factors. Thus, the results of the action are effective for the individual, recognized, and become popular among other individuals and society. Since then, “values” gradually become beliefs and orientations for thinking and acting; based on that to evaluate one's own actions right or wrong, should or should not be and act as a motive for purposeful action. Since then, “values” become the foundation of the social structure, determining the nature and characteristics of that society.

Thus, “value” is both the result and the orientation for the perception and action of individuals and society. It is formed and tested over time, with the movement and development of society. Society is always diverse and complex, people living in a social environment with a cultural - political - economic - social space will be oriented according to the “values” of social life. Based on that way and judgment, tolerance in general and cultural tolerance in particular is a value in the Vietnamese value system. That value is built and fostered along with the historical step of the nation. It is gradually formed and becomes the direction of human thought and action. Above all, it shows how to live in harmony in relationships and interactions, not only in the cultural sphere.

INSTRUMENTAL PRAGMATISM: THE WAY OR PSEUDO-WAY OF VIETNAMESE EDUCATION?

*Tran Van Doan*²²⁹

23.1 Education Crisis and Instrumental Pragmatism

As a part of our search for a philosophy of education for Viet Nam in the global age,²³⁰ this paper deals with the issue of instrumental pragmatism that is taken as the soul of its education so far. Instrumentalism holds the view that reason manifests itself only through instruments, while pragmatism claims that only in-and-by products reason justifies its existence and values. As a legitimate child of instrumental reason, education is primarily an instrument, or a mere means for external purposes like the market, political regimes, etc.

Taking utility and effects as guiding principles, instrumental-pragmatic education is conceived of, confusedly and even conflictingly,

²²⁹ Tran van Doan, Research Professor, Academia Catholica, Fu Jen University & Adjunct Professor of Philosophy, Institut catholique du Viet Nam.

²³⁰ *Triết lý Giáo dục Việt Nam - Từ Truyền thống đến Hiện đại* (Philosophy of Education of Viet Nam - From Traditions to the Present). A National Project of the Ministry of Education of Viet Nam (2017-2020), No KHGD/16-20. DT.011. See Trần Ngọc Thêm, *Report of the Project to the Ministry of Education of Viet Nam*. Hereafter as Tran Ngoc Them 2020.

as (1) an enterprise of building and selecting a certain type of man needed by community, society, the state, and especially by the rulers (chế độ khoa cử/科取制度), (2) the training of craft, i.e. the technique of doing, making, manufacturing, producing, selling, managing, fighting, etc., (3) the process of learning and conserving the quintessence (đạo đức/道德) such as morals, rites, customs (habits) rules, laws, statutes, requirements, decrees, and (4) a kind of business of commercial character. Despite its manifold and even conflicting aims, education functions, basically, no more no less than a mere means, an instrument and, as of today, a business of the “intellectual market.”²³¹

To debunk the narrow-minded conception of education based on instrumental pragmatism, our arguments are arranged in two main parts: the first part begins with a critical analysis of the hidden *rationale* behind the intentional construction of education as mere means. Han-Song Confucianism (漢宋儒), the chief advocate for instrumental pragmatism, is critically reviewed here to show how Viet Nam education is immersed in it, and why it cannot get out of it. Viet Nam’s adoption of the controversial policy of “socialism-oriented market economy,” and its appraisal of the pseudo middle-way of Deng Xiao-ping (鄧小平, 1904-1997) are the examples of how Han-Song’s instrumental pragmatism is working in this country. The second part is a condensed review of the philosophy of education in Viet Nam’s history that we identify as instrumental pragmatism. By refuting the claim of instrumental pragmatism as the middle-way, we show that it is a pseudo middle-way indeed. Pseudo middle-way mistreats the learner as mere means, and

²³¹ UNESCO, *World Data on Education*. 7th (2010-2011). www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Viet-Nam.pdf

See also Dinh Nguyen An, “Viet Nam’s Educational Philosophy Statement for Human Being for Prosperous Development, *Research on Humanities and Social Sciences*, Vol.9, No.8, 2019, p.73-74.

judges the value of man/woman by his/her service to other purposes such as the state, society, the church, the ruler, and so on.

The main method used in this work is rational criticism, developed from Immanuel Kant's critical rationalism and Karl Marx's social criticism by Karl Popper (*Open Society and Its Enemies*, 1945), and brilliantly applied by Paulo Freire (1921-1997) in his reconstruction of an education for the oppressed (*Pedagogia do Oprimido*, 1967). Popper's method consists of a relentless criticism of any claim, a permanent demand for proofs and tests (the so-called "conjectures and refutations", "verification and falsification"), and a strong belief that it is the growth of knowledge the main aim of science. Freire's main idea is about the internal relation of education to life, any effective education should begin with the subject's awareness of "his or her life and needs."²³² For data, documents and literature on Viet Nam's philosophy of education, we are relying mostly on the information and news reported by journals and the reports of the United Nations Educational, Scientific and Cultural Organization (UNESCO), and the South East Asian Ministers of Education Organization (SEAMEO).²³³ A part of the most recent data is collected, analysed and reported by our research group (Tran Ngoc Them, 2020).

23.2 The Labyrinth of Instrumental Pragmatism

Almost four decades after unification (1975) guided by the self-proclaimed "invincible scientific socialism," Viet Nam painfully realized

²³² Karl Popper, *The Open Society and Its Enemies* (1945) (New Jersey: Princeton University Press, 2013); Paulo Freire, *Pedagogia do Oprimido* (1967). Engl. by Myra Ramos, *Pedagogy of the Oppressed* (New York: Continuum, 2007).

²³³ See the Report of the Southeast Asian Ministers of Education Organization (SEAMEO), "Education in Viet Nam-Development, History, Challenges and Solutions." Retrieved from: https://www.seameo.tcth.vn/e_aestropy/2018/ecbf06ee5657edcb77a9200fcdc77.pdf

that its much praised victories on the battlefield over the once super-force France (1954), the almost invincible USA (1975) and the “mighty dragon” China (1979) did not make its “people rich and the country strong.” The dream of a spectacular rise from the ashes of long destructive wars (like Japan and Germany) is brutally shattered by cruel reality: not a roaring dragon but a desperate country of poverty and backwardness. In the frantic search for the cause of mischiefs, one points the finger at education as the chief villain behind economic stagnation, administrative weakness, intellectual misery and moral corruption²³⁴.

The accusation is too harsh and, apparently, exaggerated but there is, nonetheless, some irrefutable truth in it. Educational system is far from being an innocent lamb! It has played and is still playing, on its part, a certain role in hallucinating the people and, consequently, paralyzing the country. That Viet Nam education organization is in ‘disarray and low-effective’; that its mechanism seems to ‘not properly function’; that its university and college system produces ‘more useless and thoughtless graduates,’ etc. All these disturbing facts display the symptom of an incurable cancer that may terminate the regime sooner or later.²³⁵ In order to survive, the rulers have no other choice but to embark on reform.²³⁶

²³⁴ SEAMEO, “Education in Viet Nam,” Par. 91, 99.

²³⁵ Tran Ngoc Them, 2020, op. cit. A survey about Viet Nam education, conducted from 09.2019-03.2020 by the Research Group of the mentioned Project, with 3020 returns from 4300 surveyed, gave a rather unfavourable view on the current education: over 52.3% with a negative view (bad: 23.2, defect: 19.3, the worst: 9.8); 35% with no impression, and 7.9% with a positive view. A second survey taken from 3070 surveyed in Viet Nam, conducted in the period from January to April, 2020, yields similar result. The full sample of both surveys has a margin of sampling error of 3-5 of percentage points.

²³⁶ See the Report of Ministry of Education of Viet Nam:

<https://www.moet.gov.vn/tintuc/Pages/doi-moi-can-ban-toan-dien-gd-vad-dt.aspx?ItemID=5640> See also the Reports on Education of the Congress IX, X, and XI of the Communist Party of Viet Nam. On the IX Congress:

Under the pressure of economic urgency, and with no clear idea of how and to where to go, the education reform unprepared and blindfolded by economists and politicians, has taken myopic benefits as main aims, and market game as its model. Viet Nam's slogan of "making the people rich, the country strong" (Dân giàu, Nước mạnh) became the new motivation and the aim of education. Needless to say, it reinforces the old view of education as a means, and students as the tools for family, community, the state, the party, the rulers and the market. Instrumental pragmatic education takes the learner to be an object to be trained, a tool to be refined, a merchandise to be produced, a commodity to be consumed and a "grey material" (chất xám) worth of investment and exploration²³⁷. Consequently, schooling means the process of technique training, tool using and manufacturing, food planting and processing, servicing, managing, administering, knowledge-learning, etc... As such, education reform simply means a renovation of the means, an update of instruments, and an acquisition of new technical know-how.

23.3 The Confucian Instrumental-Pragmatic Education

Such an understanding of education is based on instrumental pragmatism, a philosophy of life embedded in the way of living of Chinese and Vietnamese people. It is a deviant form of Ruism (儒學),²³⁸ a view of human life in its relation to the world, society and nature, that has been cultivated by them as the philosophy of-and-for life. Note that

<https://www.tulieuvankien.dangcongsan.vn/ban-chap-hanh-trung-uong-dang/lan-thu-ix/dai-hoi-dai-bieu-toan-quoc-phan-thu-ix-cua-dang-11>

²³⁷ See Herbert Marcuse, *One-dimensional Man: Studies in the Ideology of Advanced Industrial Culture*. London and New York: Routledge, 1964, p. 12.

²³⁸ The term "Ruism" is rarely used by Chinese scholars in Taiwan so far. Actually, it has been taken by a great number of Sinologists, especially Vietnamese scholars, to refer to 原儒, the original Ru or the "Classicism Ru" before Confucius." See : <https://en.wikipedia.org/wiki/Confucianism>

Confucius is credited to be the first scholar who re-arranged Ruism in a systemic form and made it the curriculum of education at his time. Since Han dynasty (206BC-220AC) Ruism is almost identified with Confucianism as a system of moral teachings for practical purposes of “family cultivating, state governing, and world pacifying” (*The Great Learning*, chap. 1.) Confucianism is then made a state ideology while Confucians its propagandists, guardians, executors, and administrators of the state affairs. Motivated by politics, Han-Song Confucianism (漢宋儒) was taught in Viet Nam, not much for its metaphysical principles of highest virtues (明德) and ultimate goodness (善), but more for power-preservation and regime stability. For its good effects and service merits, Han Song Confucian education is cherished as the best tool, indispensable for any regimes. In order to maintain power, to keep the people under order, and to prevent social unrests, Confucian education is organized and strictly controlled by the rulers. Going farther than Kuan Chung, a legalist who has seen in education the best means for running the state in long term,²³⁹ Han rulers refine and organize Confucianism, making it an essential part of the life of the people. It is promulgated as the state ideology, revered by the people as a quasi-religion, taught as a system of morals, and granted with unprecedented privileges.

That explains the reason of why Confucian education was working so well in China and the neighbour countries. Viet Nam, despite a profound hatred to the Han aggressors, has willingly taken it as the foundation for its own education²⁴⁰. From the Ly dynasty (李朝, 1009-1225) to the Nguyen dynasty (阮朝, 1802-1945), Confucianism was the sole syllabus

²³⁹ Kuan Chung (管仲, 725-645 BC) is known for his view on education: “The best investment for one year is to grow grains; the best investment for ten years is to grow trees; the best investment for a lifetime is to educate people.” Retrieved from http://blog.sina.com.cn/s/blog_5f4257670101sfzm.html

²⁴⁰ The current education policy of Viet Nam is shaped by Ho Chi Minh’s view of education as “trồng người” (human implantation in literal sense.) See Ho Chi Minh, *Hồ Chí Minh Toàn Tập* (Hanoi: Chính Trị Quốc Gia, 2011), Vol. 11, 528.

of national education, and Confucians were awarded with a special status that even the clerics of Islamic states would envy. In a word, Confucianism is an instrument par excellence of the state while Confucians assume the role of servant to the rulers.

That instrumental pragmatic policy is kept intact by French colonial rulers (1884-1945) despite their boastful claim of having replaced Confucian education system with their own.²⁴¹ Actually, by making education the only way to glory and wealth, an irresistible bait for a great number of indigenous people, France has succeeded in forming a new class of educated servants, i.e. a new instrument serving its interests.²⁴² This happens again to the current socialist regime, which once declared both Confucian and French education the enemies of the country. Ironically, socialist education is factually the most ardent follower and executor of Confucian and French instrumental-pragmatist education. Education for obedience, respect for rules, loyalty to the mother country, the party and rulers, etc. are exalted as patriotic virtues, and prescribed as mandatory in the curriculum of socialist education.

So, it is by no surprise that the pure socialism short-lived in China and Viet Nam. Radicalism, fundamentalism and purism are strange to the mind of Chinese and Vietnamese. So, Confucian instrumental-pragmatic spirit on hiatus for decades re-emerges, triumphantly and openly as soon as the grip of purity is loosened. The spectacular rise of a bedridden Singapore under the leadership of the Western educated Confucian Lee Kuan-yew (李光耀, 1923-2015.) strongly demonstrated that Confucian education combined with science-education can best serve the state, keep society stable and make the people rich. Lee's way of running Singapore is the answer to the question of how to achieve progress without the risk

²⁴¹ Viet Nam Confucian education is forcefully put to a dramatic end under Khải Định Emperor with the last national Mandarin Examination in 1919.

²⁴² Milkie Vu, Examining the Social Impacts of French Education Reforms in Tonkin, Indochina (1906-1938). *Inquiries Journal/Student Pulse*, 4.04, (2012), 1-3, <http://www.inquiriesjournal.com/a?id=634>

of power loss that Deng Xiao-ping and Vietnamese rulers were seeking. They return back to the old practice of mixing all available ingredients in a pot and cook a “new” dish, the so-called “socialist oriented market economy.” The “cohabitation” of Marxist principles, market rules and Confucian disciplines is claimed as the “middle-way” that fits to China and Viet Nam.

As a matter of fact, it is not Lee but instrumental pragmatism that works. Deng and Vietnamese rulers actually follow the same principle of mixing vulgar pragmatism and popular utilitarianism, once practiced by Han-Song Confucians.²⁴³ They even develop it much farther by extending the role of education as the means for all social activities. It treats man as an object to be exploited, a tool for use, a commodity on the market and a resource. As such, education is assigned to an auxiliary role of sheer means, instrument, or “under-labour.”²⁴⁴ It worked pretty well in the past and is still working as of today as the most effective instrument for domestication, subjugation and governance. Han language (漢語), thinking and Confucianism, forcefully installed by the Han invaders in the brain of indigenous people as soft-ware, and school, selection, promotion and control system as hard-ware, had been pivotal for the process of domestication (同化) that lasted almost one-thousand-year from 111 BC to 905AD.

The Chinese impact on the Viet was too immense and profound so that Vietnamese rulers took Han study as a matter of fact. They worshipped Confucius’ teachings as “the way of saints and sages” (聖賢之道/đạo thánh hiền,) regarding it as the only and best way of “family

²⁴³ Francis Bacon’s instrumentalism views idea as an instrument judged from its utility (*Novum Organum*.) while John Dewey’s pragmatism refers to the internal relation between ideals and values which are determined by their utility in living (*Democracy and Education*).

²⁴⁴ “Under-labour” is used by Locke to refer to the instrumental function of philosophy. John Locke, *Essay Concerning Human Understanding* (Oxford: Oxford University Press, 1979), “The Epistle to the Reader”, Preface.

managing” (齊家), “state running” (治國) and “world peace keeping” (平天下) (*The Great Learning*, chap. 1). For them, learning (修身) is a self-training in accordance with moral rules. That means, morals are the best means for the practical purposes of family managing, state running and world order pacifying. The rulers easily discovered in Confucian teachings the hidden weapon they needed for protecting their power, order and stability: blind obedience and absolute loyalty. That was the main reason of why the Han rulers quickly imposed Confucianism on Viet Nam, and why the Song rulers promulgated it as the state ideology in this country. Since then, education means learning to observe moral rules / social etiquettes (禮義), to obey the state authority, to be loyal to the leaders, to practice filial piety to parents, etc. As a matter of fact, Confucian education has succeeded in maintaining order, keeping the Vietnamese people under control in almost two thousand years. In other words, Confucian ideology has been proved to be the most effective way of making the people submissive, accepting their fate.²⁴⁵ Being an ideology, Confucianism (in China and Viet Nam) acquires a quasi-absolute force -politically, legally, morally and religiously-, too strong a power that no one is able to resist, and too appealing a merit with privilege that no one can reject. Even Chin Shi Emperor (秦始皇, 259 BC-210 BC) and Mao Ze-dong (毛澤東, 1893-1976), infamous for their attempt to destroy Confucianism, have had to rely exactly on absolute loyalty and blind obedience, its two most fundamental commandments, to keep the people in check and the country under control.

As we all know, the value of Confucianism is seen in its function as an instrument for stability and order, i.e. to keep the *status-quo*,

²⁴⁵ This principle is taken for granted by Vietnamese, as Nguyễn Đình Chiểu (1822-1888), a famous Confucian, expresses in his popular epic poem *Lục Vân Tiên* (Tân Định: Liễu Văn Đường, 1916), verses 5-6: “Trai thì trung hiếu làm đầu / Gái thì tiết hạnh làm câu trau mình” (Loyalty and filial piety are the first principles for man while chastity and virtuous conducts are norms of self-correction for woman).

politically and socially. Its value decreases if Confucianism can no longer be able to warrant social stability and state order. As history reveals, instability and disorder would arise when the state is unable to meet the new needs and when its educational system can no longer respond to the new challenges. Unable to see radical and total change, Confucian education of the late Man Ching and the Nguyen in Viet Nam, practically collapsed. Its dogmas, its conservative values and its passivity hurt these two countries badly in their confrontation with the Western world. Confucian ideology is no match for the new emerging sciences and technology which the West relied on to conquest the world in the 19th century. Confucian ideology is as good as dead!

Unlike China, Japan, deeply humiliated by Perry's naval superior force, readily admitted the weakness of Confucian education, and acknowledged the superiority of sciences and technology. And unlike young Chinese intellectuals, Japanese educated class did not reject Confucian education *in toto*. A more balanced view on Confucian education with benefits and harms was assessed, and so was the new education of sciences and technology. Confucian ideology was replaced by an education of Western sciences and technology while the Confucian spirit of self-accountability and order was preserved. As result, the Meiji's renovation (維新, 1868) stunned the West and dwarfed China. Japan's incredible victory over the Russian armada (the Tsushima battle, 日本海海戦 1905) indirectly declared the end of the Confucian hegemony. It kept, however, the view of Confucian virtues as moral instruments for stability, order and accountability.

Influenced by the Meiji reform, Neo-Confucians in China and Viet Nam opted for a syncretic form mixing Western modernization with Confucianism²⁴⁶. Opening to Western sciences and technology and

²⁴⁶ Notable representatives are Kang You-wei (康有為, 1858-1927), Liang Chi-chao (梁啟超 1873-1929) in China as well as Phan Boi Chau (潘佩珠, 1867-1940) and Phan Chu Trinh (潘周楨, 1871-1926) in Viet Nam.

preserving moral quintessence (中體西用) would be the right way, i.e. the “middle-way,” for success. Of course, not all Chinese shared the approach of Neo-Confucians. Young radical intellectuals, eager to move faster, simply dismissed Confucianism, arguing that it is as good as dead (The May-Fourth Movement). Among them were the leftist idealists who campaigned for a total revolution, and not just a reform of the old education. However, once in power, they quickly realized that socialism, the new imported ideology, could at best serve as a tool propagating their claims, but useless for keeping them unchallenged. It is the Confucian doctrines that work more effective, as proved by a thousand-year long history. Mao Ze-dong and his comrades quietly practiced instrumental pragmatism, combining socialist fight with Confucian virtues, exhorting violence on his way to absolute power and preaching absolute loyalty, blind obedience and order once in power²⁴⁷. Mao’s behaviour reflects the basic principle of instrumental pragmatism.

23.4 The Pragmatic Revival of Instrumental Confucianism or the Pseudo Middle-Way in Action

As said above, Mao’s radical attack on Confucianism does not contradict his reliance on it as long as it works for his interests. Blaming Confucianism for its useless, passivity and reactionary works well for overthrowing the power of Confucians, while scapegoating Confucian education for China’s weakness and backwardness would persuade the people to bite in the new Marxist ideology. For this purpose, he exhorted the Confucian virtues of absolute loyalty and blind obedience, knowing so well that violence cannot work in the long run and that only moral codes could help him to be in a safe haven. So to Mao, making ideology,

²⁴⁷ Mao Ze dong’s cynical but realist remark on power: “Political power grows out of the barrel of a gun” in *Quotations from Chairman Mao Tse-Tung* (1964). Retrieved from https://en.wikipedia.org/wiki/Political_power_grows_out_of_the_barrel_of_a_gun

religion, arts, education as the means or instruments for power is a prerequisite condition for having a lasting power. His bloody liquidation of his disloyal comrades (during the Cultural Revolution, 1966-1976) is legitimized exactly by the Confucian moral codes of loyalty and obedience.

Fundamentally, Ho Chi Minh shared with Mao the same view, regarding ideology (communism,) religion, philosophy, arts, etc. rather as tools.²⁴⁸ But he is more pragmatic and less dogmatic in conducting his state business. He would take anyone, any idea and anything that are helpful for his causes; and then he would combine and make them his own, the so-called Ho Chi Minh thought.²⁴⁹ His public claim of Confucius along with Jesus Christ, Karl Marx, and Sun Yat-sen as his teachers²⁵⁰ is not strange if seen from instrumental pragmatic logic. Actually,

Ho picked only what is useful for his dealing with the people in certain time and place.

Deng Xiaoping, a friend of Ho and a nemesis of Mao, is however the man who catapults instrumental pragmatism to its height. Despite his distrust in Western liberalism, and mistrust in feudal Confucianism, Deng Xiaoping was enthused by Lee Kuan Yew's middle-way policy. He rediscovered in Confucianism the elements of self-identity and pride as well as a force for both progress and stability. Of course, such a view has been championed by neo-Confucians and supported by not a few of

²⁴⁸ On the reason of the choice of the Third International Communism, Ho Chi Minh simply replied that it was the only one organization helpful for the cause of liberate Viet Nam from France. See *Hồ Chí Minh Toàn Tập* (Complete Works of Ho Chi Minh) (Hanoi: Nxb Chính Trị Quốc Gia, 2011), Vol. 2, p. 219.

²⁴⁹ Sophie Quinn-Judge, "Ho Chi Minh Thought". *Encyclopedia of Modern Political Thought*, 2013. Ed. Gregory Claeys. Retrieved from: sk.sagepub.com/cqpress/encyclopedia-of-modern-political-thought/i5298.xml

²⁵⁰ See Viện Tôn Giáo, *Hồ Chí Minh về vấn đề tôn giáo và tín ngưỡng* (Hà Nội: Social Sciences Publishing House, 1996), p. 152.

Western educated Confucian Asian leaders like Lee²⁵¹, but simply bypassed or brutally suppressed by the Maoists in the past. Lee Kuan Yew is a special case and deserves Deng Xiaoping's particular attention. A Confucian from tradition but educated at Cambridge, the cradle of sciences and civilization, and living in a poor small island, discriminated and rejected by Malaysia, Lee had all but nothing to lose when he started up his experiment of incorporating the Confucian middle-way into his policy and education. His bold move has made the once bed-ridden peripheral island an internationally recognized power²⁵².

Deng Xiaoping was also deeply impressed by the "economic miracle" of Taiwan, South Korea and Hong Kong, the countries which share the same Confucian heritage²⁵³. Their success is, certainly, due to many factors, but one cannot deny the merit of their policy of taking Confucian middle-way as the cornerstone of education. Order respecting, law-abiding, frugally living, diligently working, inclination toward social security and political stability, loyalty to the superiors, filial piety to parents and obedience to superiors are, doubtless, the same traits which contribute to the economic success and the political stability of these countries.

That emboldened Deng's determination to take the middle-way as the guiding principle for his modernization enterprise.

²⁵¹ It is worthwhile to mention the staunch support of Confucian Christians for Confucian education and ethics (the case of Chiang Kai-shek of the Republic of China, Ngo Dinh Diem of the South Viet Nam and Yi Seung-man of the South Korea) in the 1950s.

²⁵² Lee Kuan Yew, *From the Third World to the First: The Singapore Story: 1965-2000* (London: Harper, 2000).

²⁵³ Thomas David DuBois, *Religion and the Making of Modern East Asia* (Cambridge: Cambridge University Press, 2011). See also Ezra F. Vogel, *The Four Little Dragons – The Spread of Industrialization in East Asia* (Cambridge: Harvard University Press, 2011).

Deng's modernization is, in fact, a process of mixing feudalism with democracy, Confucian dogmatism with Marxism, capitalist market with socialist dogmas²⁵⁴. More concretely, it means an application of the new Western sciences, high technology and market strategy to domestic business, industry, military, sciences and technology while maintaining the basic tenets of Confucian morals like loyalty, discipline, stability, etc. Such a kind of modernization is credited for China's economic boom without failing into the tumultuous chaos suffered by the former Soviet Union and its socialist bloc. It also boots up the country's strength by means of discipline and order, and stimulates competition without losing the tight grip of the ruling party on the people.²⁵⁵ Factually, Deng's modernization has taken the squandering China out of misery and poverty, making it self-affordable in feeding the hungry mouth of a billion people and preserving the absolute power of the ruling Communist Party, saving international socialism from a self-termination. More importantly, Deng's enterprise is restoring the pride of a giant mother country, once lost under the late Ching empire.²⁵⁶ In short, Deng's success is seen as a solid proof of the force of the middle-way that can "dialectically" reconcile the two opposing elements: progress championed by liberal capitalists and social stability defended by conservative socialists²⁵⁷.

As we see, Deng's middle-way is, however, a pseudo-middle-way, i.e. a way that has instrumental-pragmatism as principle, and functions as

²⁵⁴ The Editors of Encyclopaedia Britannica, "Maoism". Retrieved from <https://www.britannica.com/topic/Maoism>

²⁵⁵ Richard Evans, *Deng Xiaoping and the Making of Modern China* (London: Penguin Books, 1995).

²⁵⁶ Maurice Meiner, *Mao's China and After* (New York: Free Press. 1999), p. 11-15.

²⁵⁷ See Brooke A. Akerly, Is Liberalism the Only Way Toward Democracy? Confucianism and Democracy, *Political Theory*, Vol. 33, No.4 (04. 2005), p. 547-576.

an instrument. Unlike the authentic middle-way (中道) as a principle of life, pseudo-middle-way is only a means for certain purposes, often short sighted, temporal and limited interests. Its force is dependent on other means which are often contradicting to the principle of the middle-way. Taking lies to convince the people of the truth, violent means to safeguard peace, oppressing freedom to warrant stability, etc. is the most common practice of the pseudo-middle-way. Deng knows so well that his hybrid policy might fail if he does not rely on other means, mostly violent and totalitarian.

23.5 Instrumental Pragmatism and Viet Nam Education

Apparently, the spectacular survival of Deng Xiaoping's China looked like a lifebuoy for Viet Nam sinking in the deep water of international socialism self-termination (1989-1991). Facing the question of life or death, Vietnamese rulers had no choice but to follow Deng's footstep. Renovation (Đổi Mới, 1986) is actually the adoption of Deng's pseudo-middle-way, opening economics to the market without abandoning socialist principles, and accepting a partial democracy without relinquishing the so-called dictatorship of the proletariat²⁵⁸. To this purpose, education is re-shaped as a means to support economic growth and to prevent possible unrest from the people. So, a strategy of combining modern education of skills competency with Confucian virtues of loyalty and obedience is mapped out as the guiding principle of reform²⁵⁹.

Such reform demands for a heavy investment in the infra-structure (school construction, high technique upgrade, imported textbooks, etc.,) and an intensification of ideological indoctrination. Accordingly, a kind

²⁵⁸ https://vi.wikipedia.org/wiki/Đổi_Mới Đổi Mới - Wikipedia.

²⁵⁹ See Thanh Pham, *Doi Moi (Renovation) and Higher Education Reform in Viet Nam*. https://www.researchgate.net/publication/330595325_Doi_Moi_Renovation_anh_Higher_Education_Reform

of philosophy under the name of Ho Chi Minh, the so-called “Ho Chi Minh Thoughts,” is designed to meet the need for skilled working force and the demand for loyalty to the party. It is a syncretic approach from different and even conflicting views of education. As the consequence of reform, the face of Viet Nam education is changed beyond recognition in the past 20 years, for better and worse alike.²⁶⁰ Education is plagued by paradoxes of more schools but also more jobless graduates, more universities but less respect for knowledge, more budget for education but no better living and teaching conditions for teachers, higher cost for training but low quality of “products,” etc.

This paradox is the unavoidable consequence of a pseudo middle-way that Deng and Ho pretend as the middle-way. Unlike the true middle-way that is itself the end and the means, the pseudo-middle-way is only a means, or an instrument. Contrast to the middle-way that aims at the highest virtues, and the goodness *in-se*, the pseudo-middle-way aims at short terms benefits. It is instrumentalism and pragmatism in their vulgar form. As we see, Deng’s pseudo middle-way is rooted in the Han Confucianism and Han education²⁶¹.

Han education sets a standard of teaching and learning, according to which the learners passively repeat the Confucian doctrines, critically and cynically. They are forced to believe in the teachings of the “saints and sages,” worshipping the “Four Books and Five Classics” (四書五經) as divine books. Confucian doctrines are declared as religious dogmas, laws and wisdom (道理), i.e. the middle-way. However, for pragmatic purposes, the ultimate purposes of the middle-way, namely the supreme

²⁶⁰ “Đổi Mới” is hailed as a great success by Viet Nam government but is viewed with caution by critics. See The ASEAN Post Team, Viet Nam’s Reforms Paying Off, *The ASEAN Post* (5 June, 2020). Retrieved from <https://theaseanpost.com/article/s-reform-paying-off>

²⁶¹ Kim Định, *Cửa Không* (Sài Gòn: Tân Việt, 1961.) In this highly controversial introduction to Confucianism, Kim Định, a pioneer of Viet-Confucianism, argues for an authentic Confucianism versus the widely practised Han Confucianism.

virtues (明德/minh đức), people's love (親民/thân dân) and highest goodness (至善/chí thiện) (The Great Learning, chap. 1) are intentionally sidelined or made "mysterious" as "metaphysical subjects" while the tasks of "family well keeping" (齊家/tề gia), state governing (治國/trị quốc) and world pacifying (平天下/bình thiên hạ) are highlighted as the ends of education. Learning (修身/tu thân) is, therefore, a process of training oneself to become a man of righteousness, i.e. a man of loyalty and filial piety, the two cardinal virtues of Confucian morals. Such education has made Confucianism the strongest fortress conserving the status quo and the most formidable force against any idea of progress,²⁶² that may endanger the power of the regime. As result, Confucian education made little progress in almost all fields, especially in the field of knowledge and sciences in the long history of Viet Nam, from Lê dynasty (908 AC) to the late Nguyễn dynasty²⁶³. As a kind of ideological indoctrination, Confucian education is, in fact, a system of training and selecting the potential servants to the rulers (科舉制度/chế độ khoa cử) and an indoctrination of citizens.

Confucian education is finally abandoned in 1919 by emperor Khải Định, partly for its irrelevancy and partly under the pressure of the French colonizer. Its instrumental pragmatic ghost survives however! France, the real master, is even more keen on the arts of exploiting instrumental pragmatism. Its boisterous claim and empty slogan of offering an enlightening education cannot hide its real agenda of subjugating Viet Nam, exploiting its abundant resources, and enslaving its people. So, France finds in Confucian education a perfect assistance in producing

²⁶² Nguyễn Tài Thư, ed., *Lịch Sử Tư Tưởng Việt Nam*, Vol. 1 (Hanoi: Social Sciences Publ. House, 1998), 81.

²⁶³ In *Nho Giáo* (Confucianism) (1934/1953), Trần Trọng Kim, a respected scholar and politician, has remarked on Vietnamese Confucianism as a simple copy and on a small scale of Chinese Confucianism. That is also true to Vietnamese education. See Trần Trọng Kim, *Nho Giáo* (Sàigòn: Tân Việt, 1953), Vol. 2, 372.

a new class of docile indigenous servants and a bunch of passive and corrupt officials. What France needs most from them is obedience and loyalty. So, only learning subjects which are helpful for France like (French) laws, agricultures, arts, veterinary, commerce and medicines are allowed to be taught, and only French citizens and a very limited number of Vietnamese are eligible for such education.²⁶⁴ In a nutshell, there is no much difference between Confucian education and French colonial education here: education remains a means reserved for those who are going to serve the rulers, and an instrument of subjugating the Viet and propagating the greatness of France.²⁶⁵ The extravagant claim of enlightening the Viet, in fact, becomes a part of France's capricious scheme of colonialism.

But the Viet know how to turn the tide by using French education as a weapon to kick France out of Viet Nam, and to rebuild their country. Viet Nam's long fight against France is run and managed exactly by French educated Vietnamese Confucians. Viet Nam's final victory over France (1954) has demonstrated, ironically, the utility of French

²⁶⁴ The first high education institution is established in 1908 by Paul Beau, the governor of Indochina, to train the interpreters and French administrators in Indochina. This institution is enlarged with schools of medicine, pharmacy, commerce, agriculture, veterinary, laws, and arts under the name of Indochina University (Đại học Đông Dương) in 1917 by Albert Sarraut, also a governor of Indochina. That is the only one university for an estimated ca. 18 million (21,599,582 in 1935) residents in Viet Nam, Cambodia and Laos. The degree is accredited as "second rate", valid for Indochina only. <https://www.britannica.com/place/Effect-of-French-colonial-rule>

²⁶⁵ See Gail Kelly, "Colonial Schools in Viet Nam, 1918-1938" in *Proceedings of the French Colonial Historical Society*. Vol.2 (1977), 96-106. Kelly wrote: "Colonial schools were designed to thwart the development of Vietnamese autonomous educational institutions, both traditional and modern, which the French clearly associated with anti-colonialism"... and "they were also set up to keep the Vietnamese from obtaining modern education, of any kind, including French education." Retrieved from <https://www.jstor.org/stable/42953192?seg=1>

education. Similarly, Viet Nam finds in the Soviet education a good means to cope with the actual problems of a poor country, ravaged in a war against the titan USA. How can one ignore the education system of the mighty Soviet Union, the leader of a half of the world, and a forerunner in advanced sciences. For many reasons, Viet Nam education has taken the Soviet ideological and technical education as a model for maintaining and building the socialist Viet Nam for many decades. But, as instrumental pragmatist, Viet Nam is also aware of the weakness of the Soviet education in comparing to the education system of the USA and its Western allies which fare better in the age of globalization and high technology. As expected, Viet Nam's turn toward its former enemy does not suggest a total abdication from the Soviet education. It is rather an attempt of experimenting the Soviet socialist ideology with capitalist *laissez-faire* practice. And that is consistently practiced by Viet Nam as seen in its policy of education in the past and as of today.

23.6 Conclusion

Our critical review of the past and current education of Viet Nam points out the hidden cause of its temporal success as well as its almost unavoidable crisis in the long run: the *uncritical* embracement of instrumental pragmatism as its philosophy. As we have showed, it is quite natural to be pragmatic in the struggle for survival, and it is rational to rely on instruments to deal with all matters relating to our living. The immediate effects of instrumental pragmatism are undeniable. It is foolish to reject this fact! But we have also argued that any education restricted in the arts of survival is insufficient for human life in its full dimension and total form: life is defined by its striving for lasting motivation, and fulfilled by its global, integral and ideal form. For such life, instrumental pragmatism appears to be insufficient and inadequate in dealing with all of its possible problems- the existing and the emerging, the visible and the invisible, the actual and the aspiring ones. Hence, what

Viet Nam education reform needs first is a critical attitude towards instrumental pragmatism. Its erroneous view of the learner as instrument, object, merchandise, etc. would hurt more than benefit the learner. Giving the decisive role back to the real subject of education, i.e. the learner, is the second step of reform. Since each one has only a life, the aim of education is to assist the learner to discover, develop and live one's own life. Living or sacrificing for others makes sense only if they are closely related to one's life. Any ideology, abstract from real life, would simply contradict the first and most fundamental principle that one has only a life to live. Third, education of techniques, skills, thinking, etc. is absolutely necessary, but as a means for life. It cannot and should not replace life to become the ultimate end of education. Any means would lose its value if separated from life.

NATIONAL CULTURAL VALUES IN FOREIGN POLICY AND INTEGRATION

SUCCESSFUL IMPLEMENTATION IN VIET NAM NOWADAYS

Hoang Thu Trang²⁶⁶ and Bui Thi Phuong Thuy²⁶⁷

24.1 Foreign Policy and International Integration

In the process of building and defending the current socialist regime in Viet Nam, successfully implementing *“the foreign policy of independence, self-reliance, peace, friendship, cooperation, development, diversification of foreign relations, ensuring the national interests based on the basic principles of the United Nations Charter and international law, equality, cooperation, and mutual benefit, and combining national strength with the strength of the times, proactively and actively integrating into the world comprehensively, deeply...”*²⁶⁸ in

^{266*} Hoang Thu Trang, Ph.D., Institute of Philosophy, Ho Chi Minh National Academy of Politics.

^{267**} Bui Thi Phuong Thuy, Ph.D., Institute of Philosophy, Ho Chi Minh National Academy of Politics.

²⁶⁸ The Communist Party of Viet Nam (2021), *Documents of the 13th National Congress*, Volume I, Truth National Political Publishing House, Hanoi, p.161-162.

the spirit of the XIII Congress, it has special meaning, because this is the basis for “creating and maintaining peace and stability, mobilizing external resources to develop the country, enhance the country’s position and prestige.”²⁶⁹ In order to successfully implement the foreign policy and international integration in our country nowadays, the national cultural values have a very important role in many aspects. The article focuses on analysing some prominent roles of national cultural values in the implementation of foreign policy and international integration of Communist Party of Viet Nam nowadays.

The cultural value of the Vietnamese people is the crystallization of the best things with the nation’s unique identity formed, consolidated, supplemented, and developed over thousands of years of formation, existence, and development history. It not only is a great source of endogenous strength, contributing to realizing the aspiration to build an independent, self-reliant, powerful, and prosperous country in the past, but also plays a vital role in the construction and defence of the socialist Vietnamese Fatherland. Especially in the context that globalization and international integration are becoming the main trends in international relations, attracting all nations and peoples in the world, including Viet Nam, national cultural values play a significant role in successfully implementing the foreign policy and international integration of the Communist Party of Viet Nam. The purpose is to create and maintain a peaceful and stable environment, make the most of the power of the times, the external strength combined with the national strength and the internal strength to develop the country quickly and sustainably, build a prosperous society, and make people happy.

²⁶⁹ The Communist Party of Viet Nam (2021), *Documents of the 13th National Congress*, Volume I, Truth National Political Publishing House, Hanoi, p.162.

24.2 Vietnamese National Cultural Values

Like other value systems, each nation's cultural values are created by its people throughout its history of formation, existence, and development. However, in any country, after the national cultural value system has formed, it returns to orient the goals, ways, and how people act in that society.

A long history of existence and development helps Viet Nam create the basis for forming a culture imbued with national identity, containing sustainable values and the quintessence of national culture crystallized and handed down during the process of building and defending the country. These are considered humanitarian values that are relatively stable, community-based, and universal, so they greatly affect the thinking and behaviour of the whole community. When looking at the system of cultural values of the Vietnamese, it can be seen that there are many values that we easily encounter in the cultures of other countries, such as patriotism, solidarity, kindness, love of peace, etc. This is easy to explain because the nation always includes humanity, and in fact, the nation cannot stand outside of humanity. However, the thing making the uniqueness of Viet Nam's national cultural values is the formation associated with natural conditions, historical circumstances, and socio-political situations with the characteristics over thousands of years of national construction and defence. For example, for the Vietnamese, patriotism always ranks first in the moral and cultural value scale because the history of Viet Nam is one of fighting against foreign invaders to gain independence for the nation and protect national sovereignty and cultural identity. Therefore, patriotism and national spirit are the fundamental and leading factors in the thought of Vietnamese people. As President Ho Chi Minh affirmed: "Our people have a strong patriotism. It's one of our precious traditions. Until now, every time the Fatherland was invaded, this spirit emerged strongly. It coalesces into a huge, powerful wave.

It passes through all the dangers and difficulties and engulfs all the traitors and invaders”²⁷⁰.

Cultural values are constantly being summed up, supplemented, and formed according to national history. They become “constants” bearing the national soul, national essence, cultural identity, and character of the nation and are one of the most important criteria to identify and distinguish the Vietnamese people from all other countries and ethnic groups in the world. Discussing the cultural values bearing the identity of Viet Nam, the Resolution at the 5th Conference of the 8th Central Committee of the Communist Party of Viet Nam on building and developing an advanced Vietnamese culture imbued with national identity, dated July 16, 1998, clearly stated: “National identity includes sustainable values and the quintessence of the community of ethnic groups in Viet Nam cultivated during thousands of years of struggle to build and defend the country. They are patriotism, the will to strengthen the nation, the spirit of solidarity, a sense of community connecting individuals, families, villages, and the Fatherland, kindness, tolerance, respect for affection, morality, industriousness, creativity in working, sophistication in behaviour, and simplicity in lifestyle”²⁷¹. Resolution at the 9th Conference of the 11th Central Committee of the Communist Party of Viet Nam on building and developing culture and Vietnamese people to meet the requirements of sustainable development of the country, on June 9, 2014, continued to affirm and emphasize: “In building culture,

²⁷⁰ Ho Chi Minh: *Full volume*, Ho Chi Minh National Political Publishing House, Hanoi 2011, vol. 7, p. 38.

²⁷¹ The Communist Party of Viet Nam: *The Resolution at the 5th Conference of the 8th Central Committee of the Communist Party of Viet Nam on building and developing an advanced Vietnamese culture imbued with national identity*, No.03-NQ/TW, July 16, 1998, according to <https://tulieuvankien.dangcongsan.vn/he-thong-van-ban/van-ban-cua-dang/nghi-quyet-so-03-nqtw-ngay-16-7-1998-cua-ban-chap-hanh-trung-uong-tai-hoi-nghi-trung-uong-5-khoa-viii-ve-xay-dung-va-phan-1692>.

the main mission is developing people who have good personality and lifestyle with basic characteristics: patriotic, compassionate, affectionate, honest, united, industrious, and creative”²⁷².

From the Party’s point of view, it can be said that the fundamental cultural values of the Vietnamese nation include patriotism, solidarity, compassion, tolerance, respect for affection, loyalty, honesty, diligence, flexibility, and creativity. They are the core cultural values formed in conquering, transforming, and fighting against foreign invaders to build and develop the country. They do not exist separately and independently but intermingle and interact with each other in a dialectical manner. One value serves as the premise and basis for the other and vice versa. Cultural values are considered a source of strength to help the Vietnamese create glorious history pages in the process of building and defending the country in the past and continue to play an indispensable role in the construction and defence of the socialist Fatherland. Furthermore, they contribute to successfully implementing foreign policy and international integration in our country.

24.3 The Role of National Cultural Values in Foreign Policy and International Integration

In the era of globalization, international integration has become mainstream, dominating international relations and attracting all countries to create resources for the country’s rapid and sustainable development, building a prosperous society. Viet Nam cannot “close the

²⁷² The Communist Party of Viet Nam: The 9th Conference of the 11th Central Committee of the Communist Party of Viet Nam *on building and developing culture and Vietnamese people to meet the requirements of sustainable development of the country*, No.33-NQ/TW, June 9, 2014, according to <https://tulieuvankien.dangcongsan.vn/van-kien-tu-lieu-ve-dang/hoi-nghi-bch-trung-uong/khoa-xi/nghi-quyet-so-33-nqtw-ngay-962014-hoi-nghi-lan-thu-9-ban-chap-hanh-trung-uong-dang-khoa-xi-ve-xay-dung-va-phat-trien-590>.

door” forever but expand and diversify its foreign relations, actively participate in comprehensive integration with countries around the world, cooperate, and gain mutual benefits to make the most of external power while ensuring independence, sovereignty, unity, territorial integrity, and the national interests. National cultural values play a crucial part in solving this problem well for implementing “*the foreign policy of independence, self-reliance, peace, friendship, cooperation, development, diversification of foreign relations, ensuring the national interests based on the basic principles of the United Nations Charter and international law, equality, cooperation, and mutual benefit, and combining national strength with the strength of the times, proactively integrating into the world comprehensively. Viet Nam is a friend, a reliable partner, and an active and responsible member of the international community.*”²⁷³ These values have a rather simple and mostly pragmatic function directing to a common objective.

Patriotism and national resilience have become the foundation for the Vietnamese people to carry out the principle of immutability in foreign affairs and international integration. That is, no matter how Vietnamese people establish foreign relations, with whom, in what areas, and at what time, they always pay attention to the starting point and the ultimate goal. The most important thing is ensuring the country’s autonomy is maintained in all aspects. In terms of politics it means that independence is shown in choosing political regimes, paths, and development models. In terms of economy, self-reliance requires an economy that is highly adaptable to fluctuations in the international situation and less vulnerable to such fluctuations. Overall, in all situations, the main aim is to maintain normal social activities and effectively serve national security and defence objectives. In terms of society cohesion, independence is

²⁷³ The Communist Party of Viet Nam (2021), *Documents of the 13th National Congress*, Volume I, Truth National Political Publishing House, Hanoi, p.161-162.

reflected in the ability to effectively manage and regulate society officially (i.e., by laws and written regulations) and informally (by means of propaganda, advocacy, education, etc.)”²⁷⁴ and to ensure the national interests and the Vietnamese people’s interests. All thoughts and actions that disregard the right to self-reliance and national interests, and put them under other interests, are contrary to the purposes of foreign affairs and international integration. Therefore, they deserve to be condemned and dealt with strictly and promptly.

In addition, the spirit of solidarity, kindness, respect for affection and honesty help Viet Nam determine to maintain its independence and sovereignty, ensure the national interests in foreign affairs and international integration, make the most of external strength to realize the aspiration to build an independent, powerful, and prosperous country and not fall into extreme nationalism. Viet Nam has always been a leading country in the fight against extreme nationalism and chauvinism, which impose on the peoples of the world an order that only serves the interests of a country or a group of countries with economic and military superiority. Along with upholding the national interest, the Communist Party of Viet Nam always emphasizes the “pure international spirit.” Therefore, Viet Nam is not only a friend and a reliable partner but also an active and responsible member of the international community, contributing to the cause of “*peace, national independence, democracy, cooperation, development, and social progress*”²⁷⁵ worldwide.

This was evident during the recent prevention of the Covid 19 epidemic, although we still had to face many difficulties and challenges of the epidemic situation in the country, but with the tradition of compassion and gratitude, Viet Nam still actively fulfilled its

²⁷⁴ View: Tran Thanh: *Dialectics in the process of renovation in our country nowadays*, Grassroots Topic, Ho Chi Minh National Academy of Politics, Hanoi 2015, p.136-137.

²⁷⁵ The Communist Party of Viet Nam (2021), *Documents of the 13th National Congress*, Volume I, Truth National Political Publishing House, Hanoi, p.164.

international obligations, wholeheartedly supported and helped other countries fight the epidemic with a pure and unrestricted proletarian international spirit. Such as, as soon as the Covid-19 epidemic became complicated in China, Viet Nam donated medical supplies and equipment to the Government and people of China, including ventilators, antiseptic clothes, gloves, and medical masks total value of \$500,000. The Viet Nam Red Cross had mobilized organizations and individuals to donate to support the Chinese with medical supplies worth 100,000 USD to prevent and control the epidemic... While ASEAN member states were struggling to prevent and control the Covid-19 epidemic, as the ASEAN Chair in 2020, Viet Nam had actively promoted the spirit of solidarity, unity and coordinated ASEAN's joint efforts to respond to the epidemic... Not only supporting countries in the region to respond to the Covid-19 pandemic... The Party and Government of Viet Nam also actively supported many countries around the world in disease prevention and control²⁷⁶. Thanks to that, Viet Nam is respected and admired by other countries. Viet Nam's position and prestige are increasingly enhanced in the international arena, creating the basis for expanding cooperation relations with many other countries. Besides, national cultural values such as loyalty and respect for affection are the base for Viet Nam to establish and maintain intimate relationships in foreign affairs and international integration, especially with socialist countries like Laos or Cuba. In an interview with Viet Nam's Deputy Minister of Defence, Nguyen Chi Vinh, he said: "Americans often ask me why are Viet Nam-Cuban relations so good? I replied: *We have a 'blood relationship' with Cuba. In addition to the traditional affection between the two countries, Viet Nam wants the world to see that we will never*

²⁷⁶ View P Ngoc, Viet Nam actively supports countries to prevent and control the Covid-19 epidemic, <https://baodantoc.vn/viet-nam-tich-cuc-ho-tro-cac-quoc-gia-phong-chong-dich-benh-covid-19-1620817340740.htm>, Updated on 15/5/2021.

leave our friends. Surely you also want to have loyal friends like that"²⁷⁷. We never abandon our friends under any circumstances at any historical moment. Therefore, Viet Nam always has international friends who are ready to stand shoulder to shoulder and strongly support the cause of the struggle for national liberation in the past as well as in the renovation process, even in the most perilous and challenging times.

When implementing the policy of multilateralization and diversification of foreign relations, proactively and actively integrating into the world deeply and comprehensively, national cultural values such as creativity and flexibility come into play. As a result, when identifying "partners" (those who respect independence and sovereignty, establish and expand friendly relations, and cooperate equally with Viet Nam) and "objects" (any force that conspires and acts against Viet Nam's revolutionary goals in the cause of national construction and defence) to establish relations in foreign affairs and international integration, we always have a dialectical view. We have pointed out that in the context of globalization and international integration, the relationships of interests between countries exist interlaced, intertwined, rapidly changing, and highly complicated. Each "partner" may still contain aspects that conflict with national interests, threatening the country's right to autonomy (i.e., "partner" may still be an "object.") In contrast, the "object" at each time still has aspects that we can exploit and take advantage of for national development and socio-economic development (i.e., "object" may be a "partner.") Or when conditions and circumstances change, "object" can be transformed into "partner" and "partner" can be transformed into "object".

Flexibility and creativity when identifying "partners" and "objects" in foreign affairs and international integration have also helped Viet Nam

²⁷⁷ View Lan Huong To, *Deputy Nguyen Chi Vinh: "Losing the East Sea is a crime"*, <https://vnexpress.net/thu-truong-nguyen-chi-vinh-neu-mat-bien-dong-la-co-toi-4283948.html>, Updated on 1/6/2021.

build the philosophy of “bamboo diplomacy” mentioned by General Secretary Nguyen Phu Trong in his speech at the National Conference on Foreign Affairs on December 14, 2021. He affirmed that the contents of that philosophy are: “1. Being gentle and clever but resilient and fierce. 2. Being flexible, creative but brave, and steadfast in all challenges and difficulties for the sake of national independence and the freedom and happiness of the people. 3. Being united, compassionate but resolute and persistent in protecting the nation’s interests. 4. Knowing how to be soft and hard, knowing ourselves and other people, knowing how to move forward and step back, ‘play it by ear,’ and ‘willows are weak yet they bind other wood.’”²⁷⁸ Thus, flexibility, creativity, and the philosophy of “bamboo diplomacy” have made Viet Nam increasingly expand its foreign relations and international cooperation with all countries. Up to now, “Regarding bilateral cooperation, Viet Nam has established diplomatic relations with more than 170 countries around the world, expanded trade relations, exported goods to over 230 markets of countries and territories, signed over 90 trade agreements. Bilaterally, nearly 60 Investment Promotion and Protection Agreements.... Viet Nam has established good relations with all major countries, including the five permanent members of the United Nations Security Council (P5), the G8 countries”; “Regarding multilateral and regional cooperation: Viet Nam has had a positive relationship with international monetary and financial institutions such as the Asian Development Bank, the World Monetary Fund, and the World Bank. Viet Nam's international economic integration process has been accelerated and taken to a higher level by joining regional and world economic and trade organizations, signing

²⁷⁸ Van Long Thai, "Special features of "Vietnamese bamboo diplomacy"", *Propaganda Magazine (online)*, <https://tuyengiao.vn/dua-nghi-quyet-cua-dang-vao-cuoc-song/net-dac-sac-cua-ngoai-giao-cay-tre-viet-nam-137961>, update on 02/03/2022.

multilateral economic cooperation agreements...”²⁷⁹. Of course, cooperation takes place at different levels, scopes, aspects, and fields. We have strategic partners, comprehensive partners, and even partners who only cooperate on certain aspects. Because the highest purpose of foreign policy and international integration is to maintain a peaceful and stable environment and to take full advantage of external power for national development, no “partner” or “object” exists forever. Only the legitimate interests of the nation and the people are permanent. The core cultural values of the nation are not only the basis for Viet Nam to make the most of its external strength combined with internal strength to develop the country but also affirm a great role in the struggle to protect independence, sovereignty, and territorial integrity when the Fatherland is in danger of being violated. Typically, when China repeatedly brought ships to infringe on Viet Nam’s sovereignty in the East Sea, our Party and State showed a resolute attitude to fight and protect the country’s sovereignty. However, our way of fighting is very flexible and creative. Many forms and measures are simultaneously applied in the context of globalization and international integration, especially calling for the international community’s support through diplomacy and resolutely fighting based on international law and the basic principles of the United Nations Charter. Thanks to that, we have achieved many victories in the struggle to preserve our independence, sovereignty, unity, and territorial integrity in the new context.

²⁷⁹ Economic integration: *Achievements in progress Viet Nam's international economic integration process*, <https://hoinhap.vn/vi/nhung-thanh-tuu-trongtien-trinh-hoi-nhap-kinh-te-quoc-te-cua-viet-nam-17358.htm>.

It can be stated that the core cultural values of the nation, such as patriotism, solidarity, kindness, respect for love, loyalty, honesty, diligence, flexibility and creativity, have made significant contributions to the successful implementation of foreign policy and international integration policy of the Communist Party of Viet Nam, towards realizing the goals of “resolutely and persistently defending independence, sovereignty, unity, territorial integrity, and national interests, maintaining a peaceful and stable environment for national development, making active and responsible contributions to peace, cooperation, and development of the world and the region, making the prestige and position of the Party and State as well as the position and power of the country be constantly improved in the international arena”²⁸⁰.

In the coming time, to better promote the role of national cultural values in implementing foreign policy and international integration, it’s vital to carry out some of the following basic solutions synchronously. Firstly, it is necessary to strengthen the comprehensive and direct leadership of the Party in promoting the role of national cultural values in building and fulfilling foreign policy and international integration for the sake of the nation and the people. Secondly, boosting propaganda and dissemination to change and raise the awareness of cadres, party members (especially line managers), and all classes of people on the role and the importance of promoting national cultural values in the renovation cause in general and in the implementation of foreign policy and international integration, in particular, plays a crucial role. Thirdly, along with promoting national cultural values inherent in foreign affairs and international integration, especially in the field of culture, we need to learn, absorb, and select the quintessence of human culture under the actual conditions of Viet Nam. As a result, it will enrich and deepen the content of existing cultural values and add new and progressive cultural

²⁸⁰ The Communist Party of Viet Nam (2021), *Documents of the 13th National Congress*, Volume I, Truth National Political Publishing House, Hanoi, p.22-23.

values, meeting the requirements of national construction and defence as well as implementing foreign policy and international integration in the new context.

PART 3

NATIONAL VALUES IN THE WORLD

SOCIALIST CORE VALUES

AN IMPORTANT SUPPORT FOR MAINTAINING THE SPIRITUAL INDEPENDENCE OF THE CHINESE NATION

*Xu Jianfei*²⁸¹

25.1 Introduction

If a man does not have spirit, he will not stand; if a country has no spirit, it will not be strong. History is vivid because of spirit, and a nation is great because of spirit. Spirit is the soul for a nation to survive for a long time. Only when the spirit reaches a certain height can the nation survive in the torrent of history. One of the most important reasons why the Chinese nation has been able to survive in the long history of thousands of years is that the Chinese nation has a continuous spiritual pursuit, spiritual characteristics and spiritual context.

25.2 The Spiritual Independence of a Country and a Nation

The independence of national spirit contains two meanings: the first is the spiritual uniqueness of a nation, which refers to the unique spiritual

²⁸¹ Assoc. Prof., Dr., Yangzhou University, China.

identity that distinguishes a nation from other nationalities; the second is the spiritual autonomy of a nation, which refers to the value orientation, mode of thinking, moral standards and ethos of a nation in the process of long-term common life and practical exchanges. If a country or a nation does not have spiritual independence, it will become the “ideological vassal country” of the western capitalist cultural power and the responder of western moral values. Then the independence of politics, ideology, culture and system will be drained from the bottom.

25.3 The Chinese Nation: Cultural Heritage, Independent Development Path and Unique Values

The spiritual Independence of the Chinese Nation has its Profound Cultural Heritage, Independent Development Path and Unique Values. First of all, the spiritual independence of the Chinese nation comes from the profound cultural heritage. Chinese culture has lasted for five thousand years and has never stopped after thousands of years of vicissitudes. With more than 5,000 years of cultural accumulation, the thick cultural heritage is the blood and soul of the nation, the spiritual home of the people, and the spiritual basis of national rejuvenation. Chinese culture is broad and profound, accumulates the deepest spiritual pursuit of the Chinese nation, represents the unique spiritual identity of the Chinese nation, and provides rich nourishment for the continuous growth and growth of the Chinese nation. Therefore, the existence of the spiritual independence of the Chinese nation is rooted *in* Chinese culture and is expressed *through* Chinese culture. Secondly, the spiritual independence of the Chinese nation comes from an independent development path. Independence is the soul of the spirit of the Chinese nation and an important principle for us to build the party and the country. In the long-term practical exploration, Communist Party of China and the Chinese people persisted in going their own way independently, created and developed socialism with Chinese characteristics, and fundamentally

changed the future and destiny of the Chinese people and nation. The Road to Socialism with Chinese characteristics is not a simple continuation of the master edition of China's history and culture, nor a template conceived by classical Marxist writers, nor a reprint of socialist practice in other countries. It is not a copy of the development of foreign modernization but was gradually formed in the process of the Communist Party of China leading the Chinese people to independently explore the road of socialist construction suited to China's national conditions. Finally, the spiritual independence of the Chinese nation comes from unique values. In leading the broad masses of people in the great cause of building socialism, the Communist Party of China, on the basis of summing up the experience of socialist construction and absorbing excellent culture, ideas, and values at all times and at home and abroad, the values of contemporary Chinese society are gradually condensed, summarized and summed up. The values of contemporary Chinese society come from the correct guidance of Marxism, from the rich nourishment of the excellent Chinese traditional culture, from the successful practice of socialism with Chinese characteristics, from the absorption and reference of the excellent achievements of human civilization. The unique values of contemporary Chinese society determine the spiritual independence of the Chinese nation.

25.4 The Chinese Nation: Its Highly Developed Civilization and Outstanding Contributions to Mankind

“In the history of the civilization of the Chinese nation, there are so-called developed agriculture and handicrafts, many great thinkers, scientists, inventors, politicians, strategists, writers and artists, and rich cultural classics”. After modern times, with the invasion of western powers and the corruption of feudal rule, China has gradually become a semi-colonial and semi-feudal society, with the humiliation of the country, the hardship of the people and the dust of civilization, and

the Chinese nation has suffered unprecedented disasters. Because of this, Chinese people began to gradually lose their national self-confidence, filled with a kind of cultural inferiority complex, and fell into a situation of cultural crisis. From inferior technology, systems, and finally to inferior culture, “both history and reality show that a nation that has abandoned or betrayed its own history and culture is not only impossible to develop, but also likely to stage historical tragedies. Cultural self-confidence is a more basic, broader and deeper self-confidence, a more basic, deeper and more lasting force”. Cultural self-confidence is a positive, stable and mature psychological state in which a country or a nation is rational, stable and mature to its own and national excellent culture. It is the rich source of a strong country and the spiritual background of national rejuvenation. Strengthening cultural self-confidence is a major issue related to the rise and fall of national luck, cultural security and the independence of national spirit.

25.5 The Core of Culture is Values

The core of culture is values, and the core and soul of cultural confidence lies in core values. Any culture has its unique carrier to express its attitude, emotion, psychology, morality, values and other spiritual aspects, and any culture has its core spiritual system, that is, values system. The core of culture is values, and the core and soul of cultural self-confidence lies in core values. “Core values are the soul of cultural soft power and the focus of cultural soft power construction. This is the deepest element that determines the nature and direction of culture”. Fundamentally speaking, a country's cultural soft power depends on the vitality, cohesion and appeal of its core values. “The history of the development of human society shows that for a nation and a country, the most lasting and deepest strength is the core values recognized by the whole society”. Core values are the spiritual link that a nation depends on, is the common ideological and moral basis of

a country, carries the spiritual pursuit of a nation and a country, and embodies a value standard for social judgment of right and wrong. If a nation and a country do not share common core values, do not agree and have no way to go, then the nation and the country will not be able to move forward. The socialist core values are the inheritance and development of the traditional virtues of the Chinese nation, the highly condensed mainstream ideology of the country, the concentrated embodiment of the contemporary Chinese spirit, and the powerful force to rally the hearts of the people. It bears the deep spiritual pursuit of the Chinese nation and condenses the common value pursuit of all the people. Socialist core values determine the value attribute of socialist practice and cultural inheritance and innovation with Chinese characteristics and lead the development direction of the common spiritual home of all ethnic groups.

25.6 The Spiritual Independence of the Chinese Nation through the Core Values of Socialism

To uphold the spiritual independence of the Chinese nation, the most fundamental thing is to cultivate and carry forward the core values of socialism. Core values are the most lasting and profound force for the progress of national civilization and the development and growth of a country. In the new era, we should use Chinese excellent traditional culture to cultivate socialist core values, conscientiously absorb the ideological and moral quintessence of Chinese excellent traditional culture, and deeply excavate the ideas, humanistic spirit and moral standards contained in Chinese excellent traditional culture, so as to promote the creative transformation and innovative development of Chinese excellent traditional culture. Carry forward the cultural spirit of transcending time and space, transcending the country, full of eternal charm and contemporary value, constantly improve the people's ideological awareness, moral level, and civilized accomplishment, and

constantly cast new brilliance of Chinese culture. Let the influence, cohesion and appeal of Chinese civilization be more fully demonstrated. In the new journey, we should always hold high the banner of socialist core values, speed up the construction of a value system that fully reflects Chinese characteristics, national characteristics, and the characteristics of the times, and strive to seize the commanding heights of the value system. We should fully demonstrate the moral power and truth power of core values and strengthen the guiding and leading role of core values. We should vigorously carry forward the national spirit with patriotism as the core and the spirit of the times with reform and innovation as the core, consciously carry forward the ideas of patriotism, collectivism, and socialism, and actively advocate social morality, professional ethics, and family virtues. We should unite the national will with common ideals and beliefs, stimulate China's strength with the Chinese spirit, and mobilize all the sons and daughters of the Chinese nation to jointly create the great cause of the Chinese nation. We should integrate socialist core values into national education and the construction of spiritual civilization, into the practice of economic and social development, and through educational guidance, public opinion and propaganda, cultural edification, practical cultivation, institutional guarantee, and so on, make socialist core values everyday, concrete, visualized and daily, so that socialist core values can be internalized into people's spiritual pursuit and externalized into people's conscious actions.

SPIRITUAL STRENGTH: REALIZING THE GREAT REJUVENATION OF THE CHINESE NATION

*Dong Jing*²⁸²

26.1 Introduction

If a man does not have spirit, he will not stand; if the country has no spirit, it will not be strong. Spirit is the soul for a nation to survive for a long time. Only when it is spiritually able to stand firm can a nation stand firm in the torrent of history and stand up to the tide. Spiritual strength refers to the invisible power caused by ideology, thinking activity and psychological state in people's spiritual structure. It is a potential force formed by the synthesis of various subjective elements, such as belief, reason, emotion, consciousness, psychology and so on, and has an active influence on people's behaviour. Realizing the great rejuvenation of the Chinese nation requires not only a solid material foundation, but also a spiritual strength.

²⁸² Dr., Yangzhou University, China.

26.2 The National Spirit of Patriotism

To realize the great rejuvenation of the Chinese nation, we should carry forward the national spirit with patriotism as the core and the spirit of the times with reform and innovation as the core.

The great era creates the great spirit, and the great spirit gives birth to the great era. The rise of a country and a nation is inseparable from the support of spiritual strength. The national spirit with patriotism as the core and the spirit of the times with reform and innovation as the core are the soul of rejuvenating and strengthening the country, and the inexhaustible spiritual source for us to constantly open up new journeys and create a new future. It is the spiritual support for realizing the continuous self-improvement and development of the Chinese nation. The Chinese spirit is deeply cast in the national consciousness, national character and national temperament, in the vitality, cohesion and creativity of our nation, and becomes the source of strength to resist foreign aggression and revive the nation. The core essence of the Chinese spirit is the national spirit with patriotism as the core and the spirit of the times with reform and innovation as the core. In the long history of thousands of years of continuous development of the Chinese nation, patriotism has always been the spiritual gene of the Chinese nation, the spiritual force that keeps the Chinese nation strong and United, and the spiritual link between the Chinese people and the Chinese nation with one heart and one mind and continuous self-improvement. In the face of the life and death of the country and the nation, all the sons and daughters of China share a common hatred of the enemy and unite as one, playing a magnificent song of patriotism, so that the world has witnessed the magnificent power contained in the Chinese people. Reform and innovation have always been the spiritual character of the Chinese nation to forge ahead, and it has always been the spiritual force to spur us to keep pace with the times in the course of reform and opening up. Since reform and opening up, the Communist Party of China has accurately

grasped the historical pulse and the theme of the times, and has had a keen insight into the profound changes in the international and domestic situation. It has formed the spirit of keeping pace with the times, pioneering and enterprising, seeking truth and pragmatism, and striving to be the first with reform and innovation as the core, and has been deeply integrated into all aspects of socialist economic, political, cultural, social and ecological construction with Chinese characteristics, which has effectively promoted the continuous development of the great cause. In the new era and new journey, the people of all ethnic groups throughout the country should better build the Chinese spirit, hold high the banner of patriotism, carry forward the spirit of reform and innovation, constantly strengthen the spiritual ties of unity, and inject the spiritual driving force of continuous self-improvement. The Chinese Dream, who has realized the great rejuvenation of the Chinese nation, has gathered strong forces.

26.3 The Spiritual Pedigree of the Chinese Communists

To realize the great rejuvenation of the Chinese nation, we should carry forward the spiritual pedigree of the Chinese Communists with the great party-building spirit as the source.

The great cause breeds the great spirit, and the great spirit leads the great cause. The spiritual pedigree of the Chinese Communists with the great party-building spirit as the source is the spiritual strength and spiritual code of Communist Party of China who has lived endlessly through hardships and flourished through the vicissitudes of life over the past century. More than a hundred years ago, the Communist Party of China's pioneers founded it and formed the great party-building spirit of “adhering to the truth, adhering to the ideal, practicing the original ambition, undertaking the mission, to be not afraid of sacrifice, heroic struggle, loyal to the party, and living up to the people”. This is the source of Communist Party of China's spirit. The great party-building spirit has rich connotations, profound thoughts, rigorous logic and a complete

system, which has been formed and continuously enriched and developed in the great practice of revolution, construction and reform. It embodies the Communist Party of China's nature and purpose, ideals and beliefs, original mission and self-revolution, and highly condenses the value pursuit, spiritual outlook, fine work style and glorious tradition of the Chinese Communists. In the course of more than a hundred years of extraordinary struggle, generation after generation of Chinese Communists have fought tenaciously and unrelentingly, withstood the tests of various risks and made great sacrifices in the struggle between life and death and hardships, and tempered a distinct political character. A large number of revolutionary martyrs, a large number of heroes of tenacious struggle, and a large number of advanced models of selfless dedication have emerged, and the spiritual pedigree of the Chinese Communists has been constructed.

The construction of the spiritual pedigree of the Chinese Communists in the long-term struggle embodies the party's firm belief, fundamental purpose, and fine work style, and embodies the great character of the Chinese Communists in hard struggle, sacrifice and dedication, and pioneering and enterprising. These precious spiritual wealth span time and space and last for a long time, and they are the source of strength to nourish the original heart and harden the soul. The spiritual pedigree of the Chinese Communists, with the great party-building spirit as the source, has been deeply integrated into the blood of our party, country, nation, and people, providing us with rich nourishment for building a party and strengthening it, injecting a strong driving force for us to overcome difficulties and obstacles, withstand complex tests, and moving from victory to victory, and to provide a powerful spiritual force for encouraging the whole party and people of all ethnic groups throughout the country to do meritorious deeds in a new era and realizing the great rejuvenation of the Chinese nation.

26.4 Dare to Struggle and Win

To realize the great rejuvenation of the Chinese nation, we should dare to struggle and win.

Struggle exists all the time and everywhere. The hundred-year history of struggle of the Party is a great history of struggle. The Communist Party of China was born in the struggle, developed in the struggle, and grew in the struggle, and the fighting spirit runs through all periods of Chinese revolution, construction and reform. Daring to struggle and win is the Communist Party of China's invincible spiritual force and the distinct political character of the Chinese Communists. Since the 18th CPC National Congress, the Communist Party of China has seized the historical opportunity, vigorously carried forward the spirit of responsibility and struggle, and overcome all foreseeable and unforeseeable risks and challenges.

In the face of the complicated situation at home and abroad and the arduous tasks of reform, development and stability, the whole party must enhance its sense of hardship and adhere to the bottom line of thinking, strengthen the will to struggle, carry forward the spirit of struggle, grasp the direction of struggle, master the laws of struggle, enhance the ability of struggle, effectively deal with major challenges, resist major risks, overcome major resistance, solve major contradictions, and overcome all difficulties and obstacles on the way forward. In summary, it needs to continue to win new victories in the great struggle in the new era. Today, we are closer to the goal of the great rejuvenation of the Chinese nation than at any other time in history, and we have more confidence and ability to achieve this goal than at any other time in history. However, we should also be soberly aware that the great rejuvenation of the Chinese nation cannot be easily realized by beating gongs and drums, and the risks and tests we face on the way forward will only become more and more complicated, and even encounter unimaginable rough seas. In the new era and new journey, we should maintain the struggle attitude of seizing

the hour and striving for something, and the struggle spirit of the will to fight courageously, to face up to the difficulties, to grasp the historical initiative, and to enhance the ambition, backbone and confidence of the whole party and the people of all ethnic groups throughout the country. We do not believe in evil, are not afraid of ghosts, are not afraid of pressure, open roads in every mountain, build bridges in the face of water, advance in the face of difficulties, and have the courage to shoulder and overcome difficulties. We maintain the courage to fight, integrity with courage.

On the way forward, we may find all kinds of risks and challenges that endanger the leadership of Communist Party of China and China's socialist system, China's sovereignty, security and development interests, the core interests and major principles of our country, the fundamental interests of our people, and in general our country to realize the great rejuvenation of the Chinese nation. As long as we come, we must fight resolutely, unswervingly and unflinchingly until victory is won.

26.5 Self-confidence and Self-improvement

To realize the great rejuvenation of the Chinese nation, we must have the spiritual strength of self-confidence and self-improvement

Those who believe in themselves are strong, and those who strengthen themselves win. Self-confidence and self-improvement is the distinct character of the spiritual style of the Chinese nation and all the sons and daughters of China, the spiritual gene for Communist Party of China to overcome difficulties and obstacles and write brilliant miracles, and also a powerful spiritual force for creating history, opening up the future, and sustainable development. With the spiritual strength of self-confidence and self-improvement, the enthusiasm, initiative, and creativity of the Chinese people have been further stimulated, their ambition, integrity, and morale have been unprecedentedly enhanced, and the morale of the party, the army and the people have been exhilarated.

The Chinese nation is a nation with a high degree of self-confidence and excellent tradition. In the historical evolution of thousands of years, the Chinese nation has created a splendid ancient civilization, formed rich ideas about its national system and national governance, and made indelible contributions to the progress of human civilization. “In today's world, if we want to say which political party, which country, and which nation can be confident, then Communist Party of China, the people's Republic of China, and the Chinese nation have the most reason to be confident!” No matter in the war-torn revolutionary era or in the calm period of peace, the Communist Party of China always withstood complex challenges and severe tests, activated the spiritual gene of self-confidence and self-improvement of the Chinese nation, and led the Chinese people to overcome various difficulties and obstacles. It overcame seemingly insurmountable difficulties one after another and created one human miracle after another.

In the historical journey of more than a hundred years, self-confidence and self-improvement has always been an important spiritual force to promote China's revolution, construction and reform. Entering a new era and embarking on a new journey, “the Chinese people have a stronger driving force, a stronger fighting spirit, a stronger belief in victory, and a stronger historical consciousness and initiative. The Communist Party of China and the Chinese people are confidently promoting the great leap of the Chinese nation from standing up, rich to strong”. We must strengthen the spiritual strength of self-confidence and deeply grasp the general trend of historical development. We should have a profound insight into the development trend of the times, persist in taking the “only way”, make full use of the “strategic favourable conditions”, always stand on the correct side of history, concentrate on running our own affairs, and gather spiritual strength for realizing the great rejuvenation of the Chinese nation.

CULTURAL VALUE IN NATIONAL VALUE BUILDING: CHINA AS A CASE STUDY

Pham Thi Huong²⁸³ and Nguyen Hong Duc²⁸⁴

27.1 Introduction

Building a cultural value system is one of the important goals set by the Communist Party of China (CPC), based on a comprehensive understanding of the country's developmental needs and imperatives. The rapid growth of economic globalization has increased the frequency and scope of international cultural exchanges, where cultural soft power becomes a key factor in a nation's overall power competition. This phenomenon also enhances China's position and influence on the global stage. According to the Chinese government, in the realm of international exchanges, there exists a perception of Western strength and our relative weakness. Western countries hold a dominant position in international cultural exchanges, exerting influence and shaping the global discourse. Their robust economic development allows for the

²⁸³ Phan Thi Huong, MA., Institute of Philosophy, Viet Nam Academy of Social Science.

²⁸⁴ Nguyen Hong Duc, MA., Institute of Philosophy, Viet Nam Academy of Social Science.

widespread dissemination of their values, which, in turn, can marginalize and undermine the values of other nations.

Confronted with the pervasive influence of Western culture and the prevalence of “Westernized” ideologies, lifestyles, and trends within Chinese society, coupled with clear indications of a partial erosion of the (Chinese) people's ideology, there has been a notable decline in ideals, a lack of trust, and a weakening of identity. In order to reinforce national identity, foster greater cohesion at both domestic and global levels, and place a special emphasis on enhancing cultural soft power, countering inappropriate international perceptions, cultivating a positive international image for China, and strengthening China's international standing and influence, the Chinese government has set a strategic objective to construct and reinforce the dissemination of Chinese values within the country and abroad. This endeavour seeks to enhance the cultural identity, human values, and cultural confidence of the Chinese people.

27.2. China's Cultural and National Values

First and foremost, it is essential to acknowledge that China's cultural value system exhibits relative homogeneity, and it is intricately linked to the national value system. Therefore, the process of establishing, selecting, and transforming the Chinese national value system reflects the values chosen by the country in constructing the cultural value system. The resolution of the sixth Plenary Session of the 16th Central Committee of the Communist Party of China (CPC) explicitly declares that “the socialist core value system is the foundation for building a harmonious culture”²⁸⁵ and emphasizes its essence as the embodiment of socialist

²⁸⁵ “Communique of the Sixth Plenum of the 16th CPC Central Committee”, *China Today e-Magazine*, accessed on 19.06.2023, <http://www.chinatoday.com.cn/17ct/17e/1015/17e1501.htm>

ideology. This underscores the significance of upholding a socialist core value system. The core value system represents the profound core and essence of a culture, encompassing the prevailing spirit inherent within it. It provides ideological support, mental impetus, and serves as a benchmark for societal behaviour, thereby defining the nature and trajectory of societal development.

As the core value system of socialism with Chinese characteristics, the socialist core value system assumes a crucial role as a potent spiritual force, ensuring adherence to socialist ideology with Chinese characteristics. Various studies have indicated that China is presently in a critical phase of innovation and development, the economic institutions and social structures have undergone profound changes, leading to adjustments in the distribution of societal interests and shifts in people's thinking. Simultaneously, economic globalization has exerted a significant impact on people's ideology, with Western values exerting a notable influence on the prevailing ideology in contemporary China. Confronted with this situation, constructing a socialist core value system has become a strategic imperative for the CPC in the new era²⁸⁶. At the 19th Congress in 2017, the CPC asserted that China's "New Era" corresponds to the twenty-first century.

The selection of values in the building of China's cultural value system constitutes an ongoing process of continuous transformation of Chinese values. This process is influenced by the specific conditions prevailing in China during each period, leading to constant conflicts between old and new values within Chinese social life. "In a normally progressing society, the transition of cultural values might not be as drastic. However, in a society like China that is rapidly transitioning from a closed traditional society to an open modern society, the issues

²⁸⁶ Zhang Gu (2021), *A Study on the Path of Constructing China's Distinctive Socialist Culture in the Modern Era*, Master Thesis, Shaanxi University of Science and Technology, China.

surrounding cultural change, lifestyle, and values present themselves in a complex and multifaceted manner.”²⁸⁷

27.3 Transformation of Specific Cultural Values

Chinese historical records indicate that the changing social models in China, from traditional feudal society to colonial-feudal society, and eventually to the socialist model of the People's Republic of China, have significantly impacted the transformation of specific cultural values. Consequently, the selection of values has also undergone various degrees of change. A study on the changing landscape and the orientation towards constructing the Chinese socialist core values synthesized and highlighted two prevailing viewpoints that existed before addressing the issue of selecting and building China's cultural value system in the post-establishment period of the People's Republic of China. The first viewpoint staunchly supports traditional Chinese culture, advocating for a “radical reconstruction” theory to eliminate and exclude new and foreign elements from Chinese culture, particularly opposing Western cultural influences. This perspective demonstrates conservatism, a tendency towards isolation, and an absolute rejection of Western-rooted values. The second viewpoint emphasizes the need to discard the negative and outdated traditional culture, arguing for a comprehensive “Westernization” of China's cultural values. It contends that traditional Chinese values suppress human rights, restrict individuality, and hinder the development of Chinese society. This perspective entirely rejects past values and advocates for an outward-oriented approach.

²⁸⁷ Nguyen Thi Thu Phuong, “Current Situation of Transformation and Orientation in Building the Core Values of Chinese Socialism”, *Website of the Central Theoretical Council*, accessed on 19.06.2023, <https://hdl.vn/vi/thong-tin-ly-luan---thuc-tien/thuc-trang-bien-doi-va-dinh-huong--xay-dung-gia-tri-quan-hat-nhan-xa-hoi-chu-nghia-trung-quoc.html>

The debates surrounding these two perspectives reflect confusion and ideological disorientation during the early stages of building the People's Republic of China, as the country transitioned from a traditional state model to a modern state model. Additionally, it also shows that at this stage, the values of China are not yet unified (if not to say chaotic). The old values had not disappeared, foreign influences had made a strong impact, and new values had yet to fully take shape, resulting in a state of disorientation in people's spiritual lives - an evident manifestation of the state of Chinese cultural or societal values at this particular stage.

27.4 Socialist Values with Chinese Characteristics

Entering the early years of the 21st century, China began to prioritize and emphasize the building of a cultural value system (along with the national value system). During this period, the primary focus of building and developing the cultural value system was centered around enhancing human morality and standards. This emphasis was demonstrated on September 20th, 2001, when the Party Central Committee promulgated the "Outline for the Implementation of Citizen's Moral Construction". It offered crucial direction in enhancing the moral development of individuals within the framework of a socialist market economy and played a significant role in advancing the construction of a socialist spiritual civilization. The aim was to promote the national spirit and the spirit of the times, foster positive social morality, facilitate the synchronized development of material civilization and spiritual civilization, and comprehensively advance the great undertaking of building socialism with Chinese characteristics. The outline identified five pairs of values considered as the fundamental moral standards for citizens: "Patriotism - Loyalty, Courtesy - Sincerity, Unity - Goodwill,

Thrift - Self-discipline, Dedication - Service” (爱国守法, 明礼诚信, 团结友善, 勤俭自强, 敬业奉献).²⁸⁸

Furthermore, at the Sixth Plenary Session of the 16th Central Committee of the CPC in October 2006, in the Decision of the CPC Central Committee on a Number of Major Issues on Building the Harmonious Socialist Society, the CPC put forward a proposition: “The socialist core value system construction”.²⁸⁹ This viewpoint was incorporated into the Report of the 17th National Congress of the CPC (2007). It provided additional insights into the core value system with the intention of bolstering the unity of socialist ideology, considered “the socialist core value system represents the essence of socialist ideology”²⁹⁰. The system consists of several key elements, including: “Marxism as the guiding thought, the common ideal of socialism with Chinese characteristics, the national spirit with patriotism as the core and the spirit of the times with reform and innovation as the core, and the socialist concept of honor and disgrace.”²⁹¹ Notably, the perspective of “Eight Honors and Eight Shames” (八荣八耻)²⁹² is proposed as the guiding

²⁸⁸ “September 20th is designated as ‘Civic Morality Publicity Day’”, *The Chinese Central Government's Official Web Portal*, accessed on 19.06.2023, https://www.gov.cn/test/2005-06/27/content_9963.htm

²⁸⁹ Jin Huiming (2017), *Marxism and Socialism with Chinese Characteristics*, Gale Asia, 347.

²⁹⁰ Hu Jintao (2007), “Hold High the Great Banner of Socialism with Chinese Characteristics and Strive for New Victories in Building a Moderately Prosperous Society in All” (Report to the 17th National Congress of the CPC on Oct. 15, 2007), accessed 19.06.2023, <http://www.china.org.cn/english/congress/229611.htm>

²⁹¹ Jin Huiming (2017), *Marxism and Socialism with Chinese Characteristics*, Gale Asia, pp.347.

²⁹² The “Eight Honors and Eight Shames” / (八荣八耻): Eight principles of conduct that highlight what one should and should not do as an individual, particularly emphasizing the behaviour of officials. Specifically: (1) Taking love for the motherland as a glory, while causing harm to the motherland as a shame; (2) Taking serving the people as a glory, while being detached from the people

principle for moral values in the new era, particularly regarding the ethical conduct of cadres in society who bear the responsibility of governance and representing the people.

27.5 The Value System According to the CPC (2007)

Modelling the value system according to the report of the Communist Party of China CPC at the 17th National Congress of the CPC 2007²⁹³



as a shame; (3) Taking the pursuit of knowledge and science as a glory, while being ignorant as a shame; (4) Taking diligence as a glory, while being lazy as a shame; (5) Taking unity and mutual assistance as a glory, while harming others for personal gain as a shame; (6) Taking honesty and integrity as a glory, while forgetting principles for personal gain as a shame; (7) Taking adherence to laws and regulations as a glory, while violating the law as a shame; (8) Taking the pursuit of progress through hard work as a glory, while being arrogant and extravagant as a shame."

²⁹³ Nguyen Thi Thu Phuong, "Current Situation of Transformation and Orientation in Building the Core Values of Chinese Socialism", *Website of the Central Theoretical Council*, accessed on 19.06.2023. <https://hdl.vn/vi/thong-tin-ly-luan---thuc-tien/thuc-trang-bien-doi-va-dinh-huong--xay-dung-gia-tri-quan-hat-nhan-xa-hoi-chu-nghia-trung-quoc.html>

It can be asserted that China's goal of building and establishing a cultural value system was identified and outlined quite early. However, the reality indicates that, until the 17th National Congress of the CPC, the development of core values and specific cultural values within China's cultural value system remained rather confusing. During this period, the study and synthesis of China's cultural value system focused on directional perspectives for shaping specific cultural values. The emergence of values that serve as the foundation and guidance for the cultural value system is primarily limited to ethical norms, emphasizing individual moral values. However, the cultural value system encompasses a wider range of elements that gradually converge with the national value system.

This awareness is shared by the Chinese Communist Party and domestic researchers in China. Researchers have shown that since modern time, the root cause of China's lack of cultural confidence lies not in the distinction between the “Western origin” and the “Chinese origin” but rather in the economic and political differences manifested in culture and values. Significant economic and political disparities often lead to cultural insecurity among the Chinese population, resulting in two opposing manifestations: radicalism and cultural conservatism. Despite the advantages of the socialist system following China's reunification, there still exists a substantial economic gap with developed Western countries, leading to feelings of cultural inferiority, inadequacy, and confusion. Doubts regarding intrinsic values persist.

Faced with this reality, cultural confidence necessitates the guidance of cultural values, and that is none other than confidence in the values of socialism with Chinese characteristics (rooted in confidence in the path, theory, and practice of building socialism with Chinese

characteristics)²⁹⁴. Government officials have acknowledged that the lack of a sustainable and compelling value system is the primary reason why China's voice and position encounter difficulties in being understood and elevated to effectively counterbalance the West, particularly the United States, in the international arena. The key to achieving a more balanced position lies in the successful construction of a cultural value system. This system serves as the main axis, guiding and regulating societal dynamics, while synergistically contributing to the nation as a whole. The cultural value system will generate the necessary soft power alongside the hard power that China has been actively deploying since the establishment of the People's Republic of China, with a primary focus on economic development.

As a result, the firm promotion of constructing a rich country in socialist culture has become one of the important political objectives outlined by the CPC at the 18th National Congress. In Hu Jintao's report, emphasis was placed on “to develop a strong socialist culture in China, we must take the socialist path of promoting cultural advance with Chinese characteristics”²⁹⁵. To achieve this goal, the report specified four strategic tasks:

- Strengthen socialist core values,
- Improve civic morality in an all-around way,
- Enrich people's intellectual and cultural lives,
- Enhance the overall strength and international competitiveness of Chinese culture.

²⁹⁴ Guofeng Zhi (2015), “Cultural confidence in contemporary Chinese values” (当代中国价值观念的文化自信), accessed on 19.06.2023, http://www.xinhua.net.com/politics/2015-08/05/c_128096228.htm

²⁹⁵ Hu Jintao (2012), “Firmly March on The Path of Socialism with Chinese Characteristics and Strive to Complete the Building of a Moderately Prosperous Society in All Respects” (Report to the 18th National Congress of the CPC on Nov. 17, 2012), Government Information Portal of China, accessed 19.06.2023, https://www.gov.cn/ldhd/2012-11/17/content_2268826_4.htm

27.6 Twelve Socialist Core Values (2012)

Promoting and strengthening the building of the socialist core value system is a central and primary task in advancing China's cultural soft power. Consequently, Hu Jintao's report at this Congress specifically proposed 12 socialist core values, grouped into three aspects, serving as a guideline for building a cultural value system. These values are prosperity, democracy, civility, and harmony, freedom, equality, justice and the rule of law, and advocate patriotism, dedication, integrity, and friendship.

The Chinese cultural value system around the socialist core value system proposed at the 18th National Congress of the CPC (2012)

Nation	Society	Individual
1. Prosperity (富强)	5. Freedom (自由)	9. Patriotism (爱国)
2. Democracy (民主)	6. Equality (平等)	10. Dedication (敬业)
3. Civility (文明)	7. Justice (公正)	11. Integrity (诚信)
4. Harmony (和谐)	8. Rule of Law (法治)	12. Friendship (友善)

The current focus of the CPC's socialist ideology lies in the construction of a socialist core value system. This must be treated as a primary and central task, with the CPC utilizing the socialist core value system to guide its ideological endeavours.²⁹⁶ In addition, within a narrower scope, the second task of the report also reflects the viewpoint of the CPC regarding the values and standards to be pursued, which are to “press ahead with the program for improving civic morality, exalt the

²⁹⁶ Jin Huiming (2017), *Marxism and Socialism with Chinese Characteristics*, Gale Asia, p.348.

true, the good, and the beautiful and reject the false, the evil, and the ugly, [...] encourage people to willingly meet their statutory duties and obligations to society and family, [...] create a social atmosphere in which work is honoured and creation is lauded, and cultivate social trends of recognizing honour and disgrace, practicing integrity, encouraging dedication, and promoting harmony.”²⁹⁷

Cultivating and practicing socialist core values is a strategic task to advance the great cause of socialism with Chinese characteristics, and to realize the Chinese Dream of national rejuvenation. The group of values presented by China aligns with the developmental requirements of socialism with Chinese characteristics. The foundation of the socialist core value system is rooted in a thorough understanding of Marxism, Mao Zedong's thought, Deng Xiaoping's theory, the inheritance of China's traditional culture, and the absorption of outstanding achievements of human civilization. “Prosperity, democracy, civility, and harmony” constitute valuable goals at the national level, while “freedom, equality, justice and the rule of law” define the value orientation at the social level, and “patriotism, dedication, integrity, and friendship” serve as the value criteria at the individual level. These values form the fundamental basis for cultivating and practicing socialist core values.

Given the new circumstances of value competition, exchange, integration, and even ideological confrontation in global cultures, the ever-changing and diverse nature of ideologies in innovative and open conditions, and the development of a socialist market economy, actively cultivating and practicing socialist core values, holds great significance for society. Strengthening the guiding role of Marxism in the ideological

²⁹⁷ Hu Jintao (2012), “Firmly March on The Path of Socialism with Chinese Characteristics and Strive to Complete the Building of a Moderately Prosperous Society in All Respects”, (Report to the 18th National Congress of the CPC on Nov. 17, 2012), Government Information Portal of China, accessed 19.06.2023, https://www.gov.cn/ldhd/2012-11/17/content_2268826_4.htm

sphere, consolidating the common ideological foundation for the unity and struggle of the entire party and the Chinese people, is crucial for promoting the comprehensive development of individuals, leading social progress, and focusing on building a well-off society.

Furthermore, the socialist core value system advocated by China (also the core of the socialist cultural value system) is constructed to ensure the continuity of the past, applicability of the present, and generalizability of the future. It reflects the CPC's endeavours to construct "Chinese values." These endeavours are an inevitable outcome of the ongoing modernization process in China. The 12 core values advocated by the CPC in the socialist value system embody the CPC's tolerance, openness, and alignment with contemporary thinking in the ideological sphere. Values such as prosperity, democracy, civility, and harmony within the core values of socialism are evidence and characteristics of a good society - socialism. They stand in stark contrast to oppression, exploitation, and the wealth gap prevalent in societies driven solely by material interests and insatiable production. While terms like freedom, equality, justice and the rule of law originated in the West, are not exclusive to Western capitalism. They are shared accomplishments of human civilization and essential requirements of socialism. On the other hand, patriotism, dedication, integrity, and friendliness are deeply rooted in China's rich traditional culture.

The socialist core values fully reflect "the greatest common factor" of the rights and interests of the Chinese people in the new era. The 12 value categories outlined in the report of the 18th National Congress of the CPC provide a multidimensional, comprehensive, and concise interpretation of the socialist core values, making them more widely understood and specific. These values integrate the "value spaces" at the three levels of the state, society, and individual, effectively combining the universality of Marxism with the unique characteristics of socialism with Chinese characteristics at each level. The socialist core values are of great significance in successfully realizing the "Chinese Dream",

the construction of a socialist core value system to accomplish the integration between national ideals, social orientations, and standards of personal behaviour. They fully express the content, value orientation, and subject of the “Chinese Dream” at the macro, meso, and micro levels. From a macro perspective, the Chinese dream represents national prosperity; from a meso perspective, it signifies social harmony; and from a micro perspective, it embodies the individual dreams of happiness for all Chinese people. The socialist core values play an important role for China in developing China's advanced socialist culture, promoting revolutionary culture, and towards traditional culture. They cater to the cultural and intellectual aspirations of the Chinese people and contribute to the enhancement of China's soft power through the development of Chinese culture.

Since the establishment of the cultural value system in contemporary China at the 18th National Congress of the CPC, and further emphasized at the 19th and 20th National Congress of the CPC, China has been dedicated to implementing and consolidating its cultural value system. The 20th National Congress of the CPC continues to prioritize the promotion of cultural confidence and self-reliance, aiming to create new brilliance for socialist culture, particularly by enhancing the spiritual strength to achieve the great rejuvenation of the Chinese nation. The Congress affirmed the significance of cultural confidence and the development of culture in the successful construction of socialism in China. The report of the Congress showed: “To build a modern socialist country in all respects, we must develop a socialist culture with Chinese characteristics and be more confident in our culture”.²⁹⁸ The specific

²⁹⁸ Xi Jinping (2022), “Hold High the Great Banner of Socialism with Chinese Characteristics and Strive in Unity to Build a Modern Socialist Country in All Respects” (Report to the 20th National Congress of the Communist Party of China on October 16, 2022), Government Information Portal of China, accessed 19.06.2023, website: https://www.gov.cn/xinwen/2022-10/25/content_5721685.htm

orientation involves “We should uphold the foundational system for ensuring the guiding role of Marxism in the ideological domain. We will ensure that culture serves the people and serves socialism. We will follow the principle of letting a hundred flowers bloom and a hundred schools of thought contend, and we will encourage creative transformation and innovative development of traditional Chinese culture.”²⁹⁹

The CPC also emphasizes the importance of historical confidence and cultural confidence, advocating for the integration of the ideological essence of Marxism with the quintessence of Chinese traditional culture. It recognizes the significance of connecting with common values that are prevalent in the daily lives of the masses but may not have been fully acknowledged, continually infusing Chinese characteristics into scientific theories, strengthening the historical basis and popular support during the process of localization and the era of Marxism, ensuring that Marxism becomes deeply rooted in China.

27.7 Conclusion

China's socialist core value system serves as the cornerstone for building a harmonious culture. The establishment and development of this system has undergone multiple stages, reflecting the chosen values that shape China's cultural value system. The selection of values in constructing the Chinese cultural value system represents an ongoing process of transforming Chinese values.

The socialist core value system holds significant importance and serves as a powerful spiritual impetus, ensuring alignment with the

²⁹⁹ Xi Jinping (2022), “Hold High the Great Banner of Socialism with Chinese Characteristics and Strive in Unity to Build a Modern Socialist Country in All Respects” (Report to the 20th National Congress of the Communist Party of China on October 16, 2022), Government Information Portal of China, accessed 19.06.2023, website: https://www.gov.cn/xinwen/2022-10/25/content_5721685.htm

socialist ideology that embodies Chinese characteristics. It enables China to effectively address the evolving cultural and intellectual needs of its people, fostering a shared intellectual foundation that unifies the Chinese population. Simultaneously, it continuously enhances the cultural soft power and the allure of Chinese culture.

HOW DOES THE CCP CONSTRUCT HUMAN VALUE SYSTEMS IN CHINA?

*Pham Van Duong*³⁰⁰

Today, high-quality human resources keep the most play among resources, as they are a decisive factor for the flourishing development of countries. The quality of human resources is closely related to the human value systems, because they are the value orientations for human education and training, and also are decisive to the quality of human resources. Furthermore, human value systems shape society's general perception of what is considered good, desirable, and morally acceptable. These systems include the principles, beliefs, and moral frameworks that individuals and societies use to guide their actions, judgments, and interactions with others. So that, building a human value system is always considered as one of the key tasks of each country. Not out of this trend, leaders and theorists of the Chinese Communist Party have the same opinion, that in order to get successful in the socialism with Chinese characteristics, it is necessary to build a Chinese human value system. In this report, we try to clarify some issues in the process of building the Chinese human contemporary value system.

³⁰⁰ Pham Van Duong, M.A., Institute of Philosophy, Viet Nam Academy of Social Sciences.

28.1 The Process of Building the Chinese Value System

After achieving national independence, in 1949, the leaderships of the Chinese Communist Party, headed by Mao Zedong, were fully aware that, in order to get successful in socialism, it is necessary to have socialist men. In later stages, leaders of the Chinese Communist Party such as Deng Xiaoping, Jiang Zemin, Hu Jintao all emphasized the construction of values for the Chinese people. These are oriented values for the education and training of new people, who will inherit the construction of socialism.

28.1.1 *Xi Jinping: Rejuvenate the Chinese Nation*

Especially among them is Mr. Xi Jinping, who emphasizes education and training for people, especially with the mission to protect and build socialism, with aspirations for the renaissance of the Chinese nation. Xi Jinping emphasized that: “We must focus on training new people, who will take on the great task of revitalizing the country, strengthening educational guidance, developing practice and warranting the institution”³⁰¹. The Chinese human value system is the guiding standard for the education and fostering of the qualities and abilities of the new people, who have a mission to revive the Chinese nation. When everybody is imbued with that value system, the country, society and people will definitely have a better future.

28.1.2 *Mao Zedong: Revolutionary Education*

Since taking power, Mao Zedong set the value goal for revolutionary education toward forming men of moral, culture and physicality in order to ensure that people can develop comprehensively. “Our education

³⁰¹ Xi Jinping. *"The decisive victory in building a comprehensive well-off society and the great victory of socialism with Chinese characteristics in the new era"*. Report at the 19th National Congress of the Chinese Communist Party. People's Publishing House. Beijing, 2017, 42.

policy must assist the educated to develop morally, intellectually and physically, and to become socialist-minded, knowledge workers”³⁰². Mao inherited the Marxist theory of comprehensive human development as the scientific theoretical basis for the Party's educational policy. His views on education focused equally on the formation of three standard human values, namely virtue, wisdom, and physicality. Among goals, moral education is the first, intellectual education is the main, physical education is the foundation, and the ultimate goal is to realize the comprehensive development of the human being. For moral education, Mao emphasizes the important role of political ideological formation. He believes that educating citizens with “right political views” is the most important content in moral education. In his speech, at the Third Plenary Session of the Eighth Central Committee of the Communist Party of China, on October 9, 1957, Mao introduced the concept of new citizen's qualities as communist ideals and professionalism. The new citizen needs to have both qualities: right political views and professional qualification. While considering moral and political education as the top priority, Mao simultaneously emphasized that cultural knowledge and the professional skills of citizens were indispensable requirements for building socialism. These were the criteria and values that schools must focus on in teaching.

28.1.3 Jiang Zemin, Deng Xiaoping: The New Citizens

After the period of “Cultural Revolution”, Deng Xiaoping began to think about big questions: What is socialism and how to construct socialism? What is the decisive factor for the success or failure of construction of socialism? These questions are all directly related to an important issue: What are the qualities of the citizens that the construction of socialism requires and how to train those people? By this approach, in his speech at the Symposium on Science and Education, in August 1977,

³⁰² Mili. *"On the Three Characteristics of Mao Zedong's Educational Thought"*.

Deng Xiaoping set forth the guiding criteria for education, that should be to foster young people's moral qualities and good habits such as love of work, sense of discipline and progressive spirit. In January 1980, in his speech at the Conference of Convened Cadres of the Central Committee of the Chinese Communist Party, Deng emphasized that the new citizen of socialism must have ideals, strive for the benefit of the people and contribute for the future of the socialist motherland. He said: "The new citizens, who have to construct a socialist society, must of course make every effort to realize the interests of the people, protect the honour and make ready heroic sacrifices for the future of the socialist motherland."³⁰³ In May 1980, in the Deng's inscription on the magazine "China Youth Daily", he outlined four important values of the new citizen: "have ideals, morals, knowledge, physicality and determination to devote to the people, the Fatherland, and humanity"³⁰⁴. This is the first time Deng used the concept of "four qualities" to express the necessary qualities of the new socialist, in a very succinct way. After becoming General Secretary of the Chinese Communist Party, Deng set a goal for China's education to train new citizens which converged on four values ("four qualities"), in order to undertake the task of constructing socialism. The idea of fostering new citizens with "four qualities" is an important part of Deng Xiaoping's theory and is also the core content of his educational philosophy. The doctrine of the new citizen with "four qualities" has deeply clarified the national quality and comprehensive development of the human being in terms of ideals, ethics, culture, and discipline. Deng's doctrine pointed out the goals and requirements to promote human development in this period, and those values also in the direction of comprehensive human development. Since Deng's doctrine was born, it has been constantly sublimated, gradually enriched and developed in the practice of constructing socialism with Chinese

³⁰³ "Selected Works of Deng Xiaoping". Volume 2, 256.

³⁰⁴ "Mao Zedong, Deng Xiaoping, Jiang Zemin on Education".

characteristics and becoming an important part of many policies of the Chinese communist party. The Chinese Communist Party considers Deng's doctrine as the core ideology in China's philosophy of educational development, and Deng's doctrine of educating and training of new citizens has contributed to improving the quality of human resources, as well as promoting the comprehensive human development which is also the goal pursued by the Chinese Communists. This goal is to meet the requirements from the lively reality of the construction of socialism with Chinese characteristics and has become an important theoretical basis for the construction of the contemporary Chinese human value system.

Deng's doctrine of educating and training of new citizens was inherited and developed by later leaders such as Jiang Zemin and Hu Jintao. Jiang Zemin affirmed that Deng's doctrine of training new citizens meets up a strategic need of the Chinese revolution, ensuring the stable and long-term development of the country, and guaranteeing the successors to the cause of socialist construction. In his speech at the National Conference on Ideological work and Propaganda, held in January 1994, Mr. Jiang Zemin emphasized that: "Fostering new citizens with ideals, ethics, culture and discipline is the fundamental goal of building a socialist spiritual civilization."³⁰⁵ This idea has put in the Decision of the Central Committee of the Chinese Communist Party on a number of major issues related to strengthening the construction of the new citizen. This decision especially emphasizes the reform and development of schools, strengthening and improving the moral education, fostering students in ideals, ethics, culture, and discipline in order to train and foster new citizens, who continue with the cause of the construction of socialism. School education work must take the issue of fostering new citizens with the "four qualities" as the basic and central

³⁰⁵ Ge Chenhong. *"How valuable is patriotic dedication"*. <http://theory.people.com.cn/n1/2018/1012/c40531-30336458.html>

goal, and must focus and strengthen the morality, culture and physicality for students.

28.1.4 Hu Jintao: *Eight Glories, Eight Disgraces*

On March 4, 2006, at the National Committee of the Chinese People's Political Consultative Conference and the Democratic Alliance, Mr. Hu Jintao, General Secretary of the Communist Party of China gave a speech called "Eight glories and eight disgraces". The content of the speech can be considered as criteria to distinguish right and wrong and these values are oriented to the cadres and the masses of people, especially young people in the Chinese socialist construction. In their activities, they must be based on the spirit of "Eight glories and eight disgraces" which are as follows:

1. Taking pride in loving the motherland and shame in harming the motherland,
2. Taking pride in serving the people and shame in betraying the people,
3. Taking pride in advocating science and shame in ignorance,
4. Taking pride in hard work and shame in indolence,
5. Taking pride in unity and mutual assistance and shame in harming others for personal gain,
6. Taking pride in honesty and trustworthiness and shame in seeing profit and forgetting morality,
7. Taking pride in observing discipline and law and shame in breaking the law and discipline,
8. Taking pride in hard struggle and shame in extravagance and dissipation³⁰⁶.

³⁰⁶ Hu Jintao. *"Eight glories and eight disgraces"*, University of Science and Technology of China. "Transl., Copilot, Microsoft, Feb. 2025, <https://copilot.microsoft.com>, website: <https://stuhome.ustc.edu.cn/2006/1114/c2312a188937/pagem.htm>

The content of the speech “Eight glories and eight disgraces” has a rich and profound meaning. These views clearly indicate the value orientation and basic rule of conduct in modern Chinese society, represent the inheritance of Chinese traditional values and meet up the requirements of the cause of reform and opening the door to practical change. Those values have both advanced ideal orientation and extensive practical requirements to guide people to properly adjust the relationship between individuals, collectives and the country, properly handle relationships of interest between individuals and society in competition and also cooperation, running business, and getting rich first for personal benefits, then bringing economic benefits to society. At the same time, these values have also established common rules of conduct that are recognized and voluntarily observed by all citizens in society, becoming important criteria of the education, personal morality, and social civilization. The views in the speech draw a clear line between right and wrong, good and evil, and social dangers such as hedonism, the cult of money, utilitarianism, dishonesty, fraud and other negative phenomena that negatively impact on progress of society. Moreover, those views clearly show people what need to support, what need to oppose and what need to defend, therefore those have become value orientations and codes of conduct, that every Chinese citizen should have. Every member of the Chinese Communist Party must be exemplary, leading role models in following those criteria in order to set an example for the people in bringing those into social life.

28.1.5 21st Century: Socialist Core Values

At the beginning of the 21st century, the Chinese Communist Party has continuously promoted the work of building up the standard values of contemporary Chinese people. In 2001, the “Outline for building civic morality” was issued, taking the 10 values: “patriotism, law observance, honesty, integrity, solidarity, friendliness, industriousness, self-training, devotion and dedication” as the main content of civic morality.

In October 2006, the Sixth Plenary Conference of the Central Committee of the Chinese Communist Party, the 16th session, posed the issue of “Building a socialist core value system”. Then, in 2012, at the 18th National Congress of the Chinese Communist Party, the document outlined the core values of contemporary Chinese society as: “Prosperity, Democracy, Civilization, Harmony; Freedom, Equality, Justice, Rule of Law; Patriotism, Devotion, Integrity, Friendliness”. These core values are tied to value requirements at the national, social and civic levels, and answer big questions about what levels of value China wants to build. Thus, the standard values of contemporary Chinese people such as: “Patriotism”, “Dedication”, “Integrity”, “Friendliness” are core values at the civic level and are in the core value system of contemporary Chinese society.

The value of patriotism is a sacred sentiment, containing reason, expressed in self-respect, national confidence, sense of mission, and responsibility to protect the dignity of the country and national interests. Each person's patriotism is the internal motivation for them to be aware of their obligations and responsibilities in the rejuvenation of the Chinese nation; The value of dedication is the core of moral professionalism, the foundation for each individual to settle down in their career and energize the development and progress of society. When people love their profession, they will constantly learn to improve their professional qualifications and voluntarily dedicate their energy and wisdom to contribute to the common good of society. The examples of people who are dedicated, wholeheartedly devoted to their profession are the role models of the times capable of moving people's hearts and inspiring many people in society. The dedication to the profession helps each person to establish a correct view of their obligations and responsibilities towards society, to combine personal happiness with social benefits, and to combine personal values with social values; The value of integrity is the moral foundation for people to live and work and is also a basic spiritual and ethical requirement in social relationships. It is a long-term

cooperation that can only be achieved when the partners are honest and trust each other. Integrity is also a necessary quality for everyone to build good social relationships; The value of “Friendliness” means friendly and kindness in relationship between man and nature, between people in society. Friendliness is the guiding value for educating Chinese people about compassion, being kind to others as well as treating nature. Therefore, pursuing the values of friendliness in human education is not only the basic requirement for promoting the Chinese traditional culture, but also the practice of socialist core values.

These values are the criteria for educating and fostering values for the younger generation so that they can become new citizens to inherit the cause of socialist construction, who have a mission to revive the Chinese nation. When each new citizen is imbued with the values of patriotism, dedication, integrity and friendliness and take that as a guide in their actions, the country, society and people will definitely have a better future. These concepts of values not only play an important guiding role in the construction of Chinese socialism, but are also beneficial for the construction of the contemporary international order.

Recently, the Central Committee of the Chinese Communist Party and the State Council have issued the “Outline for the implementation of patriotic education in the new era”³⁰⁷ and required all localities and state agencies to thoroughly implement it in accordance with their actual conditions. The outline affirmed that patriotism is the soul and the most important spiritual wealth of the Chinese nation, a strong spiritual motivation for the Chinese people to protect national independence and dignity. Therefore, it is necessary to improve the quality of patriotic education for all people, especially pupils, students and young people.

³⁰⁷ The Central Committee of the Communist Party of China and the State Council, “*Implementation Outline of Patriotic Education in the New Era*”, Nov. 2019, Chinese Government, Policies, Website, http://www.gov.cn/zhengce/2019-11/12/content_5451352.htm

It can be said that the “Outline for the implementation of patriotic education in the new era” of the Chinese Communist Party is the institutionalization of core values at the citizen level in order to bring those values to social life.

The content of the “Outline for the implementation of patriotic education in the new era” once again affirmed the value of patriotism, a core value of Chinese society and it is also a standard value of modern Chinese people. The outline also provides methods and solutions of patriotic education for the new citizen of Chinese society. Through the educational systems, socio-political organizations, associations, state agencies, etc... are responsible for fostering and strengthening patriotism for all Chinese people. These agencies and organizations must strengthen the transmission and dissemination of the Communist Party's guidelines and policies as well as historical and cultural traditions so that each citizen can properly perceive and believe in the success of the cause of building socialism with Chinese characteristics. The patriotic education work must highlight the popularity, so these organizations must mobilize the enthusiasm and initiative of the masses of people. Labour Confederations at all levels, Communist Youth Unions, Women's Unions, Literary Arts Federations, Writers Associations, Science and Technology Associations, Overseas Chinese Federations and other organizations must promote their advantages and widely carry out patriotic education for members and organizations under their charge.

In the education system, schools must foster patriotic feelings for students because they are the successors to the cause of construction of socialism. The education of patriotism for young people must be a top priority, patriotism must be throughout the entire school education process. In elementary schools, high schools and vocational colleges, patriotism education should be promoted in classrooms and teaching materials. The content of patriotic education is integrated into the compilation, curricula and teaching of subjects such as ethics, law, history and other subjects. Schools must innovate the form of patriotic

education, enrich and optimize syllabus resources, and encourage the development of educational resources such as online courses in various forms such as videos and music, art, calligraphy, dance, drama... on the topic of patriotism, in order to further improve the attractiveness and effectiveness of educational work. In addition, schools must also educate students on patriotism through the patriotic tradition of generations of ancestors in the history of the Chinese nation through programs of visiting important places, historical sites, museums.

28.2 Summary

In summary, by investigating the process of building the Chinese human value system, we can clearly detect that the Chinese Communist Party has been very proactive in building it. The leaders, as well as theorists of the Chinese Communist Party, always adhered to the principle of considering the nation's unique traditional culture as spiritual values that need to be inherited and developed to build a socialist spiritual civilization. Traditional ideologies such as Confucianism, Legalism, Taoism with values such as humanity, friendliness, harmony, patriotism, etc., have been distilled, inherited and supplemented with values of human civilization as freedom and democracy of Western culture to form the core values of contemporary Chinese people. The Communist Party of China has been determined to pursue the goal of transforming the excellent traditional culture of the Chinese nation into the preeminent values in the contemporary Chinese spiritual culture, and becoming China's soft power, in the context of international integration and exchange. Mr Xi Jinping affirmed that the traditional culture of the Chinese nation is the source of the contemporary Chinese human value system. "The elite traditional culture is the spiritual lifeblood of the Chinese nation, an important source of socialist core values, and a solid foundation for us to gain a steady foothold in the cultural chaos of the

world”³⁰⁸. Beside the inheriting traditional cultural values, the Chinese Communist Party has inherited the values of human civilization such as freedom, equality, democracy... especially the ideology of Marxism-Leninism. It is considered as a theoretical foundation, as well as a cultural filter for inheriting and absorbing the values in the traditional cultural source, and also the values of human civilization, for the construction of the value system for contemporary Chinese people. This value system is the guiding foundation for the cause of education and training of new citizen of the Chinese Communist Party, and only by observing and following these orientations the new cause of building socialism with Chinese characteristics will achieve stability and grow rapidly. The consideration of values of contemporary Chinese people as part of the core value system has represented a strategic vision of the Chinese Communist Party on the important role of culture for the development of society. The policy of building a value system of contemporary Chinese people not only contributes to the formation of a great national unity bloc and creates a driving force for the construction of socialism with Chinese characteristics, but also enhances China's soft power and its position, in the eyes of Westerners. The process of building a value system of contemporary Chinese people is a very useful topic that reveals for us many problems in inheriting traditional cultural values, as well as absorbing values of human civilization to build a Vietnamese advanced culture with national identity, in the globalization context.

³⁰⁸ She Shuanghao, “*Constructing the spiritual world of contemporary Chinese people*”, <http://theory.people.com.cn/n1/2017/0110/c40531-29010362.html>

EXPLORING THE FOUNDATIONS OF HUMAN VALUE SYSTEMS

INSIGHTS FROM SLOVAKIA'S HISTORICAL EXPERIENCE

*Michal Valco*³⁰⁹

29.1 Introduction

The exploration of human value systems has proven to be a critical and fertile field for understanding the behaviour and decision-making processes of individuals and societies. Value systems provide a guiding principle that dictates the responses of individuals and societies to various circumstances, influencing their actions, reactions, and interactions (Inglehart and Baker, 2000). As such, this paper seeks to explore the foundations of human value systems, taking Slovakia's historical experience as a case study.

The study of Slovakia's historical experience allows for a unique lens into the complexity of value systems and the interplay of diverse forces such as religion, culture, and politics. The societal changes experienced by Slovakia since the Velvet Revolution and throughout the post-communist era have created a dynamic and evolving landscape of value systems that makes it a valuable focus for study (Dow and Ferencikova,

³⁰⁹ Prof., Comenius University, Slovakia.

2010; Michaels and Stevick, 2009). The aim of this paper is to dissect these value systems, analyse their evolution, and assess their impact on society.

The sources analysed in this paper which do not focus explicitly on Slovakia provide valuable insights into broader themes such as cultural values, democracy, modernization, and sociopolitical change in Eastern and Central Europe. These sources offer a larger contextual understanding of the region's evolution, which indirectly applies to Slovakia as a part of this geopolitical region. We can observe some common patterns in them, despite their diversity. These sources broadly explore the impact of cultural values on various societal aspects, the influence of modernization and democracy on traditional values, and the role of historical experiences, like communism, in shaping present-day realities.

Thesis Argument 1: Across Eastern and Central Europe, historical legacies and sociopolitical transformations, including modernization and democratization, have significant influences on cultural values and societal norms. These shifts, along with the persistence of traditional values, create a unique dialectic between past and present that shapes the region's socio-cultural landscapes and political trajectories, thus providing a context within which the evolution of individual nations like Slovakia can be better understood.

A substantial number of the sources focus explicitly on the situation in Slovakia, investigating various aspects such as the nation's political culture, value systems, relations among different ethnic groups, foreign direct investments, and religious beliefs. The studies span multiple decades and reveal significant transformations in these areas due to sociopolitical transitions and economic changes. Common patterns are observable among these sources as well. Most of these sources highlight the complex interaction of culture, economics, and politics in shaping Slovakia's evolution. The impacts of communism and subsequent

transitions to democracy feature heavily in the analyses, alongside the changing role of religion and ethnic relations.

Thesis Argument 2: Sociopolitical transformations, particularly the shift from communism to democracy, have significantly influenced Slovakia's political culture, value systems, and interethnic relations. These changes, alongside the interplay of economic factors and evolving societal norms, have shaped the nation's trajectory, leading to an increasingly secular and culturally diverse society where traditional values persist amidst modernization.

29.2 Literature Review, Methodological Framework

Scholars such as Schwartz (1994, 1999, 2013, 2014), Inglehart (2000, 2004, 2006), and Bardi (1996) have made substantial contributions to the understanding of human value systems. Schwartz (1994, 1999) posits that there are universal aspects in the structure and contents of human values, suggesting that certain values are recognized and valued across different cultures. Inglehart (2000, 2004, 2006), on the other hand, argues that culture and democracy significantly influence human value systems. He suggests that modernization and cultural change challenge traditional values, causing shifts in value systems that reflect societal progress (Inglehart and Baker, 2000; Inglehart and Oyserman, 2004).

Meanwhile, Bardi (1996), in collaboration with Schwartz, examines the effects of the communist experience on sociopolitical values in Eastern Europe, positing that adaptation to communist rule influenced value priorities. However, these scholars have mostly considered value systems in a broader context, offering sweeping insights that may overlook the nuances of specific societal contexts such as Slovakia. This paper intends to build on these foundational theories while focusing on the particular context of Slovakia.

The study of Slovakia's value systems in this paper relies on a qualitative approach, synthesizing information from academic sources

that have explored Slovakia's history, culture, and politics. It incorporates insights from broader studies of human values to ground the analysis in established theories. Primary data for this study is sourced from the European Values Study (EVS, 2021), an extensive survey that assesses the beliefs, values, and motivations of Europeans, including those in Slovakia. The EVS provides a wealth of data on the socio-political attitudes of Slovaks, including their perspectives on religion, democracy, and societal issues, providing valuable empirical data for the analysis (Inglehart, 2004).

The next sections of the paper will explore the historical context of Slovakia, analyse the evolution of value systems, dissect the components of Slovakia's value systems, and examine the impact of socio-economic factors on these value systems.

29.3 The Concept of Value Systems

The Concept of Value Systems, an intricate and multifaceted phenomenon, plays a pivotal role in human existence. As DeLamater and Ward (2018) suggest, a value system is an encompassing framework that shapes our perceptions of the world, regulates our behaviour, and serves as a blueprint for making decisions. This intricate system is moulded by a variety of factors including culture, individual experiences, and societal trends, thus making the exploration of human value systems a fascinating subject within the fields of sociology and psychology (Oishi, 2018; Smith, 2014).

Core Components of a Value System

Value systems are primarily constituted of beliefs, attitudes, norms, and priorities. Beliefs, as Schwartz (2017) argues, represent our convictions about what is true, and they form the bedrock of our value systems. They can be informed by our understanding of the world, our interpretation of life's meaning, or any subject that we deem to be

significant. Attitudes, on the other hand, pertain to our feelings or viewpoints towards a particular subject. These can either be positive, negative, or neutral, and they play a crucial role in how we interact with the world around us.

Norms are the societal and personal standards that govern our behaviour. They dictate what is considered right or wrong, appropriate or inappropriate, and they can be formal (laws) or informal (social conventions) (Oishi, 2018). Lastly, priorities represent what we consider to be the most important aspects of our lives. They often reflect our core values and can evolve over time as we encounter new experiences and as our perspectives change (Bazerman and Chugh, 2015).

The Evolution of Value Systems

Value systems are not static; they undergo transformation over time, influenced by various personal, societal, and historical circumstances. This dynamic nature of value systems is what makes them responsive to the needs of society and individuals (DeLamater and Ward, 2018). For instance, culture has a profound impact on the development and transformation of value systems. Oishi (2018) posits that people from different cultures value different things, leading to distinct behaviours and attitudes.

Similarly, personal experiences, such as upbringing and personal events, shape and reshape our value systems (Smith, 2014). In a broader context, societal events like revolutions, wars, and significant technological advancements can effectuate a substantial shift in a society's value system.

The Role of Values in Human Life

The significance of values extends beyond the realm of sociology and psychology; they play an integral part in our daily life and decisions (Bazerman and Chugh, 2015). Values affect how we perceive information, weigh options, and make decisions under uncertainty. Furthermore, Smith (2014) underscores that values are involved in a

range of psychological processes, including perception, cognition, motivation, and emotion, thus making them a fundamental part of human psychology.

In conclusion, understanding the Concept of Value Systems necessitates an interdisciplinary approach. As these systems are shaped by various cultural, individual, and societal factors, studying them can provide insightful contributions to our understanding of human behaviour, decision-making, and societal interactions. Our understanding of human values, therefore, can enhance our ability to adapt to changes and make effective decisions, both individually and collectively.

29.4 Slovakia's Value System

29.4.1 Historical Context of Slovakia

Slovakia's historical narrative has been one of complex transitions, marked by significant political, cultural, and religious transformations that have shaped the nation's value system (Ambrozy, 2022). Notably, the multicultural nature of Slovak society, characterized by Slovak, Hungarian, and Roma ethnic relations, provides a unique backdrop against which the nation's value systems have been constructed.

Under communism, Slovakia, like other Eastern European countries, experienced a regimented societal structure, with the state playing a dominant role in the lives of its citizens. The effects of this period on the sociopolitical values of Slovaks have been profound and enduring, particularly concerning views on democracy, capitalism, and societal order (Bardi and Schwartz, 1996; Schwartz, Bardi, and Bianchi, 2000).

The Velvet Revolution in 1989 and the subsequent dissolution of Czechoslovakia in 1993 ushered in a new era of democratic governance, market economy, and increasing individual freedoms (Whitefield and Evans, 1999). This period of transition is significant in understanding the evolution of Slovakia's value systems as it witnessed a significant shift

from traditional and state-enforced values to a blend of traditional, modern, and emerging values.

29.4.2 Evolution of Value Systems in Slovakia

Slovakia's value systems have undergone significant shifts in response to historical developments, notably the transition from communism to democracy and the subsequent socio-political changes (Whitefield and Evans, 1999; Inglehart, 2000; Inglehart and Baker, 2001).

The communist era emphasized collective responsibility and societal solidarity, fostering a value system that prioritized community well-being over individual aspirations (Schwartz and Bardi, 1997; Schwartz, Bardi, and Bianchi, 2000). However, the post-communist era, characterized by democratization and a market economy, has necessitated a shift towards values that reflect the importance of individual rights, autonomy, self-expression, and economic success (Inglehart and Baker, 2001; Inglehart and Oyserman, 2004).

Interestingly, Slovakia has witnessed the persistence of traditional values alongside the rise of modern ones (Inglehart and Baker, 2000). These traditional values, deeply rooted in the country's cultural and religious heritage, continue to influence societal attitudes towards family, religion, national identity, and morality (Kazharski, 2018; Voicu, 2009).

29.4.3 Components of Slovakia's Value Systems

Slovakia's value systems comprise three main components: traditional values, modern values, and emerging values.

(1) Traditional Values: These are values that are deeply ingrained in Slovak society and are typically tied to religious beliefs, family values, national identity, and morality. Despite the rapid modernization and cultural changes experienced in Slovakia, traditional values have proven to be remarkably resilient (Inglehart and Baker, 2000). These values play a critical role in shaping Slovakia's political landscape, with traditionalist

and conservative parties leveraging them to garner public support (Kazharski, 2018).

(2) *Modern Values*: Following the Velvet Revolution and the subsequent socio-political changes, modern values have increasingly permeated Slovak society. These values emphasize individualism, autonomy, self-expression, and the pursuit of material success, reflecting the shifts towards democracy and a market economy (Inglehart and Baker, 2001; Inglehart and Oyserman, 2004).

(3) *Emerging Values*: These are values that have surfaced in response to global influences and recent societal changes, including values related to globalization, digitalization, environmental sustainability, and gender equality. They reflect Slovakia's integration into global networks and the impact of contemporary global challenges on the nation's value systems (Kazharski, 2018; Voicu, 2009).

With these components of Slovakia's value systems defined, let us now proceed to an analysis of the interaction between these values and their impact on Slovak society and politics in the following sections.

29.4.4 Socio-economic Factors and Value Systems in Slovakia

Socio-economic factors have played a substantial role in shaping the value systems in Slovakia. Influential sociologist Shalom H. Schwartz posits “value orientations vary significantly among societal groups, as they are affected by socioeconomic status, education, and religious beliefs” (Schwartz, 1994, 30). These dynamics are evident in Slovakia where disparities in values can be observed among urban and rural populations, the educated and less educated, and between different income groups (Schwartz, 1999).

The implications of socio-economic conditions on value systems are multifaceted. For instance, individuals with higher income and education levels are more likely to support democratic values and market economies. This claim is supported by the work of Whitefield and Evans (1999) who found a strong correlation between socio-economic status

and political attitudes in Slovakia. Their research shows that individuals with better education and higher income levels tend to be more receptive to democratic values and are more likely to show support for market economies.

On the other hand, people with lower socio-economic status, particularly those residing in rural areas, tend to uphold traditional values more strongly. Inglehart and Baker (2000) argue that economic hardships and lower education levels often drive individuals towards conservatism, emphasizing the importance of tradition, security, and conformity. This inclination is also reflected in their political choices, as they often opt for political parties that promise stability and security over progressive ideals.

In fact, the post-communist transition in Slovakia has further amplified these socio-economic disparities. The rapid shift to a market economy has created winners and losers, leading to growing income inequality. According to Bardi and Schwartz (1996), the experiences of the communist era continue to shape socio-political values in Eastern Europe, contributing to this divide. People who have been disadvantaged by the transition are more likely to feel a sense of loss and insecurity, triggering a stronger attachment to traditional values.

Furthermore, the study by Dorn et al. (2007) suggests that these socio-economic conditions and the resulting value systems also impact the overall happiness and well-being of the Slovak population. Their research found a significant correlation between democratic values and happiness, indicating that those who are more open to democracy and its associated values often report higher levels of life satisfaction.

The influence of socio-economic factors on value systems, however, is not static but changes over time. It is crucial to consider the dynamic nature of socio-economic conditions and their influence on value systems to comprehend the evolving nature of Slovak society. As the socio-economic landscape of Slovakia continues to change, we can expect further shifts in its value systems in the future.

29.4.5 Impact of Value Systems on Slovak Society and Politics

Value systems not only shape individual attitudes and behaviours but also profoundly influence societal dynamics and political landscapes. According to Ronald Inglehart, values are instrumental in shaping human progress as they influence individual behaviours, social norms, and political orientations (Inglehart, 2000, 80). In the context of Slovakia, the interplay between traditional, modern, and emerging values is prominently seen in its political sphere.

The political landscape of Slovakia offers a vivid illustration of how value systems can shape political ideologies and outcomes. For instance, the resurgence of nationalist and conservative politics in recent years can be traced back to the enduring influence of traditional values in Slovak society. Kazharski (2018) offers an insightful examination of this phenomenon, arguing that “the rise of the radical right and the contestation of identities in Slovakia can be traced back to the enduring influence of traditional values.” (760) As he notes, these value systems often find their expression in populist politics, where they are harnessed to mobilize support and reinforce societal hierarchies.

Conversely, modern and emerging values, which have been shaped by global influences and contemporary societal changes, have spurred progressive movements and policies, particularly in urban areas and among younger generations. Inglehart and Oyserman (2004) highlight the growing influence of these modern values, arguing that they reflect a fundamental shift towards greater individualism, self-expression, and secular-rational values.

The 2019 municipal elections in Slovakia are illustrative of this dynamic. In these elections, numerous young, progressive candidates, many of whom were political novices, were elected to office. This shift was particularly pronounced in urban areas like Bratislava, where voters rallied around candidates who championed liberal, democratic values, environmental sustainability, and social inclusivity (Učeň, 2019).

These political dynamics underscore the complex relationship between societal value systems and political behaviours in Slovakia. They highlight how both traditional and modern values continue to compete and interact, shaping the political landscape in the process.

29.4.6 Analysis of European Values Study (EVS) Data on Slovakia

Before we delve into the specifics of the European Values Study (EVS), it is essential to understand its purpose and scope. The EVS is a large-scale, cross-national, and longitudinal survey research program on basic human values, providing insights into the ideas, beliefs, preferences, attitudes, values, and opinions of citizens across Europe. Since its inception in 1981, the EVS has played an instrumental role in studying how values within society change over time, and how they differ between cultures. The EVS collects data via comprehensive and detailed surveys. It utilizes rigorous sampling methods to ensure that the data collected is representative of the different societal and demographic strata within each country. This rigorous methodology provides us with a robust and nuanced understanding of societal values and attitudes. The wealth of data provided by the EVS enables us to identify trends, examine value changes over time, and compare values across societies. As such, the EVS stands as a testament to the importance of longitudinal, cross-cultural research in understanding our societies. As Schwartz and Bardi (1997) highlight, “the EVS provides a unique opportunity to compare value priorities across countries and over time” (386).

Turning to Slovakia, the EVS findings illuminate the complexities of Slovakia's value systems. The data underscores a clear transition from traditional to modern values over time. The EVS reveals significant correlations between religion, socio-economic status, and political attitudes, thus shedding light on the interplay between these domains. Furthermore, it uncovers how traditional values influence conservative policies and political parties, allowing us a glimpse into the dynamics of political decision-making in Slovakia. Thus, the European Values Study

(EVS) provides invaluable insights into Slovakia's value systems. By analyzing the EVS data, we can draw a more nuanced understanding of the interplay between traditional, modern, and emerging values in Slovakia.

The EVS data paints a complex picture of Slovakia's value systems. On the one hand, it shows a strong attachment to traditional values. For instance, Voicu (2009) found that Slovakia, like many other Central and Eastern European countries, exhibits a strong correlation between religion and gender roles, illustrating the enduring influence of traditional values. The study also found a significant overlap between religiosity and conservative political attitudes, further highlighting the role of traditional values in shaping societal attitudes in Slovakia.

On the other hand, the EVS data also reveals an increasing embrace of modern values, such as self-expression and individualism, particularly among younger and urban demographics. Inglehart's (2004) analysis of the EVS data shows a significant increase in the prioritization of self-expression values in Slovakia, particularly among younger generations. He argues that this shift reflects a broader generational change taking place across Europe, where younger cohorts, having grown up in more secure and prosperous conditions, are more likely to prioritize values related to self-expression and individual autonomy. The EVS data, therefore, illustrates the tension between the old and the new, between tradition and modernity that characterizes Slovakia's value systems. It underscores the complexity and dynamism of value systems, which are continuously shaped and reshaped by socio-cultural, political, and economic forces.

The examination of the European Values Study (EVS) data further elucidates the convergence of traditional and modern values within Slovakia. It presents a nuanced picture of the Slovak population's value orientations and how these orientations influence their attitudes toward political, social, and economic issues. One notable trend in the EVS data is the persistent emphasis on family values in Slovakia.

Despite increasing modernization and secularization, the family remains a fundamental societal unit in Slovak society. Our analysis of the EVS data shows a remarkable steadfastness of these values, proving that Slovaks rank the importance of family life higher than any other social or personal domain. The resilience of family values highlights the enduring appeal of traditional norms, even in the face of profound societal transformations. Similarly, the significance of religious beliefs remains pronounced in Slovakia, with the EVS data showing high levels of religious observance compared to Western European nations. Voicu and Vasile (2010) attribute this to the historical influence of the Catholic Church and its role in preserving Slovak national identity during periods of foreign rule. The prevalence of religious values underscores the role of institutional and historical factors in maintaining certain aspects of traditional value systems.

However, the EVS data also points towards an increasing embrace of democratic values, especially among the younger generation and urban populations. This shift signals a growing alignment with broader European trends, as democratic norms become more deeply entrenched in the country's political culture. Inglehart and Norris (2003) argue that this rise in democratic values, as shown in the EVS data, can be interpreted as a response to Slovakia's inclusion in the European Union and the accompanying exposure to democratic norms and practices. Furthermore, the EVS reveals a considerable increase in environmental consciousness among Slovaks. This surge in environmental awareness corresponds with broader global trends, reflecting the growing recognition of environmental sustainability as a critical societal concern. Thus, environmental values are becoming more prominent in Slovakia and other Central and Eastern European countries. Research suggests that this shift reflects the influence of international environmental movements and the growing awareness of environmental issues among the population.

What follows are Ten key takeaways from the EVS data on Slovakia:

- (1) Religion's Influence: The EVS data reveals a strong correlation between religious adherence and conservative political attitudes in Slovakia. This suggests that religion continues to be a powerful determinant of political behaviour.
- (2) Socio-economic Status and Political Attitudes: Individuals with lower socio-economic status tend to be more supportive of welfare policies and more skeptical of market-driven solutions. This indicates a desire for economic security and stability.
- (3) Traditional Values and Conservatism: The data uncovers a significant association between the adherence to traditional values (such as respect for authority, importance of family, and work ethic) and support for conservative political parties.
- (4) The Shift towards Self-expression Values: Over time, there has been a discernible shift from traditional survival values towards self-expression values, indicating increasing importance of aspects like self-expression, autonomy, and participation in decision-making.
- (5) Increasing Importance of Democratic Values: Along with the shift to self-expression values, there is growing support for democratic values, including freedom of speech, equality, and justice.
- (6) Decreasing Trust in Institutions: The EVS data indicates a decrease in trust in institutions, signaling potential dissatisfaction with governance and administration.
- (7) Greater Emphasis on Environmental Issues: As part of modern values, the Slovakian population displays increased concern for environmental issues, highlighting the growing consciousness about sustainability.
- (8) Role of Education: Education level is found to correlate with progressive attitudes, including support for gender equality and openness to diversity, further underscoring the role of education in value change.

(9) Effect of EU Membership: Following Slovakia's EU membership, the EVS data shows an increased alignment with European values of human rights, democracy, and rule of law.

(10) Gender and Value Differences: The EVS shows some gender differences in values, with women generally displaying a greater emphasis on care, compassion, and cooperation.

These findings, when woven together, provide a complex and multi-dimensional picture of the evolving value systems in Slovakia. They highlight the dynamic interplay between religion, socio-economic status, traditional and modern values, and political attitudes in the country. As we can observe from our analysis so far, the EVS data underscores the dynamic interplay between traditional and modern values in Slovakia. It presents a multi-faceted picture of the Slovak value systems, showing both the durability of traditional values and the rising influence of modern ones. These findings illuminate the complexity of Slovakia's evolving value systems, highlighting the intricate relationship between individual values, societal norms, and political dynamics.

29.5 Conclusion: Synthesizing the Findings

The examination of Slovakia's value systems from historical, sociopolitical, and cultural perspectives provides a comprehensive understanding of the nation's core values. The confluence of traditional and modern values is a testament to the Slovakian society's dynamic and evolving nature, reflecting the nation's unique historical experiences, its socio-political developments, and its ongoing interactions with broader global trends.

Through this multifaceted examination, several key findings emerge. Firstly, the endurance of traditional values in Slovak society, such as the importance of family and religion, underscores the lasting influence of historical and cultural heritage (Ambrozy, 2022; Voicu, 2009).

These traditional values have been resilient in the face of socio-political transformations, reflecting their deep-seated roots in Slovak society.

Secondly, the adoption of modern values, particularly those related to democracy and environmentalism, signals a significant shift in Slovakia's value systems (Inglehart & Baker, 2000). These values reflect the nation's broader socio-political developments, including its integration into the European Union and its exposure to global environmental movements.

Thirdly, the co-existence of these traditional and modern values highlights the complexity of Slovakia's value systems. The interplay between these different value orientations shapes the nation's social, political, and cultural landscapes, influencing attitudes towards issues such as gender roles, political participation, and environmental sustainability (Dorn et al., 2007; Michaels & Stevick, 2009; Schwartz, 1999).

While this interplay itself is complex, a fourth key finding adds yet another layer of complexity: the influence of globalization factors, such as technology, Western culture, and economic wealth, on the evolution of Slovakia's value systems. For instance, the advent of the internet and digital technologies has not only brought about shifts in communication and social interaction patterns but has also shaped people's attitudes and values (Wellman et al., 2001).

In Slovakia, access to global media content and social networking sites, predominantly from the West, exposes the population to a variety of cultural norms, perspectives, and lifestyles (Castells, 2000). This exposure is influencing the country's value systems, especially among younger generations, leading to a greater embrace of values such as individualism, personal freedom, and diversity (Lipset, 1994; Norris & Inglehart, 2009).

Moreover, the rise in wealth and living standards, attributable to Slovakia's economic growth and integration into the global economy, is contributing to changes in values. According to the World Values Survey, societies with higher levels of existential security - often associated with

wealth and comforts - tend to prioritize self-expression and quality of life values over survival values (Inglehart & Baker, 2000).

However, the implications of these globalization factors on Slovakia's value systems are still unfolding and warrant further research. Moreover, the Covid-19 pandemic, which has caused significant socio-economic disruptions globally and in Slovakia, might also impact the country's value systems in as-yet-unknown ways (Voicu et al., 2020).

This study's findings provide a nuanced understanding of Slovakia's value systems, highlighting the importance of historical context, socio-political factors, and cultural influences in shaping value orientations. These insights offer valuable contributions to the broader discourse on human value systems, illuminating the intricate interplay between individual values, societal norms, and broader socio-political dynamics. The interplay between traditional and modern values in Slovakia exemplifies this dynamism, reflecting the nation's unique historical experiences and its ongoing socio-political transformations. The enduring influence of traditional values, coupled with the rising prominence of modern ones, paints a nuanced picture of Slovakia's evolving value systems.

While this paper has offered substantial insights into the foundations of human value systems, the complexity of these systems necessitates further research. As societal norms and political landscapes continue to evolve, so too will the value systems that underpin them. Therefore, ongoing investigation into these evolving dynamics is crucial to deepen our understanding of human values and their impact on society. The value systems that shape our behaviours, attitudes, and beliefs are, in essence, reflections of our collective experiences and shared histories. By unravelling these value systems, we can better understand the social fabric that weaves us together, shedding light on our shared humanity and the diverse societal landscapes that shape it. As the Slovak case illustrates, this exploration provides not only a window into a society's soul but also a mirror reflecting our collective human experiences.

I conclude my paper by urging researchers, policy-makers, and societal leaders to approach societal transformations with a deep understanding of human value systems. By doing so, they can better manage and direct societal changes, and foster societies that are harmonious, inclusive, and sustainable.

29.6 Recommendations for Future Research

Despite the significant insights garnered from this study, further research is warranted to deepen our understanding of the dynamics of human value systems. In the context of Slovakia, further examination of the impact of recent political developments, such as the rise of right-wing political movements, on the nation's value systems would be beneficial (Kazharski, 2018). Additionally, exploring the influence of emerging global issues, such as the ongoing climate crisis, on Slovakia's value orientations would provide a more current perspective on the nation's evolving values (Schwartz, 2014). Comparative studies investigating Slovakia's value systems in relation to other Central and Eastern European countries could also provide valuable insights into regional value trends and their socio-political implications. Moreover, longitudinal studies tracing the evolution of Slovakia's value systems over extended periods could offer a more comprehensive understanding of the dynamics and trajectories of value change (Inglehart & Oyserman, 2004). Finally, incorporating interdisciplinary approaches that combine sociological, psychological, and political perspectives could yield more holistic insights into the foundations and dynamics of human value systems.

Following these findings, there are several potential avenues for future research. While this study has examined the influence of historical context, socio-political transformations, and cultural heritage on Slovakia's value systems, the effects of globalization and technological advances could be explored further. Comparative studies with other

Central and Eastern European countries that are undergoing similar shifts could also offer valuable insights. Moreover, an investigation of the generational differences in value systems in Slovakia could reveal interesting patterns. How are younger generations, who have grown up with internet access and in a post-communist political environment, different from their older counterparts? Are their values more aligned with those prevalent in Western societies? How do they reconcile these influences with the traditional values of their homeland?

29.7 A Case-Study Addendum: Comparing Slovakia and Viet Nam: Shared Experiences and Lessons Learned

As we navigate the discourse around the transformation of value systems, it is beneficial to consider other countries with similar historical trajectories. Viet Nam, for instance, despite being a socialist republic, has adopted elements of market economy following the Đổi Mới reforms, analogous to Slovakia's transition from communism to democracy (Fforde, 2003).

Both countries have had to confront the challenge of negotiating traditional values with modern influences during their socio-political transitions (London, 2011). Both Slovakia and Viet Nam share the experience of significant socio-political transformations during their recent histories. Slovakia underwent a significant transition from a communist regime to a democratic system after the Velvet Revolution and subsequently became a member of the European Union (Ambrozy, 2022). The impact of these shifts has been profound, reshaping its political landscape, economic structures, and societal values (Kazharski, 2018). Slovakia's experience in balancing these often-conflicting values during its democratic transition and EU accession could serve as a reference for Viet Nam, as it contends with rapid socio-economic changes amid an increasingly globalized world. Concurrently, Viet Nam embarked on a transformative journey with the implementation of the Đổi

Mới reforms in 1986, initiating a gradual shift towards a market-oriented economy while maintaining a single-party political system (Fforde, 2003). This reform process led to significant changes in Viet Nam's economic, social, and cultural life, particularly in terms of increased wealth, rising living standards, and greater exposure to global influences (London, 2011).

Moreover, while each country boasts a unique value system, shaped by its distinct cultural, historical, and socio-political milieu, a comparative analysis can illuminate the universal aspects of value transformations. The influence of the communist past on value priorities, as explored by Schwartz and Bardi (1997), might be particularly insightful in this context. Finally, both Slovakia and Viet Nam are witnessing similar global influences, including Western cultures, technology, and increasing wealth. These factors, which are significantly shaping Slovakia's value systems, are also poised to influence Viet Nam's values, making Slovakia's experiences and lessons learned pertinent to Viet Nam.

The comparative analysis between Slovakia and Viet Nam unveils their shared historical experiences of socio-political transformation. Despite the disparities in their political systems and cultural contexts, their parallel histories of transition provide valuable insights into the evolution of human value systems under changing political and socio-economic conditions.

Shared Challenges and Lessons Learned

Slovakia's transition from communism to a Western democracy posed numerous challenges, one of which was striking a balance between preserving traditional values and embracing modern European ones (Inglehart & Baker, 2000; Hutchinson, 1999). Its accession to the European Union also introduced an array of complexities, including adherence to EU regulations and standards, managing societal

expectations, and maintaining economic stability (Dow & Ferencikova, 2010).

Viet Nam, albeit following a unique path, faces similar challenges as it navigates its way through socio-economic transitions in the context of globalization (London, 2011). The country is grappling with the interplay of traditional values, modern aspirations, and Communist Party guidelines, creating a unique blend of societal norms and expectations (Voicu, 2009). In this shared journey, Viet Nam can, perhaps, be inspired by Slovakia's experiences. For instance, how Slovakia managed its transition process, balanced various societal needs, and incorporated EU regulations while preserving its national identity can provide valuable insights to Viet Nam as it continues to integrate into the global economy and manage societal changes.

Implications for Understanding Human Value Systems

The experiences of both Slovakia and Viet Nam, despite their unique cultural and political contexts, suggest that human value systems are deeply rooted in societal transformations. As both countries underwent considerable political and socio-economic changes, their societal values evolved concurrently (Inglehart, 2000; Inglehart & Baker, 2000; Schwartz, 1999). In the Slovakian context, the shift from communism to democracy marked a clear shift in value systems towards those aligning with Western liberal democracies (Inglehart & Baker, 2001). Meanwhile, in Viet Nam, the Doi Moi reforms ushered in a new era of openness and change that, while still under the governance of the Communist Party, brought about a re-evaluation of some societal values (London, 2011). These case studies demonstrate the complex dynamics that shape human value systems, which not only include political systems but also encompass historical trajectories, cultural norms, and socio-economic factors (Schwartz, 2014). They highlight the interconnectedness of societal values and political, economic, and social changes, and show that while societal transformations might catalyse shifts in values, the

underlying cultural norms can be resistant to change (Inglehart & Baker, 2001; Schwartz, 1999).

In conclusion, while both Slovakia and Viet Nam continue to navigate their unique paths, their experiences provide valuable insights into the complexities of human value systems. Understanding the interplay of these forces, and the impacts they have on societal values, is crucial for policy-making and societal development in countries undergoing similar transformations. Future research could further explore the relationship between societal transformations and value systems, focusing on additional case studies and incorporating more recent data. It would also be insightful to explore how societal values impact policy-making and societal responses to major global challenges such as climate change, migration, or the post-pandemic recovery process. Another avenue of research could be a more detailed analysis of the impact of global technological advances on value systems in transitioning societies like Slovakia and Viet Nam.

29.8 References

1. Ambrozy, Marián. "Ethical View on Slovak, Hungarian and Roma Relations in Slovakia in the context of multiculturalism." *Astra Salvensis-revista de istorie si cultura* 10, no. 19 (2022): 835-848.
2. Ariely, Dan. *Predictably Irrational: The Hidden Forces that Shape Our Decisions*. New York: HarperCollins Publishers, 2008.
3. Bardi, Anat, and Shalom H. Schwartz. "Relations among sociopolitical values in Eastern Europe: Effects of the communist experience?" *Political Psychology* (1996): 525-549.
4. Bazerman, Max H., and Dolly Chugh. "The Role of Values in Decision Making." In *Handbook of Organizational Behaviour*, 2nd ed., Vol. 2, 103-128. 2015.

5. Castells, Manuel. *The Rise of the Network Society, The Information Age: Economy, Society and Culture*. Vol. I. Hoboken, NJ: Wiley-Blackwell, 2000.
6. DeLamater, John J., and Amanda J. Ward. "The Role of Values in Social Change." *Annual Review of Sociology* 44 (2018): 417-439.
7. Dorn, David, Justina AV Fischer, Gebhard Kirchgässner, and Alfonso Sousa-Poza. "Is it culture or democracy? The impact of democracy and culture on happiness." *Social Indicators Research* 82 (2007): 505-526.
8. Dow, Douglas, and Sonia Ferencikova. "More than just national cultural distance: Testing new distance scales on FDI in Slovakia." *International Business Review* 19, no. 1 (2010): 46-58.
9. Durkheim, Emile. *The Division of Labour in Society*. New York: Free Press, 2014.
10. European Values Study. "EVS Longitudinal Data File 1981-2020 (EVS 1981, 1990, 1999, 2008, 2017 and EQLS 2003, 2012, 2016)." *GESIS Data Archive*, Cologne, 2021. ZA7500 Data file Version 3.0.0. <https://doi.org/10.4232/1.13757>.
11. Fforde, Adam. "Decoll2ctivisation and Rural Poverty in Post-Doi Moi Viet Nam: A View from the Villages." *Asia Pacific Viewpoint* 44, no. 2 (2003): 181-202. Geertz, Clifford. *The Interpretation of Cultures: Selected Essays*. New York: Basic Books, 1973.
12. Greene, Joshua. *Moral Tribes: Emotion, Reason, and the Gap Between Us and Them*. New York: Penguin Press, 2014.
13. Hutchinson, John. "Re-interpreting cultural nationalism." *Australian Journal of Politics & History* 45, no. 3 (1999): 392-409.
14. Inglehart, Ronald. "Culture and democracy." *Culture matters: How values shape human progress* (2000): 80-97.
15. Inglehart, Ronald, and Wayne E. Baker. "Modernization, cultural change, and the persistence of traditional values." *American sociological review* (2000): 19-51.

16. Inglehart, Ronald. "East European value systems in global perspective." In *Democracy and political culture in Eastern Europe*, 79-96. Routledge, 2006.
17. Inglehart, Ronald, and Wayne E. Baker. "Modernization's challenge to traditional values: Who's afraid of Ronald McDonald?." *The Futurist* 35, no. 2 (2001): 16.
18. Inglehart, Ronald, and Daphna Oyserman. "Individualism, autonomy, self-expression: The human development syndrome." In *Comparing cultures*, 73-96. Brill, 2004.
19. Inglehart, Ronald, ed. *Human beliefs and values: A cross-cultural sourcebook based on the 1999-2002 values surveys*. Siglo XXI, 2004.
20. Kazharski, Aliaksei. "The end of 'Central Europe'? The rise of the radical right and the contestation of identities in Slovakia and the Visegrad Four." *Geopolitics* 23, no. 4 (2018): 754-780.
21. Lipset, Seymour Martin. "The Social Requisites of Democracy Revisited." *American Sociological Review* 59, no. 1 (1994): 1-22.
22. London, J. D. (2011). *Contemporary Viet Nam: Political Opportunities, Conservative Formal Politics, and Patterns of Radical Change*. *Journal of Current Southeast Asian Affairs*, 30(2), 27-56.
23. Michaels, Deborah L., and E. Doyle Stevick. "Europeanization in the 'other' Europe: writing the nation into 'Europe' education in Slovakia and Estonia." *Journal of Curriculum Studies* 41, no. 2 (2009): 225-245.
24. Miller, William, Stephen White, and Paul Heywood. *Values and political change in postcommunist Europe*. Springer, 1998.
25. Minkov, Michael, and Geert Hofstede. "Is national culture a meaningful concept? Cultural values delineate homogeneous national clusters of in-country regions." *Cross-Cultural Research* 46, no. 2 (2012): 133-159.

26. Norris, Pippa, and Ronald Inglehart. *Cosmopolitan Communications: Cultural Diversity in a Globalized World*. Cambridge: Cambridge University Press, 2009.
27. Oishi, Shigehiro. "The Psychology of Values: A Cultural Perspective." *Annual Review of Psychology* 69 (2018): 419-444.
28. Schwartz, Shalom H. "Culture matters: National value cultures, sources, and consequences." In *Understanding culture*, 137-160. Psychology Press, 2013.
29. Schwartz, Shalom H. "National culture as value orientations: Consequences of value differences and cultural distance." In *Handbook of the Economics of Art and Culture*, vol. 2, 547-586. Elsevier, 2014.
30. Schwartz, Shalom H. "A theory of cultural values and some implications for work." *Applied psychology* 48, no. 1 (1999): 23-47.
31. Schwartz, Shalom H. "Are there universal aspects in the structure and contents of human values?." *Journal of social issues* 50, no. 4 (1994): 19-45.
32. Schwartz, Shalom H. "The Persistence of Values: A Cross-Cultural Examination of the Structure and Content of Human Values." *Advances in Experimental Social Psychology* 50 (2017): 1-67.
33. Schwartz, Shalom H., and Anat Bardi. "Influences of adaptation to communist rule on value priorities in Eastern Europe." *Political Psychology* 18, no. 2 (1997): 385-410.
34. Schwartz, Shalom H., Anat Bardi, and Gabriel Bianchi. "Value adaptation to the imposition and collapse of communist regimes in East-Central Europe." *Political psychology: cultural and crosscultural foundations* (2000): 217-237.
35. Smith, Michael J. "The Value of Values: A Review of Values Research." *Psychological Bulletin* 140 (2014): 193-238.

36. Taylor, Charles. *Sources of the Self: The Making of the Modern Identity*. Cambridge: Harvard University Press, 1989.
37. Voicu, Mălina. "Religion and gender across Europe." *Social Compass* 56, no. 2 (2009): 144-162.
38. Wellman, Barry, Anabel Quan-Haase, Jeffrey Boase, Wenhong Chen, Keith Hampton, Isabel Diaz De Isla, and Kakuko Miyata. "The Social Affordances of the Internet for Networked Individualism." *Journal of Computer-Mediated Communication* 8, no. 3 (2003). <https://doi.org/10.1111/j.1083-6101.2003.tb00216.x>.
39. Whitefield, Stephen, and Geoffrey Evans. "Political culture versus rational choice: Explaining responses to transition in the Czech Republic and Slovakia." *British Journal of Political Science* 29, no. 1 (1999): 129-154.
40. Willard, Aiyana K., and Lubomír Cingl. "Testing theories of secularization and religious belief in the Czech Republic and Slovakia." *Evolution and Human Behaviour* 38, no. 5 (2017): 604-615.

**RELIGIOUS IDENTITY:
A SUPPORTIVE TOOL FOR
THE CODIFICATION AND
DEVELOPMENT
OF NATIONAL LANGUAGES**

EXAMPLES FROM SLOVAKIA

*Katarína Valčová*³¹⁰

Religious identity has been found to be a supportive tool for the codification and development of language. This relationship is particularly salient in Slovakia where the coalescence of language and religion is evident. The influence of religion on language development has been the subject of numerous studies, which have illuminated its various impacts, including its potential to influence language selection, structure, and vocabulary. In the Slovak context, religious identity is intimately linked with the use of the Slovak language, and in the past, the Catholic and Lutheran churches have played significant roles in the development and standardization of the national language, which has emerged as a critical component of Slovak national identity.

In Slovakia, the relationship between language, religion, and identity is particularly conspicuous. The relationship between language and

³¹⁰ Assoc. Prof., Comenius University, Slovakia.

religious identity is reciprocal and mutually advantageous. Language can also be used to articulate clearly religious beliefs, engage in discussions about religion, and interpret religious texts. In this sense the use of language can also influence the development of religious identity. For instance, the use of religious language can reinforce beliefs and foster a sense of belonging to a religious community.

30.1 Conceptualizing Identity

Identity, as a philosophical construct, is a complex and multi-faceted concept, encompassing an array of considerations such as logic, relativity, criteria, time, and possible worlds. *The Stanford Encyclopaedia of Philosophy* provides an in-depth exploration of this concept, illuminating various facets of identity. The Logic of Identity, one such facet, underscores the uniqueness of an entity, emphasizing that numerical identity pertains to the relationship an entity maintains exclusively with itself and nothing else. Despite its circular nature, this notion is fundamental to the comprehension of identity.

Another facet, Relative Identity, as advocated by Geach, posits that any expression for an absolute equivalence relation in any conceivable language will have the null class as its extension. Consequently, there can be no expression for classical identity in any possible language.

The Criteria of Identity, another element of identity, underscores that numerical identity necessitates absolute, or total, qualitative identity, and can only hold between a thing and itself. This perspective suggests that it is the only identity relation in accordance with which we can properly count or number things.

Identity over Time delves into the correct analysis of identity over time, and the disagreement between advocates of perdurance and advocates of endurance as analyses of identity over time. The facet of Identity across Possible Worlds explores the notion of identity across

possible worlds and the question of its relevance to the correct analysis of *de re* modal discourse.

These excerpts underscore the complexity of the concept of identity, which remains a subject of ongoing philosophical debate. The understanding of identity, therefore, requires a nuanced approach that considers its various facets and their interplay.

30.1.1 National Identity

National identity epitomizes a shared sentiment of affiliation to a particular nation or state, an identity that is mutually embraced by individuals and is sculpted by an amalgamation of factors such as shared cultural heritage, language, history, traditions, symbols, and values. Herein, an intricate and detailed examination of national identity and its construction are provided:

Cultural Cohesion: Culture, a multifaceted term that englobes societal behaviours, norms, knowledge, beliefs, arts, laws, customs, capabilities, and habits of a populace, is a cornerstone in the construction of national identity. Shared cultural artifacts, which extend from customs and traditions to arts and literature, engender a sense of unity and camaraderie amongst the inhabitants of a nation, thus underpinning a collective national identity.

Linguistic Unity: Language transcends its conventional function as a mere instrument of communication, serving also as a symbol of unity and a vessel of cultural heritage. A lingua franca engenders a sense of shared comprehension and societal coherence, frequently safeguarding and conveying national literature, folklore, and historical narratives, thereby consolidating national identity.

Collective History: Shared history, an assemblage of collective memory of antecedent events, experiences, trials, and triumphs that have sculpted the nation, is another vital element of national identity. This collective narrative supplies a common thread that aids in the

delineation of national identity, fostering unity amongst the nation's people.

These elements of cultural cohesion, linguistic unity, and collective history are interrelated and mutually reinforcing, each contributing significantly to the inception and sustenance of a national identity. They offer a sense of unity and a sense of belonging, delineating who comprises the nation and what it denotes to be a member thereof.

National Symbols: National symbols, inclusive of flags, anthems, emblems, or national holidays, also stimulate a sense of national identity. These symbols often reflect the nation's history, values, and aspirations.

Geographical Context: The geographical confines of a nation and the mutual physical environment also play a role in the formation of national identity. This encompasses the nation's natural features, landscapes, and climate.

Political Sovereignty: The feeling of political unity and sovereignty is also critical. This entails a shared political system, laws, and institutions that govern the nation.

Common Values and Beliefs: Shared values, beliefs, and ideologies also have a part in delineating national identity. This may incorporate political ideologies, religious beliefs, or societal values.

The construction of a national identity is a multifaceted process that necessitates fostering these shared elements among the nation's populace. This often involves pedagogical practices, cultural activities, national celebrations, and political processes that promote a sense of unity and shared identity. Nevertheless, it is critical to recognize that national identities can be complex and diverse, often encompassing a medley of cultures, languages, and identities within a single nation.

These concepts have been subject to extensive debate and discussion within academic circles, particularly within the disciplines of sociology, anthropology, and political science. Shared culture, in the context of national identity, implies collective cultural elements that unite a nation's populace. This includes shared customs and traditions, like holidays and

festivals, as well as arts and literature, such as national epics or folk music. Shared cultural practices, such as food traditions or sports, can also be included.

Language, a fundamental component of national identity, is not solely a tool for communication but a symbol of unity and a vessel for cultural heritage. A common language facilitates the sharing of ideas and experiences, promoting a sense of shared understanding and community. National literature, folklore, and historical narratives are often conserved and propagated through the national language, enhancing the sense of national identity.

Shared history constitutes another crucial element of national identity, encompassing a collective memory of past events, experiences, struggles, and triumphs that have shaped the nation. Shared history often includes key historical events such as wars, revolutions, or significant political changes that have left indelible marks on the nation. Shared historical figures, like national heroes or pivotal leaders, who embody the values and aspirations of the nation, can also form part of this shared history.

30.1.2 Religious Identity

Religious identity constitutes a unique form of identity construction whereby individuals affiliate themselves with a particular religious denomination. This identity is typically sculpted by the tenets, values, rituals, and customs intrinsic to a specific religion, thereby providing individuals with a sense of belonging, purpose, and community.

The formation of religious identity is subject to a myriad of factors, including familial upbringing, personal experiences, cultural environment, and individual agency. The extent of religious identification varies significantly among individuals, with some individuals incorporating it profoundly into their daily lives, while others uphold a more flexible or dynamic relationship with their religious identity.

Interplay with Personality Development: The impact of religious identity on personality development is profound, explored as follows:

Ethical Framework: An individual's worldview, moral compass, and behavioural norms are often shaped by the ethical framework conferred by a religion, comprising its values and beliefs. For instance, a religion that accentuates compassion and kindness may incite its adherents to inculcate these traits.

Community Belonging: Affiliation with a religious community fosters a sense of belonging and acceptance, both of which are critical for positive self-esteem and self-worth.

Coping Strategies: Religions frequently equip individuals with strategies to navigate life's vicissitudes, which can shape an individual's resilience and emotional stability.

Purpose and Direction: Existential queries often find answers within religious doctrines, bestowing individuals with a sense of purpose and direction in life.

Social Interaction: Religious rituals frequently involve community participation, which can mould social skills and behaviours.

However, it is essential to recognise that the influence of religious identity on personality development can substantially vary among individuals, dependent on the importance of religion in their lives, their personal interpretations of religious doctrines, and other personal and environmental factors.

Religious identity can shape national identity significantly in several ways:

Common Ethical Framework: A religion shared among citizens can provide a common set of values and beliefs that contribute to a sense of national unity and identity, fostering a sense of belonging and solidarity.

Historical and Cultural Legacy: A nation's history and culture often find religion intricately woven into their fabric. The traditions, rituals, and narratives associated with a religion can become integral parts of a nation's cultural heritage and identity.

Social Cohesion: Religious communities often furnish social support and cohesion, contributing to national unity. Their roles in social services and charity can further solidify social bonds.

30.1.3 Interplay of Religious Identity and National Language

Religion can also play a key role in bolstering the development and preservation of a national language:

Community and Communication: Religious communities provide a context in which the national language is used and valued, encouraging its utilization in everyday communication.

Religious Scriptures and Practices: Religious scriptures and practices often utilize and preserve the national language, contributing to the language's evolution and continuity over time.

Education and Literacy: Religious institutions often contribute to education, which can encompass instruction in and promotion of the national language.

However, the relationship between religious identity, national identity, and language can be intricate and can vary immensely depending on the specific context and history of a nation.

Religious identity can pose challenges to the formation of a national identity and the use of a national language in certain circumstances:

Religious Diversity: In nations with substantial religious diversity, different religious groups may adhere to divergent values, practices, and languages, complicating the formation of a unified national identity or agreement on a common national language.

Religious Conflict: Conflict or tension among different religious groups within a country can inhibit the formation of a cohesive national identity. It can also precipitate language disputes if different religious groups prefer different languages.

Dominance of a Single Religion: In instances where a single religious group dominates, it may impose its values, practices, and language on

other groups, which can incite resistance and conflict, hindering the formation of a national identity that is inclusive of all citizens.

Here are a few historical and current examples:

Yugoslavia: The country, which was composed of different ethnic and religious groups, faced severe conflicts in the 1990s. The different groups (Serbs, Croats, Bosniaks) had different religious identities (Orthodox Christianity, Catholicism, and Islam respectively) and languages, which contributed to the tensions and conflicts that eventually led to the breakup of the country.

India and Pakistan: The partition of British India into India and Pakistan in 1947 was largely along religious lines, with Hindu-majority areas becoming part of India and Muslim-majority areas becoming part of Pakistan. This has led to ongoing tensions and conflicts between the two countries.

Current Middle East Conflicts: Many of the conflicts in the Middle East today involve tensions between different religious groups, such as Sunni and Shia Muslims, which can hinder the formation of a unified national identity.

Quebec in Canada: The province of Quebec, where the majority of the population is French-speaking and Catholic, has had ongoing tensions with the rest of Canada, which is primarily English-speaking and Protestant. This has led to debates about Quebec's status within Canada and the use of French as a national language.

These examples illustrate how religious identity can sometimes pose challenges to the formation of a national identity and the use of a national language. However, it's important to note that many countries successfully manage religious diversity and maintain a cohesive national identity and language. It often requires policies that promote inclusivity, respect for diversity, and equal rights for all citizens.

30.2 The Integral Role of Language in National Identity Formation

Language is a fundamental pillar in the construction, enhancement, and sustenance of national identity. It serves as a potent symbol of national identity, distinguishing one group from another, and fostering a sense of unity and belonging among its speakers.

Language is not merely a tool for communication; it is a vessel for cultural heritage and historical continuity. It safeguards histories, legends, and traditions, transmitting them across generations. This cultural preservation is instrumental in maintaining a sense of national identity over time.

Beyond its cultural role, language facilitates social cohesion. It enables the exchange of ideas, expression of emotions, and collaboration, all of which are essential for fostering national unity. A shared language can bridge social divides, fostering a sense of shared identity and mutual understanding.

In the political realm, language can be leveraged to bolster national identity. Governments may advocate for the use of a national language to foster unity and assert national sovereignty. This is often reflected in language policies and educational systems, where the national language is given prominence.

Language also plays a significant role in economic integration. A shared language facilitates efficient communication in business and trade, fostering a sense of shared economic identity. It enables smoother transactions, negotiations, and collaborations, thereby contributing to the nation's economic cohesion.

On the global stage, a national language serves as a representative of the nation. It is employed in international diplomacy, global business, and cultural exports such as literature, film, and music, thereby enhancing the nation's visibility and influence globally. However, it is crucial to acknowledge that while a common language can strengthen national

identity, nations often encompass multiple languages. The preservation and respect for minority languages are essential for a truly inclusive national identity. As evidenced in countries like Switzerland and India, multilingualism can coexist harmoniously with a robust national identity.

To illustrate our case study on Slovakia, we must delve deeper into the two primary religious influences that significantly bolstered Slovak national identity. These forces achieved this, in part, by codifying and promoting the Slovak language as a crucial instrument in the entire process.

30.2.1 Jesuits

The Jesuit Order, also known as the Society of Jesus, has a long-standing tradition of placing significant emphasis on education. Jesuit educational institutions have been at the forefront of providing quality education worldwide since the establishment of the Order in the 16th century.

A key principle of Jesuit education is the idea of “cura personalis” or “care for the entire person.” This involves considering the individual’s physical, emotional, and spiritual needs, as well as intellectual development. This holistic approach to education emphasizes the formation of well-rounded individuals who can contribute to society in meaningful ways.

Latin was the lingua franca of the Catholic Church, and as such, it was heavily used in liturgical practices and theological studies. Within the Jesuit order, Latin was the language of instruction and communication. This served to unify the order across diverse national and cultural contexts, as it provided a common language that transcended regional differences. However, the use of Latin, while fostering a sense of unity within the Catholic Church and among the educated elite, did not directly contribute to the building of national identities, as it was not tied to any particular nation or region.

In the Roman Catholic tradition, Latin has been used as the liturgical language for centuries. Mass and other religious rites were conducted in Latin, which was seen as a unifying language that transcended national and cultural boundaries. As a Catholic order, the Jesuits would have used Latin in this religious context.

The Jesuits are well-known for their focus on education. For a long period in history, Latin was the lingua franca of education, particularly in the higher education fields of theology, philosophy, law, and medicine. Knowledge of Latin was a mark of an educated person, so it would have been taught and used extensively in Jesuit schools and universities.

Latin served as a common language for scholars and clergy. It allowed communication and exchange of ideas among educated people across different countries and cultures. Jesuits, being active in education and scholarly work, utilized Latin as a universal language.

The use of Latin is also tied to the preservation of Church tradition. Latin phrases and texts are integral parts of many Catholic traditions and rituals. By continuing to use Latin, the Jesuits helped to preserve these traditions.

While the Jesuits historically emphasized Latin in their educational and religious activities, they also recognized the importance of vernacular languages, especially in their missionary work. The balance between Latin and vernacular languages would have varied depending on the specific context and the Jesuits' objectives in that context.

From the early days of the Order, Jesuits recognized the importance of vernacular languages. When Jesuit missionaries travelled to different parts of the world, they often learned local languages to communicate and teach more effectively. This shows a respect for and recognition of the value of vernacular languages. In many instances, Jesuits played significant roles in the preservation and development of local languages. They often created dictionaries, grammar books, and even literature in local languages. This not only facilitated their work but also contributed to the development and standardization of the Vietnamese languages.

Jesuits viewed vernacular languages as crucial tools for both education and evangelization. They believed that teaching and preaching in a language that people could understand was essential for effective communication. Jesuits understood that language is more than just a tool for communication; it's also a key part of a people's cultural identity. By learning and using local languages, they showed respect for local cultures, and this approach often facilitated more effective teaching and evangelization.

In terms of national identity, vernacular languages have a much more direct role than Latin. National identities are often closely tied to language, as language is a key part of a group's cultural heritage and a marker of its distinctiveness. The Jesuits' work with vernacular languages, therefore, likely contributed to the strengthening of local and national identities, even if this was not their primary intent.

To sum up, while Latin served to unify the Jesuit order and the Catholic Church more broadly, vernacular languages were crucial for the Jesuits' work on the ground in diverse local contexts. Both languages had different roles and effects when it comes to the building and support of national identities.

30.2.2 Lutherans

Martin Luther, the 16th-century reformer from whom Lutheranism takes its name, was a key figure in the Protestant Reformation and a strong advocate for the use of vernacular languages in church services and education. The influence of Lutheranism on national identity, education, and vernacular languages can be summarized as follows:

Promotion of Vernacular Languages: One of Luther's most significant contributions was his translation of the Bible into German from Latin. This not only made religious texts more accessible to ordinary people but also contributed to the standardization of the German language. Similarly, in other countries where Lutheranism spread, there

was an increased emphasis on translating religious texts into vernacular languages, fostering their development and standardization.

Education for All: Luther advocated for universal education and believed that everyone, including girls and the poor, should have access to education. He saw education as a means for people to read and understand the Bible independently, which was central to his principle of “sola scriptura” (scripture alone). This led to the establishment of many schools and significantly contributed to increasing literacy rates.

Development of National Identity: The use and development of vernacular languages contributed to the formation of national identities. As Lutheranism spread across Europe, each region adapted the teachings and liturgy to their vernacular, which, in turn, fostered a sense of shared cultural and linguistic identity.

Emphasis on Individual Interpretation: The use of vernacular languages in religious contexts and the promotion of literacy allowed for individual interpretation of religious texts. This emphasis on individual understanding and interpretation was a significant departure from the Catholic tradition of the time and shaped a new approach to religious practice and education.

Influence on Music and Arts: Lutheranism greatly impacted the music and arts of the regions it touched, often in vernacular languages. Luther himself was a passionate musician and saw music as a tool for worship, education, and community building. This led to the creation of many hymns and pieces of religious music in vernacular languages, further enriching cultural and national identities.

Luther had a strong educational background in Latin, which was the language of academia, law, and the Church in his day. As a professor of theology at the University of Wittenberg, he used Latin in his scholarly works and debates. Yet, Luther saw the exclusive use of Latin in church services as a barrier to understanding for the majority of people. He argued that the use of Latin in church prevented ordinary people from

accessing and understanding the Bible and Christian teachings, which he believed should be comprehensible to all.

This is where Luther's revolutionary approach to the vernacular comes into play. He strongly advocated for the translation of the Bible and liturgical texts into the vernacular, asserting that the Word of God should be accessible to all believers, not just the educated elite. Luther himself undertook the monumental task of translating the New Testament into German, aiming to use a 'kitchen' or 'market' language that would be understandable to common people. This effort not only made religious texts accessible to a broader audience but also contributed significantly to the development of a standardized German language.

Luther's emphasis on the vernacular can be seen as part of his broader theological principle of “sola scriptura” (scripture alone), which asserts the primacy of the Bible as the sole authority for Christian beliefs and practices. By making the Bible available in the vernacular, Luther sought to empower individual believers to read and interpret the Bible for themselves, thus democratizing access to religious understanding.

To sum up, Luther saw the continued use of Latin in church as a barrier to most people's understanding and advocated for the use of the vernacular to make religious teachings accessible to all. His translation of the Bible into German had a significant impact, not only religiously but also linguistically and culturally, contributing to the development of a standardized German language and fostering a shared cultural and national identity.

In conclusion, Lutheranism has had a profound impact on the development of national identity, education, and the use of vernacular languages. By promoting the use of vernacular languages and encouraging education for all, it has significantly shaped cultural and educational landscapes around the world.

30.3 Case Study from Slovakia

30.3.1 18th-19th century efforts in raising awareness about national identity

The Austro-Hungarian Empire, also known as the Habsburg Empire, was a complex political entity that included many different ethnic and linguistic groups. It existed from 1867 to 1918. During the 18th century, the empire was undergoing significant changes that had profound impacts on the national identities of the various nations living within its borders.

At the beginning of the 18th century, the Habsburg Empire was a patchwork of territories that included present-day Austria, Hungary, the Czech Republic, Slovakia, Slovenia, Belgium, and parts of Italy, Poland, Ukraine, and Romania. Each of these territories had its own distinct culture, language, and history, which often led to inner tensions and even conflicts. While it's difficult to provide an exact number, the major ethnic and linguistic groups included.

Germans: This group was primarily concentrated in Austria and parts of Bohemia. They were the ruling class and the German language was often used in administration and education.

Hungarians (Magyars): The Hungarians were primarily located in the Kingdom of Hungary, which included present-day Hungary, Slovakia, Croatia, and parts of Romania, Serbia, and Slovenia.

Czechs: The Czechs were primarily located in Bohemia and Moravia, in what is now the Czech Republic.

Slovaks: The Slovaks lived primarily in the northern parts of the Kingdom of Hungary, in what is now Slovakia.

Romanians: The Romanians were primarily located in Transylvania, which was part of the Kingdom of Hungary but is now part of Romania.

Poles: The Poles were primarily located in the northern parts of the empire, in what is now southern Poland.

Ukrainians (Ruthenians): The Ukrainians, also known as Ruthenians, lived in the easternmost parts of the empire, in what is now western Ukraine.

Serbs and Croats: These South Slavic groups lived in the southern parts of the Kingdom of Hungary, in what are now Croatia, Serbia, and Bosnia and Herzegovina.

Slovenes: The Slovenes lived in the southern parts of the empire, in what is now Slovenia.

Italians: The Italians were primarily located in the western parts of the empire, in regions like Lombardy and Venetia.

Various other groups: The empire was also home to various other smaller ethnic and linguistic groups, including Jews, Roma, and others.

Each of these groups had their own language, culture, and historical traditions, which contributed to the rich diversity of the Habsburg Empire. However, as we have mentioned above, this diversity also led to tensions and conflicts, particularly in the context of the empire's centralization and Germanization policies.

The 18th century was a period of centralization and modernization for the Habsburg Empire. Under the rule of Maria Theresa (1740-1780) and her son Joseph II (1780-1790), the empire implemented a series of reforms aimed at creating a more unified and efficient state. These included administrative reforms, the standardization of laws, and efforts to promote economic development, but also attempted to impose a single, official language (German) across the empire. This policy, known as Germanization, was deeply unpopular among the empire's non-German-speaking populations. It was seen as an attack on their national identities and led to resistance and resentment.

In Hungary, for example, there was a strong movement to preserve the Hungarian language and culture in the face of Germanization. This movement, known as the Hungarian National Revival, laid the groundwork for the Hungarian Revolution of 1848 and the eventual

establishment of the Austro-Hungarian Compromise of 1867, which granted Hungary greater autonomy within the empire.

Similarly, in the Czech lands (Bohemia, Moravia, and Silesia), there was a Czech National Revival that sought to revive the Czech language and culture. This movement was also a response to Germanization and was an important factor in the development of Czech national identity.

Relationships and Tensions within the Empire

(1) *German-Austrian Dominance:* For much of its history, the Austrian Empire, and later the Austro-Hungarian Empire, was dominated by German-speaking Austrians, particularly in politics, administration, and culture. This often led to tensions with other nationalities, who sought greater autonomy and recognition for their languages and cultures.

(2) *Hungarian Dominance:* The creation of the Austro-Hungarian Empire in 1867 gave Hungary equal status with Austria, but this duality did not extend to the other nationalities. In the Hungarian part of the Empire, the Hungarian elite pursued a policy of “Magyarization,” aiming to promote the Hungarian language and culture over others. This policy caused tensions and resistance among the other nationalities in the Hungarian part of the Empire.

(3) *Nationalist Movements:* The 19th and early 20th centuries saw the rise of nationalist movements among many of the Empire's nationalities. These movements, inspired by the ideals of the French Revolution and Romantic nationalism, sought greater national rights, including language rights, self-government, or even independence. These nationalist aspirations often clashed with the centralizing tendencies of the German-speaking and Hungarian elites, leading to political conflicts and social tensions.

(4) *Slovaks and other Nationalities:* In the context of the Slovak national awakening, figures like Ľudovít Štúr, Jozef Miloslav Hurban, and Michal Miloslav Hodža were instrumental in promoting the Slovak language and national identity. They and others resisted Magyarization

and sought recognition for the Slovaks as a distinct nation. Similar processes were happening among other nationalities, such as the Czechs, Ukrainians, Romanians, and South Slavs.

(5) *World War I and the End of the Empire*: The tensions within the Austro - Hungarian Empire came to a head during World War I. The stress of the war, coupled with growing nationalist sentiments, led to increased demands for autonomy or independence from various nationalities. After the defeat of the Central Powers, in one of the most severe and controversial peace treaties of the 20th century at Trianon palace in Versailles, France, the Austro-Hungarian Empire was formally and de facto dismantled, Hungary losing 71.5% of its territory, 63% of its population, substantial portion of natural resources and access to navigable waters. Significant regions were ceded to neighbouring countries: as Transylvania and part of Banat to Romania, Southern Hungary (Bácska) and the rest of Banat to Yugoslavia, Northern Highlands (Slovakia) and Carpathian Ruthenia to Czechoslovakia (and later Ukraine), Burgenland to Austria. New countries were formed: Yugoslavia uniting South Slavic peoples from the Austro-Hungarian Empire with Serbia and Montenegro. Czechoslovakia has been established. It combined the Czech lands (Bohemia, Moravia, and part of Silesia) with Slovakia.

The 18th century was a period of struggle for European domination. The pluralistic identity within the Austrian - Hungarian Empire is seen as opportunity for territorial reorganization and regime change policy by the surrounding powers. The legitimate policies of centralization and Germanization, are seen as leading to resistance movements among ethnic groups, considered as liberation movements. The next centuries will witness these movements used to weaken the traditional orders and try to prevent any resurgence of military and political power that could threaten peace in Europe. These struggles played a crucial role in shaping the national identities of the nations that would eventually emerge from the empire.

The codification of the Slovak language is closely connected with the period of national revival in the 19th century, during which Slovak intellectuals sought to strengthen Slovak identity and autonomy within the Austro-Hungarian Empire. Before the 19th century, Latin, German, and Hungarian were the official languages of administration and education in the region that is today Slovakia. However, there was a strong push among Slovak intellectuals to create a standard form of the Slovak language that would unify the Slovak - speaking population and serve as a symbol of national identity. This period saw several uprisings and revolutions across the Empire, reflecting a wider trend of nationalist movements in Europe.

30.3.2 Anton Bernolák

There are two key persons in this endeavor. The first one is Anton Bernolák (1762 - 1813), a significant figure in the codification and standardization of the Slovak language, preceding later (Ľudovít Štúr's) efforts. His work was particularly influential in the late 18th and early 19th centuries. Born into a peasant family in western Slovakia, Bernolák received his early education at the local Jesuit school. He later studied philosophy and theology at the University of Trnava, before becoming a Catholic priest. His language work was strongly influenced by his religious and educational background.

Bernolák was not only a Catholic priest, but he also was a linguist who sought to create a standard literary Slovak language that would unify the diverse dialects spoken among Slovak people. In 1787, he published “Gramatica Slavica,” the first grammar of the Slovak language, which was based primarily on the Western Slovak dialect.

Bernolák's version of Slovak, known as Bernolákovčina, was adopted by a group of Slovak intellectuals known as the “Bernolák's group” or “Society of the Slovakian Language,” who used it in their works and promoted it as the literary language for Slovaks. This was a considerable step towards recognizing Slovak as a distinct language.

However, Bernolák's language faced competition from other languages in the Austro-Hungarian Empire, particularly Hungarian, Latin, and German. Moreover, the dialect on which Bernolák's Slovak was based was not spoken by the majority of Slovaks, and his language did not gain broad acceptance among the Slovak population.

It was not until the efforts of Ľudovít Štúr and his followers in the mid-19th century that a standard version of Slovak, based on Central Slovak dialects, was widely accepted. Nevertheless, Bernolák's pioneering work laid the groundwork for these later efforts and marked an important step in the codification and development of the Slovak language.

30.3.3 Ľudovít Štúr

The second important person was Ľudovít Štúr, Slovak Lutheran (protestant), a politician, writer, poet, linguist, and one of the leading figures of the Slovak national revival. Štúr and his colleagues worked on codifying the Slovak language, choosing the central Slovak dialects as the basis. This codification was formally accepted in 1852.

Ľudovít Štúr (1815 - 1856): Štúr was born in the village of Uhrovec in western Slovakia, into a Lutheran family. His father was a teacher. Štúr attended high school in Bratislava, where he became involved in youth movements advocating for the rights of Slovaks. He later attended the University of Halle in Germany. He served as a professor of Slavic languages at the Evangelical Lyceum in Pressburg (now Bratislava).

Ľudovít Štúr's contribution to the enhancement of Slovak national identity is deeply interwoven with his efforts to codify and standardize the Slovak language. Here are some aspects in which his work contributed to this process:

Standardization of the Slovak Language: Štúr's codification of the Slovak language based on the Central Slovak dialects was a crucial step towards the formation of a shared national identity. Prior to this, Slovak was mainly a spoken language with various regional dialects, while Latin

and Hungarian were used in administration and education. By creating a standard form of the Slovak language, Štúr provided a linguistic tool that could unify Slovak-speaking people and serve as a symbol of their distinct national identity.

Promotion of Slovak in Literature and Public Life: Štúr not only created a standardized language but also actively promoted its use. He founded and edited the periodical “Slovenské pohľady”, which published works in the new standard Slovak and played a significant role in its dissemination. Štúr also wrote extensively in Slovak and encouraged others to do the same, contributing to the development of a unique Slovak literature.

Political Advocacy: As a political leader, Štúr advocated for the rights of Slovaks within the Austro-Hungarian Empire. He fought for the recognition of Slovak as a language of education and administration, challenging the dominance of German and Hungarian. His advocacy contributed to the legitimization of Slovak as a language of public life, enhancing its status and thus strengthening Slovak national identity.

Cultural and Historical Emphasis: Štúr emphasized the importance of the historical and cultural heritage of the Slovak people. He argued that language is not only a means of communication but also a carrier of cultural memory and national character. By linking the Slovak language to the history and heritage of the Slovak people, he stressed its significance as a component of national identity.

Education and Intellectual Development: Štúr saw the codification of Slovak and its use in literature and education as essential for the intellectual development of the Slovak people. He believed that the cultivation of intellectual life in the national language would foster a sense of pride and self-confidence among Slovaks, strengthening their national identity.

In these ways, Štúr's work on the Slovak language contributed to the support and enhancement of Slovak national identity. By standardizing the Slovak language and promoting its use in literature, education, and

public life, he helped to create a shared linguistic and cultural foundation for Slovak national identity.

30.3.4 Works related to Slovak language

Here are a few of his notable works related to the Slovak language:

“*Nauka reči Slovenskej*” (The Theory of Slovak Language, 1846): This is arguably Štúr's most important work on the Slovak language. In it, he presented the standardized form of Slovak, based on Central Slovak dialects, which he and his associates had been developing. The book includes information about phonetics, morphology, and syntax, and it served as a guide for writing in the newly codified language.

“*Slovenské pohľady*” (Slovak Perspectives, 1846 - 1852): This was a periodical edited by Štúr, which played a significant role in promoting the standardized Slovak language. While not exclusively about language, the magazine published many articles and works in the new standard, thus helping to disseminate and normalize it.

“*Diecézanske nárečja Slovenské alebo potreba jednoty v spisovnej reči pre Slovákov*” (Diocesan Dialects of Slovakia, or the Need for Unity in the Written Language for Slovaks, 1843): This text by Štúr argued for the necessity of a unified written language for Slovaks. In it, he makes the case that the multiplicity of regional dialects is a hindrance to the development of a cohesive national identity and calls for the creation of a standard language.

“*Literatúra Slovenská, jej potreba a vzdelanosť*” (Slovak Literature, Its Need and Education, 1845): In this work, Štúr discussed the importance of developing a unique Slovak literature, written in the newly codified language. He believed that a robust national literature was necessary to strengthen Slovak identity and cultivate intellectual life.

The work of Štúr and his associates can be seen as part of a larger movement towards national emancipation within the multi-ethnic Austro-Hungarian Empire. This context of rising nationalist sentiment is crucial for understanding the connection between the codification of the

Slovak language and the uprisings in the 19th century. By creating a standardized form of the Slovak language, the leaders of the Slovak national revival sought to bolster Slovak national identity and to challenge the dominance of Hungarian and German languages and cultural influences within the Empire.

It's important to note that the codification of the Slovak language did not directly cause the uprisings, but it was an integral part of the wider cultural and political movements that led to increased tensions within the Empire. The standardization of the Slovak language helped to foster a sense of unity and shared identity among Slovak-speaking people, contributing to the calls for greater autonomy and rights.

30.4 Conclusion

The pivotal role of vernacular languages in national awakening was keenly perceived by figures such as the members of Jesuit order, Luther, Bernolák, or Štúr. The two later ones were key actors in the codification of the Slovak language, predominantly based on central Slovak dialects. Through propagation via literature, newspapers, and other forms of publications, this freshly codified language functioned as a unifying element for the Slovak populace, playing an indispensable role in shaping the Slovak national identity.

The importance of education in the evolution of the Slovak nation was deeply understood by all of them. Adhering either to Jesuit or Lutheranism's principles, they believed in the imperative of educating the masses, encompassing teaching in the vernacular. Their educational philosophy underscored the cultivation of a national consciousness among Slovaks and the necessity for Slovaks to assume control of their educational establishments.

In a comparative analysis of Jesuits and Lutherans on Education, use of vernacular language, and ultimately national identity, several key observations can be made:

Education

The Jesuits have a storied tradition of emphasizing education, underscored by their principle of “cura personalis” or caring for the entire person, fostering well-rounded individuals. Jesuit education is renowned for its commitment to lofty academic standards and fostering intellectual, ethical, and spiritual development. Similarly, Lutherans place substantial emphasis on education, with Luther's primary aim being to equip individuals with the skills to read and interpret the Bible independently. This led to the advocacy for universal education, inclusive of girls and the impoverished.

Use of Vernacular Languages

The Jesuits acknowledged the significance of vernacular languages, both for effective communication and as a testament of respect for the cultures in which they worked. They often learned local languages, produced dictionaries and grammar books, and utilized these languages in their teaching and evangelization efforts. Lutherans, on the other hand, made substantial contributions to the promotion of vernacular languages, with Martin Luther's translation of the Bible into German setting a precedent for the translation of religious texts into vernacular languages.

To conclude, both the Jesuits and Lutherans place significant emphasis on education and the use of vernacular languages, although for distinct reasons. Their respective influences on national identity also diverge, with the Jesuits adopting a more transnational approach, and the Lutherans' influence having a more direct impact on national identity formation owing to the standardization of vernacular languages.

National Identity

The Jesuits operated within numerous cultural and national contexts, with their objectives not specifically geared towards the promotion of national identities, but to execute religious, educational, and charitable missions. Their acknowledgement of vernacular languages and efforts to learn and employ them in their work demonstrated respect for local

cultures. Conversely, the Lutherans inadvertently made significant contributions to the formation of national identities. Luther's translation of the Bible into vernacular German led to the standardization of the language and the formation of a more robust German national identity.

In summary, the roles of both the Jesuits and Lutherans demonstrate a significant emphasis on education and the use of vernacular languages as vital instruments in their respective missions, albeit for different motives. The Jesuits approached these themes with a transnational perspective, utilizing vernacular languages as effective tools for communication and expressing respect for local cultures, thereby engaging in activities not principally aimed at promoting national identities but centred on religious, educational, and charitable pursuits. Lutherans, however, contributed indirectly but substantially to the formation of national identities, most notably through Luther's translation of the Bible into vernacular German, which catalysed the standardization of the language and hence the construction of a stronger German national identity. This dichotomy of influence, from both orders, manifests most strikingly in the case of the Slovak language codification and the resulting national awakening, illustrating the profound and diverse impacts religious movements can exert on national identities and languages.

THE IMPACT OF EUROPEAN-AMERICAN CULTURE: JAPANESE ETHNIC VALUES

*Nguyen Tuan Anh*³¹¹

31.1 Japan's Assimilation of European and American Culture

Japan is a unique country with a long history of development, with a rich and diverse cultural heritage. One of the reasons for this success is that the Japanese are always open to learning the advantages from other countries.

Historically, Japan has experienced massive foreign civilization absorption three times. The first time was from the Chinese civilization in the VII-VIII centuries; the second time from 16th century Western civilization as Portuguese entered Japan in 1543. Japan calls their culture the Namba culture³¹². During that time, the Portuguese spread their culture to the Japanese through their way of life and technical skills (architecture, costumes, food) The Portuguese brought firearms to the Japanese. Then, in the late 19th century Western civilization is absorbed

³¹¹ Nguyen Tuan Anh, Ph.D., Institute of Philosophy, Viet Nam Academy of Social Sciences.

³¹² Nanba Cultural Museum (2014), Nanba Art Collection Museum, 50 years since opening. Link: <http://www.namban.jp/namban/>. Accessed: May 17, 2023.

by Japan since the Meiji period. After the end of World War II, the country is influenced by American culture. In fact, with British naval influence over the whole world, American influence spreads following the same model of culture with same impact on the world, leaving an indelible mark on various aspects of global society. From films, television, music, fashion, language and more, they all had far-reaching and lasting impacts on the world.

However, instead of becoming dependant of economic products from Great Britain and America, Japan limited this influence by adapting and absorbing the influences of other countries and turning them into indigenous upscaling of own national and traditional industries³¹³. This is a rather unique approach, which applies beyond economic interaction to culture and to foreign civilization: "It can be said that there is no other nation as sensitive to foreign culture as the Japanese. They constantly monitor developments in the outside world, assessing and weighing the influence of major trends in Japan. Another remarkable thing is that when they know which trend is winning, they tend to accept, learn and research to catch up with that trend, not to lose the opportunity"³¹⁴.

One of the achievements coming from Japan's assimilation of European and American culture is *The Japanese economic miracle* - the period that began after the Second World War (after 1945) ending around the end of the Cold War (late 1991). It was a period of record economic growth for this country and marked the rise of a country from post-war ashes to one of the world's leading economies.

Since 1960, when this country began to open up to the world, international cultural and ideological flows became an inspiration and a source of raw materials for the country to turn into a spearhead economic

³¹³ According to Koichi Iwabuchi (2002), *Emerging Globalization: Popular Culture and Japanese Transnationalism*. Nxb. Duke University. ISBN 978-0822384083, p.95-96.

³¹⁴ Vĩnh Sính (1991), *Nhật Bản Cận đại*, Hồ Chí Minh city Publisher, p.20.

product. This is reflected in the *Cool Japan strategy* since 1980 (a manifestation of Japan's rise to the status of a cultural superpower), with two main tasks of promoting industrial exports, culture, and introduce a friendly image of their country to the world. This strategy has given rise to the constant growth of Japanese popular culture. Revenue from this segment (including anime, manga, music, movies, ...) reached JPY 836 billion in 1996 and tripled to JPY 2.5 trillion in 2006³¹⁵.

The Japan Center for Cultural Exchange also announced that the number of foreigners studying Japanese abroad increased 31.3 times (from 127,167 in 1979 to nearly 3,985,669 in 2012). Japan's above achievements come from modernising its culture. The reason for learners to learn Japanese during this period is mainly due to their interest in modern culture such as manga, anime, J-Pop... rather than interest in Japanese history, literature...³¹⁶

In an effort to create a beautiful, attractive, trustworthy, and respected Japan, former Japanese prime minister Abe Shinzo supported the “Gateway to Asia initiative 2007”³¹⁷, which refers to cultural development. Modernization of Japan is one of the top goals, a place of lifestyle and values that create culture³¹⁸. Obviously, the impact of European - American culture in Japan has brought about brilliant development achievements.

³¹⁵ According to Watanabe Yasushi and David L. McConnell (2009), *Soft Power Superpowers: Cultural and National Assets of Japan and the United States*, p. 140–201.

³¹⁶ According to Japan Foundation survey (2013), “Approaching a Total of Four Million People—Who Learns Japanese Language in the World?” <https://www.wochikochi.jp/english/topstory/2013/12/>

³¹⁷ According to The Council for the Asian Gateway Initiative (2007), *Asian Gateway Initiative*.

³¹⁸ According to Japanese Cabinet Office (2007), *Japanese Cultural Industry Strategy*, p.1.

Euro-American culture also has a positive impact in promoting gender equality in Japan. In traditional Japanese culture, men and women have distinct roles: men are responsible for providing for the family and women are responsible for taking care of the family. However, modern Japanese culture has altered this traditional gender role, marked by women taking on a more active role in the workplace and men taking on more in the family.

In 2014, former Japanese Prime Minister Abe Shinzo appointed five female members to the Cabinet to hold various positions in the Ministries (Ministry of Economy, Trade and Industry, Justice, Internal Affairs, Ministry of Public Security and Disaster Prevention, and the Ministry of Reproduction). This is considered an important step to increase the use of female workers and promote gender equality³¹⁹. Japan's goal is to make it possible for women to occupy about 30% of leadership positions in the next few years³²⁰.

The main reason for this is that modern Japanese culture has introduced more relaxed parenting styles, encouraging family members to express their personal preferences, making communication between parents and children become more open-minded. This has changed the way family members interact with each other, as well as the way they spend time together. The above has indirectly created opportunities and conditions for Japanese people to promote their creative potential in all fields.

The culture of respect for individuals is also well absorbed in Japan. This country has built a modern cultural communication platform. People can express their thoughts, opinions and feelings in public forums to

³¹⁹ According to Phương Nga (2014), Nhật Bản nỗ lực thúc đẩy "bình đẳng giới". Link: <https://baotintuc.vn/chuyen-la-the-gioi/nhat-ban-no-luc-thuc-day-binh-dang-gioi-20140923192621072.htm>. Accessed: 16/12/2022.

³²⁰ According to Trần Uyên (2020), Nhật Bản thừa nhận "chậm chạp" trong việc thúc đẩy bình đẳng giới. Link: <https://www.plus.vn/nhat-ban-thua-nhan-cham-chap-trong-viec-thuc-day-binh-dang-gioi/686322.vn> Accessed: 16/12/2022.

increase a sense of community and connection between people. In addition, the emergence of idol culture makes it easy for fans to connect with their favourite idols. Besides, the cultural diversity has helped Japan to provide a rich source of entertainment for people of all ages. This has allowed people to relax and enjoy themselves, as well as to provide a platform for creativity and expression of ideas. Moreover, this diverse culture, a mixture of tradition and modernity, has created the unique identity of this country, leading to the development of tourism here. This has had a positive economic impact on the country.

31.2 National Values - The Pillar for Japan to Preserve its National Identity

There are many reasons to explain Japan's positive absorption of European-American culture. However, one of the most relevant explanations for this country's miraculous development is thanks to Japan's development philosophy, which comes from core national values. It comes from the typical values of: Harmony; loyalty; team spirit...

One of the core Japanese values is harmony (Wa). This value is enshrined in the first Constitution of Japan in 604 (the 17-article Constitution of Prince Shotoku). The concept of harmony is defined: "is a paramount value, based on a principle, which is to avoid all discord". Over the years, extending to all areas of life, from behaviour in society or at work, to arts such as design or architecture, Japanese affairs use values. Harmony is considered as the ideal idea, principle and ethical behaviour of Japanese people.

Besides, the value of collective spirit and loyalty is also valued. Collective action is characteristic of the Japanese. Individuals act as members of a group, coordinating and cooperating with other members for the benefit of the group. When individual interests and collective interests do not coincide, group interests will take precedence. Loyalty is

a quality nurtured in the spirit of the Japanese samurai (bushido). Both harmony values, teamwork and loyalty are closely related.

Together with other values (integrity; respect; professionalism; compassion; constant self-improvement; exercise judgment; leadership and cooperation³²¹), they form the philosophy that Japan follows in the process of nation building. With those immutable values, Japan has a selective cultural absorption, inheriting advantages from other countries' cultures, while preserving its national identity.

However, European-American culture also causes many problems in Japan. Accompanied by positive values, the above culture also propagates individualism, creating a material culture, focusing on form. The main reason for this is the popularity of celebrities and idols in the media who are built with the image of a perfect lifestyle and are idolized by their fans. Its consequence is the formation in young people of a tendency to focus on material possessions and the desire to be “luxurious” or “stylish”. This directly contradicts and affects traditional values such as compassion and responsibility; or constantly improving oneself, respecting elders. In addition, the popularity of the cute (Kawaii) style, which is characterized by a cute and innocent image, has caused a movement to favour youthfulness, focusing on appearance over beauty and personality in humans.

The prevalence of Otaku culture can also bring negative aspects to Japanese society. *Otaku* is a collective name for enthusiasts of anime, manga, and other respective cultural forms³²². This group of people has created demand for the development of fashion, art, music... Products from anime, manga, movies, music with diverse, rich, and broad-spectrum content in many areas of life can create bad obsessions for

³²¹ According to Phạm Minh Hạc (2012), *Giá trị học*, Dân trí Publisher, 270-271.

³²² According to Thanh Nga (2019), *Văn hóa Nhật Bản: Otaku là gì?*. Link: <https://locobee.com/mag/vi/2019/12/13/van-hoa-nhat-ban-otaku-la-gi/>.

Accessed: 18/12/2022.

viewers. It can lead to people who are overly passionate about these products to distract from real life activities, leading to a departure from the country's traditional values such as respect for family and work.

In addition, the propaganda of gender equality can also bring about gender-degrading consequences. In order to drive user interest, many companies operating in the media fields have built idols with erotic images in their advertisements and performances. This has a negative impact on respect for women in society.

European-American culture also makes great changes in the family structure. Modern families gradually tend to move from the traditional family to the nuclear family. In traditional Japanese culture, the family is considered the basic unit of society and is expected to follow certain social norms. However, modern Japanese culture makes a change to the traditional view of the family.

According to a survey by the Ministry of Internal Affairs and Communications of Japan's national census, the proportion of households consisting of husband and wife and children in 1990 was 37% and dropped to 27% in 2015. the proportion of people living alone increased from 23% to 35%. Currently those who live alone (Ohitorisama) also hold the highest percentage³²³.

The diverse culture combined from traditional culture and modern culture of Europe-America on the one hand has created job opportunities for many people in Japanese society, but on the other hand, it also created pressure for people. who can't keep up with its spin. The burden of spending causes many Japanese to work 8-10 hours a day in a stressful environment, not counting overtime.

³²³ According to Thanh Nga (2018), Cơ cấu gia đình Nhật Bản thay đổi như thế nào trong 30 năm Heisei?. Link: <https://locobee.com/mag/vi/2018/12/30/co-cau-gia-dinh-nhat-ban-thay-doi-nhu-the-nao-trong-30-nam-heisei>. Accessed: 16/12/2022.

Therefore, when resting, Japanese people prefer to be alone to relax rather than gather with friends in their free time. This indirectly limits their chances of finding a partner in marriage. In addition, the family's urge to get married also makes many singles form a resistance mentality, increasingly moving away from the collective life and taking time for themselves to be free³²⁴. This celibate lifestyle has had a significant impact on Japanese society, which is famous for its high moral value. Besides, it also indirectly forms people who are alienated from life (Hikikomori), who have thoughts of surrender and avoid life by locking themselves in the house completely.

31.3 Conclusion

Each country has its own national value system. Those are the core values, unchanged, forming the national nature, helping to preserve the unique characteristics of the country. Japan's national value system, with its long history, has become the basis for this country to approach, select and absorb advantages from other cultures.

In fact, the richness, diversity and wide spectrum of European-American culture certainly have a certain influence on the national value system of Japan. However, these modern cultural influences have not replaced traditional values. It affects and blends into that national value system, forming a unique combination of traditional national ideas and European-American culture, creating breakthrough development achievements of this country.

Japan's experience in developing European-American cultural harmony is also a reference lesson for the development of these cultures

³²⁴According to Thu Thu (2022), Ohitorisama - Khi lối sống một mình lên ngôi, Vietcetera. Link: <https://vietcetera.com/vn/ohitorisama-khi-loi-song-mot-minh-len-ngoi>. Accessed: 18/12/2022.

in the current context, as well as a suggestion for scientists in building new Vietnamese national values.

FILIPINO PHILOSOPHY AND CULTURAL HERITAGE

REFLECTIONS ON THE FILIPINO CONCEPT OF LOVE: VALUES, CONVICTIONS, BELIEFS AND WAYS OF THINKING

*Christine Carmela R. Ramos*³²⁵

32.1 Introduction

In Southeast Asia, societies faced extremely rapid changes, but schools have failed to connect the meaningful past to the present. In the Philippines, the culture of the public world seems to be dominated by business and consumerism, mass media, anonymity, and individualization have deemed the view of the nation, common good, and civic activism.

Many studies by Leonardo Mercado, Florentino Timbreza, and Rolando Gripaldo popularized the quest to articulate Filipino indigenous thoughts. At the same time, several studies focused on the Filipino concept of love. Among the latter, though, there are distinct trends observed in the Philippines over the years, such as the debate on divorce and LGBTQ marriage. Those studies seek to defend claims that are important and illuminating. They highlight some of the unique challenges

³²⁵* Dr., Mapua University, Philippines.

faced by the Filipinos in a pluralistic society. Though these studies are worthwhile, they also navigate various difficulties.

In this paper, the author explores the Filipino indigenous thoughts that serve as a humble way to avert the irrelevance of culture and tradition of the Filipinos amidst a fast-paced life.

First, this paper discusses and appreciates Filipino indigenous thoughts and how they shape our nation's history. Further, this paper explores the meaning of love (*pag-ibig*) in a globalized world based on the Filipino's indigenous concept of “*loob*”.

“Loob” encompassed Filipinos' humanity and daily experiences. It aspired to harmony with others and nature to be in one with God. This explained the dualism in body-soul and emotional-rational of the Filipinos. This work briefly discussed the two dimensions of “loob”: analytic (interior) and synthetic (holistic). The interior “loob” affirmed the innate goodness of the person. The holistic model signified the unified entity of the world and the non-dualistic point of view of the world in addressing critical issues.

Secondly, this paper will promote nonviolence at local, national, regional, and global levels in response to the growing global awareness. In this vein, the author compares the similarities between two prominent political leaders Corazon Aquino (1933-2009) and Mahatma Gandhi (1869-1948) regarding their participation in nonviolent movements and a strong desire to attain freedom for their nation.

Statement of the problem: In this paper, the author presents her reflections on her study of “loob”. This familiarity with the subject and other past research undertaken in the area initiated an examination of personal experiences as a researcher in this specific context. Therefore, the paper is meant not as an article reporting research findings but as a commentary on a Filipino milieu and how reflections reshaped the interpretation of the findings.

The article is structured as follows: It begins with a brief introduction to the concept of “loob”. The paper discusses love as experienced by the

Filipinos and is based on indigenous thought. The author's reflections are based on her immersion in her culture, very different from the Western one.

Methodology: The Philippine Archipelago is one of the richest, and its tropical destinations are often voted the most beautiful on earth. As of 2022, from over 7641 islands in the archipelago, around 2000 are inhabited. In this study, to fully understand the cultural and political contexts, the study takes a step in re-interrogating the ethics of the Filipinos.

A long history of colonization strongly influenced the Philippines' culture and traditions. This impact continues well beyond language, food, and the many superstitions that locals take to heart. With an Animist, pre-colonial past (with likely Hindu-Buddhist influences), followed by an effective conversion into Christianity, the Philippines claims ownership of a fascinating, diverse mix of beliefs.

The Augustinians preached the Gospel in Cebu, Panay, and other Visayan islands, while the Franciscans evangelized Manila and Bicol provinces. The Recollects, on the other hand, evangelized in Bataan, Mindoro, and other parishes on the Pacific coast of Luzon. In the 1500s, most churches, schools, asylums, and hospitals were erected; they existed after earthquakes and typhoons. These constructions are built in Manila, other towns, and provinces. During roughly a period of three hundred years, 12,000 missionaries evangelized the Philippines. Some died as martyrs in the Philippines, China, Japan, and other Eastern countries.³²⁶

There are folk sayings in this work that need to be clarified. Some of the quotes in this study are grounded on regional beliefs. If the author mentions *Boholanos* in this paper, the term refers to those who live in the

³²⁶ Anchi Hoh. 2018. Catholicism in the Philippines during the Spanish Colonial Period 1521-1898. Blog post, the Library of Congress, <https://blogs.loc.gov/international-collections/2018/07/catholicism-in-the-philippines-during-the-spanish-colonial-period-1521-1898/>

island province of Bohol. They are part of the wider Bisaya ethnolinguistic group. Four of their churches have been declared National Cultural Treasures for cultural, historical, and architectural importance.

While those living in Cebu are *Cebuanos*, the term *Cebuano* refers to the permanent residents on Cebu island regardless of ethnicity. On this island, Magellan's priests' first recorded conversion took place.

On the other hand, *Ilocanos* primarily reside within the Ilocos Region in the northwestern seaboard of Luzon. They speak Iloko or Iloco Language. Ilocos attracts devotional tours for the faithful to basilicas such as St. Nicholas of Tolentino Parish Church which existed for almost 440 years. On the other hand, *Ilonggos* refer to the people living in Iloilo province. Iloilo is also one of the most prominent episcopal sees during the Spanish colonial era³²⁷.

Tagalogs are the largest cultural-linguistic group in the Philippines. They form the dominant population in the city of Manila. Finally, the *Kapampangans* live in the provinces of Pampanga³²⁸. The majority of them are religious though some of their shared beliefs survive today, such as spirits who reside in mounds (*nunu*) or nocturnal giants (*kapre*).

32.2 Moral, Religious, Relational Dimensions of “*Loob*”

The state of philosophy in the Philippines is identified into two levels (Quito, 1986, 10). First, it is restricted in the academic atmosphere of university classrooms. Secondly, it is in the process of formalization and

³²⁷ Ilocano, World Culture Encyclopedia, Countries and Their Cultures, Gale, <https://www.everyculture.com/wc/Norway-to-Russia/Ilocanos.html>.

³²⁸ Rosita Muñoz-Mendoza, The Kapampangan, Cultural Communities and Traditional Arts, Government of the Philippines Website, <https://ncca.gov.ph/about-ncca-3/subcommissions/subcommission-on-cultural-communities-and-traditional-arts-sccta/northern-cultural-communities/the-kapampangan>

mass-based. There are two primary classifications of “*loob*”: an analytical concept and a synthetic concept.

The analytical concept deals with morality, while the synthetic on the wholeness or process of integration. Similar to other Eastern outlooks, Filipinos’ “*loob*” is non-dualistic. There is emotional-rational and body-soul harmony which aspired unity with God. For instance, the Indian belief of *Anatta*, which is denying the inner self or the Atman, is meant to be in union with the Absolute (Mercado, 1974, 3). Conversely speaking, harmony between humanity, nature, and God is the essence of “*loob*”.

“*Loob*” stresses a being-with-others and sensitivity to the needs, inhibiting one’s own personal and individual fulfilment (Mercado 1974, 29, 107). “*Loob*” is connected to emotions (Mercado 1974, 66).

Personalism and high regard for smooth interpersonal relationships (SIR) are some of these stereotype images of a Filipino. Personalism features the Filipino’s emphasis on personalities and personal factors. For instance, politicians invite movie personalities to support their candidacy during election campaigns. Thus, meanings are not in words but people.

Most Filipino voters consider the political pageantry and pomp associated with the candidate instead of their political platform. The SIR manifests in reciprocity and “*Pakikisama*,” or relationships (Timbreza 1989, 167).

In times of need, the Filipino seeks the support of relatives (Church 1986, 42). Out of “*pakikisama*,” the more well-off family members share their gains with relatives and neighbours. However, the giver is likely to predetermine what form should be of more excellent value than the original debt and should be repaid (Church 1986, 38).

According to Timbreza (1989, 23), the need to immerse the individual in the group may be due to authoritarian tradition, which prevails in our strong family system. The individual is advised what to do and follows

the elders' advice. In short, the Filipino is group-oriented, which could be rooted in the non-aggressiveness of the Easterners (Quito 1986, 13).

“*Loob*” encompasses Filipinos’ humanity, personality, theological perspective, and daily experiences (Church 1986, 33-39). “*Loob*” aspires to harmony with others and nature to be in union with God. Thus, the interpersonal characteristics of “*loob*” explain the non-dualism in body-soul and emotional-rational of the Filipinos (Mercado 1974, 5).

In Philippine history, the theological concept of “*Loob*” was shaped by the Augustinians, Recollects, Franciscans, Dominicans, and other congregations involved in the country's Christianization. The friars arrived as missionaries, not colonizers, since the Philippines lacked gold and spices. The long and challenging journey for the Filipinos means learning new knowledge, language, culture, and changing beliefs. One can understand how a person can make an effort from the perspective of faith.

32.3 The Meaning of Love (*pag-ibig*) in a Globalized World Based on Filipino's Indigenous Concept of “*Loob*”

In this section, the author will feature one of the central issues of the ethical views of the Filipinos - the virtue of love. Broadly, love is divided into two types: authentic and inauthentic. Genuine love gives meaning to life. According to the Ilocanos, “Love is the comfort of life”. (*Aliw sa buhay ang pag-ibig.*) Similarly, the Ilonggos believe that love is the salt of life (*Ang pag-ibig ay siyang asin ng buhay*). Like a dish that needs to be seasoned, our lives need love to make it more fun and exciting. Despite humanity's hardship and sorrow, there is happiness amid one's toil and suffering because of love.

Francisco Balagtas (1788-1862), the William Shakespeare of the Philippines, testifies to the power of love in these words: *Oh, love is so powerful... ..once you get in the heart of anyone, everything will be defied, if only to give in to your wishes* (*O pagsintang labis ang*

kapangyarihan Sampung mag-aama'y iyon nasasaklaw; pag ikaw ay nasok sa puso ninuman, hahamakin lahat masunod ka lamang).

The saying of Balagtas (2016) was based on his circumstances. Those lines symbolize love's magnitude, which is overwhelming. The same sentiment is shared by Ilocanos, who believe that to one who truly loves, one endures. (*Kung tunay kang umibig, tiisin mo ang hirap.*) A true lover ignores failure for the beloved's sake. Alfred Tennyson said, "It is better to fall in love and fail than never fall in love".

True love is sweet; it is fun and exciting. The Tagalogs say, "If love is real, it will be sweet until the end". (*Kung tunay rin lang ang pag-ibig, hanggang katapusa'y matamis.*) Filipinos also believe that not in word alone but in deed, can true love be assured. Further, Ilocanos say, "If love is genuine, there would be no gossip". (*Kung talagang tunay ang pag-ibig, wala ng marami pang satsat.*)

Filipinos also have the concept of dishonest and inauthentic love. Hypocritical love will not last. According to the Kapampangans, "Superficial and hypocritical love is like a smoke". (*Ang pahapyaw at mapagkunwaring pag-ibig ay parang usok na maglalaho.*) Phony love is unwilling to suffer; it is exploitative and deceitful. It quickly disappears during hardship and deprivation. Fake love is false; it has evil intent; masquerades.

Love, for Filipinos, plays a part in their value, the emotional aspect, which at times runs more deeply than the intellectual dimension. Perhaps, since Filipinos are passionate, a significant element of daily life is affected. Choices usually revolve around what a person likes or dislikes.

However, love also involves friends, siblings, and parents in Filipino culture. As Cebuanos say, it is easier to block flood than love. (*Mas madaling pigilin ang alon (o baha) kaysa pag-ibig*). For instance, if one's circle of friends does not approve of the suitor, the suitor will not be treated well or might be belittled.

On the other hand, Filipinos can fall in love with the help of acquaintances or a circle of friends. For example, if a man likes a woman,

he will usually find more information from her best friend or relatives (e.g., her favourite food and hobbies). Traditionally, a suitor's friend accompanies him as he woos the woman.

Further, love is usually about helping people in Filipino life, based on the synthetic concept of “loob.” Love transforms. For instance, those who do not want to study will struggle out of love. Those who do not groom one’s self will be inspired to. Those who used to have many bad habits will try to pray or attend mass.

Too often, too much love becomes harmful: it can be highly toxic. We read in headlines about people being killed out of jealousy. Whether fair or not, it is clear that love strongly motivates a person to do good or bad. This is where the concept of sacrifice enters. According to the Kapampangans, “Whoever is most loved, sacrifices most”. (*Kung sino ang pinakamamahal ay siyang pinahihirapan*). Though not accepted by the woman’s circle of friends, the suitor takes it as an opportunity to show his loyalty by persevering.

However, the disapproval of the woman’s friends might sway her to reject the suitor even though she may like him. Therefore, the relational dimension of “loob” becomes evident in this instance, e.g., camaraderie and shame. In this case, friendship influenced her decision.

“Double standard” is also rampant among Filipinos. The father might admonish his son against adultery while committing it himself. The law of Christianity forbids adultery, but it is achieved by the “poor and uneducated” and by the wealthy. The media's attention will be drawn, for instance, to a government official having liaisons and children out of wedlock. Perhaps the “double standard” can also be based on the historical perspective.

Before the arrival of the Spaniards, it was recorded that our Filipino ancestors had many wives. However, with the advent of Christianity in our country, it was introduced that having only one wife was pleasing to God and man. However, in the author's observation, the media promotes adultery. For example, some films or shows portray a married police

officer as having another woman. He is not necessarily despised by society. Instead, his masculinity (“machismo”) increases.

Further, love for Filipinos can be based on socio-economic standing. It is not a secret that the rich marry their kind, or actors marry fellow actors. Business or political beliefs bind them. If a rich man marries a woman of a lower class, he is sometimes frowned at. Love then seems to be measured by social class or outward appearance. Sadly, although ideal love is unparalleled, it is marketable - distinguished by wealth, power, or age.

Although Filipinos are staying married together, the new generation is becoming aware of the readily available love that is transient. However, such love for the Boholanos is love that lies and quickly fades. (*Ang sinungaling na pag-ibig ay madaling kukupas*).

For the author, the true meaning of love gives direction to our lives. If there is no love, there will be no civilization. We will surely perish if we do not love and understand. We learned to turn our energies to pursue other endeavors such as music, philosophy, and mathematics because of emotions, e.g., pity and joy.

The concept of love is not limited to romantic relationships. It also refers to relationships with family, friends, and God. For example, in a family where siblings are close, a brother may exercise excessive protection, constricting his sister's suitor or boyfriend. Extreme love can contribute to why siblings may have conflicts. Therefore, the saying of the Ilocanos is true, “Too much tenderness makes the heart cry”. (*Ang labis na lambing ay siyang nagpapaiyak sa puso*). Indeed, love should be moderated. Aristotle, the Buddhists, and Taoists say that any excess is wrong.

Love is mighty. According to the Bible, love is the greatest, combined with faith and hope (John 3:16). True love lasts and understands. If there are unclear things, love dispels them. Love makes us happy. Whether there are shortcomings or weaknesses, love conquers them. Indeed, love boosts a person's perspective and self-confidence.

The virtue of love for the Filipinos is expressed through deeds. The Tagalogs say, “Love is in deeds, not words”. Unlike Westerners who are very vocal in expressing their thoughts, and for the cynical, the word “love” might be belittled.

Indeed, love is like a spark or perfume that spreads fragrance to others. As “Pass it on”, imparts: *It only takes a spark to get the fire going and soon all those around can warm up in its glowing.*

Only in love can there be change - not in force or revolution. The seemingly serious problems are eased because of love. The person who knows how to love achieves what he wants because of sincerity or authenticity.

At this juncture, one of the remarkable people in the history of the Philippines is President Corazon Aquino because of her dedication to bringing back the democratic status of the country from being under the dictatorship of President Ferdinand Marcos. Aquino had become the agent of reform by making a mark on society that will remain a legacy for future generations. Her efforts to promulgate nonviolence to combat all the odds inspired many. The power towards resolution is in the people's hands, who voice their rights and opinions to their oppressors. She got more people to trust, love, and believe in her because of her sacrifices to make a difference.

Aquino, the Philippines' first female president, vowed to the Filipinos that she would not fight fire with fire. On the contrary, she urged them towards a nonviolent revolution, popularly known as the EDSA People Power. She believes that real power is not in the government's tanks, artileries, and weapons. Instead, power belongs to the people, and they can defeat tyranny without the need for violence. The saying “Flowers defeat guns”. (*Daig ng bulaklak ang baril*). during this dark period becomes apparent.

Her desire to end the Marcos regime roots in the assassination of her husband, Senator Benigno 'Ninoy' Aquino Jr. It had been a very controversial occurrence in our history. Initially, Aquino showed no

interest in entering politics, but the people supported her candidacy for the opposition. She envisioned becoming the agent of change to liberate the Philippines from dictatorship. The country underwent a malicious 'Snap Elections' in which the results were manipulated and subjected to significant election fraud.

The Filipino's collective effort mirrors the analytical and synthetic concepts of "loob". Unity will serve as people's power to overwhelm the odds and successfully win the battle. Filipinos marched along EDSA in February 1986 with church advocates and others who yearn for Philippine democracy. They held hands, prayed, and started civil rights movements.

At this point, the author compares the similarities between Aquino and Mahatma Gandhi - their participation in nonviolent movements and a strong desire to attain freedom for their nation. Both supported peace in the face of difficult times though in different circumstances. Notably, both figures are discriminated against in their passive resistance undertakings: Aquino for her gender and Gandhi for his race and religion. These prejudiced treatments did nothing but strengthen their will to advocate for rights. Further, due to their humane movements, many consider them role models for peace.

During Gandhi's thirty years as the leader of India's freedom struggle, he spent significantly more time educating the practice of nonviolence. He adopted the Buddhist, Hindu, and Jain religious ideal of *ahimsa* (doing no harm) as a nonviolent weapon for civil protest. He utilized it to oppose control over the region and societal issues like racial prejudice and injustices. Gandhi started massive protests against the colonial administration, coordinated Indian rebellion, and challenged anti-Indian policies in the judiciary. He became a prominent social figure and spread *Satyagraha*, a concept of nonviolent non-cooperation.

Aquino was not imprisoned though she successfully led the People Power Revolution ousting former President Marcos' two-decade dictatorship. The Filipinos' perseverance reinstated the lost democracy

and the collapse of Marcos's regime. Despite the success of her movement, Aquino is aware that applying the concept of nonviolence itself has limitations. Though the Marcos regime disintegrated, Marcos's loyalists censured the new Aquino government. These loyalists will spark threats to the peacefulness of the country. Aquino issued measures to regulate when to pull the trigger in using weapons in case of insurgency from the opposition. The Filipinos' trust in the nonviolent actions of the Aquino government is not well established from the outset. Rebels and the opposition might pose a severe threat to peace and order. Aquino herself knows this fact, so she set regulations and strict surveillance of the overall condition of the country. After all, Aquino envisions a unified democratic country in which people have the means to live safe and sound in a 'nonviolent' society'.

32.4 Conclusion

Which virtue truly matters? Would you live in a world without freedom and greatness for security and comfort? Human life is not just made for comfort. Liberty and excellence could not be achieved by being comfortable lest we seek less development. The virtue of love is the virtue of all values and traits. It empowers us to do good.

The memories of Aquino and Gandhi remain. It is not how much they have given that allows them to have more in return. Instead, it is about how they lived by sharing their resources, knowledge, and efforts to make a difference. They earned respect from the people who gave their trust to them. No matter how hard it is to succeed, remaining faithful to the principles, values, and viewpoints that inspired them to set their goals becomes essential.

Having virtue essentially guides us to a better life. It is a powerful virtue to choose and do good. It binds us to those who are close to us. Love makes us human. Since we can love, we are separated from the category of animals. Love, in Filipino culture, is influenced by other

values, such as shame, camaraderie, “double standard”, and “machismo”. However, in anything, moderation, especially in love, is essential.

The artwork pays tribute to the Filipinos’ fight, which we still have, to be free and raise our flag. This piece is for those who fought and are tired of fighting and who may need the inspiration to continue the fight.

Globethics

Globethics is an ethics network of teachers and institutions based in Geneva, with an international Board of Foundation and with ECOSOC status with the United Nations. Our vision is to embed ethics in higher education. We strive for a world in which people, and especially leaders, are educated in, informed by and act according to ethical values and thus contribute to building sustainable, just and peaceful societies.

The founding conviction of Globethics is that having equal access to knowledge resources in the field of applied ethics enables individuals and institutions from developing and transition economies to become more visible and audible in the global discourse.

In order to ensure access to knowledge resources in applied ethics, Globethics.net has developed four resources:



Globethics Library

The leading global digital library on ethics with over 8 million documents and specially curated content



Globethics Publications

A publishing house open to all the authors interested in applied ethics and with over 190 publications in 15 series



Globethics Academy

Online and offline courses and training for all on ethics both as a subject and within specific sectors



Globethics Network

A global network of experts and institutions including a Pool of experts and a Consortium

Globethics.net provides an electronic platform for dialogue, reflection and action. Its central instrument is the website:

www.globethics.net

Globethics Publications

The list below is only a selection of our publications. To view the full collection, please visit our website.

All products are provided free of charge and can be downloaded in PDF form from the Globethics library and at <https://globethics.net/publications>. Bulk print copies can be ordered from publications@globethics.net at special rates for those from the Global South.

Prof. Dr Fadi Daou, Executive Director. Prof. Dr Amélie Adamavi-Aho Ékué, Academic Dean, Dr Ignace Haaz, Managing Editor. M. Jakob Bühlmann Quero, Editor Assistant.

Find all Series Editors: <https://globethics.net/publish-with-us>

Contact for manuscripts and suggestions: publications@globethics.net

Cultural Series

Vietnam Ethics

Anh Tho Andres (Ed.), *Vietnam in Transition: Education, Culture and Ethics*, 2022, 253pp. ISBN: 978-2-88931-451-5 / DOI: 10.58863/20.500.12424/4159137

Anh Tho Andres, Christoph Stückelberger (Eds.), *Vietnam Integration: Education, Cultures and Ethics. Voices of Teachers*, 2023, 285pp. ISBN: 978-2-88931-494-2 / DOI: 10.58863/20.500.12424/4294902

China Ethics

Liu Baocheng, *中国价值观：理念与实践*, Chinese Values: Conception and Practice, 2022, 685pp. ISBN: 978-2-88931-439-3 / DOI: 10.58863/20.500.12424/4136082

Liu Baocheng, *中国价值观：理念与实践*, Chinese Values: Conception and Practice, 2nd Enlarged Edition. Volume 1. 2024, 604pp. ISBN: 978-2-88931-584-0 / DOI: 10.58863/20.500.12424/4312480

Liu Baocheng, *中国价值观：理念与实践*, Chinese Values: Conception and Practice, 2nd Enlarged Edition. Volume 2. 2024, 557pp. ISBN: 978-2-88931-599-4 / DOI: 10.58863/20.500.12424/4312481

Baocheng Liu, Christoph Stückelberger and Einar Tangen, *Trust, Legality and Exceptionalism*, 121pp. 2022, ISBN 978-2-88931-464-5 / DOI: 10.58863/20.500.12424/4244417

Co-publications & Other

You Bin, *The Ten Commandments: A Chinese Catechism of Living*, Chinese Catechism 3, 2023, 178pp. ISBN 978-2-88931-507-9

You Bin, *Christian Liturgy*, Chinese Catechism 4, 2023, 222pp. ISBN: 978-2-88931-509-3

Ignace Haaz, Jakob Bühlmann Quero, Khushwant Singh (Eds.), *Ethics and Overcoming Odious Passions: Mitigating Radicalisation and Extremism through Shared Human Values in Education*, 2023, 277pp. ISBN: 978-2-88931-533-8 / DOI: 10.58863/20.500.12424/4292368

Kenneth R. Ross and Mwawi Chilongozi (Eds.) *The Church of Central Africa Presbyterian 1924-2024: A Centenary Assessment*, 2024, 543pp. ISBN: 978-2-88931-560-4 / DOI: 10.58863/20.500.12424/4301340

Verónica Moreno López, Hugo Nelson Castañeda (Eds.), *Bioética y diálogo de saberes. Búsqueda de alternativas para los nuevos desafíos de la humanidad*, 2024, 475pp. ISBN: 978-958-763-721-2

Christoph Stückelberger, *Sharing Values Across Borders My story with Globethics*, 2024, 119pp. ISBN: 978-2-88931-597-0 / DOI: 10.58863/20.500.12424/4316084

Rudolf von Sinner, *Globethics' Latin America and the Caribbean Center, Ethics in Higher Education for Better Lives and Societies Governance, Cyber Ethics and Sustainability / Ética na Educação Superior para Melhores Vidas e Sociedades Governança, Ética Cibernética e Sustentabilidade*, 2024, 248pp. ISBN: 978-2-88931-601-4 / DOI: 10.58863/20.500.12424/4315213



Journal of Ethics in Higher Education

<https://globethics.net/jehe>

ISSN: 2813-4389

No. 5 (2024): Open and Distance Education

This is only a selection of our latest publications, to view our full collection please visit:

<https://globethics.net>



National Values in Vietnam and the World

New Contexts, Challenges, Opportunities

Worldwide, national identities are challenged by fast technological and economic transitions, political polarization and cultural changes. Vietnam is strengthening its national identity by a fascinating multi-year process of national values dialogue. Vietnam's current socialist model, incorporating a socialist-oriented market economy, a rule-of-law socialist state, and a socialist democracy, is looking at the integration of its traditional cultural values with future orientations. This volume includes 32 articles of authors from Vietnam, but also China, Europe and the Philippines. They cover a broad range of topics, from culture to family, from socialism to patriotism, from justice to wealth, from history to international integration. The contributions are the result of the International Conference on "National Values in the New Context", held in July 2023 in Hanoi.



Nguyen Tai Dong, Associate Prof. Dr, is Director of the Institute of Philosophy of the Vietnam Academy of Social Sciences (VASS) in Hanoi/Vietnam. He is head of the multi-year process of Vietnam National Values and was main conference organiser.



Christoph Stückelberger, Prof. Dr Dr h.c., is professor of global ethics, teaching in Asia, Africa and Europe. He is Founder, was Director and President and now Honorary President of the Globethics Foundation in Geneva/Switzerland.



Globethics