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Vietnam Integration

Education, Culture and Ethics

Voices of Teachers

Editors: Anh Tho Andres - Christoph Stückelberger



Globethics

Thầy

Vietnam Integration:
Education, Culture and Ethics
Voices of Teachers

DEDICATION

This Book is dedicated to H.E. Ambassador Ngô Quang Xuân,
Ambassador of Vietnam to the UN in New York and Geneva, for all your
support, guidance and Vietnam-Swiss friendship.

Anh Tho Andres
Christoph Stükelberger
Geneva, 5 October 2023
UNESCO World Teachers Day

Vietnam Integration:
Education, Culture and Ethics
Voices of Teachers

Anh Tho Andres / Christoph Stückelberger (Editors)

Globethics Cultural Series
Vietnam Ethics No. 2

Globethics Cultural Series

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Vietnam Ethics

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

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INTRODUCTION

Anh Tho Andres / Christoph Stückelberger¹

01 Content: From Transition to Integration

Ethics in the Vietnamese context is fascinating and relevant. The first volume looked at “Vietnam in Transition. Education, Culture and Ethics. A Reader and Curriculum”². This second volume looks at “Vietnam Integration. Education, Culture and Ethics. Teachers Voices”³.

In this volume, the authors focused on the spiritual role of Taoism, Confucianism and Buddhism in the interpretation of change in the Vietnamese value system, especially in the education sector, while taking into account that post-modern Vietnam is now part of the global

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Prof. Dr. Christoph Stückelberger is Professor of Ethics at universities on three continents: Europe, Africa and Asia. He is also the Founder and President of Globethics and Co-editor of the Vietnam Ethics Series. Based in Geneva and Zürich, Switzerland.

² April 2022. Free download and print for sale: www.globethics.net/vietnam-ethics-series

³ April 2023, same access.

community with its international standards and international cooperation. By showing the sensitive balance between global trends and contextual values, this volume is in this respect conceptual, but at the same time also practical: it offers specific plans and tools for international and local educators to work together in building a curriculum for the studies of Vietnam in the 21st Century context.

This volume aims to bring the voices of teachers on the need to preserve Vietnamese culture and values from the local perspectives as well as those from the international community concerned and interested in filling the gap between diversity and modernisation.

The Vietnam Ethics Book Series plans to have ten books published between 2022-2026, with topics presented under chapter 24.2.4.

02 Bridging the Gap: The Role of Teachers

Teachers are the leading target group at this volume's centre. However, the gap between what local Vietnamese teachers need to reach out to the world and what knowledge and information Overseas Vietnamese and international teachers can share is a question of debate. Moreover, with the Vietnamese Education system in the process towards internationalization, more challenges await students preparing to enter the global workplace. Some of these are (1) English proficiency as a booster in overcoming intercultural differences with foreign counterparts; (2) IT literacy in gaining a competitive advantage from IR 4.0 revolution; more significantly, (3) an ethical attitude based on Vietnamese values, culture and traditions and (4) efficiency in problem-solving in the face of increasing complex environments and coping with rapid changes are competences that are now essential.

Ethics Education can be a solution to narrow that gap.

03 Vietnam Vision 2045 and International Cooperation

According to the new Ambassador of Vietnam who arrived in Bern in 2022, "As the year 2022 is coming to a close, Vietnam is proud to note that despite the impacts of the Covid-19 pandemic, the macro-economy of Vietnam has remained stable with GDP growth at 2.9% in 2020 and 2.6% in 2021. In its report on global economic prospects published on June 7, 2022, the World Bank (WB) forecasts that Vietnam's economy will grow by 5.8% in 2022 and 6.5% in 2023. Furthermore, a total import-export value reached more than \$668 Bn, an increase of 22.6% compared to 2020, with an export surplus exceeding \$4 Bn. In 2021, FDI capital increased by 9%, and incoming tourism grew 6,8 times higher than in the same period last year, according to a World Bank report. Overall, the consumer price index (CPI) has increased by 2.44% and the core inflation by 1.25%." However, he added, "several challenges still prevail, among which the negative impacts of Covid-19 as well as the higher price of raw materials especially crude oil, the disruption of supply chains and the flow of goods and increasing pressure due to inflation. Indeed, the roots of the causes are also visible throughout the globalized economy."

Commenting on the vision of Vietnam in 2025, 2030, and 2045 Development Goals, he reasserted that the ultimate goal is to reach the status of a socialist-oriented developing country by 2025 and, by 2045, become a developed country. Therefore, Vietnam will continue to safeguard the nation-state's sovereignty based on the fundamental principles of the UN Charter and international law and the tenets of equality, cooperation and mutual interest and simultaneously be part of global alliances in ASEAN, UN and others.

By giving voice to teachers from inside and outside Vietnam, we hope that the book series on Vietnam Ethics in education, culture, spirituality, economy and politics will bring more light to the potential of Vietnam as an economic and cultural contributor in preserving the

balance between the dynamics of change towards the full integration of Vietnam into the World economy as a responsible member of the international community.

04 Challenges and Solutions in Translation

For readers who do not have volume 1 at hand, we mention again the challenges and solutions related to translation from Vietnamese to English. In translating the original articles written in Vietnamese, it became clear that without background information on the context, non-Vietnamese readers would have some problems understanding the message. For example, terms that take some meaning in the Vietnamese context cannot be translated literally without a background annotation. Therefore, we have translated and adapted for the English edition with some annotations. This ambiguity is one of the many difficulties in translating official documents, which is common to all translation efforts. However, more importantly, the English equivalent, even when it is correctly translated, may lead to another misunderstanding because of the way the Vietnamese language constructs the new vocabulary to fit the needs of the modern context.

Let us consider the case of the term ‘renovation’. In general, restructuring an economy implies a structural change of the economic policy that reduces State interventionism. In contrast, ‘renovation’ is an action to renovate or bring in some innovation, but in the early days of the Doi Moi open policy, *renovation* was used with the meaning ‘restructuring’ interchangeably in the Vietnamese management literature in the early 90s. Similarly, the term ‘*privatisation*’ implies that the law guarantees ownership of the shares on investment. For Vietnamese readers (in the country), it is specifically applied to the internal transfer of shares between State-own enterprises that belong to the same owner, the State and not necessary to private or foreign investors. So, the correct translation would be ‘*equitization*’ instead of *privatisation*.

This example is only one of the many development issues of the Vietnamese language to cope with the changing environment and newly imported concepts. Hence, there is a risk of misinterpretation with the interchangeable use of terms related to the privatisation process, such as *'foreign investor'*, *'new owner'*, *'minority shareholder'* or even *'privatisation'*, *'open economy'* or *'free market economy'* that can be misleading to the international readers.

Furthermore, the new Vietnamese vocabulary tends to invent new concepts that did not exist in classical Han-viet literature by adding one name to another name as a qualifier. For example, the term 'state' functions as adjective to refer to analogies such as the *'authorities'* in *'state-owned enterprises'*, *'state ownership'*, *'state interventionism'*, *'state leadership'* which should actually read *'under the leadership of the Party'*. Hence, the formula *'Party and State'* used as a qualifier that appears in all discourse interchangeably brings confusion to the role of the VCP, as a political party, being personified in the role of the State, as a sovereign, thereby contradicting the concept of separation of powers used in a free economy context.

Another challenge is the lack of clarity of the Vietnamese syntax itself. For example, the Vietnamese grammar does not have a past tense, future tense, or conditional tense to indicate the difference between a past action that took place, a present action that is taking place, or an intended action that is part of the desired outcome. Instead, through a juxtaposition of words in a specific way (primarily based on Sino-Vietnamese etymologies), the experienced reader can interpret the message's meaning. Unfortunately, this practice can be misleading or misunderstood by foreign scholars, especially metaphysical concepts.

This lack of clarity explains the paraphrasing habit found in official Vietnamese legal documents, and our dilemma in translation. The lengthy formula repeatedly mentioned on all documentation or paper treating this topic with a mixture of these terms renders translation

extremely difficult. Furthermore, paraphrasing occurs often to new concepts that did not exist in the Vietnamese vocabulary.

Given these issues, we have adapted the translation with annotations to make reading easier for non-Vietnamese learners to counter these difficulties.

05 Organisation of the Chapters of this Volume

This Volume 2 continues from Volume 1 with *Section IV* and chapter 18 (the table of content of Volume 1 is added at the end of this Volume 2). Section IV describes how the Vietnamese system of beliefs has developed from the pre-colonial period to modern times. The texts in this section discuss changing cultural values and how they affect the Vietnamese way of learning, moving from the rich traditions of Eastern philosophies to the new models of education of the West.

Chapters 18-20 explore how change can impact the development of individuals as well as that of a community. Browsing through the spiritual dimensions that characterize the Vietnamese attitude to change, we look at the dynamics of change through the works of early educators who have actively brought positive changes to the educational landscape of Vietnam as a new nation. Tran Trong Kim's *Reflections on a new era for Vietnam's Education* at the turn of the 20th century remains THE reference for our discussion on change. His legacy on moral education based on Confucian values and short biobdata is available in chapter 20 of this section. Dao Duy Anh's *Introduction to religion and traditions of Vietnamese people* was the first work that introduced Western data collection and research methodology to the Vietnamese public. Similarly, Truong Vinh Ky's *Method of Language Learning and Pedagogy* was a revolutionary step in initiating Vietnamese learners to learn the Quoc Ngu script and French language at the turn of the 20th century. Furthermore, his journalistic reporting method using the *Nam Phong Magazine* as a medium to educate the readers helped boost the

literacy rate enhanced with rich and updated information on local life. Nguyen Hien Le's multiple translations of Western and Chinese literature introduced a new world to readers in Quoc Ngu script covers various topics that remain important until today. In particular, *Dong Kinh Nghia Thuc*, A brief history of the first Vietnamese Modern University is a complete and exciting report on the experience of young Vietnamese resistants using modern education as a tool in their political struggle. Typical representatives of the patriotic trends are Phan Boi Chau and Phan Chu Trinh who opted opposite ways of struggle but aimed at the same outcome: a sovereign state in modernity.

Section V explores the learning experiences of countries with high HDI index and new trend on values-based education. In this section, we give voices to the teachers who share their learning experiences with modern teaching methods.

Chapter 22 reflects opinions of teachers from inside the country, ranging from the necessity of preserving eastern values to sharing new ways of teaching. Nguyễn Mạnh Hùng's article on *Cultivating Eastern Values for Headteachers* reminds readers of the importance of values and integrity expected from the profession; Lê Quang Hùng reflects on the new method of *Teaching Literature through Dialogue*; Ngô Hữu Hoàng shares his experience in *Teaching Critical Thinking* and empowering students in class discussion. These new aspects contrast with the usual passiveness of the traditional teacher-student relations of the old times. Other topics include extracurricular activities, assessment methods, and perspectives of quality modern teaching. For instance, Nguyễn Thị Thu Huyền and Nguyễn Văn Hiến propose *New ways of enhancing the life skills of high school students*; Hoàng Hoà Bình examines the question of *Competency and competence-based assessment* according to international standards. In particular, the question on applying STEM Education in Vietnam and sharing research works to an international audience are examples of matters that reflect

the challenges faced by Vietnamese academia in the process of internationalisation.

Chapter 23 gives voice to international authors, thus bridging the gap between local teachers and the outside world. The texts presented are reflections of international authors who support values-based education and their appreciation on the future of reform in Vietnamese education. Participating authors include Michel Guilmault, French Erasmus expert, who shares his view on the *Erasmus programme for Asian Countries*; Yolanda Lira, Director of Globethics Philippines and expert in criminology shares her view on *Human Security in ASEAN*; Haluk Haksal, UNCTAD and CSR expert shares his view on *international relations and international finance*, Teh Lip Li, Expert in ASEAN Affairs shares her experience on *building the ASEAN Charter*, Granville D'Souza shares his discovery in *measuring Emotional Intelligence*; Christine Housel shares her experience in promoting and supporting partners' words in Ethics Education through the Globethics global community.

Section VI in chapter 24 reflects the challenges in building a curriculum that benefits Vietnam's integration. Defining the scope of the Vietnam Hoc project and building a curriculum that responds to the needs of 21st century learners require some reflection on what are Vietnamese values and how to integrate them into a philosophy of education that reflects these values. The texts propose a new curriculum on Vietnam studies with particular attention to assessment criteria required in quality education. Building a Vietnam Hoc collection of textbooks, drafting a charter for teachers, designing a syllabus for teacher training and working in collaboration with teachers' communities worldwide are part of the thought process for building such a programme. The main highlight of our work is the Charter of VNTU teachers, a collective work by Michelle Duong and the VNTU Global Federation of Vietnamese Teachers Unions worldwide. We pay

particular attention to philosophical works of authors mentioned in Chapters 20-21 that significantly impact social change, such as Phan Boi Chau, Phan Chu Trinh, Luong Kim Dinh and Western philosophers Rousseau, Dewey, Krishnamurti seen under Vietnamese perspectives, notably, Phạm Văn Chung's *Rousseau's Philosophy of Education*, Đỗ Xuân Tiển's *John Dewey's pragmatism as a model of Education applicable to Vietnam*, Luong Kim Dinh's *Philosophy of Education for the Vietnamese University* and Krishnamurti's *philosophy of education* are spiritual and philosophical dimensions that transcend the principle of academic freedom and people-centered education. Last but not least, aligning to International Standards is of primary importance in our effort of integration. Our inspiration comes from the works of the Globethics curriculum development experience in designing the first Ethics in Higher Education for Teaching Professionals Course that is now accredited by the *European Agency for Higher Education Accreditation (EAHEA)*. Since 2019, the Globethics Academy made online training programmes available to Vietnamese students through the collaboration with the VNTU international community. The *documentation* for teachers and students of this study programme and a short report on the learning outcomes are available online for free download at www.globethics.net.

06 A Word of Thanks

We as Volume Co-Editors and Vietnam Ethics Series Co-Editors express our thanks to the many generations of Vietnamese scholars and researchers who have kept the spirit of the Vietnamese people alive. We hope that this contribution facilitates the exchange between educators and researchers in building up a Vietnam Hoc curriculum that is much needed for the moment. We are also thankful to the Geneva Agape Foundation, VNTU International and the Globethics Foundation, the Vietnam Hoc Team and SBI project assistants for the support in

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SECTION IV

COPING WITH CHANGE

REFLECTIONS ON CHANGE

*Anh Tho Andres*⁴

18.0 Introduction

Among Asian countries that have successfully integrated Western education into their post-colonial modernisation process, the case of Vietnam is an excellent example of this transformation. From an agrarian-based community with deeply rooted Eastern tradition until early 20C, this young nation has become a vibrant and modern nation with enormous potential for development by the mid-seventies. Success factors include a paradigm change in educational policy following Western standards while using a national script and building a strong national identity based on a solid foundation of millennial wisdom of Eastern values.

In the early phase of modernisation, Cochinchina was a French colony after long centuries of the Han-Nom tradition of learning. The introduction of the national language was the most significant factor that increased the literacy rate and importation of foreign ideas and

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encouraged more independent and creative thinking away from the rigid Chinese script literature. Through a unified language that allows more creativity in literature based on local contexts, the people of different parts of the country could communicate better and share their life experiences with more heartfelt emotions. The patriotism that arises thereof is a sense of belonging, combined with new ideas on democracy, freedom and equality. French philosophers and thinkers such as Rousseau and Victor Hugo were the first social-oriented school of thought that shaped Vietnamese youth pre-war and the generations after that.

During the post-colonial period, the new nation had to rebuild a system of education that served the needs for learning of a more significant part of the population, characterised by two main trends: the Old School and the New School. While the Old School or traditionalists (Cuu Hoc) recommended keeping Eastern values and resisting modernity, one could see that apart from the 3-religions tradition, the New School (Tan Hoc) was more enthusiastic about new ideas and new worldviews, namely humanism and Christianity. These ideas strongly influenced the transformation of modern Vietnamese's system of beliefs, primarily through modern philosophy and literature studies.

Typical pioneers of the New School (Tan-Hoc) trend were scholars who actively participated in the new French education and left a strong blueprint of their thinking on the history of education in modern Vietnam. Tran Trong Kim and Dao Duy Anh were among them who significantly contributed to integrating the Vietnamese spirit into the current school concept. In addition, Truong Vinh Ky and Nguyen Hien Le were also instrumental in teaching new ways of learning through classic and modern works in literature and philosophy of both Eastern and Western traditions.

In post-modern education, new skills were necessary to meet the needs of going global. Apart from language and IT literacy,

competencies such as critical thinking, effective communication, linguistics, pedagogy, and life skills add to the challenges of modern teaching. Indeed, with the globalised trend, the competition for resources between countries becomes increasingly urgent and are sources of conflict that escalate with the power struggle between modern states. Therefore, educating the masses for survival is no more the task of some bureaucrats or nationalist leaders; educating citizens for peaceful cohabitation on a global scale has become the agenda of all nations to prepare future citizens who share common values.

From this perspective, Vietnamese teachers need to work hand-in-hand with international peers to define what are these common values applied in the local context.

Notions such as culture and sub-culture, intercultural, cross-culture, cultural diversity, values and traditions help to answer questions on “What is culture? What is cultural heritage? What is the role of literature in culture; How do faith and spirituality shape people of the same culture; How do religion and philosophy interact; How do people of different cultures interact with each other; What is the meaning of diversity; What is inclusiveness, etc.”

Reflecting on the term ‘change’ means trying to answer questions such as how changes affect us as Vietnamese individuals, as a community, and as a nation; what is so characteristic about the perception of change in the Vietnamese context? And last but not least, how do we manage change in the globalised context as a nation?

18.1 Impact of Change on Personal Transformation

18.1.1 Transformation as a result of learning

Relating to my personal experience is the easiest way to start. I was one the first very few successful candidates from South Vietnam with a French school background among the 43'000 applicants nationwide to

enroll on the post-war first batch of students. Therefore, my experience as a first-generation post-war freshman was unique.

With the new political paradigm that shaped this historical period, the change that the University of Social Sciences and Humanities Studies underwent was a typical example of change management in the Higher education sector in Southern Vietnam in terms of the transition process.

The role of the post-war University was not to form thinkers but to train workers who would serve the objectives of the post-war economy. Therefore, in this discussion, I will focus only on the restructuring of the faculties of the former Saigon University of Literature (Đại Học Văn Khoa Sài Gòn), which included four main faculties: the Faculty of Foreign Literature (Khoa Ngoại Văn) the Faculty of National Literature (Khoa Ngữ văn), the Faculty of Political science (Khoa Kinh tế Chính trị), and the Faculty of History and Geography (Khoa Sử Địa).

The gradual 'approach to change' in restructuring the University aimed to develop a new worker's class with political training for a new generation of leaders. Except for the curriculum in foreign language studies that retained most teachers among the former staff, all other curricula offered a higher portion of political training per the Party's official and exclusive political agenda. For example, the studies of Philosophy mainly consisted of the study of Marxism, combined with disciplines that glorify the role of the Party, such as History of the Party, Linguistics and Political Studies delivered by teaching staff from Hanoi. Courses for Russian language learning were mandatory and taught by highly trained Russian-speaking teachers from Hanoi. Extracurricular activities that included military training, field practice, physical education, sports, music, team building, leadership, and political indoctrination sessions were part of the curriculum. In particular, the extracurricular activities occupied a high priority in my training

schedule, as political engagement through pro-active participation in teamwork and teambuilding counted for graduation grading.

In terms of continuity, although the new curricula differed in content from what was available in the pre-75 period, the former Đại Học Văn Khoa Sài Gòn students could finish their study program and graduate without disruption. However, the focus of the training was mainly to form the new batch of students destined to be the elite for the new administration. In this process, former students and faculties of the old regime were not excluded from the new system, allowing a smooth transition from an old system to the new one. Regarding faculty deployment, teachers came from Hanoi to deliver more formal political-oriented syllabi, while local teachers had to undergo a reeducation session to teach in the new configuration. In either case, at a personal level, students and teachers had to adapt to the new structure with a new mindset and the 'right attitude.'

18.1.2 Changed perception as a result of changed values

During this transition period, although spiritual practices such as ancestor worship and traditional Lunar Year celebrations were still allowed, the public manifestations were more oriented toward youth and workers' activities. Regarding religious studies, monks and nuns could follow the entire curriculum in religious institutions such as Van Hanh University.

However, due to the new social configuration and the decline in living standards, family ties and the sense of belonging to a community seemed to loosen up, resulting in fewer opportunities and time spent for family reunions and celebrations to pay tribute to our ancestors. As a full-time student, my monthly allowance was equivalent to One (1) US Dollar, which would allow me one meal a day at the school canteen on the campus, ten kilometers away from our university. With our meagre allowance, we (my roommates and I) had to walk to school as we could not afford to take the bus and would have our first meal around Sunset

after a full day of activity. Our weekends were fully scheduled for public manifestations at different levels and required our full attention and dedication. There was hardly any time for privacy or room for any negative state of mind. Looking back to this period of my student life, I still keep a vivid memory of the combat-in-arms enthusiasm that animated my school days.

On the other hand, the practice of the Tam Giáo tradition remains deep inside each of us. Religious practices among communities such as Buddhists, Phat Giao Hoa Hao, Cao Dai or Christians continue to flourish, especially with the growing overseas Vietnamese communities who wish to keep Vietnamese spiritual traditions and beliefs alive through family ties. With the internet, the online diffusion of faith and spiritual teachings remains popular among followers with significant audiences. These teachings guide ethical behavior according to the respective scriptures of each religion. They also provide vital spiritual support to the uprooted and lost souls of wanderers and exiled communities who long to return to their homeland. The vast repertory of this 'distance learning program' includes lessons for life with anecdotes from Vietnamese literature, a mixture of sociology, psychology, and ethical education adapted to the needs of Vietnamese in terms of personal self-development.

Ven. Thich Tu Thong, who had been teaching Buddhism to a large congregation for over sixty years, started his weekly podcast program at age eighty from his remote refuge in the highlands of Lam Dong and regularly delivered his teachings through the internet. His courses encouraged thousands of followers, who enjoyed the anecdotes on real-life issues and the moral messages accompanying the sessions. So although I was thousands of miles away from my homeland, this spiritual training strongly impacted my Buddhist practice and understanding of my compatriots' living conditions at home. The example set by Ven. Thich Tu Thong is one of the many cases that are

typical examples of hidden treasures in Vietnam's cultural grove. Likewise, other learning resources on Vietnamese traditions and ethics have contributed significantly to preserving spiritual values among the younger Vietnamese generations born overseas. With the development of the socio media and usage of wifi and open source education, there is now a multitude of distance learning solutions that helps to keep the Vietnamese spirit alive.

In summary, although the change impacted by the changing living conditions has led to a new worldview among the Vietnamese generations, there seems to be a constant in the mind of Vietnamese thinking thanks to the millennial learning traditions that result from the *Nho* spirit. In essence, although modern education has replaced the old way of learning, values-based integrity criteria are still alive and thriving in many literary works. According to Tran Trong Kim, the impact of *Nho Studies* on Vietnamese thinking is still valid regardless of configuration changes in the social structure. These values are still visible in Vietnamese postmodern Literature and keep the Vietnamese spirit alive. This spirit still prevails through the legacy of pioneers in Education such as Tran Trong Kim, Truong Vinh Ky, Dao Duy Anh and many others who were strong supporters of the new way of learning.

Among the novelty was a new genre in literature critics by Author Thieu Son, who published his book on methods of literary review and critique (*Phê bình và Cảo luận*) in 1933. In addition, Kieu Thanh Que's brief overview on the evolution of Vietnamese Literature (*Cuộc Tiến Hoá Văn Học*) written in 1943, was a first attempt to record step-by-step the transition of the Vietnamese literature from the Han-Nom tradition to Quốc văn or national literature of the pre-war period. Similarly, Moc Khue's compilation of the first thirty years of Literature (*Ba Mươi Năm Văn Học*) published in 1941, was a tribute to many generations of authors who had embraced modernity through their contribution to the literary treasure of pre-war Vietnam.

Another genre that significantly contributed to postmodern Vietnamese Literature is journalists' writings in the early days of the Quoc-ngu. Truong Vinh Ky's Nam Phong Tap Chi was the first media that helped the proliferation of this new medium for learning. The articles not only related to the people's daily lives, but they also brought news from the outer world through the translated articles introducing Western authors that became references for the younger Vietnamese generations eager to embrace new ideas and new horizons. In all, Truong Vinh Ky remains the most outstanding contributor in terms of media literacy of this period.

18.2 Impact of Change on Social Transformation

18.2.1 Conflicts due to Geopolitics

There are changes that result in slow social transformation, but some are abrupt and destructive. An example of 'critical change' is a situation that brings about abrupt changes, such as a situation of war.

The characteristic of war is that it is brutal, it does not spare anybody, and it can destroy a whole society of its foundation and values. The case of the Vietnam War is no exception.

First of all, the history of Vietnam is a long struggle for independence over a thousand years – or more - in history. The biggest enemy has always been China, followed by France and the USA until the early 1990s.

Torn between continual conflicts with the neighbours to the North (mainly China) and to the West (particularly France and the United States) who are fighting to be the World Superpower, countries like Vietnam cannot avoid being part of the conflict until its resolution at the level of the superpowers. *We define this type of conflict as geopolitical conflict.*

Caught in this type of conflict for over a thousand years under Chinese domination, the Vietnamese people had been living in a

perpetual state of insecurity and suffering. They were physically and mentally exhausted to the point that they were ready to accept any proposal for a peaceful existence. Hence, the prospect of a new nation free of foreign dominance under the new government's leadership seemed the only possible solution to fulfil their dream of independence. In history, conflicts with the Northern big neighbour and other smaller neighbours were part of the permanent state of wars described in the history of international relations. It is not an exception to Vietnam.

China had no conflictual intercultural interests, as it shared the same system of beliefs with the Vietnamese for a thousand years. Still, a conflict of another nature has recently made it difficult to maintain peaceful relations between the two countries, especially regarding geopolitical considerations.

France and the USA did not share the same system of beliefs at the beginning of the conflicts. Still, as time passed, the disputes due to intercultural misunderstandings ceased, and more understanding between the two countries was possible, with more trade relations developing towards closer collaboration. Hence, peaceful cooperation is possible in this type of warfare.

18.2.2 Conflicts due to Ideologies

During wartime, people must act accordingly to their instinct of survival of the fittest to the detriment of the good rules of society. According to Hobbes's political theory, values and traditions have given way to Darwinist behaviour, i.e. survival in the 'wild state of nature'. So, the community needs a strong government which ensures national security and protects the people against the risks of invasion and anarchy by rules and laws governing all aspects of the life of the people. Sometimes, the perception of what kind of role the State should be playing causes the source of conflict. *We define this type of conflict as ideological conflict.*

With over a thousand years of Chinese domination, the Vietnamese social structure has adopted the Confucian model of governance that allows controlling any conflicts between individuals or economic groups outside the scope of rebellion or nationalistic wars. Therefore, culturally speaking, the conflict between two groups of people who speak the same language and have the same Vietnamese traditional values should not lead to the type of killings that we have witnessed in the Indochina war. Indeed, the 20C battles that led to massive killings and mutual destructions, as in the Vietnam War case, showed that there must be more than just differences of opinions or worldviews that are the source of conflicts leading to war on a global scale.

With the *French War* (1946-1954) that broke out almost instantly after the Declaration of Vietnam as an independent country with national sovereignty in 1945, the *American War* (1965-1975) that ended with the victory of Communists from the North, the *Third Indochina War* (1979-1990) was only the logical continuation of a conflict that never ended with the *Paris Peace Treaty* in 1973.⁵ During this long period, Vietnam and other neighbouring countries and their populations were drawn into these conflicts with huge losses of human lives and resources.

18.2.3 An Alternative to Conflict Resolution

Since Doi Moi and the opening of the Vietnamese economy, former enemies are now becoming trade partners, such as the ASEAN. In contrast, former allies can become enemies, such as in the case of the

⁵ The Year 1975 officially marked the end of the Republic of (South) Vietnam, which was 'reunified' with the Democratic Republic of (North) Vietnam to become the Socialist Republic of Vietnam (RSVN) in 1976, after thirty years of civil war between the Communist North and the liberal South. This event is described in detail in *The Palace File* (1986) by Prof. Nguyen Tien Hung and offers an in-depth look at the disappearance of The Republic of South Vietnam due to the political causes, which provoked the Fall of Saigon in 1975.

US-China Trade War. So, the split line between ideologies is not invincible.

In the case of the Vietnam conflict, at the start of the French (Indochina War), although a minority among the population adopted French ideals of independence and democratic rights, the majority of the people came from agricultural farming backgrounds and were not educated enough to understand the class struggle ideologies other than the struggle for survival. Indeed, the teachings of Buddhism, Taoism and even Confucianism that form the foundation of the Vietnamese system of values do not encourage conflictual situations that lead to killings. As Vietnamese people value family relationships due to the necessity of sharing a small geographical space with the continual risk of invasions from the North, the Vietnamese prefer to deal with conflict through peaceful negotiations based on a clear understanding and respect for social order and friendly concessions.

When the use of force is no longer a default option to acquire economic or political superiority over another, misunderstandings due to beliefs and cultural differences should be subdued by diplomacy and peace resolutions. Trade relations between economic actors based on the equitable sharing of the resources available for peaceful coexistence and the planet's sustainability.

Applied to the art of governance, the government, as the nation's business leader, must preserve the country's economic sustainability through a monetary policy appropriate to the needs of its people in decision-making, affecting the lives of millions of people and use diplomatic means to resolve conflicts.

By the turn of 21C, the dialogue between nations must be based on an approach of shared common values to reduce the risks of armed conflicts.

18.3 Impact of Change on International Integration

18.3.1 How do Changes affect People as a Nation? The Case of Vietnam and Taiwan

The first half of the 20th Century was a historical period with many significant changes affecting the modernisation process of Vietnam, marking an apparent transformation in all aspects of social life for the people and a changed worldview on international relations. The case of Taiwan-Vietnam relations during this period illustrates this transformation in their similarities. Both countries witnessed the gradual transition and takeover of China's secular role as 'protector' and 'sovereign' over Vietnam and Taiwan to a third power, the colonialist French for Vietnam and the imperialist Japanese for Taiwan. As a result, both countries experienced a transformation in nationalist sentiments with resistance uprising from only an armed struggle to a more organised resistance armed with vibrant political and cultural components. At the same time, both countries underwent the acculturation process that affected the social life in both countries equally. The social change was the result of many factors that were common to both.

18.3.2 Dependency Relations with China

Regarding the historical and geopolitical ties with China, Taiwan and Vietnam occupy a crucial geostrategic position. Taiwan is an island located in the East China Sea, 100 miles east of China, 200 miles from the Philippines, 700 miles from the Chinese island of Hainan, and away from Vietnam and the Spratlys archipelago. The Spratlys, 900 miles to the South, are connected to the North by the Ryukyu Islands, located 700 miles from the central Japanese archipelago, according to Duong Dinh Kien (2014). Therefore, Taiwan's position between Northeast Asia and Southeast Asia as the intersection of strategic locations of East Asia poses a threat to the region in Southeast Asia and Northeast Asia as well

as to major countries in the world. On the other hand, Vietnam is located on the Indochinese peninsula, bordering the Eastern Sea to the East, Guangxi to the North, Guangdong to the Northeast, Yunnan to the West, Ai Lao to the Southwest, and Champa and Chan Lap to the South. Due to its location as the last boundary on the continent of the Han people's southern expansion and the last terrestrial frontier to the Eastern expansion of Indian culture, Western strategists considered Vietnam as the Gate of Southeast Asia or the Railing of the Pacific. Thus, regarding the geographical position, Vietnam has a crucial strategic role and is a southern neighbour sharing a border with China on land and at sea. This unique geographical position profoundly affected the national defense's political, economic and security relations between the two countries throughout history. When there is peace and friendship, this is a highly favourable natural condition for economic and cultural exchanges. Still, when the two countries relations become tense, it is one factor that makes the risk of war easy to happen. In the past, just like Taiwan, feudal Vietnam had always been the subject of annexation and expansion by China's great power. Although not considered an administrative unit of China, Vietnam was a vassal country and had to pay tribute to the Chinese Emperor to maintain friendly relations. Thus, both Vietnam and Taiwan had close ties with China in a relationship of dependency until the arrival of Western powers.

Following the Peace Treaty between China and colonial countries, China made concessions by exchanging interests in Taiwan and Vietnam to preserve the independence and interests of its nation. Under this Treaty, China ceded Taiwan to Japan as a colony under Japanese rule for 50 years until Japan's defeat in World War II in 1945. Similarly, Vietnam's fate changed with the 1884 Francophonie Peace Treaty, where the Qing army should withdraw from Vietnam and hand the country over to French colonial powers. As the Qing Dynasty still hesitated to enforce this Treaty, a Sino-French war broke out, reaching

China from the uplands of North Vietnam, interrupting the bargaining to divide interests between the French and Qing empires. Once again, the fate of the Vietnamese people was in the hands of imperialist powers.

Indeed, the Treaty of Tianjin between the Qing Dynasty and France signed on June 9, 1885, was not only a compromise between China and the imperialist countries to end the war but was also the end of the most drastic phase of the power struggle between the Qing and French colonialists on the one hand, and between the Qing and the Japanese imperialists over the control of Vietnam and Taiwan.

Culturally speaking, both Taiwan and Vietnam were inherently a part of Bach Viet culture, which was part of the South China feudal tradition. Under the feudal period, both Vietnam and Taiwan belonged to the 'Chinese cultural zone'. Under the domination of Japan, Taiwan's economic and social picture underwent many significant changes. The Japanese extended the railway from Kirun (Keelung) to Takao (Kaohsiung) and other transportation networks. The Bank of Taiwan was established in 1899 to encourage private Japanese companies, including Mitsubishi and Mitsui, to invest in Taiwan.

In 1905, the island got electricity by hydroelectricity from Sun Moon Lake, exports quadrupled. Irrigation systems with dams cover agricultural land in Taiwan. Food production increased rapidly, making Taiwan a major food region for Japan's industrial economy. In terms of education and healthcare, Japan had built a large infrastructure for schools, hospitals and healthcare. In terms of culture, all Taiwanese at that time had to learn and speak Japanese, use Japanese names, and even adhere to the Japanese religion Shintoism. Therefore, in the modern cultural landscape of Taiwan exist parallel vestiges of traditional Chinese culture together with Western cultural monuments built by the Roman Catholic or Muslim followers, as well as Japanese cultural imprints.

Meanwhile, after two periods of colonial exploitation, Vietnam's social life underwent profound changes in all aspects. While still applying large-scale exploitation of the colony's natural resources to supply her industrial needs, French colonialists also invested in the infrastructure with new schools, medical centers, transportation networks, cities, economic centers and settlements. In particular, French colonialists introduced the capitalist mode of production to Vietnamese entrepreneurs, thus transforming the relationship in business operations to a larger scale.

While Taiwanese were completely assimilated into Japanese culture, in Vietnam, French colonialists applied a policy of cultural enslavement and discrimination of the native population regarding social status. On the one hand, the positive influence of French culture on the national culture still leaves its mark on today's Vietnam with a growing community of Christian followers; a new intellectual elite who serves the administration's needs in the expansion of French education system and French cultural influence, etc. On the other hand, resistance movements against French Imperialists were still a threat to French dominance over the local population, making the acculturation of Vietnamese people who readily adopted French culture during this turbulent historical period still a marginal phenomenon of Vietnamese society.

18.3.4 Resistance against Colonialism and Imperialism

In Taiwan, the Japanese colonialists encountered armed resistance from the Han and the autochthonous people. There were groups of people who were Taiwanese nationalists and fought for Taiwan's independence with an independent Taiwanese government; Meanwhile, there were groups of people who were influenced by Chinese nationalism and tried to bring Taiwan back to Chinese rule. Typical for this group is the uprising led by La Phuc Tinh (羅福星) – a member of the Dong Minh Hoi, an organisation founded by Sun Yat-sen and the

forerunner of the Kuomintang. La Phuc Tinh was arrested and executed along with 200 of his comrades in 1913. After that, however, there were more and more vibrant political and cultural struggle movements imbued with bourgeois democracy. Nonviolent resistance gradually took over armed insurrection. The most typical was the cultural enlightenment movement organized by the *Taiwanese Cultural Association*, founded in 1921. The Association has aroused exciting cultural activities in all social classes from young people, intellectuals to workers and laborers such as publishing newspapers, establishing a reading room, organizing rehearsal activities, opening summer schools, organizing political debates through the *Association of the Underprivileged* against the *Society of the Right People*, and some other cultural activities, according to Tuong Vi Van & Thai Minh Dinh (2008).

Likewise, the Vietnamese anti-French resistance took place through the *Can Vuong Movement* (1885-1896), although multiple struggle movements resulted in many losses of life on both sides by the end of 19C.

18.3.5 Political Struggle through Education and Diplomacy

From the failed lessons of the preceding movements, plus the increasingly strong influence of the democratic movement from the West and other countries in the region, such as the *Meiji Reform in Japan*, and the *Reform Movement in China*, patriotic activities in Vietnam have turned to political struggle to revitalize the people's intelligence, people's spirit, and people's livelihood to be able to fight imperialism. At that time, hardliner patriots such as Phan Boi Chau with the *Dong Du movement* or reformists such as Phan Chau Trinh were all associated with patriotism with the renovation and cultural reform in education to open people's minds and revive people's spirit.

The goal of education was to give access to the broader majority of people, increase the literacy rate and create more awareness of

democratic values such as *human rights, civilization, evolution and independence*. Differently from Taiwan, Vietnam promotes the use of Quoc Ngu script based on the roman alphabet and thus achieved a fast speed in leveraging the literacy rate in Vietnam with a standard written and spoken language. In contrast, Taiwan still advocates the use of Chinese or Japanese characters.

However, radical scholars leading the patriotic movements in the early 20C in both countries could not find a proper way to gain sovereignty through armed struggle. Although the struggle for national liberation had contributed to awakening the people to stand up and fight against the imperialists and colonialists, the balance of power was still to the advantage of western imperialists. Only in 1945, when World War II ended with Japan as a defeated country, Taiwan and Vietnam officially escape Japanese-French rule.

Thus, being two geo-political entities in the same region with multiple similarities, both countries have the premise that facilitates an open dialogue for a friendly relationship based on trade, investment and cultural exchanges for the mutual benefit of both sides. By 21C, Vietnam still keeps a fruitful trade relationship with Taiwan and other ASEAN countries.

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THE SPIRITUAL DIMENSIONS OF CHANGE

*Anh Tho Andres*⁶

19.0 Introduction

With modernisation, commerce, and migration come other worldviews imported through Christianity and other ideologies such as Communism and Liberalism, followed by Globalism. The change brought upon Vietnamese society through different historical contexts since late 19C significantly disrupted the thousand-year-old traditions of the agro-based cultures of the East. However, in modern times, Vietnamese people need to be conscious of the boundaries between these three philosophical concepts concerning their way of celebrating and worshipping. In addition, they need to be made aware of the change in their way of interacting with family members, colleagues or neighbours' everyday life. What is remarkable about this transformation is the desire for a peaceful co-existence despite the ideological schism that shook the *intelligentsia* of the pre-war period.

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According to Đào Duy Anh, pre-war Vietnamese society was composed of three trends:

1. The New School (*Phái Tân Học*), represented by Trương Vĩnh Ký, Nguyễn Văn Vĩnh, Nguyễn Hiến Lê adopted the modernisation process through a complete renovation of the educational system according to the French model;
2. In particular, the Old School (*Phái Thủ Cựu*), represented by Phan Khôi, Phan Bội Châu and Trần Trọng Kim has greatly influenced many generations of artists, songwriters, educators and politicians alike; In between,
3. The Midway School (*Phái Trung Dung*) represented the majority, the relativists who adopted a Midway philosophy, typical of the Three-Religion tradition.

19.1 Taoism: Values and Practices

Indeed the principal characteristic of Vietnamese people is the love for harmony by compromising one's beliefs to suit the majority's opinion in conflictual confrontation. Therefore, adopting the Three-Religion tradition, combining the wisdom of Zen-Buddhism, Taoism and Confucianism, is a position most Vietnamese would take in times of change.

What is the Taoist way of life for Vietnamese?

Tao (*Đạo in Vietnamese*) is an ancient concept introduced in the early days of civilisation and is part of the gems of Eastern philosophies. Taoist sages built their attitudes on the idea of Tao as an absolute, essential, formless or nameless, mysterious and indescribable Truth. Therefore, Taoist adepts can achieve a perfect life without excessive effort, stress and anxiety.

Since ancient times, Taoists have lived in harmony with the *Tao or the Way*, which they integrated into their celebration rituals that drew

cosmological concepts of Yin and Yang principles. In addition, they interpreted phenomena that affected their lives according to the *I Ching Book of Change (Kinh Dịch)* to cultivate themselves following the alternating cycles of nature.

In practice, the Taoist philosophy can manifest in the form of *Feng-Shui* or geomancy for a harmonious balance between the positive and negative energy for healthy living and longevity, including Zen meditation combined with Buddhist mantra for clarity of the mind and positive thinking. Tao practices in the cult of deities are similar to the Vietnamese worship traditions that combine paying respect to Buddha, self-cultivating moral and ethical behaviour, and showing gratitude to spiritual mentors and harmonious living. Kinship relations, the love of the land, and caring for family members and relatives are the ethics equivalent to patriotism. These values belong to the *Confucian Code of conduct and Family rules* which are abundant in Vietnamese literature. In particular, Ly van Phuc's story of *Twenty-four Obedient Sons (Nhị Thập Tứ Hiếu)* was a classic textbook in filial piety education for many generations of Vietnamese.

Essentially, Taoism differs from Confucianism by not emphasizing rigid rituals and social order. However, it still shares Confucian teachings in achieving "perfection" by being part of the unplanned rhythms of the Universe called Tao or the 'right' way. Similarly, Vietnamese rituals such as vegetarianism and respecting deceased parents are considered *ethical conduct*. In the Vietnamese vocabulary and daily prayer, the *God Creator* or "Ông Trời" is omnipresent and can watch or punish all our actions. Therefore, according to Buddhist karmic principles, we must follow *good behaviour* (thiện) and *avoid unethical conduct* (ác).

19.2 Confucian Virtues: Values and Practices

Confucian and Han-Viet education were prominent in Vietnam until the early 20C. Therefore, the question here is not about why Vietnamese need to study classic Chinese Literature but rather how much Confucianism has influenced the educational system in Vietnam for over a thousand years.

With the conversion to Western education, the *Old School* protagonists or traditionalists were not trying to oppose the new system. However, they criticised the too abrupt change in rejecting old values and traditions and abandoning the practice of Confucian values such as filial piety, loyalty, integrity and benevolence. In doing so, they have contributed significantly to preserving the harmony of society and families in times of transition.

Phan Khôi was born in a mandarin family and received his education in Han studies and bilingual education in French-Vietnamese. Both a writer and a political activist, his contribution to several magazines and journals, such as *Đảng Cổ Tùng Báo*, *Nam Phong Tạp Chí*, *Lục Tỉnh Tân Văn*, and *Thần Chung*, cost him jail time during the French colonial period. The same fate happened again due to his engagement with the *Nhân Văn Giai Phẩm* movement for a free press under the post-colonial administration. He remains a role model for the Vietnamese younger generations for his political engagement for education and academic freedom.

Trần Trọng Kim, born during the same historical period, is also remembered as a reference for preserving traditional values and integrating them into the new model of education. His textbooks on moral education for primary school students remain his most significant legacy. Respecting the tradition of "*tiên học lễ, hậu học văn*", meaning one should learn to respect first before one learns how to write, the values-based education model that incorporated modernity and ethical values was the top priority of his cabinet policy for education in post-

colonial Vietnam. A generation later, Trần Đức Huynh's *Introduction to Moral and Ethics Literature* followed his path and introduced to Vietnamese students Western authors such as Fouquet, Cuvillier, Meynard, Huisman, Pascal, etc. As a result, the millennial generation of Vietnamese students preparing to enter university in modern times is following our predecessors' footsteps almost a century later.

19.3 Buddhism: Values and Practices

Buddhism is a philosophy because of its open mindset and tolerance for other schools of thought. However, for many Vietnamese, Buddhism is also a religion as it has its religious rituals and dogma practised by most people under different worship.

Among the classics on Buddhist practice in Vietnam, Đào Duy Anh's work once more showed his profound knowledge of the Buddhist mind. His *Introduction to Zen Studies in China and Vietnam* is a precious source for research on Buddhist practices during the Middle-Age days of Vietnam. Furthermore, through his translation of King Trần Thái Tông's Buddhist book *Khóa Hư Lục* (trad. 1974), he very accurately assessed the influence of Zen Buddhism on great authors of classical Vietnamese literature such as Nguyễn Trãi, Ngô Thì Nhậm, and Nguyễn Du.

Trần Trọng Kim's classic work on Buddhist practices in Vietnam, *Buddhism in Three Speeches*, published by Tân-Việt Publishing reminds the profound influence of the Tam Giáo tradition on Vietnamese spiritual life. While Taoism preaches non-violence, Buddhism teaches us to avoid suffering by distancing ourselves from all possible sources of suffering caused by the senses and the emotion arising thereof that leads to positive or adverse reactions. The positive emotion is defined as "thiện" or constructive, whereas the negative emotion is defined as "ác" or destructive, which leads to "suffering" or un-satisfaction.

One of Buddhism's main characteristics that attract many followers is its interpretation of 'change' as the impermanence of life. Not

accepting this fundamental concept will lead to suffering from deception, disappointment, and despair when a change occurs in your life, such as the separation of your beloved ones, a downturn in your social status, a loss of material benefits, feelings of insecurity, etc. The Dalai Lama named these feelings destructive emotions.

Therefore, Buddhism encourages cultivating oneself immune to the 'change' when it occurs. Through the practice of meditation, one can stabilize one's mind, and through observing rituals such as a diet for a certain period in the year, being vegetarian or vegan, practising the five precepts, such as "do not kill", "do not lie", "do not steal", "do not indulge in immoral practice", and "do not abuse harmful substance" according to the *Eightfold Path Rules* (or *Bát Chánh Đạo*) will help to stabilize one's temperament.

Zen meditation combined with a mantra - a form of prayer - is part of the exercise that helps create awareness of the fluctuations of your emotional states. Taoist concepts of emotional fluctuations causing the chemical reactions between yin-yang elements are equivalent to explanations on hormonal responses in modern psychoanalysis methods.

As Buddhist practices vary per region and culture, rituals for worship differ from one location to another. Therefore, the rituals imported through the Silk Trade Routes by Buddhist monks and traders have more characteristics of Southern Buddhism than the Chinese translated scriptures stemming from literary education. The Buddhist impact on certain countries, including Vietnam, also changed depending on the political decision of certain kings who made Buddhism the national religion or some others who chose Confucianism as the way of governance.

As a philosophy, Buddhism is integrated into the studies of Philosophy and Religion in some curricula, especially for training monks. The *University of Vạn Hạnh* is currently the reference for such training. Unlike Thailand or Burma, where the influence of Buddhism is

still evident, Vietnamese monks and nuns had to follow State rules and work to earn a living in society after the country was re-unified under the Marxist administration, but they still can continue to practice their faith in the Pagodas or temples. Most are regarded as spiritual mentors and respected for their exemplary conduct in life. Temples (or Pagoda) are sacred places where people from all walks of life could just come in and receive free food and shelter when they are in trouble. The Pagoda is also a place for worship of the dead and assures the role of social assistance or conflict resolution between parties or people in distress.

19.4 Conclusion

If Tao is the way of life in Eastern societies, Confucian values and Zen Buddhist practices are part of the legacy that remains in the mind of modern Vietnamese today. Looking back on the impact of Eastern philosophies on the philosophy of education that has accompanied Vietnam's modernization process, the values of the 3-Religion tradition are most visible in literature, arts and music that characterize the Vietnamese spirit and soul until today.

Revisiting the legacy of pre-war educators such as Dao Duy Anh and Tran Trong Kim that marked the generations of the post-colonial period reminds us of the enormous impact that education can bring to the transformation of a whole society and the advancement of humanity.

With its thousand-year history in the heart of Vietnamese people, Buddhism still occupies an important place in Vietnamese arts and literature. As Vietnamese people are now scattered all over the world, it would not be possible to assess the full impact of Buddhism on Vietnamese thinking on a large scale.

However, some research may help a deeper understanding of Buddhism and its influence in Vietnam. Ven. Mat The's *Short History of Buddhism in Vietnam* (Vietnam Phật Giáo Sử Lược, 1943) is a good

introduction that gives a systemic understanding of Buddhism's early history in Vietnam.

Due to its vast influence in the life of Vietnamese people for many centuries, the Vietnamese literature is abundant in faith, spirituality and ethics, a topic that we will present in our fourth volume of Vietnamese Ethics Series, due to be published by end 2023.

THE DYNAMICS OF CHANGE

*Anh Tho Andres*⁷

20.0 Introduction

This chapter is about factors that influence the process of modernisation in contemporary Vietnam. Dynamics of change are factors that influence the course of evolution by their interaction in a given period.

Questions such as “What was the role of French missionaries in the early days of Vietnamese literary education? How has the bridging between two cultures occurred? What are the catalysts in the Westernisation of the Vietnamese society? Is there a cause and effect linked to the Vietnam War? How has the Vietnamese culture evolved or survived all these changes? How can Vietnam succeed its integration to the World economy?” may find an explanation by studying the paradigm shift that results from these changes over a certain period of time. The period between 1862 to 1954 may be the most interesting

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historical period to observe the paradigm shift in the philosophy of education in Vietnam due to external influences, namely the influence of French politics for East Asia and the education policy that derives thereof.

The protagonists of this period represent the general trends of the period. On the one hand, the New School or Modernist trend promoted modern education and openness to Western thinking and technology, while the Old School or traditionalist trends opposed to French influence associated sovereignty loss. In between, the Moderate trend tried to find a balance between the two opponents.

20.1 History of Education and Early Educators

Among the early educators that strongly influenced the course of history of education were Tran Trong Kim in the early half of 20C, and Luong Kim Dinh in the second half. Putting their legacy and contribution to the nation-building process in the historical context helps us to understand the enormous impact that ideas can have on the destinies of millions of teachers and students, connecting the Eastern wisdom to the Western pragmatism.

Tran Trong Kim (1882-1953). Tran Trong Kim⁸ shared his personal experience of the early days as the first Chief of State of this young nation. Although his political career did not last more than 4 months, his contributions to the Vietnamese education system of the post-world-war-2 period were crucial to the development of modern education until today.

Tran Trong Kim started his writing career in 1914 when he was editor in charge of the “academic” rubric of the *Indochina Magazine*,

⁸ Trần Văn Giáp. *Lược truyện các tác giả Việt Nam*, Tập 2. Nhà xuất bản Khoa học Xã hội, Hanoi (2007).

where he published a series of didactic articles on ethics and pedagogy. His published works show his multi-dimensional capacity as a writer, an educator and a political visionary who accompanied various steps in the transformation of many Vietnamese generations during the first half of 20C.

In 1914, he published *Introduction to Moral Education* followed by an *Introduction to Pedagogy* in 1916. In 1919, *Introduction to Vietnam History* was published for the first time. It became a success among educators and has been re-edited since then for at least 10 times during a period of eighty (80) years. This innovative way of writing History textbook made way to a series of other textbooks that have been added to the new method of learning since the introduction of the Vietnamese roman alphabet, the Quoc Ngu.

Between 1925 to 1971, he continued to write or supervised the production of school textbooks that covered humanities studies subjects such as Vietnamese and Chinese literature, Eastern and Western philosophies, political and educational philosophies, Pedagogy and Moral ethics as well as Methods of learning applied to Western thinking. For instance, the *Introduction to Vietnam History* that was first published in 1926 was co-written with Nguyen Van Ngoc, Dang Dinh Phuc, Do Than included illustrations by Nam Son Nguyen Van Tho. It was a collective work that was commended to be used in the early days of French schools. Other publications included the *Annotated Tales of Thuy Kieu*; *Poetry of Duong Dynasty*; *Poetry of Vietnamese Writers*; *Vuong Duong Minh* etc.

Text books on *Moral education* include a series of textbooks for different levels from kindergarten to high school children such as: *47 moral teachings of the Le Dynasty* was translation into French “ Les 47 articles du Catéchisme moral de l’Annam d’autrefois”; Similarly, the *Introduction to Moral education*; *Introduction to Confucian studies*;

Introduction to Buddhist studies; *Introduction to Taoist studies* were introduced to high school and university students who later became teachers of many generations thereafter.

The collection on Pedagogical methods included: *Introduction books* to writing, grammar, mathematics, natural science, history of religions, Vietnamese grammar, pedagogy for primary school teachers, methods of research in history, methods of learning Chinese philosophy, etc. among others, the *Vietnamese Grammar Textbook* was co-written with Pham Duy Khiem, Bui Ky and published in 1941. But above all, his main legacy was the five-volume series on *Nho Hoc studies*. The series was first published in 1930 and reprinted many times as textbooks for classical Chinese studies until today.

In 1933, he delivered a speech on “*Philosophy of Life*” or “*Quan Niệm Về Cuộc Nhân Sinh*” during a conference organised by the French authorities. His speech was a summary of the Vietnamese ethos as interpreted through the lenses of Eastern traditions. His worldview represents the Moderate trend that characterizes the average Vietnamese who tend to the circumstances of the moment with wisdom and philosophy.

20.2 The New School or Modernist Trend

Typical authors of this trend (tan-hoc protagonists) were Pham Quynh, Dao Duy Anh, Truong Vinh Ky, and Nguyen Hien Le who embraced the modern way of learning, embracing modernity and new democratic ideas in governance and the role of the modern State.

Phạm Quỳnh (1892-1945). Phạm Quỳnh ⁹ was a renowned politician and scholar during the early days of Vietnam as a young

⁹ Lê-Tùng-Thanh, Văn Học Từ Điển, Phần Tiêu sử Tác giả, Phạm Quỳnh, Xuân Thu, Saigon: Khai Trí Publisher, 1974, p. 231.

nation. He supported the modernisation of Vietnamese education although he came from the Han-Nom tradition. He encouraged the preservation of eastern cultures while adopting ideas from the West and contributed to the translation of Han-nom to quoc ngu script. At its early stage of development, the young Vietnamese script lacked the appropriate vocabulary and many scientific and academic works were adopted from Chinese or Japanese concepts. He founded the first Vietnamese magazine – the *Nam Phong Tap Chi* – and used it to educate Nam Phong readers through rubrics related to academic works in the national language. His contribution to the *Bréviaire colonial* of the France-Indochine helped the Western world understand more about Annam people and rich culture. He also supported a peaceful dialogue between nations through intercultural integration during this crucial period where the clash of civilisations was at its peak. Sadly, being labelled as a pro-French collaborator, he was killed in 1945 by the radical faction led by the Viet Minh, as the French Indochina War broke out by the end of World War II.

Dao Duy Anh (1904-1988). Đào Duy Anh¹⁰ appears in Larousse as one of the great encyclopedists of modern times. For the Vietnamese, he remains one of the most outstanding educators for many generations of historians and Vietnamologists.

Đào Duy Anh has dedicated his life and work to the good of the country and its people. In 1927, he co-founded the *Voice of the People Newspaper* with Huynh Thuc Khang. In 1928, he initiated the *Quan Hai Tung Thu* together with renowned patriots such as Phan Dang Luu and Vo Nguyen Giap, his companions in the resistance for national liberation and reunification.

¹⁰ Lê-Tùng-Thanh, *Văn Học Từ Điển, Phần Tiêu sử Tác giả, Đào Duy Anh*, Xuân Thu, Saigon: Khai Trí Publisher, 1974, p. 58.

His most memorable contribution to the Studies of Vietnam remains above all, the *Vietnam Brief History of Culture (Việt Nam Văn Hóa Sử Cương)*, published in 1938 (and re-edited at least seven times between 1951- 2010). The book covers all aspects of the country, from economic and socio-political, to academic activities that have accompanied the evolution of Vietnamese culture throughout its development.

More importantly, his work also reflected the changes in the Vietnamese culture due to modernisation that affected the break or change of old values and the rise of new ethics. The research and structured work of the book based on rich and diverse documentation shows his outstanding ability as a researcher.

His most famous book, *Vietnam Brief History of Culture* remains, until today, one of the works that have laid out the foundation for the studies of Vietnamese culture. He left an impressive repertory, covering topics in linguistics, literature, and intercultural studies: *Han-Viet Dictionary (1932)*, *French-Vietnamese Dictionary (1935)*, *Literature Review of Nguyen Du's Kim Vân Kiều (1943)*, *Critique of Confucianism (1943)*, *China's Brief History (1944)*, *Vietnam Ancient History (1955)*, and *Vietnam History (1955)*.

Truong Vinh Ky (1837-1898). Truong Vinh Ky¹¹ remains one of the rare Vietnamese scholars who mastered 27 languages at the end of the 19C. He was the first interpreter to accompany Phan Thanh Gian delegation to France in 1863. His works in Education include a number of textbooks on *Learning French and Quoc ngu script*, *History of the An-Nam*.

The impact of foreign culture through the translation of scholastic works is confirmed through the experience of many cultures that were

¹¹ Lê-Tùng-Thanh, Văn Học Từ Điển, Phần Tiểu sử Tác giả, Trương Vĩnh Ký, Xuân Thu, Saigon: Khai Trí Publisher, 1974, p. 326.

under the influence of great civilizations such as the Han and Indian in the case of East and South-east Asia.

With the expansion of foreign trade exchanges, the zone of intercultural interactions has widened at an exponential speed. Vietnam, being situated at the crossroad of so many cultures, is not exempted from this phenomenon. In the case of Vietnam, the first attempt of translation into the new *quoc ngu* script was initiated with Truong Vinh Ky's *Kim Van Kieu*, *Dai Nam Quoc Su Dien ca*, *Gia Huan Ca*, *Luc Van Tien* from *Nôm*, as well as classic Confucian works such as *Tam Tu Kinh*, *Dai Hoc*, *Trung Dung*, and *Minh Tam Buu Giam* from Han characters to the new script.

Nguyễn Hiến Lê (1912-1984). In my opinion, another prolific translator that remains the champion on the history of translation is definitely Nguyen Hien Le¹². His collection of translated work has added to the heritage of national literature in many ways.

Nguyễn Hiến Lê who spent a lifetime in research and promoting the new ways of learning, the lack of coherence in the methods of referencing of the old tradition made research work difficult for scholars.

Indeed, the preservation and archiving of original literary works in Vietnam is a big problem due to disruptions caused by war and other historical events. One example is the case of *Sam Trang Trinh* or Predictions of Master Trinh Nguyen Binh Khiem: it is noted that the original manuscript in *Nôm* has fourteen (14) introductions and 248 verses belonging to the original text by author Hoang Xuan. The manuscript in *Nôm* script is stored at the National Library while the original manuscript in *quoc ngu* script by author Mai Linh is stored by

¹² Lê-Tùng-Thanh, *Văn Học Từ Điển, Phần Tiểu sử Tác giả*, Nguyễn Hiến Lê, Xuân Thu, Saigon: Khai Trí Publisher, 1974, p. 187.

the Han Nom Institute in Hanoi located in another part of Hanoi. Tran Trung Vien, Author of *Co Nhan Dam Luan* or Conversations with the Ancients also confirmed that the lack of proper referencing methods and annotations makes research on ancient literature difficult and inaccurate, and therefore needs a standardized methods of reference.

20.3 The Old School or Traditionalist Trend

Typical authors of this trend (*cuu-hoc* protagonists) were Phan Bội Châu, Phan Chu Trinh, Luong Kim Dinh, among others. Though not entirely anti-modernist, they promoted nonetheless the preservation of traditions and customs and were actively engaged in anti-colonialist actions, sometimes using violent protest in the public sphere and were jailed at some point of time in their lives, or even assassinated.

Phan Bội Châu (1867-1940). Phan Bội Châu ¹³ was a dominant personality of early Vietnamese resistance movements, whose impassioned writings and tireless schemes for independence earned him the reverence of his people as one of Vietnam's greatest patriots. Phan Bội Châu was part of the Old School supporter for whom education and preparation for the mandarin examinations were the only means to success in the traditional bureaucracy. By the time he received his doctorate in 1900 Chau had become a firm nationalist. In 1903 he wrote *Luu cau huyet le tan thu* ("Ryukyu's Bitter Tears"), an allegory equating Japan's bitterness at the loss of the Ryukyu Islands with the Vietnamese loss of independence. With fellow revolutionaries he formed the Duy Tan Hoi ("Reformation Society") in 1904 and secured the active support of Prince Cuong De, thus presenting to the people an alliance of royalty and resistance. Due to the Franco-Japanese Alliance, the Vietnamese

¹³ Lê-Tùng-Thanh, Văn Học Từ Điển, Phần Tiểu sử Tác giả, Phan Bội Châu, Xuân Thu, Saigon: Khai Trí Publisher, 1974, p. 237.

monarchist movement in Japan was abandoned in 1908-09 and the resistance movement was re-organised in Canton, China, under the name *Viet Nam Quang Phục Hoi* (“Vietnam Restoration Society”). As the plan to assassinate the French governor-general of Indochina failed, he was imprisoned in Canton from 1914 to 1917, during which time, he wrote *Ngục trung thu* (“Prison Notes”), a short autobiography. Among his notable works are *Viet Nam vong quoc su* (1906; “History of the Loss of Vietnam”), renowned as Vietnam’s first revolutionary history book, and *Hau Tran dat su* (“Strange Story of the Latter Tran”), a historical novel with political implications.

20.4 Changing Paradigms for Social Transformation

The divergence between the two trends (Old School vs. New School) is apparent in the philosophy of education and the role of educators in the social transformation of Contemporary Vietnam. In this chapter, we will explore ideas that have influenced Vietnamese modern education in its early days, namely Phan Chu Trinh and the Anti-colonial nationalist trend, Rousseau’s Social Contract, Dewey’s Pragmatism inciting social transformation through action, and on the other hand, Krisnamurti and Luong Kim Dinh inclination on the spirituality dimensions of education that accompany the transformation of individuals.

Phan Chu Trinh (1872-1926). Phan Chu Trinh¹⁴, alias Tay Ho, grew up under the French Colonial period and received a bilingual education in both Han-viet studies and French-Vietnamese. He was among the early scholars who led the anti-imperialist resistance. The Duy Tan Movement promoted democratic ideas such as equality among nations and sovereignty for the colonies whereas The Dong Du Movement encouraged young students to “Travel East” to learn from the

¹⁴ Lê-Tùng-Thanh, Văn Học Từ Điển, Phần Tiểu sử Tác giả, Phan Chu Trinh, Xuân Thu, Saigon: Khai Trí Publisher, 1974, p. 240.

Japanese Meiji modernisation model. Exiled in France after escaping the death penalty, he continued his anti-colonial discourse, among which the discourses on “East-West Ethics and Morality” (Dao duc va luan ly Dong Tay), and “Absolutism vs. Democracy” (Quan-tri chu nghia và dan tri chu nghia) were a wake-up call to the conditions of colonised peoples. However, he is still remembered as a tan-hoc protagonist.

Jean-Jacques Rousseau (1712-1778). Jean-Jacques Rousseau’s political philosophy has influenced the progress of the Age of Enlightenment throughout Europe, as well as aspects of the French Revolution and the development of modern political, economic, and educational thought.

His *Discourse on Inequality and The Social Contract* are cornerstones in modern political and social thought. In terms of education, his *Emile, or On Education* (1762) is an educational treatise on the place of the individual in society. Rousseau was also the most popular of the philosophers among members of the Jacobin Club during the period of the French Revolution and was interred as a national hero in the Pantheon in Paris, in 1794, 16 years after his death.

In modern political philosophy, Rousseau is a source of inspiration for liberal theories, communitarian ideas, civic republicanism, and in theories of deliberative and participatory democracy. The Social Contract, originally published as *On the Social Contract or Principles of Political Right*, was published in 1762. The book theorizes about the best way to establish a political community in the face of the problems of commercial society, which Rousseau had already identified in his *Discourse on Inequality* published in 1755. The Social Contract helped inspire political reforms or revolutions in Europe, especially in France. Arguing against the idea that monarchs were divinely empowered to legislate, Rousseau asserts that only the people, who are sovereign, have that all-powerful right. The Social Contract theory is

apparent in the political discourse of the early days revolutionary movement in Vietnam, based on the idea of inequalities and right of the people.

In an article on *Rousseau's philosophy of education*, Pham van Chung¹⁵ summarises “Rousseau’s thought on education as having a lasting value in his pedagogical approach. Accordingly, the teacher needs to understand what is arising and happening as the embryos or the premise inside the child; the teacher must recognize the external conditions and environment, from which those embryos and premise arise and develop; Teachers must understand the characteristics, psycho-physiological structures, capacities of the child, understand what they already have, are and can have, so that they can guide and help the child stand up for himself and become a person. With such content, J. Rousseau's thought of understanding learners seems to be still "original", still has a deep and great meaning.”

The most comprehensive English edition of Rousseau’s works is *Collected Writings* (13 volumes), Roger Masters and Christopher Kelly (eds.), Dartmouth: University Press of New England, 1990–2010.

John Dewey (1859-1952). John Dewey¹⁶ is considered the greatest American philosopher in the 20th century. In 1988, he was honored by UNESCO as one of the four greatest educators, along with Georg Kerschensteiner, Maria Montessori and Anton S. Makarenko, who were decisive influencers on educational thinking and the appearance of human education in the 20th and 21st centuries.

¹⁵ Phạm văn Chung, on Rousseau’s philosophy of education. Source: Tư tưởng của Jean Jacques Rousseau về giáo dục. Vietnam Journal of Sociology, no. 1-2018, vietnamhoc.net. Translation of excerpts by Anh Tho Andres (2022).

¹⁶ Đỗ Xuân Tiển, Adapting John Dewey philosophy of education. Triết lý thực dụng của John Dewey và công cuộc đổi mới căn bản, toàn diện giáo dục và đào tạo ở Việt Nam hiện nay. Journal of Science - Dong Nai University, 16-2020. ISSN 2354-1482. English Translation of Excerpts by Anh Tho Andres (2021)

John Dewey has devoted his entire life of nearly a century to the cause of building a democratic education, for the advancement of learners, for the great benefit of people, for the fullest development of talents. ability, intelligence. John Dewey's educational philosophy and its relationship to experience, democracy, humanism and pragmatism have greatly influenced modern education systems around the world. John Dewey's educational philosophy has strongly influenced Vietnam's Resolution 29-NQ *Reform of education and training for a fundamental basic and comprehensive change on education and training*.

Krishnamurti (1895-1986). Jiddu Krishnamurti stressed the need for a revolution in the psyche of every human being and emphasised that such revolution cannot be brought about by any external entity, be it religious, political, or social. Many of his works were translated into Vietnamese, among them *Freedom from the Known*, *The First and Last Freedom*, *The Only Revolution*, *The Songs of Life*, *Commentaries on Living*, *Zen Education* and other philosophical essays. In particular, *Freedom from the known* distils Krishnamurti's key ideas on the problems we face as we try to make sense of our lives. Provocative and iconoclastic, he challenges us to strip away our preconceptions, to forget all we think we know about subjects such as love, violence, beauty and death, and to discover our true natures in the here and now. Once we change ourselves, we can change society and the world in which we find ourselves. Understanding ourselves marks the beginning of wisdom. For Krishnamurti¹⁷, change is possible. It is a question of awareness of the present moment. He taught us the means to shake off fear and to find truth. He offers freedom from the known.

¹⁷ Krishnamurti, *Freedom from the Known*, Rider Books, 2010 (orig. ed. 1969).

Luong Kim Dinh (1914-1997). Luong Kim Dinh¹⁸ was born in Nam Dinh and ordained Catholic priest in 1943. He studied French civilization, sociology and philosophy at the Institut Catholique de Paris and Confucianism at the Institut des Hautes Etudes Chinoises in France. Returning to Vietnam in 1957, he taught philosophy at the Le Bao Tinh Academy and the Saigon University Faculty of Letters since 1960, Van Hanh University since 1967, and Dalat University.

The numerous works of Kim Dinh present a plethora of insights into the Vietnamese cultural heritage and can serve as a valuable basis for a Vietnamese-American theology. He founded the School of thought *An Vi or An Việt* or Tranquility Philosophy and Việt Nho (or Authentic Vietnamese Confucianism).

He published more than 30 books on Vietnamese culture and philosophy from 1963 until his death at age 83, in 1997.

His book on Philosophy of Education, originally written in Vietnamese and published by Ra Khoi Publishing in 1965, has been republished in 2017 by Hanoi Publishing and is now available in 16 public libraries around the World, including the Paris National Library, Hamburg, Berlin, Harvard, Yale, Cornell, Wisconsin, Washington, Glensdale California, Los Angeles, Santa Ana.

¹⁸ Luong Kim Dinh, *Philosophy of Education*, Ra Khoi , 1965. Latest Edition, Hanoi Publishing, 2017.

SECTION V

**TEACHERS VOICES
IN VALUES-BASED EDUCATION**

ALIGNING TO INTERNATIONAL STANDARDS

*Anh Tho Andres*¹⁹

Summary

Reflections²⁰ on international standards in education is an ongoing process among Vietnamese educators as the country opened its economy and needs competent managers and workers to serve the economy. The most urgent priority is to align with international standards, starting with the role of the State in society and its role in the economy. Under the assumption that Vietnam has fully integrated into the global system of governance as defined by the UN Charter and abides by international standards and norms set by different UN agencies, we propose to review different theories of good governance that were the premise of what today's world should be. In this essay, we have limited ourselves to the

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²⁰ Chapter based on Anh Tho Andres, *Restructuration des entreprises publiques au Vietnam*, Paris 2018. English translation of excerpts by Anh Tho Andres (2021).

literature that discusses the 'Impact of State interventionism in the Economy'.

21.0 Introduction

The literature review on the theories of the “Social Contract” lays the basis for reflections on the rights and obligations of the Citizen towards the State but also those of the State towards the people who elected him. Good governance is essential to defend sovereignty and ensure the economic prosperity of the country. It also includes the art of governing and the justification of the role of the State in the economy. Similar to other post-colonial nations, the question on the role of the State (understood by the Vietnamese as the government) in the new configuration is a debate that has shaken many generations of Vietnamese until today.

Reading theories on political philosophy on these topics may help to set the standards to justify the historical turning point that led to the political schism in 1954, dividing the country into two distinct nations, liberal South Vietnam, and socialist-oriented North Vietnam. Post-75 ideological schism continues with re-unified Vietnam under the control of a unique Party, the VCP, and the Diaspora of over 5 million who are relocated in different countries, mainly in Europe, America and some parts of East and Southeast Asia. While the official political line of the ruling Party is pretty clear, the diaspora political sentiments are still scattered between the two trends.

Rousseau (5) introduced the concept of “social contract” as a principle of political law. His idea was taken up and developed later by economists and theorists in political philosophy: Liberal thinkers like Smith (6), Keynes (37), Sen (7) and Rawls (8) introduced other principles related to the role of the state in the economy and its social responsibility. On the other hand, interventionists and Marxist thinkers often using force to control the population. This trend is represented by

Hobbes (9), Hegel (10), Machiavelli (11), and in particular, Marx (12) whose theory will be applied by communist regimes in the Soviet Union (13) or other totalitarian regimes described by Arendt (14).

In liberal economies, several political parties coexist and contribute to the management of the economy through institutions provided for in their Constitution. The principle of pluralism is accepted and practiced in the majority of democracies. At the state level, the tripartite principle according to Locke (3) and Montesquieu (4) allows a balance of legislative, executive and judicial powers. This principle of tri-partite balance of power laid the foundation for the principles of 'democracy'. In a State which adopts the 'rule of law' principles, democratic rights operate on the principle of the separation of powers: political parties can express their opinions freely through the press or through a referendum as in the case of Switzerland. People with voting rights express their confidence by voting on the deputies who represent them.

In totalitarian economies, to stay in power, the authorities surround themselves with a very effective repression apparatus which dominates the population with terror. Any attempt at opposition (whether written or oral) that contradicts the official discourse can lead to arbitrary arrests, without possible recourse to justice, according to Werth (15). The principles of 'tripartite separation of powers' advocated by Locke and Montesquieu are absent in the Constitution of these regimes. The principle of 'freedom and human rights' promoted in the UN Charter got its root from the debates between the two trends.

Classical authors like Confucius (22), Machiavelli (11), Hobbes (9), Locke (3), Montesquieu (4), Kant (19), and Hegel (10) laid the foundations of 'Justice and the role of the rule of law and ethical governanc' based on respect of human life and moral principles. On the other hand, Rousseau (5) and Marx (12) raised awareness on political issues resulting from social inequality and laid an important foundation

for the study of the social sciences and the organisation behaviours of the State.

Apart from the role of the State as a political entity, the debate on the active role of the State in the Economy between, on the one hand, liberal thinkers like Smith (6), Ricardo (17), Hayek (31), Friedman (34) and on the other, defenders of State interventionism such as Keynes (37), Marx (12), etc. has generated a great divergence between theorists and the practice of their theories. In 21C, contemporary economists such as Friedman (34), Hayek (31), Piketty (33) focus more on the role of Capital applied to global governance.

To govern the World in an efficient manner, international standards and norms are set up on the basis of mutual understanding and consensus. The UN Charter laid out the fundamental values that govern the behaviours of nation-states who are members of this organisation. The governments of these nation-states must learn to abide to the standards set by different Councils in various sectors such as Education, Environment, Health, Security, Defense, Space Control, etc.

21.1 The Role of the State in Society - The Social Contract

The 'social contract' concept has been the subject of studies by social thinkers and economists on the role of the State and its obligations towards the People and vice versa. According to Pufendorf (18), the fundamental concepts of natural law revolve around the concept of the raw state of nature where all men are equal. Subsequently, the idea of the social contract or contract of association between men of the same community who unite to fight against external dangers was born. Among the major philosophical contributions on this subject, we retain three major trends: the contract of submission or the absolutism of the State represented in Hobbes (9), Machiavelli (11), Confucius (22) works, while the principle of sovereignty and the social responsibility of

the State towards its citizens is important for Hegel (10), Kant (19) and Rousseau (5).

21.1.1 The Principle of the Philosophy of Law

The epistemology of the philosophy of law is important in the understanding and interpretation of the development policy of modern states. On the relationship between the State, Ethics and Morality, Hegel (10) considers that “The State is the means by which individuals integrate their role in the ethical life of society, as part of a larger whole. If morality aims at the transformation of individuals, ethical life is present in all of their daily activities on the three important levels of social life: the family, civil society, and the State.”

Kant (19) left an important legacy on the question of morality. His project on the theme of perpetual peace was 'To bring States out of the war of all against all'. “To make the association of states possible, [he suggested...] reforming the states from within by making them adopt a republican constitution which allows the principle of the separation of legislative power and executive power. [...] From this reform of the States, an alliance between sovereign States can be envisaged which would collaborate in peace because they are dependent on each other. Thus, the spirit of commerce will be possible between peoples and allows war to be avoided”.

On another continent, while European philosophers of the Age of Enlightenment were still seeking inspiration on questions of ethics and the responsibility of the Monarch towards his people, the Sages of India had already - before the birth of the Buddha - advocated ontology through the worship of virtues guiding monarchs in their administrative function. In terms of moral teachings, they also left behind a significant cultural heritage: La Bhagavadgita (20) and the Upanishads (21) are philosophical works which sought the supreme truth and focused on the conquest of oneself. Centuries later, Gandhi embodied these philosophies in his policy of non-violence to settle differences among

his fellow citizens of 834 million voters (speaking twenty-eight national languages) to unite against the Anglo-Saxon imperialists.

Thus, contrary to the European opinion of Persian, Chinese, Japanese or Indian empires, that Asiatic despotism resulting from "the absence of any political structure, any institution, and any moderation" was characteristic of the time. The literature of the Asiatic Sages shows that, five hundred years before Christ, Confucius (22) had already laid the pillars of the principles of governance which are still in force today, according to Anne Cheng (23).

One example of such advanced thoughts was 'The Art of War' by Sun Tzu (24), the first treatise on military strategy, written six centuries before the Christian era. In this treatise, the reader is introduced to the five elements to be taken into account in the development of a strategy, namely, the 'Tao', the climatic conditions, the 'Yin' and the 'Yang', the conditions geographic, 'Feng Shui', the art of governing and mobilizing people, 'leadership', as well as the organization of society and people or 'governance'. Like the teachings of Confucius (22), The Art of War argues that the harmony between these five elements is a prerequisite for a successful campaign. It shows how reflection can lead to victory, and how the analysis of the enemy's weaknesses can form the basis of a tactic if one knows how to exploit them and even aggravate them. It emphasizes the psychology of combat and the importance of cunning and flight. Levi (24) noted that "winning or losing a war does not happen by chance, nor by the intervention of gods or spirits. It is a question of method and strategy."

Similarly, already in the Edo period, the Samurai received from an early age an education preparing them for Bushido (25), or the "way of the Samurai", a code of honor and traditional morality governing the duty of loyalty to the Emperor who embodied Yamato, or the soul of the country, according to Frédéric (25) and Fukuyama (27).

However, Western curricula on philosophical studies refer more to the wisdom teachings of Aristotle, Plato and Marcus Aurelius and the Greco-Roman civilization that forms the foundation of Western civilization today. Thus, the themes on the state-citizen relationship and the art of governing have been taken up by authors such as Machiavelli (11) Hobbes (9) and Montesquieu (4) whose writings are still relevant today. The influence of Machiavelli (11) is still very present among the great politicians of our time. The political model he recommends is based on political realism and the art of governing, because

“The Machiavellian Prince must be endowed with moral and political virtues (based on cunning and force), he must master the art of war, the sole object of power. The Prince must always win the sympathy of the people and rely on the powerful. Reason of State must take precedence over respect for morality.” His famous statement on 'Divide and Conquer' is still often used in political discourse of some realist politicians and strategists.

Hobbes (9) exposes his conception of the state-citizen relationship in these words: “The State [...] is created by man for his own defense against the state of nature [...] Due to the insecurity of the state of nature, the social contract which founds the state of society is a tender contract. In other words, the Hobbesian theory advocates that citizens owe obedience to the state in order to gain, in return, the security and protection of their property. In a way, Hobbesian theory joins the Confucian principles which recommend absolute obedience to the Monarch, which partly justifies the behavior of certain States qualified as totalitarians in the recent past such as Nazi Germany, the Soviet Gulag, or the dictatorships of Latin American or African countries.

21.1.2. The Principle of the Division of Powers

Locke (3) declared that “man in the state of nature enjoys two powers and a fundamental right: the power to ensure his own conservation, the power to punish anyone who threatens their life and

the right of ownership limited to what is necessary for its conservation. On the state-citizen relationship, he advocated that through the conditional submission contract, individuals give up on condition their power to preserve themselves and the power to punish for the benefit of the body politic, [and that] the rule in civil status is that of the majority and not [that] of the absolute authority of an all-powerful body. This reasoning lays the foundations of the democratic state, which functions on the principle of the 'division of powers' [legislative and executive]. However, it should be noted that Locke did not distinguish the power to apply the law [properly executive power], from the authority to punish the offender [the judiciary].

Montesquieu (4) also contributed to the concept of the division of powers by drawing inspiration from the model of the English monarchy. For him, the function of the legislature is to create laws and that of the executive is to enforce a law, while that of the judiciary is to enforce the law in the name of Justice. This constitutional principle has been adopted by many constitutions of modern democratic countries as the best guarantee against the abuse of power. It makes it possible to protect the natural rights of the citizen on the basis of the *social pact* between the State and the Citizen developed by Rousseau (5). Montesquieu advocates that the laws should allow a people to live in harmony on the principle of respect for values and mutual interests because of the diversity between people, cultures and the geographical and climatic conditions of each country.

Rousseau, Rawls and Sen have contributed to developing the concepts of equality and justice in the articulation of the principles of Human Rights, a theme taken up by the Charter (16) of the United Nations. Rawls set out two first principles of justice, namely that, "each person must have an equal right to the most extensive total system of equal basic freedoms for all, compatible with the same system for all, [and that] economic inequalities and social policies must be such that

they are to the greatest benefit of the most disadvantaged and that they are attached to functions and positions open to all in accordance with the principle of just equal opportunities.”

These remarks sparked a debate among his contemporaries including Walzer, Nozicz, Sandel, and Nussbaum, among others (26). In particular, Nussbaum used the capacity approach, i.e. real opportunities based on personal and social context, unlike the approach using GDP as a measure of the wealth of countries according to the modern concept of management. On this point, she is of the opinion that the value brought within a community is not only made by counting on material achievements, but it is also necessary to count the cultural and spiritual values which are important in the Japanese, Tibetan, Egyptian or Greek societies.

This is also Fukuyama's (27) message where he claims capacities (or values) were already found in the time of patriarchal societies where family ties were still important. Anthropological studies have shown that there is a link between the social virtues and the prosperity of these communities without the too rigid intervention of the law and its institutions. The priest or the monk of the village played the role of civil society nowadays, which is to ensure that the principles of *Justice, Equality and Freedom* are in harmony with the rules of life within a community. The goal of peace between the different communities was to share equitably the common resources to live better together while enriching each other without destroying each other's social ethics. His essay "*The End of History and the Last Man*" written during the fall of the Berlin Wall has been considered one of the most important essays of the end of the 20th century, marking the ideological victory of liberal democracy on other political ideologies. For his part, Aron (28) noted that the achievements of civilization are not achieved overnight but require a long period of learning to live together according to standards

and rules accepted on both sides in a community, whether it be in a village or in a country.

21.1.3. The Social Pact between the State and the Citizen

On the relationship between the State and the citizen, Rousseau analyzes the contractual relationship between a legitimate government, elected by the people by consent, according to which principles of justice and utility are articulated in order to achieve the natural harmony of wills and the interests of individuals, known as the principle of *liberal individualism and democracy*. Questions of inequality and property and questions of freedom and sovereignty are dealt with so that society and legitimate laws, founded on a 'real contract', represent the agreement of wills by the voting system, and that the "social contract implies a total and unconditional surrender by each individual of their own natural rights in order to obtain the rights associated with citizenship. In the light of these ideas, active participation in political life by exercising one's rights as a citizen while respecting the laws issued for the protection of the well-being of responsible citizens. The confidence of the people is a vital element in the idea of representative democracy, and the rule of law is an ultimate expression of this delegated democracy.

21.2 The Role of the State in the Economy - What Form of Governance?

21.2.1 Liberalism and the Market Economy

The main trend noted in the literature on political economy and economic policy and the role of the State in the economy are, on the one hand, the regime of liberalism, practiced by market economies, which take precedence over *laissez-faire*, while on the other hand, Keynesianism, a form of state interventionism in liberal economies, and Marxism, an extreme form of interventionism with a totalitarian tendency, are often practiced in socialist or communist economies.

The science of political economy proposes actions to achieve the conditions necessary to meet the needs of society such as full employment, price stability, a better distribution of income, while economic policy is the set of interventions of the state in economic life. Walras (29) the author of "*Elements of pure political economy or theory of social wealth*" was the first to propose an economic model, which explains the formation of prices, followed by a series of increasingly complex models with two goods or several types of goods, production, growth, money for its model. The general equilibrium tries to give an all-encompassing explanation of the whole economy in a so-called bottom-up or "foundation" approach.

On the role of the State in the economy, classical authors support the principle of laissez-faire, which allows free trade between economic partners in a context where the intervention of the State in the economy is weak, because the role of the State is to ensure the greatest freedom of economic agents and to ensure the proper functioning of the markets while ensuring the maintenance of a situation of competition.

Followers of the Austrian school like Menger (30), Hayek (31) and Rothbard (32) have helped to clarify the relationship between labor, money and the state. Menger (30) develops a subjective conception of value, considering that this is not inherent in goods and is based on work as proclaimed by the followers of the classical school, but that it is based on the marginal utility of the good, which depends on its user and its subjective conditions. On the question of State interventionism, he considers that it is not a question of excluding the State, but of better defining its role and functions in the economy. Hayek (31) is considered a social theorist as well as a major political thinker of the 20th century. In "*The Road to Serfdom*", he argues that state interventionism always tends to encroach more on individual freedoms and that it can progressively lead to totalitarianism, that is to say to the servitude of people. He attributes the economic and financial crises to investments

poorly directed by a policy of excess credit, in contrast to Keynes' recommendations (37). His account of how changing prices communicate information to buyers by helping them coordinate their plans is widely regarded as a significant achievement in economics. Rothbard (32) developed in "*The Ethics of Liberty*" the theory of anarcho-capitalism based on natural law. As an economist, he used praxeology, Ludwig von Mises' theory of human action to expose the functioning of a market without any state intervention and to develop a refutation of current rationalizations of the economy state intervention. His influence was considerable on the libertarian movement in general. In particular, his contribution on the theory of value by differentiating between decreasing marginal utility and total utility, rekindles the debate that began with Adam Smith, Ricardo, Marx, Walras, Menger and recently Piketty (33) on how to distribute the profit coming from the surplus value of labor over the money invested.

Friedman (34) plays a predominant role in economic policy to money. He explains the chronic and cyclical problems linked to inflation and economic crises and proposes to reduce the money supply to eliminate inflation, which is harmful in the long term to the economy. Based on his study of consumption, he explains the permanent income theory whereby people make decisions based on how much income they anticipate in the long term, not what they have in the short term. His argument goes against interventionist authors, especially Keynes, because an economy that lives on state subsidies does not allow consumption growth and can have consequences on the performance of economic entities. In the case of a strong concentration of power in the hands of a privileged minority, corrupt practices are an obstacle to the principles of justice and transparency of a rule of law.

In practice, the experience of the countries of the former Soviet bloc shows that its political instability was the consequence of long decades of oligarchs who were ruining the country. According to Anders (35)

and other authors who have dealt with issues of the transition process, the late reforms that Gorbachev had tried to put in place could no longer save the system.

The break-up of the former Soviet Union triggered a domino effect on the rest of the system, allowing a social transformation of the Eastern countries emerging from the Soviet yoke. The freedom of action has enabled the citizens of these countries to rebuild a new economy based on liberal and democratic principles, which allows better integration into the international economic system. As a matter of fact, since 2007, the European Union has welcomed nine new member countries, namely Estonia, Latvia, Lithuania, Hungary, Poland, Czech Republic, Slovenia, Slovakia and Malta.

'Liberalism' is defined by the Dictionary of Economic Sciences as a doctrine, which affirms the fundamental character of individual freedom in political and economic fields and which seeks to limit the action and influence of the state. Another definition defines this term as being "a set of ideas, doctrines, sometimes very different theories, applying to aspects of human life in society - such as ethics, politics, economic - based on the primary affirmation of the principle of freedom."

More specifically, 'political liberalism' is a doctrine and a system policy based on the civic equality of citizens, the recognition and implementation of public freedoms (freedom of assembly, of opinion, of information, of association) as well as a democratic system allowing the participation of different streams of thought and political programs. Political liberalism defends the freedom of individuals, political freedom, freedom of conscience, tolerance towards the opinions of others, while economic liberalism is an economic doctrine hostile to state intervention in economic life and social. Economic liberalism advocates free competition, free enterprise, free trade. Free competition implies regulation to prevent the creation of monopolies while limiting State intervention to the strict minimum so as not to hinder the free play

of companies, which only take their orders from market mechanisms in perfect competition.

Economic liberalism is based on free trade, a commercial practice founded on the freedom of international trade and, consequently, on the removal of all trade barriers (*laissez-faire* principle). By extension, liberalism based on free trade is a liberal doctrine, which aims to remove any obstacle to international trade, while *laissez-faire* expresses the principle of internal liberalism (freedom of enterprise). The full version of internal and external liberalism is let the people do it and let the commodities pass. We also speak of 'cultural liberalism', which is an attitude that respects the freedom of others in matters of opinion and conduct and opposes authoritarianism and intransigence.

According to Smith, the principle of economic liberalism operates on the basis of the necessary and pre-established concordance between personal interest and collective interest. Enrichment is 'the increase in labor productivity', which is also a source of inequalities in the distribution of income between different social classes. The self-regulated economic process allows each actor in society to meet their own needs but also to serve the common good. Economic growth results from three factors: (1) the division of labor, which increases productivity and efficiency, (2) the accumulation of capital and machinery and (3) their reinvestment in production and the market or demand potential. The distinctions between the factors of production and the remuneration on the accumulation of capital explain the source of social inequalities by the existence of classes between 1) landowners who accumulate wealth through the appropriation of land; 2) the capitalists by the accumulation of capital; and 3) wage earners through the sale of their labor.

Ricardo and Malthus, among others, took up and developed the foundations of Smith's work. Ricardo explains how the value of goods is determined and states the laws of the distribution of income and the

inverse relationship between wages and profits, as well as the dynamic laws of the economic system and the march to the steady state, the theory of advantages comparative in international trade. Malthus's (36) thesis is about the strong relationship between overpopulation and the economy. His work has inspired work on the impact of population on the economic and political power of a nation. China and India are two examples of this theory. These two countries consider that their strength and power come from the market potential of more than a third of the world's population, and companies looking for new markets are also tempted to include these large markets in their business strategy. However, the more populated a nation, the more important is the duty of the State to ensure that the population has enough to eat, hence the importance of agricultural policy in any sound and responsible economic policy.

Liberal thinkers advocate the importance of private property, private enterprise, and private initiative and recognize the resulting social inequality as an engine of growth. For their part, the followers of socialism advocate collective property and material equality between citizens, and support the interventionist role of the state. In contrast, Keynes brings forward an argument supporting the interventionist role of the State without falling for all that into communist reasoning. He asserts that "in the liberal system, it is not demand that adjusts to employment, but it is the level of employment that is ruthlessly adjusted to the state of demand. The state of demand depends on the income of the mass of consumers and is always greater for the capitalist system to survive."

The innovation of the Keynesian method is the macroeconomic approach of the environment that takes into account the different economic aggregates such as investments, unemployment, income, consumption, etc. and makes it possible to predict periods of recession or growth thanks to a global vision of the economy (macroeconomic

approach), while liberal authors are more concerned with the interaction of economic actors at the microeconomic level.

The analysis of the functioning in an economic circuit (38) or “*vertical and horizontal integration*” is taken up by Management Sciences, which examine the interaction between market demand and the production of goods and services to meet this demand, as well as the impact created by it on the employment situation and purchasing power.

With the contribution of contemporary economists, the theory relating to a market economy has developed and been refined in several directions. Microeconomic analysis has developed on the theory of imperfect and monopolistic competition by Chamberlin (39) and by Robinson (40) in “*The Economics of Imperfect Competition*” while the classic liberalism was based primarily on the assumption of perfect competition. Market morphology has also been the subject of in-depth studies by Eucken and von Stackelberg (41) in “*Market Structure and Equilibrium*”, reissued in 2010.

21.2.2 *The Neoliberal Vision and Interventionism*

At the level of social equality, already since antiquity, Plato's ideas on equality between citizens had a strong influence on the social thinkers of the time. With the industrial revolution and the emergence of the modern proletariat, the critiques of society and the reform proposals become more and more concrete for social reforms and a redistribution of wealth to the community. Among them were William Godwin, William Thompson and especially Robert Owen. In France, there were Saint-Simon, Charles Fourier, Louis Blanc as well as Auguste Blanqui.

According to these authors, state intervention aims to correct social inequalities, to encourage certain activities of general interest that are not very profitable with the help of subsidies, to help economically disadvantaged groups and regions, or to participate in reduction of unemployment by placing orders with companies, while for liberal authors, the principle of the “free market economy” system is based on

economic decentralization with the market as a regulatory element, and 'personal interest and pursuit of profit' like an element of the motor. Agents who correctly interpret market signals are rewarded (profits, high wages); otherwise, they are sanctioned (losses, bankruptcy, unemployment). However, the State can intervene in the event of market imbalance to mitigate its negative effects.

In theory, the collectivist system is based on economic centralization, the regulating element of which is the 'plan', and the driving element, 'the authority of the State'. Agents who meet the plan's objectives are rewarded (promotion in the hierarchical ladder, bonuses); those who do not are sanctioned (degradation in the hierarchical scale, self-criticism, removal of bonuses). The advantages of this economic system as a model are cyclical stability, hence the non-existence of unemployment and an equitable distribution of income. Planning ensures the growth of the areas most important to the community. The State (or the Centrale) makes all the decisions at the macroeconomic level to help the actors at the microeconomic level to achieve the economic and socio-cultural objectives necessary to maintain social cohesion. Individuals are subordinate to it and do not enjoy property rights or personal freedoms.

The Marxist interpretation of social conflict is based on the unequal distribution of the surplus value of labor, which enriches the capitalist to the detriment of the worker. To restore social justice, workers are encouraged to take property by force from the hands of the capitalists through the dictatorship of the proletariat and establish a state that allows for an equal distribution of income and erases social inequality. Marxist theories have given rise to many interpretations such as Marxism-Leninism, Trotskyism, Stalinism, *Maoism in particular are applied in China and its satellite countries in Asia, South America, and Africa.*

Socialist thinkers such as Althusser (42) introduced the notion of the class struggle into philosophy itself through the primacy of the political. He defines the history of philosophy as a struggle of tendencies 'determined by theoretical class positions'. Lecourt (43) studied the effects of Stalinist idealism in the "transformation of nature" and the politicization of the biological sciences through the "Lysenko Affair", while Balibar (44) did some work on historical materialism. Among the students of Althusser was Tran Duc Thao (47), a Vietnamese intellectual who became one of Ho Chi Minh's political advisers at the start of the formation of the Democratic Republic of Vietnam in 1945 as recorded by Agustoni-Phan (45). Another adherent of the French Marxist school was Pol Pot or Saloth Sar, Prime Minister of Democratic Kampuchea between 1976-1979, and author of the Cambodian genocide in the post-1975 peace after the collapse of South Vietnam and departure of the American troops. The number of victims was estimated at around 1,7 million dead, accounting for more than twenty percent of the population at the time due to his blind application of Marxist theory on class struggle.

However, among the greatest tragedies in the history of communism is the destruction of millions of human beings in the gulags of Siberia at the instigation of Stalinism, not to mention the consequences of Maoism causing the deaths of over thirty-six million. Chinese, victims of the Great Leap Forward policy of Mao Tse-Tung, according to Yang (46) who wrote an account of the great famine in China during the Great Leap Forward. Many scholars have exposed the catastrophic consequences of Marxist regimes through the implementation of the dictatorship of the proletariat. Numerous testimonies (47) and dissidents from these former dictatorships have confirmed the consequences of what Lenin called "*the fusion of the workers' movement in Marxist theory*".

Between these two great ideological currents, which have influenced the economic policies of most of the countries, there are regimes who adopt the policy of 'non-alignment' such as Indonesia and some African countries. However, most of the economies of the developing countries constitute the grounds of the war of influence between superpowers, namely the United States, Soviet Union and lately China in their race to gain market share and economic/political supremacy in an increasingly affected world through globalization.

21.2.3. The New Role of the State in the Face of Globalization

Whatever the governance regime applied by governments, their essential mission is to preserve the sustainability of the political power in place and ensure the economic success of the country. However, faced with the challenges of globalization, their role must be redefined to preserve peaceful coexistence in the sharing of the planet's resources in a more equitable manner and with respect for tolerated rules of conduct.

According to Ferguson (48), the factors for the success and sustainability of an economy or civilization - as the example of European supremacy over the past five centuries - can be summed up in six magic formulas (or *Killer Apps* in his own words) as sources of prosperity. They are (1) competition, (2) science or the use of technology, (3) the right to private property, (4) medicine, (5) the mass consumption of industrial products, which promotes growth through trade and (6) the work ethic, which allows a certain equality of treatment among members of the same community. The emerging countries, which have adopted these same magic formulas have been able to reduce the distance, which separates the two poles and represent a new source of competition for the European countries for the world market.

Promeranz (49) compares market economies in Europe and Asia and identifies the factors that differentiate them and those that unite them. He observes that the economic decline of the Western world and the

succession of economic crises coupled with financial scandals are a warning signal to rethink the economic model based on the financial system and the creation of money, as well as the distribution of wealth based on the capitalist principle and the consumerist mentality based on credit and not on savings. Hecht and Servent (50) and Diamond (52) also pointed out the danger of overconsumption of the planet's resources, the overheating of the economy and stock market bubbles, the role of central banks, and especially of the Federal Reserve of the United States, the FED. The abuse of military or economic power can provoke wars of destruction to take by force and by cunning the wealth of other nations instead of respecting the social ethics proposed by the classical authors.

In a nutshell, neoliberal practices have been criticized by modern economists such as Stiglitz (51), Piketty (33), de Rivero (61) and Diamond (52) who worry about the social and environmental consequences that are caused by greed at the expense of the sustainability of the human species. The insolvency case of Greece, the sub-prime scandal in the real estate sector in the United States leading to the financial collapse of the largest American and possibly European banks, environmental catastrophes, as well as perpetual wars in all corners of the globe in the 20th century alone are so many warning signs and reminders to order for new entrants in this global financial game. De Rivero develops the theme of the '*development myth*', which affects Third World countries because "these peoples have not benefited and will not benefit from the contributions of development projects, promised for more than fifty years" and recommends to governments to adopt policies to stabilize their demography and national survival by ensuring the supply of water, food and basic energy, instead of pursuing the dream of development. Diamond recalls the responsibility of peoples towards the survival of their societies and asks the question on how contemporary societies will be able to survive in the future. It lists five

factors that cause the collapse of a society, and first cites environmental damage and climate change, as well as the relationships between business partners and the responses of a company, according to these own values, to these problems. In the same vein, Stiglitz (51) speaks of 'great disillusion' and demonstrates, with supporting evidence, that 'the rules of the global economic game are often not set only on the basis of the interests of advanced industrialized countries - and certain interests of advanced industrialized countries - and not those of the developing world. He also adds that the austerity policy, the liberalization of capital markets and privatizations are blindly applied, despite their proven failure, to all countries, especially those in transition and those in the South. Passet (53), President of the Scientific Council of ATTAC, establishes a close link between financial globalization and terrorism and the policy of American world domination since the event of September 11.

21.2.4 A New Role for the State

These remarks and criticisms on the report of the two poles bring our attention back to the crucial question on the new role of the State - especially that of developing countries like Vietnam - to manage the relation with the countries, which hold the economic and political power of the world. The concept of world-economy was invented by Braudel (54) and developed by Wallerstein (55) and Amin (56) who are part of the School of *Dependency Theory*. This theory maintains that the poverty, political instability and underdevelopment of the countries of the global South are the consequence of the historical processes put in place by the countries of the North, which engender the economic dependence of the countries of the South. It affirms that all countries are thus globalized and belong to a world-system of which the great powers of the OECD (in particular the United States) constitute the nucleus surrounded by the developing countries, which gravitate around to constitute it. the suburbs.

According to Wallerstein (55), the world system in which appears the dichotomy between capital and labor and the permanent accumulation of capital by the agents of competition is not limited to the borders of countries. This capitalist world system is far from homogeneous in cultural, political and economic terms. It is characterized by fundamental differences in development, accumulation of political power and capital. While the *Core or Centrale* has a high level of technological development and manufactures the complex products, the role of the periphery is to provide low-cost raw materials, agricultural products and labor for the development of the Core. The periphery countries is forced to sell its products at low prices, but they have to buy the kernel products at relatively high prices. The principle of a global market encourages the continuous commercialization of goods, including labor and services. Speaking on the negative effects of globalization, he pointed out that the liberalization of the national market presents a danger to the endogenous economy and to the political sovereignty of the country. Faced with purely commercial competition, labor and human relationships are stripped of their "intrinsic" value and transformed into commodities in a market, which is based solely on exchange value. Commercial exchanges are thus regulated by a world market whose laws escape and turned into commodities in a market that is based solely on exchange value. As a result, the sovereign State will find itself faced with this new challenge, which is to maintain its role as a managerial state in the face of global competition. It must redefine its national and international economic policy to guarantee its part of the "social contract" towards the nation, but also its social responsibility as an economic and political actor in the international arena.

The study of the interdependence between nations and the environmental consequences caused by economic development on a global scale makes it possible to identify and understand the challenges of globalization. Among the works that have been done on this subject,

let us quote, in chronological order, the contributions of Sauvy (75), Perroux (74), Mahan (58), the Club de Rome (68), Seymour (63), Luttwak (59), Passet (53), Huntington (65), Lorot (60), Pascal (57), Brzensinski (64), Bruntland (67), De Rivero (61), Latouche (76), D'orfeuil (62), Stückelberger (73), Treillet (77), and Vercauteren (70) who have contributed to enriching the studies in political science.

Pascal's introduction to geopolitics (57) provides an understanding of the political and economic challenges facing the modern state in the context of globalization, particularly the sharing of natural resources and peaceful cooperation while remaining economically competitive. Geopolitics emphasizes how the power of a state is linked to its central position. The concept of the pivot of history was studied and developed by MacKinder at the beginning of the 20th century. For Mahan (58), “the position of a State is fundamental to fostering a process of cooperation, which favors the conquest of markets. This process can be intensified if the state has control of the seas.”

Luttwak (59) and Lorot (60) introduce the concepts of geo-economics and geo-politics, branches of geography. Luttwak (59) evokes a *New World Order* where the economic weapon would have replaced the military weapon as the main instrument of power in the service of States. Within the framework of policies aiming to protect the national interest, the States can act in liaison with the companies of their country to protect and develop their national economy, to control sensitive technologies, to conquer foreign markets and to define the sectors of economic activity. The “Enjeux Planète” collection by the Charles Léopold Mayer Foundation covers the theme of dependence and the role of NGOs through the development myth developed by de Rivero and the idea of non-governmental diplomacy developed by d'Orfeuil.

From these theories, one can understand the merits of the international classification of nation-states, according to the criteria of

economic as well as political dominance of strong states over the rest of the world. These exercise a certain control over other countries in the region and also submit to the rules of the game led by the great powers. One can also understand the motivation behind the race for world hegemony of the great powers through the tug-of-war between China and the United States. Both try to attract to their "economic and political camp" partner-countries that are useful for them in economic gain as well as in political power. For example, China, who seeks to rally the countries in the Indo-Pacific region and those of the continent of Latin America or Africa, by doing so, enters into competition with the United States who react with protectionist measures such as the tariff war, economic embargo, expulsion of Chinese residents from their territory, etc. Likewise, the US imposes the diplomatic embargo on regions it considers its territory such as Tibet, Taiwan (and soon Vietnam). Interventions in public by the Dalai Lama (19), as a guest in the United States or Western countries have been dissuaded by Chinese representatives to host governments, under the pretext of a "violation of Chinese sovereignty". In the eyes of the great powers, the rise of emerging economies is a threat to the equilibrium of the established World Order, which shares natural resources as an exclusive privilege of the "core" countries. The tariff war waged by the United States against its Chinese competitor is only a manifestation of American power in the will to keep the status quo of American hegemony.

Whether justified or not, this hegemony has caused a lot of damage economically and in terms of human losses to target countries and their allies. The example of the abandonment of South Vietnam in 1972 to safeguard commercial interests with China is also a lesson in political history for the countries, which are dependent on international politics between the great powers according to Nguyen Tien Hung (1) and Seymour (63) who have raised their concerns on countries being manipulated politically by America's Superpower.

Brzezinski (64) states that the role of the United States at the head of the “free world” sometimes justifies American policy vis-à-vis her European or Asian partners. The sanctions by force on countries considered as enemies by the United States (because they do not conform to the ideas of Western democracy) is also a demonstration of American superiority. The Iraq invasion or Iran embargo are concrete examples of this manifestation of power. On the other hand, the rationale for forcible imposition can take the form of civilizational differences as a potential risk to go to war, but in reality, it may hide economic motivations behind these arguments. According to Huntington (65), the division of the modern world is rooted in civilizational differences, regardless of political borders, because the identity of a nation is less and less defined by its belonging to a single nation but rather to a cultural identity. Thus, cultural or ideological arguments can also influence relations between states.

At the global level, the issue of preserving the natural environment and habitat for sustainable development is part of the United Nations Agenda. The idea of sustainable development is based on the principle that human societies must be careful not to compromise the ability of future generations to meet their own needs. In particular, ecological concerns have contributed to the theory of the world economy by considering that the inhabitants of the globe are part of a "whole" and have a collective responsibility for the fair and equitable use of the goods of humanity. The works of Bruntland (67), Diamond (52) and Gomdaogo (66) have largely contributed to supporting the policy of sustainable development. The Brundtland Report (67) summarizes the goals of the UN's first World Commission on Environment and Development to address environmental problems resulting from the uncontrolled exploitation of planetary resources by businesses around the world. Based on the assumption that development rests on the three pillars, which are the economy, the social and the environment, we note

that ecological crises are often linked to activities. The Nuclear Fallout from Rongelap in 1954, the Mercury Crisis in Minamata (1956), the Torrey Canyon Oil Spill (1957), the Seveso Disaster (1976), the Bhopal Disaster (1984), the Chernobyl Nuclear Disaster (1986), the Exxon Valdez Oil Spill (1989), the Erika Disaster (1999), etc., are powerful reminders of the consequences of global warming.

It is becoming more and more obvious to make the link between economic activities and their consequences on the environment and on people's health—to name a cancer cases and other degenerative diseases linked to malnutrition and harmful land treatments in agriculture, air pollution affecting the respiratory tract, urban overpopulation, desertification of agricultural land, loss of biodiversity are visible signs of the excessive and irresponsible use of natural resources. The two Meadows Reports, initiated by the Club of Rome (68) in 1972, then in 1974, developed the notion of “*sustainable development*” and the ecological footprint by recalling the common interests of humanity instead of ideological controversies. In the first report, environmental risks such as the acceleration of industrialization, the strong growth of the world population, the persistence of global malnutrition, the depletion of non-renewable natural resources and the degradation of the environment were identified as the object of study. In the second, a diversified and contextualized approach according to ten major regions predicts that *in 2030 the world economic system could collapse if measures are not taken to reduce the use of planetary resources and limit environmental degradation*. These reports were authenticated by the Smithsonian Institute, a scientific research institution that covers ecosystem modeling, planet observatory on the resilience of coastal areas and monitoring the habitats of certain species under the effect of change climate, among others.

21.2.5 Conclusion

All the above-mentioned literature allow us to have a systemic look at the link between development, the process of industrialization of the economy, the structuralist approach and the theory of dependence to come to the need for a "good governance", a theme treated by Généreux (69), Vercauteren (70), Palau (71), Glaymann (72), and Stückelberger (73) on questions linked to the new role of the State in the context of globalization. In particular, EHESS researchers have developed a critical panorama of currents of thought on the development and characteristics of the economy of the twentieth century based on the works of Perroux (74), Sauvy (75), Latouche (76) and Treillet (77).

For the historical and institutionalist approach in reaction to the classical school, we note the names of institutionalist authors such as List (78), Schumpeter (79), Weber (80) in the context of the "*German Sonderweg, industrialization of Western countries*". The chapter on "*The theory of productive forces and the theory of values*" by List (78) is especially important because it addresses the characteristics of political economy, which have influenced research on the problems and strategies of privatization in countries in transition.²¹

The literature on privatization highlights the work of experts by the IMF, the World Bank, the UN Development Agency UNDESA, the OECD organisation on the various aspects of privatization in countries in transition. In particular, the expert reports of the development agency UN DESA (81) during the period 1995-1999 on "*Questions of privatization and regulation in developing and transition countries*", as well as "*The evaluation of the framework of action for investment on the case of Vietnam*", carried out in 2009 including other economists works on the role of the State in the economy, the theoretical foundations of

²¹ Anh Tho Andres, Doctoral Thesis. *La Restructuration des entreprises publiques au Vietnam*, Restructuring of Public Enterprises in Vietnam, Paris 2018. English Translation of Excerpts by Anh Tho Andres (2021).

privatization policies in the developing countries, economic analysis in modern political economy such as Tullock, Frey, Crozet, Fields, Plane, Teulon and Fouad are gems for the sustainable development theory to preserve our planet. In this sense, abiding to international standards are worth the effort in allowing to better and safer life in peace and harmony.

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- ²¹ The Upanishads have a set of philosophical texts, which form the theoretical basis of the Hindu religion. They constitute a part of the texts in India related to the śruti and include philosophical speculations, which shed light on the text to, which they refer, each claiming to be a part of the Veda, such as for example, the Kauṣītaki, which is part of the cycle of the Rig-Veda . They were composed between 800 and 500 BC;
- ²² CONFUCIUS (551 BC to 479 BC) also known by the social first name "Zhongni", is considered the first "educator" of China. His teaching gave birth to Confucianism, a political and social doctrine erected as a state religion in the Han dynasty. The Four Books, "The Great Study", "The Invariable Milieu", "The Analects of Confucius", "The Mencius" and the Five Classics "The Canon of Poems", "The Canon of History", "The Book of Changes "(or the very famous" Yi Jing ")", "The Book of Rites", and "The Annals of Spring and Autumn", which constitute the

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FACING CHANGE IN THE CLASSROOM

22.1 Profiling Headmasters with Eastern Values

*Nguyễn Mạnh Hùng*²²

Summary

Reflecting on Eastern values applied to the teaching profession in modern times, Nguyễn Mạnh Hùng sketches an idealistic portrait of a head teacher of today's school²³. A person with a clear political ideology and professional ethics, with compassion and empathy toward students. In addition, he should possess the true qualities of a teacher, leading by example, in preparing the new generation of Vietnamese as future leaders and global citizens.

The Editors

²² Professor of History and Founder of Vietnamhoc.net. He is also Founder of Hong Bang University in Saigon, the first private university in South Vietnam after 1975.

²³ Nguyễn Mạnh Hùng, *Profiling Headmasters with Eastern Values*. Từ triết lý phương Đông phác họa chân dung người giáo viên chủ nhiệm trong nhà trường hiện nay, Journal of Science and Technology, Hùng Vương University, ISBN 978-604-60-1455-3; 2 (31) – 2014). English translation and adapted text by Anh Tho Andres (2021).

22.1.1 Introduction

Eastern philosophies attach great importance to the Teacher's role, position and ethics. In particular, the Confucian tradition considers teachers as prime contributors to shaping younger generations into good sons and true patriots.

For Confucius, the role of the teacher is essential to maintain social order as he is entrusted with his knowledge and moral qualities to serve as a role model for good behaviour. In the Old School tradition, teachers organised their classes at their private homes in the village to prepare candidates for entrance exams in the Capital. Students from diverse social backgrounds with different maturity and knowledge levels studied in the same classes. Exams were organised every three years, and the learning outcome depends on individual talent and efforts based on scriptures based on Confucian teachings. The teacher provided guidance for learning and preparing for the exam, but he was also a role model to his students in terms of good conduct and personal development. He was considered as a senior family member and was respected in society.

Since modern education was applied in Vietnam, especially after the reunification, the current school system has a head teacher at each level. The head teacher is primarily responsible for a class, supervising other teachers. In addition, he manages teaching staff, organises school activities and participates in inter-class competitions. Given his responsibilities, the head teacher must follow a specific code of conduct that requires a sense of political commitment, meaning that he must understand and faithfully implement the Party's educational guidelines and policies on 'inclusive education'.

22.1.2 Confucian Values as a Compass

As a headmaster, he needs to keep up with the professional ethics by an impartial and non-discriminatory treatment and build trust to gain students' respect and affection like a senior member of the family;

As an educator, he needs to keep a healthy learning environment by maintaining ethical standards of the teaching profession according to Confucian values;

As a professional, he must further develop his academic qualifications and familiarise with innovative methods of teaching with the use of science and technology.

To implement the motto of learning together with practice, linking theory with tradition, the head teacher also needs motivational and organisational skills to improve his critical thinking and life-long learning interests between school, family and society.

22.1.3 Teaching Profession is a Noble Profession

According to Vietnamese wisdom, the teaching profession is, by definition, a noble profession. Its role is to clarify the mind, bring brightness to unveil the truth, and preserve our sages' sacred teachings. But sadly, due to free-market practices that indulge greed and dishonesty, the education sector in today's Vietnam is increasingly facing new challenges in dealing with unethical behaviours such as selling grades, selling diplomas, etc., spoiling the deontology of the teaching profession.

Therefore, head teachers must strive to keep the code of conduct of teachers alive and serve as role models at all levels of the education system. Similarly, family ethics is an essential part of Vietnamese people's upbringing, so the relationship between teacher and students shall endure long after the students leave school.

Editor's Note

The reflections on Eastern values for head teachers as role models are inspired mainly by the fundamental eastern values discussed under the theme "*Spiritual Dimensions and Dynamics of Change*" in chapters 19 and 20 of this volume. It is part of the central theme of how stakeholders of the Education sector perceive and live through Change.

In addition, the rich compilation of the works of pre-war authors and the opposition between the Old and New School supporters persist in post-modern education at various levels. Nonetheless, Tran Trong Kim and Dao Duy Anh's legacies remain valuable references for modern educators to get inspired.

22.2 On Teaching Literature Through Dialogue

Lê Quang Hùng²⁴

Summary

According to Lê Quang Hùng, ‘dialogue’ as a new teaching method is now the current practice in teaching literature and language in post-modern Vietnam education.²⁵ This article was published in the Journal of Science of the Dong Nai University, discussing on ways to improve teaching methods in literature in high schools. The Editors

22.2.1 Introduction

Despite the 1986 education reform that aims to be inclusive, education still shows shortcomings such as stagnation in innovation, poor textbooks and teaching methods, and lack of coherence in assessment work and national exams. Although MOET sets a high score for passing rates in general knowledge and literature, the author argues that we can still improve teaching methods and delivery modes to keep students' interests.

Our survey results show that one of the causes of this lack of interest may be the fear of innovation from the teaching staff. A dialogue-oriented pedagogy may be one way to increase student interaction in learning spoken English in general and reading literary works in particular.

²⁴ Lê Quang Hùng is a lecturer at the University of Dong Nai. The original title in Vietnamese was published in the Journal of Sciences of the University of Dong Nai, no. 12 - 2019, and re-published by Thanh địa Vietnam Hoc, a division of Vietnamhoc.net in 2020.

²⁵ Lê Quang Hùng, *On Teaching Literature through Dialogue*. Định hướng đổi mới trong dạy học tác phẩm văn chương ở trường phổ thông, Journal of Science - Dong Nai University, No. 16-2020. ISSN 2354-1482). English Translation of Excerpts by Anh Tho Andres (2021).

This article can serve as a guideline to students in Literature Pedagogy at Dong Nai University as my contribution to learning Literature in high schools.

22.2.2 Dialogue in Teaching Literary Works

Conceptually, *dialogue* (对话) is a Sino-Vietnamese word used in the exchange of information between parties. Dialogue occurs when "two parties talking and exchanging with each other". According to Ha Quang Nang, author of the Vietnamese Dictionary for Students, *dialogue* means "Talking back and forth between two or more people" and "Direct discussion and negotiation between two or more parties to solve problems of mutual interest". In a nutshell, *dialogue* is a form in which people communicate with each other in spoken language in a face-to-face situation. *Dialogue* is a latent form of consciousness in the history of literary reception and criticism.

Teaching through dialogue has existed since the time of Confucius and Socrates. However, it has recently become a theoretical teaching and learning method model with rigorous scientific arguments and content.

The three primary models that form this type of teaching are:

1. Dialogue between different logics, cultures, and ways of understanding history.
2. Conversation between opinions, perceptions, and personal interpretations.
3. Self-dialogue (inner dialogue, not monologue) of participants.

This way of teaching integrates and harmonises many factors in literary works' reading and comprehension time, reflecting the structure of the activity or literary reception sufficiently. Dialogue is a way to establish a relationship between a writer and a reader, a positive way for readers to understand an author or a work.

Teaching of literary works through dialogue allows teachers and students to sympathise with the author and his work. Previously, with traditional teaching methods, literary works were only a means for students to perceive life and literature. In the old way of teaching, students were passive subjects of external influence from the teacher. Therefore, changing the way of teaching literary works through dialogue has altered the relationship between teachers and learners.

22.2.3 Methods of Teaching Literary Works

To organize a dialogue-style textual lesson, teachers must define the work as a conscious form of the subject, an embodiment of the matter, and a *subject equivalent*. In addition, students must participate actively in the teaching and learning process. Indeed, the relationship between students, authors, and works must be a conscious participation in the dialogue.

There are three basic ways to organize dialogue in teaching literary works. 1) Dialogue between different views and understandings (classes, generations, eras, cultures); 2) Dialogue between viewpoints and interpretations of the author and characters in his work; 3) Self-dialogue (inner dialogue, not monologue) of participants.

For reading comprehension, dialogue is based on the exchange of ideas and debates on characters, opinions, and consciousness to reflect and exchange personal views of the participating elements, thereby narrowing the gap between the writer and the reader, allowing better assimilation of the author's message and artistic value.

Debates and dialogues in class should focus on students' self-dialogue to discover and reveal their worldviews on people, life, art, and Literature.

Teachers should consider the following characteristics of the methods of teaching through dialogue as follows:

- Although it has some advantages, there are other methods for teaching.

- Teachers need the flexibility to alternate between different variants to achieve the highest efficiency for each lesson.
- Teachers need to avoid extreme tendencies in designing class participation.

Considering some relatively common tendencies among teachers who are adept of the old teaching methods, such as:

- Imposing a subjective understanding when adjusting and shaping concepts, ways of thinking, and experiences that are deviant, non-textual and wrong in the general trajectory of students;
- Forcing students' feelings into interpreting the text from the author's point of view and creative intention. This trend is most common in Literature teaching practice in high schools;
- Exaggerating the extreme response of students by giving the ultimate say to the dynamism and freedom in students' perception of the work. This approach is also a misconception, both in reception and teaching method.

Teachers should adopt a new approach that allows a better understanding of the literary works and their authors, while enhancing critical thinking competence of students through dialogue and debate in class.

22.2.4 Tips that Teachers Need to Prepare before Class

- To build a system of questions to guide students both before and after studying the work in a reasonable and scientific manner. Questions are designed to stimulate students' interest in learning.
- To predict and ensure that dialogue activities in the teaching process follow the right direction and effectively.
- To guide students to read the work at home before class with the right reading methods and identify the message of the author.

- To create problem situations and suggest ways to help students compare and defy themselves.
- To keep the dialogue moving on with innovative methods of orientation and dialogue. Ensure a balanced interaction between teachers/students and between authors/works.
- To respect student's personality and the subject's role in the cognitive process.
- To moderate students' reaction and avoid affecting class schedule, which is a fairly important criterion in the assessment of school hours in some high schools today.

22.2.5 Conclusion

In organizing a suitable syllabus for teaching through dialogue, teachers need to give appropriate orientations for each student in sensitivity, flexibility, sensibility or learning capacity by stimulating and promoting the student's creativity as an active reader or co-author. Students should be the absolute centre of the teaching process. - Orientation is an essential attribute of education and teaching. However, it should adopt a broad view and an overall perspective-oriented approach. Therefore, teachers should focus not only on teaching objectives and content but also on teaching methods and tips. Innovative teaching still requires the presence of the teacher in its mechanism. Although the role of this centre is not as unique as before, the teacher's role is more critical and requires dedication and commitment. That's why teaching is a science, an art, and a mission.

22.3 On Teaching Critical Thinking in High Schools

Ngô Hữu Hoàng²⁶

Summary

For **Ngô Hữu Hoàng**, critical thinking is a cornerstone in education and training.²⁷ However, critical thinking is still new in Vietnamese schools as it in terms of educational standards. Furthermore, while Vietnamese teachers regularly insist on their students' dispositions and abilities in thinking critically, they do not actively engage in this direction for their professional development. This major paradoxical impediment hinders development towards innovation in the education sector. The Editors

22.3.1 Introduction

Critical thinking implies criticism and resistance in thinking and action that goes beyond the learning institution's boundaries and must be part of a national education policy and used as an effective tool for integration into the mainstream global education network. In the early 21C, Vietnam integrated critical thinking in high schools through innovative teaching and learning strategies, encouraging student-centred activities, etc. However, the impact of this action remains weak for the following reasons:

Usually, *critical thinking* is expressed through the words or behaviour of a person regardless of their age, gender, profession, or

²⁶ Ngô Hữu Hoàng is a lecturer at the University of Thang Long. The original title in Vietnamese was published in the Journal on Education and Society (with no date specified), and re-published by Thanh Dia Vietnam Hoc, a division of Vietnamhoc.net in 2020; <https://thanhdiavietnamhoc.com/day-tu-duy-phan-bien-trong-nha-truong/>

²⁷ Ngô Hữu Hoàng, *On Teaching Critical Thinking in Schools*. (Source: *Dạy tư duy phân biện trong nhà trường*, Tạp chí Giáo dục & Xã hội, Vietnamhoc.net, 2018. English Translation of Excerpts by Anh Tho Andres (2021)

academic qualifications in any circumstance. For example, a five-year-old child would ask his parent why people throw trash on the street, while the teacher would tell him to put the garbage in the dustbin. So, even to answer a seemingly innocent but critical question of their child, parents need to find an appropriate answer to it to keep their child motivated to understand things around them. Asking essential questions implies the capacity to observe, reflect, understand and listen. Similarly, the role of teachers is to train learners to be wise. Therefore, education science always strives to update and innovate teaching methods through different approaches to produce talented people.

In *critical thinking*, the word "thinking" is familiar to the Vietnamese mind; however, the term "critical" may mean going against the teacher. Moreover, the critical thinking method is not scientifically proven but rather perception. Due to this ambiguity, *critical thinking* is not directly identified as an innovative method to liberate the constraints of old-fashioned thinking. In other words, *critical thinking* has yet to have legitimacy and needs sufficient attention from experts and managers to recognize, apply and replicate the method of *critical thinking in teaching*.

22.3.2 Why is Critical Thinking Important?

Most countries with well-developed education systems consider critical thinking an indispensable means of education in imparting and acquiring knowledge. Critical thinking is the first criterion mentioned in their educational mission and philosophy. American schools promote *critical thinking* as a central skill in liberal arts education at community colleges and member colleges within a university, such as the University of Liberal Education case, where students "should always learn to think critically and to communicate and lead effectively". Critical thinking is present in hundreds of scientific articles and editorials in American schools; in particular, the Foundation of Critical Thinking dedicates to

researching and disseminating the achievements of *critical thinking* in education for the country and the world.

Similarly, Singapore also values *critical thinking* and focuses on developing *critical thinking* for learners to improve their ability to cope with the rapid economic changes under the influence of globalization. In 1977, the Singapore Ministry of Education established a research centre named "Unit of Critical Thinking". Thailand's education philosophy focuses on two particular aspects: Buddhist values and good and evil, right and wrong.

Although many definitions of *critical thinking* apply to specific research fields, in reality, none of them is exhaustive. For example, Robert Ennis defines *critical thinking* "as the right feedback thinking towards determining what to believe and do". Although this definition is brief, it is not too abstract or extreme like other definitions. Instead, it provides words that fully cover *critical thinking*, such as reflective feedback, reasonable, believe and do.

Using these four characteristics, Lipman has catalogued three main activities of critical thinking: educating oneself, thinking critically, and applying it in context.

1) Educating oneself: In "thinking" about people or phenomena, we need to update the information about the object, specify details relating to it, and then edit and apply these thoughts to reality efficiently according to changes. Self-education is *critical thinking* in continuum mode. For example: after reading the story "Little Red Riding Hood", the reader must think that wolves are evil; he can continue to ask questions such as "Why are wolves evil; are all wolves that cruel; and subsequently, change his opinion about wolves with real-life observations. By doing so, he has applied the critical thinking method, which gives way to a more scientific and humane argument. That is the foundation of *critical thinking*.

2) *Critical thinking* must rely on logical standards and arguments or criteria. All human interpretations of the problem being "reviewed" must be based on some default or reference. Otherwise, it will be difficult for the "reviewer" to find convincing support for their argument. In the wolf example, the evil wolf is compared with other animals, such as a tiger or dog as reference; similarly, the idea of wickedness uses another comparative criterion, such as people compared to animals. So the wolf's evilness in the story falls under the default "whenever a wolf is evil"?

Applying to context is essential for critical thinking.

Based on the above example, we can conclude that the principal dispositions of *critical thinking* are:

- A carefree flexible, curious, and respectful attitude.
- Having a ready spirit to accept different points of view.
- Being open-minded and eager to be fully informed.
- Be prepared to consider the reality behind each phenomenon or object of study.

22.3.3 Case Study

Participants in the workshop shall discuss how we shall understand what critical thinking in teaching based on the three following scenarios or learning situations:

Scenario 1: In an elementary school class, the teacher gave a writing assignment, asking: "Please describe your dog". One student wrote: "My family doesn't have a dog. I will describe it when I raise one." the teacher's remark was: "Words lacking! Please redo your homework."

Scenario 2: In a high school class, the teacher asked: What does "natural musk incense" mean? One student wrote: "Natural musk incense smells good, it is beautiful and does not need to be flaunted, but everyone will know what it means that I need to be humble." The teacher's remark was: "Very well. You need to follow this idiom."

Scenario 3: In a university class: The teacher helped students to translate into Vietnamese an English sentence: "The minute South China

Sea Islands, collectively an archipelago, number in the hundreds". The Vietnamese translation says: "There are hundreds of small islands in the South China Sea, gathered into one archipelago."

Looking at all three situations, the teacher appears at first glance to be very good and up to the standards. For instance, as the student in *Scenario 1* sounded lazy to study, she asked him to rewrite the assignment; in scenario 2, she encouraged the student to learn according to the formal learning of idioms; in scenario 3, she correctly translated the discourse into Vietnamese. Generally speaking, we have nothing to complain about her competence as a teacher in these three situations.

Seen under the lenses of *critical thinking*, we note Vietnamese learners do not play any pro-active role in class but only respond, follow or listen and take notes. All forms of "criticism" are absent, even if the situation indicates that criticism is necessary, as in the case of scenario 1. From this observation, we can conclude that Vietnamese teachers often do not have the inclination and ability to interpret and release students' ideas and knowledge. Indeed, in *scenario 1*, the problem becomes serious when middle school children will commit a lie if the family does not have a dog when they describe "their" dog. It would be fair to accept the fact students would struggle with an imaginary dog or do their homework with real dog owners. That means that students would certainly need help working on this question. A teacher with critical thinking skills should ask himself whether the question is relevant to Vietnamese situations where not all students have dogs before he designs the question. In his reaction to the answer "I have no dog", he did not admit his error of judgment and did not "go deep into the context" of the problem because he refused to foresee the case where students in the class do not have dogs. From then on, he was not interested in a more open-ended assignment, so all his students could and had no reason to refuse the work. Regrettably, before setting the

question and after receiving "resistance" from a student's "unusual" essay, the teacher did not show any ability of *critical thinking*.

Similarly, in Scenario 2, the teacher did not update on the idiom "natural musk fragrance" in the new social context. He should ask, "Is natural musk flavour still a modest standard of the new era, where appearance relies upon artificial means to enhance beauty or not?". So that means the idiom may not be valid anymore. Instead of making a remark on the evolution of taste between the past and the present to how the consumers would perceive natural musk fragrance, he hastily agreed with the students' opinions on the sole reason that it is written in the dictionary or noted in previous lectures. He readily advised students to follow the idiom's bookish meaning instead of allowing them to discuss it further and letting them come up with their own opinions on the matter. Doing so, he would find an appropriate answer while learning to interact with students. The lack of critical thinking in this mechanical way of teaching often creates confusion for learners when they face reality and fail to find and solve problems by lacking the habit of *thinking critically*.

In Scenario 3, the teacher has translated "South China Sea" as "South China Sea" which is a correct translation. Still, this scenario shows his lack of sensitivity to the context of Vietnam. Indeed, using the term "South China Sea" is detrimental to the cause of protecting the sovereignty of the sea and islands of Vietnam. The Vietnamese coastline in the East Sea cannot have a denomination as "South China Sea" because of the identifier "Chinese" which leads to misinterpretation in terms of sovereignty. Indeed, in the Vietnamese vocabulary, the maritime area that surrounds the Vietnamese coastline is called "East Sea" or Bien Dong instead of "South China Sea" which means the "Sea of South China", implying that the maritime territory belongs to South China. In this scenario, the issue is the wrong logic of the matter. Therefore, being able to think critically is the faculty of spotting the

misuse of specific terms that have become obsolete and do not correspond to the present context.

Through studying the above three scenarios, we can see the active role of teachers in creating a student-centred atmosphere. However, it is to note that although the same teacher had presented a topic on student-centered teaching methods with eloquence before, he still applied the "teacher-centered" approach in situations (1) and (2) the next day. This typical behaviour proves that while making great discourse in promoting new methods of learning, many teachers are still afraid to implement recommendations that are key to the innovation of the education system.

22.3.4 Conclusion

The true essence of critical thinking is the thinking skill that helps to produce the skills to analyse, evaluate, debate and interpret information and knowledge to find a suitable solution to the problem. Through the case study, we can conclude that in implementing innovative education, teachers must be the first to be equipped with pedagogical skills before passing them on to learners. Conflict in class may arise between teachers who lack pedagogical thinking vs learners who have them, as in scenario 1. In principle, a teacher can only ask learners to apply critical thinking to his class after he implements this new teaching method based on critical thinking. When teachers realise they need to have critical thinking competence, they will allow learners to ask questions without accusing the learner's reactions of "rebellious" behaviour.

Therefore, instead of saying that students need critical thinking, we should use the phrase, "Students need to be liberated and educated by teachers with critical thinking competence".

When teachers agree to stop imposing their judgment on students and let them present their views in class, the new critical thinking method of learning will be an effective way to innovate teaching and learning in Vietnamese schools.

22.4 Enhancing Life Skills for Middle School Students

Nguyễn Thị Thu Huyền, Nguyễn Văn Hiến²⁸

Summary

*Discussing on how to improve the effectiveness of life skills education in middle schools in Ho Chi Minh City, **Nguyễn Thị Thu Huyền** and **Nguyễn Văn Hiến**²⁹ share their experience in designing curricula and learning materials to implement life skill education training programmes for middle school students in Ho Chi Minh City.*

The Editors

22.4.1 Introduction

Middle school age is the transitional period from childhood to early adulthood. In this process, contradictions in children's awareness and internal needs often appear, conflicts between children and adults about the concept and behaviour of adults towards children, conflicts between children and their peers, etc. However, children need more experience and skills to resolve this contradiction independently. In addition, children begin to participate in various activities in more open and diverse environments. Hence, schools and families need to equip them with the foundation to be confident and booming in their social life.

²⁸ Nguyen Thi Thu Huyen and Nguyen van Hien are lecturers at the University of Pedagogy, Hochiminh City. The original title in Vietnamese was published in the Journal of The University of Pedagogy, Hochiminh City, no. 62 - 2014. ISSN: 1859-3100, and re-published by Thanh Dia Vietnam Hoc, a division of Vietnamhoc.net in 2020; <https://thanhdiavietnamhoc.com/mot-so-bien-phap-nang-cao-hieu-qua-hoat-dong-giao-duc-ki-nang-song-tai-cac-truong-trung-hoc-co-so-o-thanh-pho-ho-chi-minh/>

²⁹ Nguyễn Thị Thu Huyền, Nguyễn Văn Hiến, On Enhancing Life Skills through Extracurricular Activities. Source: Journal of HCMC University of Education, No. 62, 2014, ISSN: 1859-3100. English Translation of Excerpts by Anh Tho Andres (2021).

On the other hand, the current social environment is full of adverse factors in forming young personalities. Therefore, equipping children with life skills is a legitimate and urgent need. To fulfil this need for the school year 2010-2011, the Ministry of Education and Training (MOET) has officially announced the integration of life skills education content into the general and special education curriculum in Vietnamese schools, including junior high schools. Schools and teachers are expecting from MOET a comprehensive assessment of the current situation and measures to implement this new policy effectively. Although some junior high schools have provided steps to improve the effectiveness of life skills education in Ho Chi Minh City, other school levels and other localities can also refer to MOET guidelines for implementing them.

22.4.2 Theoretical framework

In this paper, we mainly address issues on the psycho-physiological characteristics of students of this age group and skills recommended by UNESCO. This organisation defines life skills as "an individual's ability to fully function and participate in daily life, covering a range of specific skills with different performance requirements depending on age.

Teaching life skills

The life skills in an individual can be acquired in three ways:

1. Life skills result from activities and social interactions such as observation, imitation, self-experience and training, according to Albert Bandura's social learning theory;
2. Each individual can learn and practice the necessary skills that are important for himself, according to the theory of operational psychology;
3. According to the theory of dialectical materialism, life skills result from training designed to acquire them for a purpose.

Schools offer the best educational environment to acquire life skills. Thus, if life skills education activities have scientific and systematic measures of impact, life skills are formed in people through education.

22.4.3 Organisation of Classroom

Life skills education activities in schools are also a part of overall educational activities under the following basic principles:

Principle 1: Students are subject and object. In all forms of education, we need to create the best conditions for learners to build self-discipline and self-control, while educators only direct and lead in activities. To teach life skills to students, teachers orient learners to organise and perform diverse activities, but the mastery of these life skills depends on the learners. Indeed, if students do not actively receive, practice and experience life skills in life situations, they cannot form these skills for themselves.

Principle 2: Individualisation and socialisation of activities. Teachers should ask what skills are necessary for students, which level of education for each skill, what are the age characteristics, what are the educational experiences of other countries, etc. The school must unify the purpose and requirements of education and organise learning activities diversely and flexibly. The outcomes will depend on the input of the managers in charge of life skills education activities at all levels of the education sector, along with the role that teachers and students play in the process.

Principle 3: Systemic approach and development. Educational activities should include the purpose or goal, content, method, means, form of organisation, educators, learners and outcomes. These elements will form a unified whole. If life skills education activities aim to achieve high results, educators must have a positive and systematic impact. This principle is an essential basis for the topic to propose a group of comprehensive measures to improve the effectiveness of life skills education activities in secondary schools.

22.4.4 Legal Framework and Set of Measures

Art. 28 of the Vietnamese Law on Education (2005) stipulates that

“The purpose of Education is to promote positivity, self-discipline, initiative and creativity of students...; to foster self-study methods, teamwork ability, and practice skills to apply knowledge in practice....”³⁰

The above content requires that the general education sector develop the content and use educational methods aiming at the comprehensive development of learners, thus fulfilling the requirements of the Law on Education in bringing life skills education into schools in many forms.

The Ministry of Education and Training Plan No. 453/KH/BGDĐT is the official guideline for implementing life skills education activities nationwide. This guideline has inspired us to propose appropriate measures to build up a set of criteria based on the desired life skills as follows:

³¹*Table 1: Teachers and students are measured by the level of performance in acquiring the set of desired skills*

Desired Skills	Teacher			Student		
	Critical Thinking	2.15	0.83	17	1.85	0.94
Problem solving	2.83	0.68	3	2.55	0.93	10
Self-awareness	2.78	0.89	5	2.86	0.93	6
Communication	3.0	0.78	1	2.99	0.87	4
Active listening	2.8	0.82	4	2.95	0.91	5

³⁰ Vietnamese Law on Education, Hanoi 2005; quote from the author, loc. cit.

³¹ Source: the author, *ibid.*

Learn to Say No	1.98	0.92	19	1.77	0.99	19
Collaboration	2.95	0.75	2	2.83	0.9	7
Stay healthy	2.53	0.85	9	3.12	0.92	1
Reproductive health	1.88	0.91	20	1.65	1.2	20
Friendship and love	2.15	0.80	17	1.94	1.2	16
HIV/AIDS Prevention	2.18	1.03	16	3.01	1.04	3
Avoid alcohol, tobacco and drugs	2.4	1.0	11	3.07	0.98	2

While developing the measures, we also collect data through survey resulting from actual implementation in four secondary schools using a closed questionnaire.

Participants include:

- Bach Dang Secondary School: 10 teachers / 81 students;
- Saigon Practical High School: 10 teachers / 96 students;
- Luong The Vinh High School: 10 teachers / 97 students;
- Nguyen Van Nghi Sec School: 10 teachers / 89 students.

The survey results showed the level of implementation by teachers and students as follows:

1. Relative serious implementation of twenty skills.
2. Occasional performance of eleven skills by teachers and nine skills by students.

3. Regular performance of nine skills by teachers and eleven skills by students.

Regarding the life skills education method for secondary school students, out of ten survey methods, we conclude that:

Half of the teachers regularly used the technique of questioning and answering, group discussion, brainstorming, using visual media, and handling situations. In contrast, the rest used storytelling methods, presentations, personal studies, games, and role-play.

Students use only three out of ten methods regularly. These include questioning, brainstorming, and group discussion. The remaining seven methods are used occasionally, including presentation methods, visual media, case study, storytelling, personal study, games, and role-playing.

To implement life skills education methods, teachers mainly rely on the support of means such as board and chalk.

Teachers are also less creative with new media, sometimes simply asking and answering between teachers and students, using pictures for evidence, and using stories in newspapers and magazines to tell.

Secondary schools only focus on two primary forms of organisation: activities under the flag (mean average of teachers = 3.5, an average of students = 3.27) and going to class (measurement of teachers = 3.45, an average of students = 3, 12), but have not fully promoted other forms.

For example, schools can invite experts or a school teacher to present and exchange a specific life skill for students when operating under the flag. When going to class, during homeroom activities, the homeroom teacher sometimes trades and mentions the contents of life skills, but this is mainly spontaneous.

The examination and evaluation of the effectiveness of life skills education have yet to get attention. According to teachers, the most used method of testing and assessment is to write comments/collections (measurement score = 2.4); according to students, it is for handling situations (measurement score = 1.9).

Table 2. Reasons of poor performance

Reasons	Teacher			Student		
	F	%	Class	F	%	Class
Teachers not trained in life skills education	28	70	6	151	41.6	9
Teachers not trained in life skills education methods	31	77.5	5	174	47.9	8
Non existing specific life skills education program	32	80	4	268	73.8	2
Unsatisfactory facilities	21	52.5	7	201	55.4	6
Subject matter takes up major time	38	95	1	307	84.6	1
Teachers have not realized some skills related to education	6	15	10	175	48.2	7

School lacks positive impact measures	16	40	9	247	68	5
Ratio students / teacher	19	47.5	8	138	38	10
awareness of life skills importance	35	87.5	3	265	73	4
No teacher specializing in life skills education	37	92.5	2	267	73.6	3

The implementation of life skills education has not been on time, so the implementation results still need to be clarified. However, there are three reasons for this result, including the amount of knowledge of the subjects that take up a lot of time, the need for teachers specializing in life skills education, and the absence of specific life skills education programmes. These are objective reasons at the macro level and in education management. However, teachers have not fully understood the necessity of life skills education, or they are not familiar with the content of life skills education are not common causes or profound influences.

22.4.5 Our Interpretation

In the seven measures surveyed, teachers assessed it as necessary (with an average level of 2.5-3.5). Corresponding to the actual causes, the teachers participating in the survey have proposed essential

measures, especially training teachers specialising in life skills education and promulgating detailed and systematic life skills education programs. In addition, they also need to improve their understanding and skills in implementing life skills education content, so this measure also stands as a high priority. The least necessary step is that the school cooperates with organisations and companies outside the school to organise life skills education activities.

The results of this survey show that to improve the effectiveness of life skills education activities in high schools. We need tight cooperation and unified action at all levels, such as capacity building for teachers, training facilities, and support from parents and community organisations. This critical conclusion helps the research team build a complete system of various measures to improve the quality of life skills education activities in secondary schools.

Table 3. Teachers Recommendations

Item	Solution	DTB	LC	CI
1	Organize training on content and methods of life skills education for teachers in a complete and extensive way	3.33	0.729	3
2	The authorities issue a detailed and systematic life skills education program	3.40	0.590	2
3	Strengthening facilities for life skills education activities	3.23	0.733	5
4	Fostering the awareness of the Board of Directors,	3.20	0.687	6

	teachers, students about the importance of life skills education			
5	Studying life skills education models of developed educational platforms in the world	3.25	0.669	4
6	Training teachers specializing in life skills education	3.48	0.751	1
7	Cooperate with organisations and companies outside the school to organize life skills education activities	3.10	0.709	7

22.4.6 Learning Outcomes

Outcome 1: Setting goals

- 1) **Raising awareness for Secondary Schools Boards:** The management of lower secondary schools is currently the district education department. These agencies should organise seminars provided by life skills education experts and school administrators as appropriate during the year. The discussion focused on raising the awareness of the Board of Directors about the goals and the importance of life skills education. Each year, a different topic on life skills education activities aiming to ensure continuity and interest is combined with lifelong learning for management training. It is essential to use professionals in life skills education activities as trainers.
- 2) **Raising awareness for middle school teachers:** Board of Directors must be responsible for organising seminars for

teachers at school with similar content and inviting experts in life skills education to report. In addition, the Board should regularly remind teachers of the importance of life skills education for students in meetings with the Education Council.

- 3) **Raising awareness for students:** Each school needs to develop a bulletin on life skills education. The content is renewed weekly, with good articles about the importance of life skills for students, skills that middle school students need to practice alone or in groups. The Newsletter format needs to be creative and consistent with the psychological characteristics of secondary school students. The person in charge can be a psychologist, professional vice principal, general in charge of the Ho Chi Minh Young Pioneers Team or an experienced person. For homeroom teachers, it is necessary to naturally integrate the importance of life skills for students into class activities so that students are interested in this activity in the school.
- 4) **Raising awareness for parents of students:** The Board of Directors works with the Representative Board of Parents on the importance of life skills for their children. From there, coordinate with the representative Board of parents to propagate to each parent. The homeroom teacher will also bring the content of life skills education into the regular parent-teacher meetings. If the school has financial means, it can invite an expert in life skills education to report on a few topics for students' parents with the content: Life skills education and the role of parents.

Outcome 2: Developing curricula

The Ministry of Education and Training shall constantly be perfecting specialised life skills education materials and integrating life skills education materials in subjects being combined today; It shall

disseminate to each teacher and train teachers on implementing these materials. In addition, it shall develop management documents for life skills education activities for the Board of Directors of high schools, which clearly state the requirements for implementation and guide the management of life skills education activities in schools.

The Board of Directors shall establish a group of specialists in life skills education to concretise the school's life skills education program, such as a detailed life skills education program for each grade and organise a trial basis of one year to evaluate and adjust. Furthermore, based on the Ministry of Education and Training guidelines, select other documents from reputable educational organisations (UNESCO, UNICEF, etc.) to apply to schools.

Teachers shall have access to the Ministry of Education and Training life skills education manuals and other official sources (UNESCO, UNICEF, pedagogical schools...) and strictly implement the compiled program to give feedback regularly to the school to adjust accordingly.

Outcome 3: Adopting pedagogy

The Board of Directors shall organize a refresher course on life skills education methods for all teachers in the school in the summer for at least three days with six sessions. The proposed content shall include the theory and practice of active educational methods in life skills education, such as brainstorming, group discussions, games, role-playing, use of visual media, story-telling, and situation handling. This training course, combined with fostering awareness about the importance of life skills education, also contributes to improving the quality of other educational activities in the school, such as extracurricular activities, career guidance, etc.

The Board shall regularly request and check that teachers use active educational methods in their teaching life skills and integration project, as well as educational practice, and organize the exchange of

experiences using life skills education methods between teachers in the school.

Teachers' tasks consist of the following:

- *Actively* participate in training programs organized by the school and external training programs on life skills education to improve the ability to use life skills education methods.
- Consciously change the teaching method toward positive learners to ensure the effectiveness of life skills education activities.
- Regularly learn from colleagues about life skills education experiences for students, especially experiences on educational methods.
- Use active education methods in the practice of life skills education regularly.

Outcome 4: Empowering life skills education

The Board of Directors shall reorganise one to two rooms in each school to train life skills education. Room design must meet the following requirements: Detachable tables and chairs, easy to move, and equipped with projectors and computers. Moreover, there must be financial support policy for teachers to invest in facilities when organising life skills education activities. The training committee shall build up training content with specific details on the internal regulations of the school. In addition, the Management shall encourage Parents of students to set up a fund for parents of students to support the student education activities with a concrete description of the goal, organisation structure and action plan to inform students' parents on proposed learning activities and outcomes.

Teachers must be creative in using life skills education, making the most of available materials, and taking care of educational materials such as old newspapers, leaves, straws, or plastic bottles. Moreover, teachers must actively design facilities for lesson plans; propose to the

school and the representative board of parents to support funding and means when necessary.

Parents of students shall build a fund for parents of students to support the school's educational activities. At the beginning of the school year, the Board of Parents' Representatives shall hold a meeting to discuss and agree on the regulations for building a support fund. The way to make the fund is to mobilise each student's parent to voluntarily contribute a certain amount of money at the beginning of the school year. The total amount is sent to the Representative Board for savings at the bank and gradually withdrawn when needed. Then, based on the school's operational needs, the representative board of students' parents makes a list of support amounts. The fund management team shall collect funds and manage expenditures transparently to the school and the student's parents. This practical solution shall solve the problem of funding the life skills education departments to support facilities and organise life skills education and other educational activities in the school.

Outcome 5: Contextualising life skills education

For the Board of Directors: When developing a life skills education program, it is necessary to provide the forms of education that should be implemented in each content; encourage and create conditions for teachers to organize in many different ways. Recruiting school counselors to support life skills education activities and diverse forms of life skills education (can assign school counselors to organize and report life skills topics, direct/indirect counseling, continuing life skills for students...).

For teachers: Combine many forms of organisation and promote the strengths of each form of life skills education. For example, combining classroom teaching with group work, and face-to-face consultation. Combining the form of actual visits with the form of thematic activities,

and club activities. Combining the form of activities under the flag with the form of direct counselling, the form of leaflets...

For parents of students: Financial support, means for the school to organize many forms of education through the student's parent fund; create conditions for children to participate in life skills education organized by the school, for example, pick up and drop off when they participate in club activities, field trips outside of school hours...

For mass organisations in schools (Ho Chi Minh Pioneer Youth Team, Ho Chi Minh Communist Youth Union): Coordinate with the Board of Directors to invite life skills education experts to report on life skills topics periodically; coordinate with the classroom teacher to organize forums, field visits, etc. In particular, the General Manager of the Ho Chi Minh Young Pioneers Team / Secretary of the Ho Chi Minh Communist Youth Union of the school should take the initiative to establish and build a club about life skills for students of the whole school. Initially, you can ask a life skills education specialist for professional support and activity orientation. The club organizes regular monthly activities with regular content renewal.

Outcome 6: Quality framework for an assessment

The Ministry of Education and Training shall formulate regulations on the examination and evaluation of life skills education activities for students, including a mechanism for inspecting and evaluating life skills education activities and a regular inspection to encourage all schools to excel in life skills education for students.

The Board of Directors shall organize at least one school-level competition on teaching with integrated life skills education to stimulate teacher competition. This event can take place on the same day as the traditional lecture program to celebrate Vietnamese Teachers' Day on November 20. The Board shall regularly check teachers' integration of life skills education by observing the duration of lesson plans and putting the content of life skills education into the criteria for evaluating

teachers. The school shall design a form of spiritual and material reward for teachers with achievements in organizing life skills education activities. These extracurricular activities may be combined with students' activities, using the support fund of students' parents.

Teachers' tasks include:

Teachers must actively carry out this work based on some external source documentation on active education such as examination, assessment by writing comments, evaluation games, and handling situations for life skills available.

Teachers shall strictly abide by any available regulations on testing and evaluating life skills education activities for students provided by the Ministry of Education and Training.

Outcome 7: Applying to Human Resources Management

The Ministry of Education and Training shall define life skills education as long-term and systematic work. Guidelines shall stipulate that each pedagogical student must equip the necessary life skills, theories and methods to teach life skills to students before graduation. This requirement shall form a solid foundation for students' personalities. The Ministry shall issue a regulation requesting all pedagogical schools to develop modules on life skills education and ethical teaching for students.

The universities and pedagogical colleges shall develop the curriculum for life skills education to train students.

The proposed modules include Theory on life skills education (minimum 30 periods); Life skills education methods (minimum 45 periods). These modules shall be part of compulsory training for teachers under the responsibility of the Department of Psychology and Education.

Teachers shall refer to domestic and foreign documents to develop the appropriate teaching and learning materials. In addition, teaching

methods of life skills education modules shall have special attention to promoting active educational practices.

Students of the pedagogical school shall be aware of the importance of life skills for themselves and their students. Therefore, they shall actively participate in modules on life skills education at pedagogical schools to accumulate knowledge and necessary skills and cultivate a positive attitude to teach life skills to students. In addition, students shall participate in life skills training programs conducted by organisations inside and outside the school. They shall also actively develop lesson plans for life skills education for students during the pedagogical internship, specifically the content of the first and second phases of the homeroom internship.

22.4.7 Conclusion

Life skills education is becoming a crucial educational task in high schools, helping to prepare students comprehensively to participate in social life. The seven measures recommended aim to increase awareness of the importance of life skills education. The takeaway for this chapter is about the role of all stakeholders along the value chain of Education, from the grassroots level with Parents' Associations and student extracurricular activities, setting funds to help other students or promoting other formats and conditions for learning.

Teachers have a crucial role in the transformation of learners along with their development and forming of their personalities. Therefore, designing appropriate content for the teachers' training programme requires the total commitment of the teaching body but also the vigilance of the Board in implementing MOET guidelines. Higher level involvement with specific measures for effective implementation of the new policy results in shifting from teacher-centred to student-centred teaching methods that allows a conducive environment for learning while playing. In turn, this new environment liberates the creative potential of students.

In short, thanks to a paradigm shift, prioritising values-education and promoting diversity of organisational structure creates the motor for the growth of life skills education trends;

In the same spirit, the role of MOET as a topical organisation is to make sure that policies are adequately coordinated among stakeholders. The part of inspection, evaluation, emulation, and commendation are necessary to keep up with the quality assurance framework. As the task of the Pedagogic School is about training teaching resources for future generations, the School shall take the lead in implementing MOET policies in close coordination between professional management agencies in Education, schools, teachers, school counsellors, students, students' parents and mass organisations in the School. Only in this way the pedagogical schools would have fulfilled their mission of preparing the necessary resources for life skills education to spread out to the whole education network at the national level.

22.5 Competence and Competency-based Assessment

*Hoàng Hoà Bình*³²

Summary

According to Hoàng Hoà Bình, there are many ways of enhancing life skill education³³ starting from raising awareness to designing the

³² Dr Hoang Hoa Binh is Assoc. Professor at the University of Pedagogy, Hochiminh City. The original title in Vietnamese was published in the Journal of The University of Pedagogy, Hochiminh City. ISSN: 1859-3100, and re-published by Thanh Dia Vietnam Hoc, a division of Vietnamhoc.net in 2020; <https://thanhdiavietnamhoc.com/nang-luc-va-danh-gia-theo-nang-luc/>

³³ Hoàng Hoà Bình, On Competence and Competency-based Assessment. Source: *Năng lực và đánh giá theo năng lực*, Science Journal of Ho Chi Minh City University of Education (2019). English Translation of Excerpts by Anh Tho Andres (2021).

curriculum and relevant learning materials. In this process the learning outcome is to improve the method of assessment based on competence. In his view, understanding competence is fundamental to the process of reforming teaching and learning methodologies. The Editors

22.5.1 Introduction

The general trend of education in many countries is now moving from a content-based approach to a competency-based approach, which has proven to be a more efficient learning approach that helps to save time and resources in training, while reducing working and learning pressure on teachers and learners. *Resolution on fundamental and comprehensive reform of education and training (2013)* was about the compilation of textbooks on general education to develop learners' competence as of 2015.

In this paper, the author(s) attempt to clarify key concepts of the competency framework for teachers' training, curriculum development, delivery mode to allow a clear understanding of what is required for the change according to the *Resolution 2013*. The interpretation of 'capacity' or 'competence' in the concept of 'ability' as *ability, capacity, possibility* is the first important step in designing a training programme that answer the needs for teachers' training in the context of post-modern Vietnam.

Usually, a scientific (logical) definition of a concept has two functions, each of which fulfills a separate requirement such as (1) classification per category and (2) attributing the characteristics that distinguish a concept from another in the same category. Based on this method, we will compare some definitions found in working documents

by domestic and international authors on the concept of ‘competence’ linked to ‘competency-based assessment’.³⁴

22.5.2 Classification

International authors classify ‘capacity’ in the category of ability (ability, capacity, possibility). OECD authors define ‘competence’ as the *ability to effectively meet complex requirements in a particular context*; THE authors define ‘competence’ as the *capacity for effective action by effort based on many resources*; For Denyse Tremblay, ‘competence’ is the *ability to act, succeed and progress based on the effective mobilization and effective use of a combination of resources to face life situations*; as for Weinert, ‘competence’ is *the sum of the abilities and skills acquired or learned as well as the student’s readiness to solve problems that arise and act responsibly and critically. to come to a solution*;

On the Vietnamese side, Vietnamese Encyclopedia authors³⁵ define ‘competence’ as a characteristic of an individual that demonstrates a degree of proficiency, being able to perform competently and reliably one or more specific types of activities; Vietnamese Dictionary authors define ‘competence’ as a psychological and physiological quality that enables a person to perform a certain type of activity with high quality; For authors Tran Trong Thuy and Nguyen Quang Uan, ‘competence’ is a combination of unique attributes of an individual in accordance with the specific requirements of a certain activity, in order to ensure the

³⁴ Tran Thi Ngoc, *Student’s Competence of Teaching Multi-Model Text at University of Education, Thai Nguyen University, Vietnam*, European Journal of Education Studies Vol 9, Issue 4, 2022, 251-260 (252f).

³⁵ Ngoc-Giang Nguyen, Huyen-Trang Pham, Thi-Ngoc Tham Nguyen (2021). *Fostering Problem-based Learning Competence through Teaching the Generalization of Practical Problems on the Topic of Exponential and Logarithmic Functions*. *Universal Journal of Educational Research*, 9(3), 423-440. DOI: 10.13189/ujer.2021.090302

completion of a good result in that field of activity; whereas for Dang Thanh Hung, ‘competence’ is understood as a quality that allows an individual to successfully perform certain activities and achieve desired results in specific conditions.

In my opinion, the concept of ‘*competence*’ should not be classified in the same category as ‘*ability*’ because a person who has the ability in a certain field will surely successfully perform the corresponding type of activity; Hence, international authors tend to use term ‘*ability*’ with an attribute such as “*effective response*”, “*effective action*”, “*action, success and progress*” or “*problem solving*” for the sake of clarification.

22.5.3 Characteristics

Interpreting ‘competence’ as a human trait, quality or attribute appears to be more correct than seeing it as an activity. The term ‘attribute’ does not speak to the social nature of competence, because in Vietnamese, ‘attribute’ means the *inherent properties of an object*, whereby the object(s) must exist in real first and through the observation of them, we can distinguish one object from another through their attributes such as colour is an attribute to all material objects.

In the case of a concept such as ‘competence’, it is the result of *what can be developed on the basis of an aptitude* that is not innate but is built on the interaction in society of an individual with other people through his social life, education and training and self-development efforts. Thus, in order to express the social nature of ‘competence’, we should classify it under the category of ‘quality’ according to the interpretation of the Vietnamese Dictionary that defines ‘capacity’ as a *psychological and physiological quality*.

Applied in the Vietnamese context, the use of the term ‘competence and quality’ regarding educational reform in an official document issued by the Central Committee (referred as Resolution 2013”) in the phrase ‘*strongly shifting the educational process from mainly equipping knowledge to comprehensively developing learners competence and*

quality’ refers more to the political and moral capacity of learners. Therefore, interpreting ‘competence’ used in this context requires understanding the cultural mindset of modern Vietnamese politics where quality of education must be "politically correct" (*hong* in Vietnamese) and competence must be "technically competent" (*chuyen* in Vietnamese). This comes from the expression “*hong va chuyen*”, meaning both politically correct and technically competent. Thus the official definition of ‘competence’ in the Vietnamese context should be “*competence is a type of human attributes with wider interpretation of concept that entails not only innate characteristics but also abilities formed and developed through the process of learning and training of people.*”

The second characteristic of ‘competence’ that is mutually agreed upon by most domestic and foreign research papers are associated with the idea of ‘effectiveness’, ‘success’ or ‘high quality’ of the operation. This attribute helps us to distinguish ‘competence’ from ‘potential’ and ‘ability’. ‘Ability’ is what exists in the form of potentiality, which can be turned into reality when necessary and under the right conditions, but it also may not materialize if these conditions are not met. In order to distinguish ‘competence’ from other concepts of the same category, academics on both side do agree on the interpretation that individual competences are revealed through activities (actions or jobs done) that meet specific requirements in a particular context (the condition). This attribute distinguishes ‘competence’ from ‘possibility’ or ‘potential’, which is the ability that is yet to be revealed and is not yet real.

Another attribute of ‘competence’ is the coordination or synthesis mobilizing many resources resulting in building up the competency of an individual. According to the Québec Higher Education Programme working documents, these resources are what is learned from the school, students’ own experiences, skills, attitudes and interests, combined with external resources, such as classmates, teachers, teachers, experts, or

other sources of information. The coordination of many resources relies on a structure of competences (usually thought to include knowledge, skills, attitudes, etc.) and some specific competencies (such as collaborative competence, competence, and communication competence). According to Howard Gardner, the competency of an individual to solve a real-life problem is an effective use of related intellects that include language, logic and mathematics, music, space, body movement, communication, self-awareness, and the love of nature. Competency is revealed and expressed through activities and help to ensure efficient operation and achieve desired results.

In short ‘competency’ can be defined as an individual attribute that is formed and developed through inherent qualities and through learning and training, allowing people to successfully perform a certain type of activity and achieve desired results under specific conditions; whereas ‘competence’ is a concept that entails *the coordination or synthesis mobilizing many resources resulting in building up the competency of an individual*, as mentioned by Quebec Higher Education authors.

22.5.4 Conclusion

In my opinion, referencing ‘competence’ to the type of activity helps us to distinguish ‘competence’ from ‘skill’ which is a component of ‘competency’. Each competency is associated with a type of activity, such as: communication skill, thinking ability, cooperative ability. These competencies are expressed in skills associated with specific activities, such as speaking skills, skills ask questions, teamwork skills.

Broadly speaking, the distinction between competencies and skills by this criterion also helps us to clarify the difference in levels between capacity building and lifelong skills development training solutions. The question that we can ask ourselves are: “Can we interpret capacity building as training solutions that affect the formation and development of one or several competencies in students, whereas lifelong skills development are training solutions that accompany the formation and

development of one or some certain skills to achieve specific objectives set by individual or collective professional development programme?”

The concepts of ‘competence’ and ‘competency of an individual’ as discussed above can be inspiring in designing a competency-oriented curriculum for learners that focus on learning activities for students. Through these activities, students form and develop their own abilities and discovering their own potential. As a result, each individual shall form their own competency in a given field of expertise as they become more confident and happy as small success will lead to bigger success which keeps them growing. Competency-based assessment methods follow the quality assurance framework adopted by each university or training units according to international quality assessment criteria through the accreditation.

22.6 On Applying STEM Education in Vietnam

*Nguyễn Kim Dung, Phạm Thị Hương*³⁶

Summary

*Authors Nguyễn Kim Dung and Phạm Thị Hương introduce an overview of STEM education as one of the new trends in Vietnam.*³⁷

³⁶ Nguyen Kim Dung and Pham Thi Huong are lecturers at the University of Pedagogy, Hochiminh City. The original title in Vietnamese was published in the Journal of The University of Pedagogy, Hochiminh City. ISSN: 1859-3100, and re-published by Thanh Dia Vietnam Hoc, a division of Vietnamhoc.net in 2020; <https://thanhdiavietnamhoc.com/nghien-cuu-tong-quan-ve-chien-luoc-phat-trien-giao-duc-stem-tai-hoa-ki-va-bai-hoc-kinh-nghiem-cho-giao-duc-vietnam/>

³⁷ Nguyễn Kim Dung, Phạm Thị Hương, *Nghiên Cứu Tổng Quan Về Chiến Lược Phát Triển Giáo Dục STEM Tại Hoa Kỳ Và Bài Học Kinh Nghiệm Cho Giáo Dục Việt Nam*, Journal of Science, Ho Chi Minh City University of Education, ISSN: 1859-3100, Vol 17, No 2 (2020), 270-281. <https://journal.hcmue.edu.vn>.

With a literature review aiding, the understanding of the formation of the STEM education strategy and implementation helps to make recommendation to Vietnamese education sector based on the added value that STEM brings to the integration process. Lessons learned include seeing the role of the federal government in incorporating STEM education and funding STEM education nationwide and how the implementation is done at state level. The takeaways from this research are about the federal policy of making STEM education a tool to promote US leadership in the world in the field of national security.

The Editors

22.6.1 Introduction and Definitions

This paper is a literature review on STEM education, a buzzword in Vietnam. However, the development of STEM education is still in its infancy and has yet to be integrated into the Vietnamese educational system. This paper uses the literature review method to examine the development of STEM education in the US at the federal and state levels and draw some recommendations for the future development of STEM education in Vietnam. STEM stands for Science, Technology, Engineering and Mathematics (Carmichael, 2017). STEM education focuses on improving integration with technology and engineering and other educational goals of a country's education system. The STEM education movement advocates improving education by using technology to integrate individual subjects and connecting teaching with the outside world. In addition, STEM emphasizes helping students acquire 21C skills, collaboration, questioning, problem-solving, and critical thinking. Let us look at the history of STEM.³⁸

³⁸ History of STEM, in STEM, Blog Archive Oct 2018, <https://lerryjohnvillance.blogspot.com/2018/10/stem.html>.

22.6.2 US Strategies to Develop STEM

According to Carmichael, the United States National Defense Education Act in 1958 emphasized the importance of education in response to the Sputnik era and global competition. Supporters of this policy argued that U.S. student scores in PISA international exams were not as good as in many other countries and could affect the U.S. as a global leader. According to the National Assessment of Educational Progress (NAEP), 75% of 8th graders were not good at math. In addition, the TIMSS (International Trends in Math and Science Research) Report showed that only 10% of U.S. 8th graders had “advanced” math proficiency, compared to 32% of Singapore graders, of which 25% are Chinese students. As a result, many federal laws have been focusing on institutionalizing STEM education since.

Milestones in the development of STEM education in the United States

- 1957, Sputnik Era. An important milestone in helping the United States shape its technology and innovation strategy was the launch of the Russian satellite Sputnik into Space in 1957. Under the leadership of Presidents Dwight D. Eisenhower and John F. Kennedy, the United States faced a challenge to grow and become a pioneer in science, technology, engineering, and mathematics education.
- 1958, NASA. President Eisenhower proposed the creation of the National Aeronautics and Space Administration, the NASA. Laws were passed authorizing the creation of a new government agency and the birth of a Space program. After Eisenhower left office in 1961, Kennedy continued to push innovation in the fields of STEM, with the first American astronaut on the moon among other achievements.
- 1970-1980 period. During the seventies and eighties period, the United States continued to promote science education and many national science programs were established. The eighties

also brought great achievements in science and technology in the United States with the creation of the first cell phone, the first permanent artificial heart, the first Space Shuttle launch, and the first personal computer. Apple's first Macintosh computer was launch in 1984.

- 1990-2000 period. During the nineties, many educational boards, such as the National Standards for Science Education and the National Council of Mathematics Teachers, developed standards and guidelines that helped shape the curriculum for classrooms and equip high school students with STEM education. During the 1990s, the acronym STEM was used to identify subjects related to the STEM programme (originally known as SMET but changed into STEM in 2001). During the 2000s, due to the call of alarm that drew public attention to the urgent need of American students on STEM subjects, STEM education was boosted. Documents from various US agencies such as the National Academy of Sciences, Engineering, and Medicine, the Institute of Medicine, the National Academy of Engineering, the National Academy of Sciences, and the Committee on Prosperity in the Global Economy for the 21st Century, the Agenda for the American Science and Technology produced in 2007 confirmed if the United States is to succeed as a global leader, its future workforce will need to be better prepared in STEM disciplines.
- 2009, Education for Innovation. The goal of the initiative is to help U.S. students take the lead in science and math achievement through 2020. Some of the key milestones in this initiative include increased federal investment in STEM and training of 100,000 STEM teachers by 2021. In 2014, a White House press release stated that the United States was halfway through meeting its goal of training 100,000 STEM teachers

(Marick Group, 2016). In 2013, the Commission on STEM Education (CoSTEM) released a five-year plan for STEM education. In 2015, the US Department of Education organized a workshop to bring together education experts in the STEM field to share their views and suggestions to build the future of STEM education for the United States and was summarized in the 2026 Vision for innovation in STEM education issued by the American Institutes of Research and the US Department of Education (2016).

The mission of STEM education is to build high quality, culturally relevant STEM learning experience with lifelong learning paths through formal and informal general education institutions. The 2026 STEM program includes six interconnected components: (a) Communities connecting and engaging in STEM activities; (b) Available learning activities that call for intentional and experimental participation by students; (c) Educational experiences that include interdisciplinary approaches to addressing major challenges; (d) Flexible learning spaces supported by advanced technology; (e) Innovative and accessible learning methods; and (f) The social and cultural image and environment that promotes diversity and opportunity in STEM.

The importance of STEM

The US faces staff shortages in all STEM industries especially the advanced and high-tech manufacturing sector. By 2018, the US market is estimated to need 8.65 million workers in STEM-related jobs. The shortage of skilled workers is nearly 600,000 people. Only 16% of high school students are interested in STEM jobs. 57% of high school 9th graders declare an interest in a STEM-related field but lose interest before high school graduation.

According to the Marick Group, STEM education is very important to today's students because they are tomorrow's leaders. Without adequate STEM education, the economic well-being of the United States

is in jeopardy. The unification between educational goals and STEM human resources has created a foundation for the United States to compete in the global arena.

Organisations that advocate for STEM education (e.g., CoSTEM, National Research Council) emphasize the following three goals to improve the state of STEM in the United States: 1) Increase the number of students enrolled at a high level, including women and ethnic minorities; 2) Expand the STEM workforce and increase the number of women and minorities participants; 3) Develop STEM literacy for all students whether in STEM fields or not.

According to the conclusion from the National Research Commission NRC (2011), effective STEM learning will begin not only at the high school level, but also at the elementary level. STEM education, therefore, is not only of interest to the college level but also focuses on elementary schools. The achievements that the United States has achieved up to this point are primarily due to the role of the Federal Government.

The role of the Government – activities recorded

In 2010 the Obama Administration approved a plan to support STEM education. Government establishes Commission on STEM Education (CoSTEM), composed of 14 agencies, including all science-related agencies and the Ministry of Education, to facilitate the development of a coherent national strategy on STEM, with new and additional support funds. Coordinated efforts to improve STEM education are outlined in the Federal Plan for the Five-Year STEM Education Strategy. The plan has developed ambitious national targets to boost government investment in five priority areas:

- Improve STEM education: Train 100,000 new outstanding high school STEM teachers by 2020 and support existing STEM teachers;

- Increase and sustain youth and public engagement in STEM fields: Support a 50% increase in U.S. students experiencing STEM each year before completing high school;
- Enhancing college students' STEM experiences: Graduating one million more students with STEM degrees in the next 10 years;
- Better serve groups that were previously less involved in STEM fields: Increase the number of students from groups previously less engaged in STEM fields participating and graduating from STEM disciplines in 10 years to and improve the participation of women in STEM fields, and
- Design graduate education to prepare the future STEM workforce: Provide graduate-trained STEM professionals with fundamental and applied research expertise and essential industry skills for CoSTEM agencies and the ancillary skills needed to succeed (National Science and Technology Council, 2013).

In addition, the Department of Education, the National Science Foundation, and the Smithsonian Institution are leaders in improving outcomes for groups traditionally less involved in STEM fields. These agencies also maintain and fund the construction of critical facilities such as laboratories, research instruments and facilities, and employ knowledgeable scientists, researchers, and engineers. know to participate in activities. Many of their programs are designed to develop a STEM-savvy nation and secure a highly qualified workforce in fields related to these agencies as well as in STEM fields in general.

To do so, they support all learners at all grade levels and in all learning environments, from preschool, high school, college and university, and off-campus learning environments. Many programs and investments are also devoted to making learning resources available to

the public, including publications, websites, television programs, museum exhibits, after-school programs, and videos.

Supporting teachers and students in STEM

The U.S. Department of Education affirmed that it shares the President's commitment to supporting and improving STEM education. Their top priority is to ensure all students have the opportunity to enjoy high-quality learning in STEM subjects. This is demonstrated through dozens of federal programs that support teaching and learning in science, technology, engineering, and math. The Department also approves the "Ready to Learn" television program that prioritizes promoting the development of science-focused television and digital media.

The Department's 'Race to the Top' program assists educators in creating personalized learning opportunities for students where the pace and methods of instruction are tailored to meet the needs of the student, each learner's individual needs and preferences and employing cutting-edge technology to support this. STEM teachers nationwide also receive resources, support, training and development through programs such as *Innovation Investment (i3)*, *Teacher Incentive Fund*, *Partnership Program Math and Science*, *Teachers for a Competitive Tomorrow*, and *Quality Partners for Teachers*.

The U.S. Department of Education recognizes that learning happens everywhere, both inside and outside of schools, and they have developed STEM development programs outside of schools, including: The "Central" program "21st Century Community Learning" in partnership with NASA, "National Park Service" and "Museum and Library Service" with high-quality STEM content and experiences for students from schools with low income and high demand. This initiative has committed to Native American students, providing approximately 350 young adults at 11 locations across six states with off-campus STEM courses focused on science and the environment.

Federal support for STEM education currently allows the following activities:

- Professional preparation and development for STEM teachers and college faculty in their areas of expertise, pedagogy, and instructional practice in teacher training, and professional development, as well as efforts to recruit and retain teachers; Develop teaching materials, learning resources, and courses, including materials that can be integrated into the curriculum (such as videos, exercises and activity ideas, computer visualizations and simulations) and platforms for building and delivering interactive online courses and learning tools;
- Training and retraining to help the U.S. workforce respond to the needs of a rapidly changing global economy and build a STEM workforce to fulfill the mandates of relevant agencies. state;Directly support students in industries related to the missions of the agencies represented in the CoSTEM Committee through scholarships, internships, in-depth research experiences in the activities of these organisations, scholarships for training, internships and other programs;
- Research and development that increases understanding and improvement of STEM education and learning programs at all levels, including research on: STEM teaching and learning strategies, learning in informal settings , how to improve STEM teacher training and professional development for teachers and trainers, STEM human resource development education programs. Equipping facilities and staff for schools participating in STEM education; Program evaluation and data collection initiatives; Public education and lifelong learning projects, including publications, websites, videos, simulations, TV shows, museum exhibits and public events. (National Science and Technology Council, 2013).

Government funding for STEM education

The majority of Federal investment in STEM education, totaling between \$3 and \$4 billion per year, is funded primarily through programs conducted at the National Institute of Basic Sciences (NSF), the Department of Education (ED), and in the biomedical sciences at the National Institutes of Health through 255 different educational programs. One-third of the funds go to general education programs, while the remainder is distributed to vocational and university training programs (Rothwell, 2013). Additionally, in 2011, the Federal Government spent \$2.891 billion on more than 200 STEM programs. Nearly 80% of federal STEM education funding in 2011 was distributed through three federal institutions: the National Institute of Basic Sciences (40%); Institute of Health and Human Services (HHS) (20%); and the Ministry of Education (19%). Race to the Top Program – RTTT is known as a very competitive state funding program that started in 2010. There are three investment phases. More than 4 billion USD has been invested for this program.

Ways of inter-institutional cooperation in the STEM education

The U.S. government identifies two forms of coordination that coordinate federal investments in STEM education, which are central to the success of the Strategic Plan. The two methods of coordination are: 1) *Build new models to take advantage of existing facilities and expertise; and 2) Identify, use, and share evidence-based methods.*

The aim is to establish a coherent, coordinated STEM education portfolio. By designating focal points and collaborating on certain priority areas, the strategic plan will encourage a more deliberate focus between new and existing efforts and create new synergies across programs, program and agency. Many agencies have committed to using evidence and scientific evaluation in budgeting, management and policy decisions, and are committed to developing the internal resources to do so, including creating and use of common indicators, principles of

evidence and assessment practice; by developing additional program objectives; and by building a shared understanding of evidence-based STEM educational practices.

The United States has implemented a lot of funding programs for STEM education, including STEM-focused programs, STEM-focused research programs, priority programs to select beneficiaries. STEM education, general programs that support STEM education.

STEM Policy in Some States

STEM in Missouri: According to state history, the State of Missouri supports STEM as part of the global economy and supports the training of Missouri citizens. The Missouri State Department of Education works with the Math and Science Alliance, receiving support from the state Chamber of Commerce. The State has developed the eMINTS (Strengthening Missouri Connected Instructional Strategies) program to support professional development to improve STEM in the State. One of the eMINTS strategies is to partner with the Missouri Co-curricular Learning Services Schools Network (MASN) (2016) to create opportunities to enhance informal STEM experiences with Project Liftoff. In addition, Missouri has nearly 400 schools using Project Lead the Way to promote STEM in schools (Office of Missouri Governor Jay Nixon, 2015).

STEM in South Carolina: South Carolina is one of three states that include the arts in STEM education (STEAM). According to the website of the South Carolina Department of Education (South Carolina Department of Education, 2016), the goal of STEM and STEAM is to assist teachers with STEM/STEAM pedagogical knowledge to transition into effective classroom practice. science, integrating the four fields of science, technology, engineering and mathematics. One of their STEM initiatives is recruiting STEM teachers. In 2009, the State began reaching out to science and math but expanded into STEM with funding from the National Science Foundation. Another STEM partner is the

State of Southern California's Science, Technology, Engineering and Math (STEM) Centers, administered by the State Mathematical and Science Alliance.

STEM in California: Since 2012, California has created a task force to continue STEM efforts. In the State's definition of the STEM model, the State links STEM with schools to build career skills. "Through STEM education, students learn how to become problem solvers, innovators, and collaborators and continue to join the ranks of engineers, scientists, and innovators that are essential to the future of California and the nation" (California Department of Education, 2015). In California, STEM is seen as an opportunity to enhance skills and improve student achievement across four subjects. However, "STEM education is most effective when it is learned in extracurricular programs and integrated into the everyday high school curriculum. The potential of each of these learning environments is fully utilized to create a high-quality STEM education.

California expanded STEM definitions to four areas, which were eventually integrated. Under the detailed STEM plan (2014) (In Innovate), the California Department of Education highlights the state's weaknesses in STEM education and acknowledges that science and math are the primary focus in high schools through high school. Today, "Technology and technology are not prominent in the curriculum" (California State Superintendent of Public Instruction STEM Task Force, 2014, p. 8). California incorporates both education goals and workforce goals in its STEM investment priorities. Under its "In Innovate" (2014) plan, California also acknowledges that the State is not meeting the needs of STEM minorities such as women, African-Americans, and Latinos. While based on equal access to high-quality STEM education, professional development for teachers, programs with disproportionate STEM subjects, or a lack of quality hands-on opportunities for students. To meet STEM goals, which are the adoption

of the state's Race to the Top program and the Innovate (2014) program, California has proposed to improve regular STEM learning opportunities under the general curriculum. every day, enhance extended learning after school or during the summer months, libraries, museums and parks.

Overall, according to Carmichael (2017), US STEM education has changed since the early days of the Government's "Race to the Top" program development. In 2010, very few states made STEM education a policy priority. By 2017, however, most states had at least one policy agenda related to STEM education. STEM education will continue to be a trend in US education policy in the coming years.

22.6.3 Lessons Learned and Recommendations for Vietnam

From the history of the development of STEM education in the United States, it can be seen that the United States has focused on STEM education because it wants to keep its leading position in the world in science, technology, mathematics and engineering as well as problem solving. security of the country when the US PISA test results in these areas are behind many countries and the US determines that education plays an important role and determines this position of the US. Since then, the Government has invested in STEM education with many coordinating agencies and organisations, not just the Ministry of Education. Researching to have pioneers in this field is something that Vietnam can do to show the leading role of state management.

In addition, due to the characteristics of the United States, the role of the states is also very important to contribute to the formation of STEM education in the United States today. Each state has different policies. Provincial units in Vietnam can also apply STEM to varying degrees, with central cities always playing a key role as centers of excellence to implement new models into innovative projects. positive example for the whole country.

The funding that the United States spends on STEM education is significant and can play an important role in promoting the development of STEM education from all areas such as research on STEM models, building STEM training programs in and outside the school, training teachers, evaluating models... with clear and specific goals. It can be seen that US funding for STEM education was initially very competitive. Vietnam can consider this as one of the experiences that can be applied besides promoting the model of socialization with contributions and funding from the private sector, however, funding must mainly come from the government. country.

American approaches to STEM education in the United States are also diverse. It is remarkable that the United States has been building a STEM education ecosystem, coordinating all possible forces involved in education, from federal to state governments, scientific and technical organisations, communities, schools, libraries, non-formal education activities, competitions, television. In addition, the Government also has a policy to take advantage of existing resources in addition to new investments to develop STEM.

Thus, it is clear that the role of the Government is extremely important in promoting the development of STEM education. In which, Vietnam needs to determine what the goal of STEM education for Vietnam is, funding for STEM education, which organisations can coordinate... Based on the goal, the Government can determine how perform. It is interesting that the coordination of government agencies and organisations involved in the formation and development of STEM education in the US is a lesson for Vietnam. They also plan to utilize available resources to build STEM.

22.6.4 Conclusion

The article focus is about the formation of the STEM education strategy of the Government and implemented to some states in the US. From this model, we can be inspired to conduct further research based

on the current situation and needs of Vietnam related to the development of STEM education at all levels.

Perhaps the most important thing is to study the formation of a STEM ecosystem across the country, and the role of the State in formulating policies to help shape and deploy STEM education following the example of American experience.

22.7 Promoting Social Studies Works through International Publications

*Nguyễn Quang Thuấn*³⁹

Summary

For Nguyễn Quang Thuấn, international publication plays an essential role in contributing to knowledge and affirming the capacity and research quality of scientists, research institutions and countries.⁴⁰ However, although the quantity and quality of international publications by Vietnamese authors have increased significantly in recent years, works on social sciences and humanities are still lacking. This article proposes solutions to promote future international journals in Vietnam's Social Sciences and Humanities field. The Editors

³⁹ Nguyen Quang Thuan is a researcher at the Vietnam Academy of Social Sciences (VASS). The original title in Vietnamese was published in the Journal of Social Sciences, no. 5 - 2019, and re-published by Thanh Dia Vietnam Hoc, a division of Vietnamhoc.net in 2020; <https://thanhdiavietnamhoc.com/cong-bo-quoc-te-trong-linh-vuc-khoa-hoc-xa-hoi-va-nhan-van-cua-viet-nam-hien-nay/>

⁴⁰ Nguyễn Quang Thuấn, Promoting Social Studies Works through International Publications. *Công bố quốc tế trong lĩnh vực khoa học xã hội và nhân văn của Việt Nam hiện nay*, Vietnam Journal of Social Sciences, no. 5, 2019. English Translation of Excerpts by Anh Tho Andres (2021).

22.7.1 Introduction

Social sciences and humanities are disciplines that play an essential role in the socioeconomic development of a country. The *World Social Science Report*, produced triennially by UNESCO's Council of Social Sciences (2010, 2013, 2016), continues to affirm the role of creating a knowledge system theory and a foundation for social science. Empirical studies contribute to answering global problems (climate change, social justice, poverty, healthy living, etc.) and provide significant economic, cultural and social projections for the policy-making process.

UNESCO Secretary-General Irina Bokova stated in the 2010 World Social Science Report (2010 Report) that "Social sciences and humanities are an invaluable tool to promote international consensus on development goals, to meet global challenges and improve people's quality of life. But information and knowledge that social sciences generate about how people interact with each other and the environment greatly contributes to formulating effective policies that shape a better world for all people".

Moreover, the 2013 Report also affirmed that "...Social sciences make an important contribution to promoting positive social transformation processes that go beyond the obstacles of superficial interests, and the politicization of science and the inherent habits of thought and behaviour...."

Once again, the 2016 Report highlighted the role of social sciences and humanities in researching and addressing inequality and developing the agenda to achieve the millennium goals, especially the commitment to *leaving no one behind* in the development process.

However, according to the 2010 Report, significant disparities in research capacity between countries and fragmented knowledge systems are hindering the ability of the social sciences to solve problems and challenges facing humanity. Although we are building a knowledge society, practice shows that social scientists have created many works of

outstanding quality and great practical value. Still, social science knowledge often grows to the lowest where they are needed. This poses an essential requirement of sharing knowledge and experience systems to solve challenges from social sciences and humanities research results among countries and regions to overcome spatial distances and time. The international Journal is an effective channel to do that.

In the case of Vietnam, Social Sciences and Humanities is essential in providing evidence and a scientific basis to develop recommendations and policies as guidelines for the country's development. Currently, as the 13th National Party Congress is about to start, researchers in the Social Sciences and Humanities are summarizing and refining research results on implementing such policies. The research aims to serve as the *Formulation for the Document of the 13th Party Congress*, the *Summary of the Platform for National Construction* (amended in 2011), the *Formulation of the Socio-economic Development Strategy 2021-2030*, and the *Socio-economic Development Plan 2021-2025*.

The international publication not only contributes to the general knowledge system but also helps to introduce the specific and unique characteristics of culture, society, the image of the country, people, and the development path of Vietnam with the regions and with the world. In essence, the international publication helps to bridge the knowledge gap between the outside world and Vietnam and strengthens Vietnam's international cooperation and integration into the World Economy. Furthermore, the international journal also protects the country's identity and national sovereignty through research and publishing studies on geopolitical and global relations-related issues in an international journal.

For individual researchers, publishing in an international publication is an essential measure to be recognized and evaluated for their expertise through peer-review, a way to share evidence and research results among field experts. Furthermore, post-doctoral research and

publications further expand scientific discoveries and contribute to scientific development. In essence, the international journal is a way for each researcher or research institution to gain recognition from the international community; Even the author's country or region with globally influential research is honored and remembered, contributing to improving its international reputation and position. Therefore, researchers used the phrase "Publish or Perish" (publishing work or dying of a profession) at the beginning of the twentieth century to emphasize the importance of publishing. In particular, with the trend of globalization, interdisciplinary requirements and multidisciplinary research have formed an international network of researchers, posing a necessary condition for global integration with Vietnamese social scientists and humanities. Congress Document of the 12th National Party Congress in 2016 mentioned the need to "proactively and actively integrate into the world... Promote international integration in the fields of culture, society and science technology, education training and other fields" [1, p. 35-36].

22.7.2 Current Status of international publications

Vietnamese researchers have done relatively well in publishing in the country through specialized journals and publishers. The history of social sciences and humanities shows many great scientific works with significant theoretical and practical value yet to be published internationally. In the first half of 20C, Vietnam focused all its forces and quintessence on the cause of national liberation and reunification. Research in this period focused mainly on independence, sovereignty and socialism. After the country's unification before Doi Moi 1986, Vietnamese society faced many difficulties while surrounded and embargoed by the US. Social sciences, humanities, and international cooperation faced challenges at this time, so international publication was minimal. Moreover, most Vietnamese scientists of SRVN got training in the country or according to the Soviet Union and Eastern

European education system, so they need a time of reconversion to be compatible with western standards.

Since Doi Moi, Vietnam has focused on developing its academic standards to allow Vietnamese scientists to publish on science and technology with international publishers. According to Web of Science statistics, Vietnam has more than 15,000 publications in Scientific Information (ISI), an average growth rate of 17% per year, from 1,461 (2011) to 3,814 (2016).

However, this result is only about 40% of Thailand's and 25% of Singapore's output as of 2016. In terms of integration, international publication occupies a minimal part of the overall result in terms of production. Statistics on publications by the Vietnam Academy of Social Sciences (which include books, book chapters, conference papers and articles published in international journals) show a gradual increase from 2016 until today. Topics cover economics, law, philosophy, family and gender, culture, psychology, sociology, Han Nom and regional studies. In 2017, VASS published 171 international publications; in 2018, 394 works comprising 18 books, 61 journal articles or book chapters and ready-for-print conference presentations at international conferences and seminars. Although this result shows the tremendous efforts of VASS researchers to publish internationally, publications with ISI and Scopus still need to be higher, and some industry groups continue to need help in having internationally published works.

22.7.3 Pro- and Cons

International publication on social sciences and humanities requires strict standards and processes. In terms of form, each journal and publisher must comply with criteria on length, chapter organisation, references and citations, table presentation, style, and language. Regarding the content, the works are subject to peer review before being accepted and approved. Authors must adjust and edit accordingly to the comments until the Editorial Board approves the final version. As for

the published work, the researcher can submit the article to the journal or the publisher.

The advantage of publishing works in social sciences and humanities researchers in Vietnam is that they have many unique features in history, economic development models, ethnic diversity, cultural diversity and the process of development and social transformation of Vietnamese society in a short period. Moreover, in today's Vietnamese society, traditions mingle with modern and postmodern culture, creating an interesting case study for researchers wishing to publish their work's results internationally. Challenges encountered during the process of globalisation which is unique to the Vietnamese context, are the selling point to the research community, politicians, and social managers.

Interdisciplinary trends and comparative studies between societies, regions, and cultures to analyse specific features and diversity and learn from each other's development models are favourable conditions for researchers. For example, transitioning societies like Vietnam need lessons from other countries with similar settings in economic development, education, health care, social management, family, and social security. Moreover, developed societies now encountering the undesirable consequences of modernisation on family relations, community, and population sustainability turn to traditional communities such as Vietnam to learn how to preserve our traditions and values. This is a good opportunity for Vietnamese researchers to collaborate in research and publication.

The social sciences and humanities sector is experiencing a clear generational transition, whereby the number of well-trained young researchers at home and abroad has increased, accessing and mastering foreign languages, methods and techniques. As a result, modern research has more favourable conditions than previous generations of research in international publication. Institutionally, the requirement for an international journal is gradually becoming a mandatory requirement for

the input and output of many types of topics, such as NAFOSTED-funded projects or the global article requirement for graduate student output, academic papers for international publication as per MOET requirements on the appointment of Higher Education teaching staff. These changes create the need and pressure for publishing internationally for researchers who will have to abide by international standards.

Besides the advantages mentioned above, international publication in the social sciences and humanities field in Vietnam also has difficulties that researchers, as well as in terms of policy, are facing.

The biggest obstacle for many researchers is fluency in foreign languages to write directly. Translation works cannot warrant the accuracy of the text for submission if a professional translator does not do it with academic background. Indeed, mastering a foreign language can give access to new research opportunities, trends, and methods in line with international standards. An internationally published work must be of high professional quality and standards, with reliable data and processes, solid scientific arguments, and relevant findings. It must have convincing theoretical and practical value and abide by regulations on professional ethics and academic rigour. However, many studies have yet to reach such international writing standards as per recommendations of the American Psychological Association (APA), Harvard University, Chicago University, or Springer's style.

Apart from difficulty linked to writing skills, choosing suitable topics for research is another challenge that researchers in social studies face. Firstly, many research topics in Vietnam are too specific to the local context. Therefore, they may yet to find a research topic that suits the international trend to get the chance to be published. Secondly, they must get published by the right publisher in the right journal to be internationally recognised. Thirdly, most social scientists need to be made aware of the importance of international publication, partly due to

the context of a war-torn country. The closed-door policy, aggravated by international embargoes in the early 1980s, was the cause of a limited understanding of world affairs. In addition, the abundance of job opportunities and relaxed rules on skill assessment in job interviews, not requiring the candidates to have records of accomplishment in international publication, reduces the pressure on researchers to publish in foreign academic environments. Consequently, few publications in social studies on Vietnam are available in international journals.

22.7.4 Promotion

To improve the quantity and quality of international publications in the social sciences and humanities, Vietnamese scholars and universities need to have a drastic change in awareness of the importance of social sciences and humanities. Autonomy in social sciences and humanities research can only achieve its goal through specialized journals of professional quality in Vietnam published in foreign languages that are present on the approved list of prestigious magazines for ranking.

These journals must include the peer review process run by professional and qualified reviewers. Peer review is essential to improve the quality of journals and is a mandatory standard in evaluating international standard journals. At the same time, it enhances the role and quality of the Journal Editorial. For example, journals can build international editorial boards by inviting prestigious international scientists, especially members of the Editorial Board of journals in the Scopus and ISI catalogues, to join the Council and help shape the magazine's strategy, goals, professional identity, standards and processes.

Furthermore, journals must employ more young researchers fluent in foreign languages and have published regularly in many international publications. They must be competent, professional, and dedicated to the Editorial Board in upgrading journal articles to international standards. The Editor-in-Chief of the Journal must have professional qualifications,

academic prestige, dynamism and assertiveness, fluency in foreign languages, excellent communication skills and the ability to connect science at home and abroad.

Reaching a network of domestic and foreign readers is also an effective measure for the magazine to be known and recognized. Therefore, journals need to increase the online publication of electronic versions to expand the reach of readers' networks, especially in the current digital age. At the same time, systematic registration on index books with reputable scientific search websites such as Google Scholar, Advanced Sciences Index, Scientific Indexing Services, JSTOR, etc., help the visibility of the Journal. In addition, global scholars use these websites to look up research materials, so they help connect with the international scientific community better and faster.

The article's source plays a role in determining the maintainability and quality of the Journal. If you choose to post reports of moderate professional quality, the risk of rejection rate is low. In the short term, it can help a magazine attract many pieces because of its ease of use. However, this practice may reduce the professional reputation of the Journal in the long term, making it challenging to reach excellence.

Reputable, top-notch Social Sciences & Humanities journals, such as *American Sociological Review*, have meager acceptance rates. For example, in 2017, out of the 770 proposed articles, the Journal accepted only 36 pieces for unconditional publication, 40 for conditional publication, and 73 for correction and resubmission. In 2016, the *Economic Development and Cultural Change* had an acceptance rate of 5.7%, and the *Journal of Development Economics* had an acceptance rate of 6%. But the number of annual submissions to these journals is almost constant, and academics who publish articles in these journals enjoy the certification of professional competence for the positions of many universities and research institutes worldwide. Thus, the high

criteria for the selection of the magazine is a measure of its reputation and quality.

In addition, institutions must develop incentives to encourage the international publication of scientists. These include: adding points in acceptance and evaluating tests, commenting on emulation titles, and raising salaries, bonuses and incentives. Scientists who regularly publish high-quality international publications can get more assignments for further articles based on healthy competition for international journals.

In many countries, publication in reputable peer-reviewed journals is essential for securing a job position at universities or research institutes. Therefore, Vietnam should have a roadmap to develop international publishing standards and select, classify and appoint civil servants and public employees according to scientific standards applied by scientific institutions worldwide. Furthermore, universities shall continue university training in research methodology and epistemology in both form and content to create a sustainable foundation in the quality of human resources while ensuring a democratic, transparent academic environment for researchers. Last but not least, the Social Sciences and Humanities faculty needs to build a list of independent journals and publishers with high criteria of integrity and objectivity.

22.7.5 Conclusion

Scientific publication is the final stage in the value chain of academic research activities. Publishing in the international scientific community is a way of getting recognition from scientists and research institutions worldwide. Vietnamese social scientists who publish in international publications not only participate in an academic forum to share and disseminate knowledge but also present the country and its people to the world while affirming our cultural identity and facilitating the integration of Vietnam into the region and the world. To promote and improve the quantity and quality of international publications in the social sciences and humanities, Vietnam needs to implement

synchronously specific and transparent solutions that extend beyond academic usage.

BRIDGING THE GAP

23.0 Introduction

Anh Tho Andres⁴¹

This chapter introduces the reflections of international experts who support values-based education and the VNTU capacity-building programme for Vietnamese teachers around the globe. The story of VNTU international is about sharing knowledge for a purpose. VNTU platform allows an open discussion between teachers and experts in the education development of countries that have undergone transitional challenges, such as the case of Vietnam. The proposed dialogue is about bridging the gap between Vietnamese teachers worldwide, the experts of the Vietnamese Overseas Community, as well as teachers and experts from Vietnam.

In identifying the gap that Vietnam's higher education sector needs to fill to align with international standards, these experts bring in knowledge from their community and international experience to share with those in the country. Granville shares his expertise in measuring the

⁴¹ Dr. Anh Tho Andres is Professor in Intercultural Communication and International Marketing and Vice-President of Vietnam Hoc Institute, Geneva, Switzerland. She is also Volume Editor and Translator of most articles that are published in this volume 2.

EQ competence linked with emotional intelligence; Lip Li shares her experience building a Charter for ASEAN and the critical role of Vietnam in this association. In addition, Michel Guilmault shares his view on the Erasmus programme for Asian Countries, while Yolanda Lira shares her view on Human Security in ASEAN. Haluk Haksal and Khang Tran share their perspectives on the importance of CSR and the role of institutions in the international environment Christine Housel shares her experience in promoting and supporting partners' through the Globethics global community.

Globethics initiative on *building bridges* through the Consortium on ethics education provides the ideal platform for Vietnamese educators to engage in intercultural dialogue to bridge the cultural and technological gap between the two worlds. A co-publication project between Vietnam Hoc Geneva and Globethics, supported by VNTU International and its affiliates, is the primary motivation for our effort in doing such work.

The Vietnam Ethics Series Collection on *Education, Culture and Ethics* is therefore crucial for maintaining the bridge between Vietnam and other cultures in the World. The collection is the fruit of many years research by Anh Tho Andres, who spent the last decade working on various proposals for distance learning education for mid-level executives in Vietnam.

We hope these contributions will add voices to discussions on global ethical concerns such as the loss of cultural identity, the value of values, and the promotion of cultural diversity and world heritage through the preservation of the arts and traditions of indigenous people. Moreover, these voices are a call to upkeep the spiritual and ethical practice of Asian traditions. Experts from Singapore, Kuala Lumpur, Manila, Missouri and Vietnam bring their expertise in curriculum design, partnership strategy, and skill assessment methods. In addition, Europe-based experts in sustainable development from Paris, Bern, Zurich, Fribourg, Lausanne and Geneva share their experience through concrete

case studies on the role of networking and integration that benefit the development of the education sector in Today's Vietnam.

23.1 EQ Competence Framework and Emotional Stress

*Granville D'Souza*⁴²

23.1.1 Overview of the EQ Framework

Emotional Intelligence (EQ) is the ability to understand emotions within yourself, read it accurately in others, process the wisdom within it and apply it effectively for ourselves and with others. High performance and self-mastery require the ability to perceive emotions in others and ourselves. We must exhibit the ability to use the appropriate emotions in different situations and understand how our reactions direct our behavior to create the best outcomes.



Applying the principles of the EQ Competence Framework (EQCF)⁴³ helps one to accept challenges and adapt to new situations quickly. Upon learning and practicing these principles, you will handle situations with a clearer mind, recover more easily from setbacks, and gain better

awareness of a setback, its causes and potential consequences. You will also have the tools to think resourcefully and adapt to adversities that can cause significant stress and harm to the body and mind.

Based on my twenty-five years of consulting experience with high performers and leaders around the world, together with my team, we

⁴² About the author see below chapter 23.1.6

⁴³ See the website of the author, CEO of EQ World: www.eqworld.com

have developed this behavioral competency framework to better understand personal mastery and high performance.

The EQ Competency Framework has nine (9) EQ behaviours that are observable and measurable. We created this profile based on at least 15 years of performance standards and measurements so that each one who eventually takes this profile can influence change through clearly defined behaviours and corresponding actions.

The model consists of three zones: the *Core Zone*, the *Self Zone* and the *Other Zone*.

1. In the *Core Zone*, we start working on the purpose because it forms the bedrock of why we are in this life for. When our direction is clear, then our purpose in life bears a deeper meaning and it gives us a drive or passion that is engineered from within. This is the zone where passion and purpose reside.
2. In the *Self Zone*, we deal with competencies such as ‘consciousness’, ‘emotional management’, ‘optimism’ and ‘self-efficacy’. When our purpose in life is clear, then the relationship that we have with ourselves is clear. In other words, the quality of our thoughts and feelings are the result of how we speak to ourselves and our ability to handle our emotional state and effectiveness at handling tasks.
3. In the *Other Zone*, we deal with competencies such as ‘empathy’, ‘trust’, ‘influence’ and ‘connection’. When we are clear about our purpose in life and can emotionally demonstrate healthy habits and resourceful thoughts, then our relationship with others is harnessed. Consequently, we can influence and build healthy relationships with others to forge long term growth and mutual respect.

23.1.2 Interpreting the Competencies

- *Purpose*: When you have a clear sense of purpose and meaning, you will be able to find different ways to achieve

your goals as well as see short- and long-term opportunities to achieve your goals. When you set these goals, you focus on what is important to you, how it contributes to your long-term purpose and make them easy to understand. Thus, you are able to be inclusive and make others the focus your long terms plans. This competency is about making a difference and a strong score indicates your willingness to stay the course in spite of challenges that come in the way of your pursuits.

- *Consciousness*: Being aware of your emotions and behaviours will help you understand your experiences with reason and compare present experiences with other similar ones from the past with greater insight. By reflecting on past experiences, you will also be able to improve on your decision making. As you can see the consequences of your actions in detail, you become more alert to changes in your mood. Thus, you understand how your actions affect others and it helps you choose appropriate behaviours in different situations.
- *Optimism*: An optimistic person is able to maintain a positive and hopeful outlook, they see new possibilities even in challenging situations, consider opportunities to act upon and look for solutions patiently. They develop solutions that are feasible, talk about solutions with measured confidence and accept changes so as to progress.
- *Emotional Management*: If you are strong in this competency, you are able to stay calm and act responsibly when faced with challenging situations. This ability helps you to withhold any judgment, to clarify in a frank and honest manner, and keep thoughts positive as you wait for better outcomes. By managing your own emotions and having appropriate self-restraint, you are able to prevent outbursts.

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- *Self-Efficacy*: This competency is demonstrated through the ability to stay the course and take action to achieve results, to do more without being asked, to reject requests that you are unable to fulfil and to try out new ideas whenever possible. You manage work with sustained focus, are detailed and can complete work with quality and timeliness.
- *Trust*: There are 2 parts to trust here. The first is that you trust others and the other is that you are trusted by others. These include behaviours like giving time for others to express their opinions patiently, listening without prior judgement, keeping your commitments consistently and fulfilling obligations by putting in extra effort. People with higher ratings on trust admit their own mistakes readily without reservation, understand other people's poor judgement or mistakes with openness and follow-up on agreements so that things go as planned.
- *Influence*: Being able to influence means that you can affect others through a mutually respectful partnership, accept other peoples' beliefs to gain mutual respect and encourage others to see your point of view patiently. When you are able to offer ideas that are accepted by others, can handle challenges to gain agreement, are willing to guide others when they are in doubt and persuade them into action with facts, benefits and limitations, you will be able to integrate other people's views into your plans and follow through more effectively.
- *Connection*: It requires having the ability to establish rapport easily, start conversations with ease and listen to other people's intentions carefully. This will help you narrow the distance between you and another person and relate to them as a friend rather than an outsider. It requires learning to resolve differences with others firmly as you handle disagreements

with tact and logic. You will also be able to accept feedback willingly and give feedback to others with care.

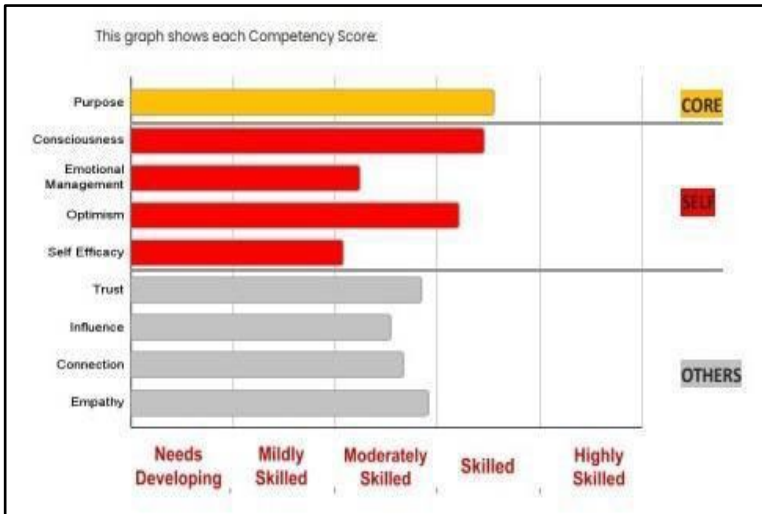
- *Empathy*: People who are empathic take the effort to understand the circumstances influencing people's decisions and learn to link other people's feelings to their circumstances appropriately. A higher rating on this competency reflects a choice to readily give personal attention to those who need it, listen attentively without the need to resolve anything and provide appropriate support on time while being present and available as much as possible.

23.1.3 Low or Very High Scores

There is valuable information pertaining to the implication for success and high performance.

While one would simply assume that scoring high (*Highly Skilled*) on all the competencies would be ideal, from our findings and experience coaching leaders and executives.

Being very low (*Vulnerable*) is detrimental to one's success and being very high has potential limitations albeit, sometimes being *Highly Skilled* could either mean highly evolved and grounded or it could mean the individual is arrogant and sees no flaws in themselves, somewhat egotistical or simply overusing the skill/competencies.



Here are other specific examples:

- *High Skilled on Consciousness* could also mean acutely aware, phobic and deeply mindful and conscious about everything around them thus causing worry.
- *Highly Skilled on Optimism* could mean that one is not just hopeful but only wants to see the positive and this could lead to being unrealistic.
- *Highly Skilled in Purpose* is a gift but it could also mean that they may lose patience with others who have an unclear purpose or those who can't think about the larger goal in mind.
- *Highly Skilled in Empathy* is a gift but it could also mean being a pushover, an empath and one who may not be able to disassociate deep feelings of care for something/someone.

23.1.4 Applications and Implications

- *Recruitment:* The EQCP should be used not as a core recruitment tool but as a companion tool to establish areas a potential recruit can harness and improve. Candidates should

not be judged and assessed on their level of EQ because each competency can be developed. Just knowing which areas are skilled or unskilled can help any employer zoom in on specific coachable areas.

- *Leadership:* EQ is an advanced set of competencies. Leaders cannot consistently rise up the corporate ladder by just being technically competent or seemingly smart (IQ). They must have the right attitude to inspire, motivate, be visionary, build teams, be trustworthy and influential, all of which are key features of EQ.
- *Coaching:* Every organisation focuses on Talent Development and EQ has stood the test of time over the last 25 years as a crucial measure of success. There are numerous studies by Mayer, Salovey and Caruso who are the foremost researchers on EQ. They posit that among leaders, the highest 10-15 % of high performers in organisations constitute those who are in the highest band of EQ scores within their respective organisations. This has clear implications for EQ Coaching/training for the rest of the organisation
- *Self-improvement:* It's always relevant and useful to be mentally, emotionally and behaviorally at the very top of your game. EQ is about doing the right thing at the right time, with the right person for the right reasons. While I do not proclaim that the one right way is the best way to approach anything, rest assured, someone high on EQ makes top class decisions if they are well rounded and grounded in the competencies.

23.1.5 Sample of Training Programs for Vietnamese Students

- Emotional Intelligence for Success and Peak Performance
- EQ Leader
- Influencing from the Inside Out using Enneagram

- Resilience for Mental Toughness and Healthy decision making
- Coaching for Leaders.

References <https://www.eqasia.com/category/articles/>

23.1.6 About the Author and EQ World

Dr Granville D'Souza is the CEO & Founder of EQ World Pte Ltd (www.eqworld.com) a consulting and training practices specializing in organisational behaviour and performance. He is researcher on Emotional Intelligence with the University of South Australia where he got a Bachelor of Arts, an MBA and a doctorate in Business Administration. He is the co-creator of the EQ Coach cards, written three books entitled *EQ From the Inside Out*, *Unshakeable Spirit and EQ for Success & High Performance*, and has authored numerous articles for a variety of HR magazines. For the last 25 years, Granville has been helping employees in organisations to approach their strengths and weaknesses through coaching and workshops that deal with team and individual behaviour. He was the Regional Director of Six Seconds from 2003 till 2012 when he decided to start his own EQ brand. He uses various instruments like DISC, Harrison Interview, Enneagram, MBTI, SEI, Baron's EQ-I, EQCP in his training/coaching practice to help participants understand innate behaviours and those within their influence to take action. His present programs include Leadership, Performance Coaching, Energy Psychology, Emotional Intelligence, Resilience, Personality and behaviour Profiling, Coaching with EFT (Emotional Freedom technique). He frequently uses techniques in Psycho Cybernetics to build self-image and belief in others through his 3-month coaching system thus ensuring breakthrough results. The EQ World group designs & facilitates corporate & adult workshops that focus on enhancing performance one's performance in the workplace and personal life. This range from dealing with change, forging powerful partnerships in organisations and building individual resilience

and team resilience. In addition, he does developmental coaching that deals with deeper emotional issues caused from past programming. These include trauma, loss of motivation, loss of direction, self-sabotage, anger and mild depression, phobias and acute fears. His initiatives are frequently used to boost performance of people at all levels and for teams to approach obstacles objectively with a view to enhancing group performance. Some titles of EQ World programs are

- Social and Emotional Intelligence for Leaders.
- EQ and enhancing team performance
- Success & Peak Performance @ Work
- Resilience & Success @ Work.
- Enneagram for Self-Mastery & Influencing
- NLP for Masterful Communication
- Micro-expression and EQ for Sales success.

23.2 Vietnam and ASEAN

Lip Li Teh⁴⁴

23.2.1 ASEAN Overview

According to Lip Li Teh, Vietnam became member of ASEAN⁴⁵ on 28 July 1995. Lao PDR and Myanmar later joined the organisation on 23 July 1997 and Cambodia on 30 April 1999. With the entry of Cambodia into ASEAN, ASEAN acquired ten member states.

In November 2007, the member states of ASEAN adopted the ASEAN Charter. The treaty was a culmination of many major ASEAN agreements and policies that the member states had signed since its founding. The entry into force of the ASEAN Charter on 15 December 2008, established a new legal framework for ASEAN and a number of

⁴⁴ About the author see below 23.2.6.

⁴⁵ References: <https://asean.org/asean-charter>.

new institutions. The Charter stipulates the organisation's purposes, principles and processes for dialogue and cooperation.

The Charter expressed a new political commitment of the member states to One Vision, One Identity and One Caring and Sharing Community. The member states also pledged to build an ASEAN Community comprising three communities on political and security, economic, social and cultural concerns. The Charter expressed a number of important political ideas, including:

- Principles of democracy, the rule of law, and good governance;
- Respect for and protection and promotion of human rights;
- Peace-oriented values;
- Nuclear weapon-free Southeast Asia, and free of all other weapons of mass destruction;
- “shared commitment and collective responsibility in enhancing regional peace, security and prosperity” (Article 2.2 (b));
- “enhanced consultations on matters seriously affecting the common interest of ASEAN;” (Article 2.2 (g));
- “mutual interests and interdependence...; common objectives and shared destiny”.

Besides the ASEAN Charter, the member states also adopted the Roadmap for the ASEAN Community (2009-2015), the Master Plan on ASEAN Connectivity and the ASEAN Community Vision 2025. These policies and other ASEAN agreements, spell out the organisation's aspirations to build the ASEAN Community and cooperation across many sectors.

23.2.2 ASEAN Political and Security Community

Vietnam and the ASEAN member states are committed to establish an ASEAN Political and Security Community to ensure that countries in the region live peacefully in world in a just, democratic and harmonious. The member states are committed to use exclusively peaceful processes in the settlement of intra-regional differences through: political

development; shaping and sharing of norms; conflict prevention; conflict resolution; post-conflict peace building; and implementing mechanisms. Through political dialogue and confidence building, the tensions among the ASEAN member states have not escalated into armed confrontation among the member states since the organisation was founded in 1967.

23.2.3 ASEAN Economic Community

Vietnam's participation in the ASEAN Economic Community provides a 'building block' for integration to the global market economy. Since Vietnam's economic development is lower than many ASEAN countries, and its membership of ASEAN provides the opportunity for the country to engage in gradual trade and investment liberalisation.

Various ASEAN policies allow Vietnam to undertake regulatory and economic reforms to eliminate barriers to market efficiency, which are less dramatic or expensive. With the inclusion of Vietnam in ASEAN, ASEAN now represents a market of about 661 million people and a Gross Domestic Product (GDP) of over USD 0.6 trillion. Collectively, the economies of the ASEAN member states represent a major trading region in the world.

The member states of ASEAN are also working towards the reduction of intra-regional development gaps, between the less developed members (Cambodia, the Lao PDR, Myanmar, Viet Nam), and the other the Member States.

23.2.4 ASEAN Social and Cultural Community

The ASEAN Socio-Cultural Community expresses the vision of the member states to build a community of caring societies with a common regional identity. The Community aims to foster cooperation in social development to raise the standard of living, and involve all sectors of society, particularly women, youth and local communities. This is

carried out through cooperation in culture, the arts, information, media, education, youth, sports, social welfare and development, gender, rights of women and children, rural development and poverty eradication, labour, civil service, environment, disaster management, humanitarian assistance and health.

23.2.5 ASEAN External Relations

Besides participation in ASEAN fora, Vietnam's membership of ASEAN enables the country to participate in dialogue, cooperation and partnerships with a range of other countries. These countries include Australia, Canada, China, the European Union, Japan, New Zealand, Korea, Russia, the United Kingdom and the United States. ASEAN also undertakes engages in sectoral cooperation with a number of countries, as well as dialogue with other regions and intergovernmental organisations.

In addition, Vietnam participates in ASEAN cooperation with the 'ASEAN Plus Three' and East Asia Summit and other arrangements, such as the ASEAN Regional Forum. These platforms allow the members to discuss common concerns and develop cooperation to enhance regional peace, security and prosperity. Vietnam's membership of ASEAN has allowed the country to contribute to a wide range of regional dialogues and cooperation to advance political, security, economic and sustainable development in Southeast Asia.

Notwithstanding the benefits of regional integration to the ASEAN members, the ASEAN Community it is not a given. Vietnam and the other ASEAN member states have yet to realise a Community that is peaceful, democratic and values sustainable development. The region faces a number of serious political, security, social, environmental threats, including the growing rivalries between the United States and China, humanitarian and climate crises, economic recession and regional disputes. Without a strong regional identity, resolve, effective ideas and

institutions, the provisions in the ASEAN Charter will remain mere platitudes.

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23.2.6 About the Author

Lip Li Teh, Ph.D., Expert in ASEAN Affairs. TEH Lip Li is a fellow of the ASEAN Studies Centre of Chulalongkorn University in Thailand. She has also been a lecturer of the MA and PhD in development studies at the university, and has worked at the ASEAN Secretariat. She holds a PhD in International Law from the University of Technology Sydney (Australia).

Editor's note: Dr Lip Li Teh has been working with the Asia Dialogue Society (ADS) on the programme *Build a Better Asia* (BABA), initiated by Mr. Rajaretnam, Founder of the IRC Information and Resource Center in Singapore, now operating under Asian Dialogue Society (ADS), supported by over 70 entities.

23.3 On Erasmus+ and Higher Education in Vietnam

Michel Guilmault⁴⁶

Erasmus+ activities are now integrating individuals and organisations from partner countries (i.e. non-European countries, as opposed to programme countries) in a good number of opportunities funded by Erasmus+ Policies, contrary to what most non-European citizens claim.

23.3.1 International Credit Mobility

Erasmus+ rules and regulations have evolved and it is now possible for non-European students, who are enrolled in a course programme set up by a European institution, to benefit from an Erasmus scholarship, if any mobility semester or one academic year programme is included in the studies they will graduate from. Internships are also possible as long as they represent a compulsory part of the study programme. Erasmus+

⁴⁶ About the author see below 23.3.3

has also allowed short-term mobility to Europe from other parts of the world for professors, researchers and staff members.

International credit mobility allows students and staff exchange from countries outside the European Union to European universities with an Erasmus Charter. Programme Country institutions make bilateral partnerships with universities from non-European countries and apply on behalf of their partners.

Erasmus Mundus Joint Master's Degrees award EU-funded scholarships to postgraduate students from around the world. They cover tuition fees, travel and a living allowance. Other potential applicants include public or private organisations from partner countries. An Erasmus Charter is not required for participating Higher Education institutions; however, they will have to commit to its principles.

23.3.2 Capacity Building Projects

Furthermore, Capacity Building projects, which last from two to three years, are transnational cooperation projects, which aim at supporting eligible partner countries in their efforts to:

- modernize, internationalise and increase access to Higher Education and cooperation with the EU;
- address the challenges facing their institutions and systems;
- promote people to people contacts, intercultural awareness and understanding;
- develop new curricula;
- build relationships between institutions and enterprises.

Jean Monnet activities aim at stimulating teaching and research on the European Union and at fostering dialogue between academics and decision-makers in the EU and around the world via the support of Modules, Chairs and Centers of Excellence.

To sum up, Erasmus+ extends far beyond Europe. There are opportunities worldwide. Figures demonstrate how popular these activities are becoming among non-European countries. Vietnam is

certainly one of them, if we consider the number of proposals received by the European Commission involving Vietnam and the number of projects selected implying Vietnam.

In other words, we will be more than happy to guide you, Vietnamese institutions, organisations, professors, students, researchers and staff members. There is no time to waste. Let's work together as soon as possible! Let's make this match happen!

References Official sites of EAIE, CIDD, CY Tech, EvalUE, Francophonie, Erasmus.

23.3.3 About the Author

Mr. Michel Guilmault, has been working in the field of International Higher Education for 25 years. He is the current Director of International Relations of CY Tech, Cergy Paris University (France). He has been an active Board Member of EAIE (European Association for International Education) and of CIDD (Consortium of International Dual Degrees) and is now a Board Member of EvalUE (Association of Experts and Evaluators of the European Union). Michel Guilmault is also an authority on the Erasmus process, a leading exchange program throughout Europe, for the French Erasmus national Agency.

Mr. Guilmault has travelled extensively throughout Europe, Asia and the United States setting up dual degrees & cooperation agreements and recruiting students for a wide range of English-taught Bachelor's, Msc. and MBA programs including Summers Schools. He has presented at leading international conferences and has participated of professional development workshops worldwide with organisations such as AIEA, APAIE, EAIE and NAFSA.

23.4 Major Challenges for Sustainable Development

*Haluk Haksal*⁴⁷

Vietnam has emerged as one of the most successful economies of Southeast Asia during the last decades. While in the 1970s it was a country ruined by the war, in 1986 it began structural reforms and turned away from a central planning to a market economy like many other countries in the world from Latin America to China. The Washington Consensus principles-led reforms culminated with the World Trade Organisation membership in 2007, which enabled among others the increase of exports from USD 45 billion in 2006 to USD 190 billion in 2016.

23.4.1 Vietnams Fast Emerging Economy

It was evident the interest of Vietnam in international trade-led economic development policies. It performed high GDP growth rates ranging between 5.2 and 8,4 percent from 2001 to 2019. This is a positive outcome, but it should be considered together with some development indicators as the sustainable development concept goes beyond an income-based approach and covers other aspects like management of all its productive resources, from physical and natural resources to human capital and how these change over time. We note that the Human Development Index (HDI) of the United Nations Development Program (UNDP) is also promising as it shows a shift from 0.59 in 2001 to 0.70 in 2019, signaling a significant improvement in the living standards of Vietnamese people, especially in poverty reduction.

We can state that Vietnam has made solid and successful steps within the global inter-cultural institutional migration process to achieve

⁴⁷ About the author see below 23.4.2

a smooth integration into the global markets. It seems that in the beginning of the 21st century, the country encounters several challenges ahead such as improvement in institutional quality and reinforcing private sector-led development, which would lead to more efficient resource allocation and to higher levels of Foreign Direct Investment (FDI). Moreover, developing innovation eco-systems, led by the Fourth Industrial Revolution, would increase productivity through upgraded processes, technologies, and products by existing firms as well as through the entry of high-productivity firms, contributing to growth model transformation based on scientific and technological development.

Personally, I have met so many Asian and Vietnamese students so far. My first impression is that they are focused and ambitious despite the difficulties of education in a foreign language. I was impressed by their motivation to learn and their high expectations for success in extremely competitive global circumstances. Asian values, led by cultural differences, prioritize the community over the individual and harmony over contestation, which leads them to respect rules and to perform studies under a certain discipline. In my opinion, this is a major factor for success in academic career together with a variety of attitudes such as critical thinking, creativity, leadership, and so on. I believe that the Asian and Vietnamese students have a great potential to become successful in the ongoing digital technology and artificial intelligence-led innovation era and to contribute to the further integration of their countries into the global economy.

23.4.2 About the Author

Dr. Haluk Haksal is a researcher in development economics. He studied Economics at the University of Florence. He holds a Master of Science in Banking and Finance from the HEC/University of Lausanne and a Ph.D. in Economics from the University of Geneva. He has expertise in development economics, debt management, and financial

consulting and several years of experience at the United Nations Office in Geneva, in agencies like United Nations Conference on Trade and Development and the International Labor Organisation. He has also conducted research on external imbalances in the Eurozone and debt management with a development economics perspective. Dr. Haksal currently teaches Statistics and Quantitative Methods for Business Decision Making at the Sustainable Management School (SUMAS), in Switzerland, the first business school in the world to launch the BBA and MBA in Sustainability Management.

23.5 Crime Prevention through Ethics Education in Vietnam. Pathway towards Internationalization

*Yolanda Lira*⁴⁸

Yolanda Lira reflects on the causal effect between crime prevention and ethics education when discussing the case of Vietnam. In her opinion, when writing about another country, one must write with nuance, taking into account such contexts as history, culture, economy, global trends. The task, for an outsider such as myself, is admittedly daunting, given differences in mindset, and the requirements of a limited word count. It's in the spirit of respectful discourse that this outsider shares her views on the future of Vietnam.

The Editors

23.5.1 Vietnam Today

Vietnam has a long history of resisting invasions and colonial rule: the Chinese and the French and the Americans being the most well-known in the imagination of the world at large. The Vietnamese people have admirably taken stock of their experiences under foreign rule,

⁴⁸ About the author see below 23.5.6

developed their self-discipline and used these to leverage economic and political gains from their dealings with the international community.

Vietnam today is an economic powerhouse, owing in part to her planned economy and controlled liberalization in the 1990, and mostly to the resilience and ingenuity of her people. Vietnam's largest exports are coffee, dragon fruit, cashew nuts, and black pepper. She's no slouch in manufacturing, which provides 40% of her GDP. Vietnam is the third largest oil producer in Southeast Asia. Tourism has been growing since the country opened up to visitors in 1997, owing to a friendly people, a wealth of world heritage sites, national tourist sites, and distinct cuisine. The country is largely safe, such that reported crime is usually in the categories of petty theft and robberies it which remains at a low value end in urban settings.

23.5.2 Issues

Despite her impressive economic gains in the last quarter century, she still has problems that are familiar to developing countries coming into wealth. For example, as she embraces foreign investment and tries to keep up with the demands of a high tech global culture, energy consumption and pollution have increased.

The World Bank says that Vietnam is at a crossroads. Fragmentation of production (for example, parts sourced from one country and then assembled in another) across increasingly complex global value chains (GVCs)_create both opportunities for economic growth and economic, social, environmental and possibly political challenges. How Vietnam balances all these concerns as she keeps to an agenda of economic growth is important.

As Vietnam enters a phase of compressed development, we see young people moving from the countryside to urban areas, workers getting out of agriculture, entering into industry and services with foreign investments driving employment in manufacturing. There is urgency in the need to raise Vietnam's level of productivity growth and

improve quality work by upgrading human skills and competencies, among others.

23.5.3 Society

In the context of the changing global environment, how is Vietnamese society coping? Vietnamese society has a strong system of values and ethics that inform their actions. It is based on four pillars, which are the good name, respect, learning, and family.

Let us start with the common values. We are all Southeast Asians. We are known for hospitable people, for optimism, and for resilience, because we are in a geographical region that is geo-politically sensitive and disaster-prone, and every now and then there is a coup. A lot of our cultures are patriarchal, with strict lines of authority originating from the father. We are all raised to revere our ancestors, to respect family. We also need to see ourselves in a special place of recognition: we value *face*, that is not causing or being caused undue social discomfort. For different reasons and in varying degrees, we place a premium on education. For many Southeast Asians, Confucianism has a large influence in and the value in education stems from that tradition of thought.

Across different nations in the region, these do not drive and inform our actions equally, but we all feel their pull. These values have more or less served us well in times of war, in times of calamities, and in the past, when we were mainly agrarian societies. ASEAN countries are transitioning because we cannot live on our agrarian efforts alone. The world has changed too much and we need a handle on technology and some form of industrialization if we want to see our economies grow.

Developing Southeast Asian countries need to harness or adjust our common qualities, and possibly reexamine our values, such that we can tackle the challenges that are inherent in embracing a mixed economy and becoming a culture that must interact regularly with the West and the rest of the world. (Take note, that our ancestors could never have

imagined the issues we deal with and how we are interacting today. In terms of technology, our ancestors could only imagine work as *working with their hands*. Work for us now is different, mainly because we do our work electronically and the outcomes are not necessarily measurable in terms of a bushels of rice or heads of cattle.) I imagine that Vietnam would have to adopt this approach to some degree to continue to thrive in the 21st century.

23.5.4 Crime and Accident Prevention

How can Vietnam harness her traits and values so that they work for the Vietnamese? She can lean on these core values in education for preventing crimes and vehicular accidents, for example. Not that Vietnam does not do this already. However, *the list of actions covered by these values* that the individual takes *could be expanded* to include things like *road safety*. Vietnam, like a few of her neighbors, has perennial issues with traffic, notably with motor bikes. The driving public seemingly does not see these problems *as problems worth the effort of fixing*, but as a fact. Imagine what a multi-year education plan geared toward children can do, when safe riding practice and obedience to traffic laws *are more tightly bound to the concept of face and honoring your ancestors*.

I imagine that a similar approach can be made to encourage and incentivize law-abiding behavior. We already see this at work in the cities. Reported crime in Vietnam tends to be blue-collar crime: street-level petty theft, small-scale tourist scams that ramp up toward the Tet holiday. The current prosperous climate and Vietnamese ethics keep reported violent crimes *rare* (often confined to falling out between Vietnamese nationals and foreign business partners, or when large sums of money are involved). But increasing technological savvy opens up the possibility of more elaborate white-collar crimes that could potentially harm more people in Vietnam and abroad. Current interpretations and performance of traditional values will likely *inadequately* cover

innocuous-seeming transnational crime committed on computers, and whose victims could be from anywhere on the planet. Ethics in education must adjust so that these too can be addressed. At least, an investment in long-term ethics-in-education plans - aimed primarily at children, and then calibrated as they transition into tech-savvy teens and up - could lessen the burden on the State's own efforts to stop these crimes.

23.5.5 The Future

The future is bright if Vietnam plays her cards right. Vietnam already has the ability to see problems arising from their rapid economic growth and the social changes that accompany them. All she need to do is to look at how her neighbors have handled (or neglected to handle) these problems. She has already managed to keep China as an economic partner while courting markets and investments in ASEAN and the West, to her benefit. This, despite their traditional mistrust of China and the fallout from the Second Indochina War with the United States.

As long as Vietnam does economically what it already does politically, that is, keeping in mind the desire to stay independent as much as possible, and to learn from other countries' mistakes and successes, economically and environmentally, Vietnam will be fine.

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23.5.6 About the Author

Yolanda Sebastian Lira, Ph.D. in Criminology, Dean, College of Criminal Justice, Universidad de Manila, Manila, Philippines, served over 20 years as Regional Director in the Philippines' National Police Commission. 1988 saw her groundbreaking master's thesis *The Phenomenon of Police Corruption: Its Implications to National Security & Police Management Policies*, published in two major dailies. From October, 1997 to December 31, 2003, she was appointed by the

President as a Criminology Board Examiner of the Professional Regulations Commission. She retired from government service in January 16, 2015, and assumed the post of Dean of the Philippine College of Criminology and as Executive Director, in charge of the PCCR Review Center in concurrent capacity for three years. She is presently dean of the College of Criminal Justice at the Universidad de Manila, President Emeritus, and concurrent Managing Director for Continuing Professional Education, a Program of the Association of Licensed Criminologists, Criminology Deans and Administrators, Inc., (ALCCDA, INC.), a non-government organisation that she founded with ethics as its advocacy. She is also the national contact person for the Philippines, of Globethics Foundation, an NGO based in Geneva, Switzerland, and President of Globethics Philippines.

23.6 Audit and Transparency for Vietnam

*Khang Tran*⁴⁹

During the last decades there have been numerous big corporate scandals, which involved misbehavior of corporate employees, managers, directors, boards of directors. The Editors

23.6.1 Big Corporate Scandals

Below is a short list of examples of some of the infamous corporate incidents that shook the world of finance.

Country	Company	Fraud level
Japan	Olympus Accounting fraud, Japanese executive	Accounting fraud Sum: \$1.7 billion. Time frame: more than a decade

⁴⁹ About the author see below 23.6.6.

Brazil	Petrobras Corruption, Brazilian State-owned oil company	Bribery, Corruption Sum: Billions
Global	Libor Rigging Scandal, Barclay bank and cos	Financial Accounting, Sum: \$9 Bil.
US	Bernie Madoff's Ponzi Scheme. Investors being robbed	Investor Fraud Sum: \$20 Bil.
US	Enron Accounting Scandal, management executives	Management accounting Sum: whole Pension fund of Enron
US	WorldCom Accounting Scandal, Investor Fraud	Financial Accounting Fraud Sum: \$11 billion
Global	Volkswagen Emissions Scandal, Management	Consumer Fraud (Public Health). America and Europe consumer Large scale
Switzerland	Big Pharma Opioid Crisis, six pharm cos	Consumer Fraud (Public Health) Federal charges Large scale
UK	Theranos & Elizabeth Holmes, public blood test	Consumer Fraud (Public Health) Large scale
US	FIFA Corruption, US Dpt of Justice in charge	Racketeering, wire fraud, and money-laundering Financial fraud
Mexico	BP Oil Spill, environmental, marine life	corporate scandal (public safety) Gulf of Mexico Sum: \$65 billion

Vietnam	Van Thinh Phat scandal	Truong My Lan, chairwoman of Ho Chi Minh City-based Van Thinh Phat Holdings Group, was accused of illegally issuing bonds to raise trillions of dong (tens of millions of dollars)
Vietnam	Vietnam's COVID-19 testing scandal	Viet A Technology JSC, maker of Covid-19 test kits, collected US\$175 mio revenue from selling overpriced COVID-19 testing kits across Vietnam
Vietnam	Formosa Ecological scandal, marine life	Public Health (public safety), South China Sea coastline
Global	State-Owned Enterprises worldwide	Accounting, mismanagement, corruption

The above-mentioned list of companies is just a tip of the iceberg in worldwide international companies and corporations that have involved in some kind of controversial scandals or being at some levels of corporate or criminal investigations.

These major scandals have raised public scrutiny and awareness and shined spotlights on corporation's ethical standards and their corporate cultures. It is also a wakeup call for all of us to take a real good look at

the root of our system of rules, practices and processes by which a firm is directed and controlled.

23.6.2 Causes and Solutions to the Risk

Corporate governance is the main essential balance that involves many people such as shareholders, management executives, managers, employees, customers, retailers, suppliers, etc. So corporate governance is the main framework in which the internal management directs and manages a company's goals and objectives. Bad or corrupted corporate governance can affect company's operations.

Unethical behaviors by a company's management team can influence negatively on the firm's accountability, transparency, responsibility and risk management. There are several main reasons for poor corporate governance; some of which related to the composition of unqualified board members with ineffective management skills, lacking independency or auditing experiences.

Sometimes, there are instances of intentional misleading management style or trying purposely bypassing internal control mechanisms. In some cases, one overpowered person or family member (nepotism) who may bypass the board interests for his/her own dominates the board. In these situations, it leads to the lack of involvement of other board members, lack of independent scrutiny or supervision and hence leads to ineffective internal auditing and controlling functions.

These issues in promoting of incompetent leadership, internal corruption or nepotism are some of the red flags of poor or bad corporate governance. Weak or poor governance is major risk that can lead to other bigger problems in our society such as poverty, inequality and other globalized economic development issues.

On the other hand, good corporate governance implements transparent rules and controls within a company with clear guidance to

its management team on promoting short-term and long-term financial viability and stability for growth and profitability.

A corporate governance with solid business integrity can facilitate and build trust with the community and the public. The benefits of a sound corporate governance will help in dealing with investors, public officials and other business entities hence translate into the stability of the company long-term survival.

In order to have a good corporate governance in a firm, the appointed board of directors is tasked with various company's decisions including executive bonus and compensation and dividend policy. Board of directors in general are comprised of mostly insiders (major shareholders, company's founders and management executives) and some independent members (generally are chosen because these people have experiences in management in other big corporations). Besides having a diverse group of people with skills and management knowledge, these individuals must have a high value of morals and ethics who can bring accountability, transparency and ethical business practices to the company and industry.

Some of the well-known principles that the board directors should possess may include fairness (treat everyone fairly and with just consideration), transparency (provide truthful, accurate and clear information on financial accounting data, informative data on any conflicts of interest to any other shareholders and stakeholders), risk management (determine any or all risks to the corporation and how to control these risks), responsibility (responsible for management of corporate operations and activities), accountability (are responsible and accountable for the company's performance).

In order to have a consistently good corporate governance, a board of directors must first concentrate on a solid leadership structure with diversity of different people from various cultures, skillsets with fresh

ideas. The board should establish a sound long-term strategy with clear corporate goals and purposes that include sustainability issues.

There must also be good governance practices and the board must maintain a corporate environment of ethical corporate culture. To do this, the board requires some level of analysis, discussion and stay engaged between themselves and their stakeholders. One must come to understand and recognize that in order to have a good corporate governance it is not just about compliance with legislation, rules and regulations and all the code of ethics.

It is a complexity of how the board on a day-to-day operational work by trying to improve on the performance of the firm through various strategies and corporate plans. The board of an organisation should work hands in hands and have good relationship with its management team. The relationship between the board and its management through the CEO can serve a very important role in formulation and contribution to the firm's strategic direction. In realistic sense, the role and relationship are different from one board to another.

However, one of the most important and essential function of the board is to monitor the organisation's performance for the organisation's future success. Any matter that tends to be violating any existing laws/regulation or goes against the owner's expectations should be dealt swiftly and without prejudice. In fact, the board's directors should have an established procedure to control, monitor and report all irregular matters and actions. In most instances, the board works closely through its appointed CEO to bring about an effective corporate governance.

The ultimate role or responsibility of the corporate board is to ensure the survival of the organisation, to minimize any risk the firm must face hence to maximize the organisation's rewards. So, it is natural for the board to establish a sound internal control system for the organisation's risk management. For all of the discussed responsibilities of the board, it will need to have specific policies or an effective governance

infrastructure to specifically guide the company management behavior and to delegate various tasks amongst different managers. Poor or unorganized internal processes can result to lack communication, inadequate crucial information and uninformed organisation's decisions.

In addition to a well-informed board, the appointment of a chairperson and his/her leadership should be emphasized. This person should have the strong leader with a good relationship with his/her appointed CEO. Both the chairperson and the CEO of the organisation should possess a clear description of the kind of skills that the organisation's members require. Last but not least, the board should know its own strengths and weaknesses. Continuous self- assessment of one's own performance is very important for the organisation governance processes.

Apart from internal forces, there are other external notable external factors influencing corporate governance such as globalization, technology, population growth and free market economics.

Due to advances in travel, people can broaden their reach to all parts of the globe. Businesses have customers in different countries with other cultures and practices. These differences can create challenges for the management, and include:

- Languages and markets have no barriers or borders. Customers and communities align more and more to meet their supplies and demands.
- Technology is another factor influencing corporate governance. There have been so many advances in technology in the past 30 years in term of computers, internet and smart phones.
- People are no longer needed to be in the office since they can work from home. Emails, social media, live streams, webcams, chatting are replacing regular ways in which people are keeping in touch.

- Population growth is another major factor influencing corporate governance. More people means that more needs, bigger markets, more demands for goods and services.
- There are more trash and waste products affecting and damaging our environments. Free-market economics have become one of the major factors influencing corporate governance as well. Businesses must be more transparent in their operations since transparency is a key to a free market. A “free market” economics meant that market forces should be free from interferences. In a way, most corporations and for-profit companies are extremely greedy and self-serving in nature. These organisation’s strategy and decision-making processes concentrate on short-term gain and the enrichment of their directors and senior management members. Due to these facts, corporate governance requires a collection of norms and practices known as “management culture”. In fact, management culture describes a management style that goes beyond official policy and procedure. It is also a factor influencing corporate governance.

23.6.3 What about Vietnam?

Since DOI MOI reforms in 1986, corporate governance in Vietnam has taken shape in a so-called socialist-market economy and is strictly regulated by the Law on Enterprises.

Public companies of more than 30 billion dong (around \$1.2 million USD) in capital are subject to corporate governance rules under the Law of Securities, Decree 155 of the Government on corporate governance of public companies and Circular 96 of the Ministry of Finance on disclosure of information of public companies.

In the last 20 years, these laws have been updated with new versions in order to tighten the recommending standards to receive supports from

the international communities. However, this corporate governance is reserved only for the Vietnamese joint-stock companies.

Other private companies where the registration procedures and licensing under the local Departments of Planning and Investment. Enforcing of corporate governance rules can be quite different depending upon the size, kind of license of company, location and who is responsible for enforcing these rules.

Another reason why these corporate governance rules are still regarded as weak and low in quality is because they have been quite new (on the block since 2005) and is quite difficult to enforce them. The Vietnamese government recognize the need for overhauling the current Code of Corporate Governance to match with the international practice and the prospect of reaching the international standards is still a long way to go.

For the last decade of reforms, there are still some operational and financial problems in dealing with State-owned Enterprises (SOEs) vs. private organisations. There is still a strong state presence in some board memberships and ownerships of big SOEs or state conglomerates; this means that the government still has full ownership and managed these SOEs just like a government entity. The relationship between the state and business are complex and some comingling privileges and unfair competition.

For these reasons, there have been a number of corruption cases in the way these SOEs have been managed by some executives. There are some valid arguments that the government must keep certain sectors such as electricity, telecommunication, textile industry, etc., under the state's control due to some strategic development or national security. However, the rules of corporate governance must be clear and fair.

23.6.4 Recommendations

Here are some recommendations how to best ways to prevent current and future problems in the current corporate governance anywhere,

especially in Vietnam. On the various board members, one should ensure that the board should acquire members with characteristics and skills as follows:

- Have strategic vision that similar or align with the organisation.
- Have high ethical principles, strong values.
- Have good communication skills to communicate, express and defend his/her point of view.
- Have excellent knowledge of the best practices for the company's corporate governance.
- Have good ability to interpret and analyze various reports including management, accounting and other financial or non-financial reports.

Directors should continuously have professional development and training programs from securities commission, stock exchanges, financial institutions, government and industry regulators, business associations, chambers of commerce, higher education, and institutes, etc.

The company should have a reliable system of internal controls that would ensure the achievement of the company's strategic objectives. In addition, to ensure the effectiveness of a firm's risk management situation at all times, there are the "Three Lines of Defense" model that is widely known internationally:

The 1st Line of Defense: Functions that own and manage risk.

The 2nd Line of Defense: Functions that oversee or specialize in risk management and compliance.

The 3rd Line of Defense: Functions that provide independent assurance, above all internal audit.

23.6.5 Conclusion

Corporate governance is quite important since it forms a set of rules and practices that can dictate how an organisation operates. In fact, good

corporate governance tends to produce ethical corporate practices and hence, leads to the organisation's financial survival. There are guiding principles within corporate governance that direct all of the company's operations. A set of good corporate governance can call for transparency of an organisation, which leads a company to the right path of making ethical decisions. Bad corporate governance, on the other hand, leads to unethical actions which resulting a breakdown in leadership and eventually heading for scandals and downfalls.

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23.6.6 About the Author

Khang Tran, MBA, is a Vietnamese-born US citizen living and working in Switzerland. He graduated from University of California in Los Angeles with a Bachelor Science degree in Math and Computer

Science in 1983 and completed his Executive MBA at Swiss Business School in Zurich in 2009. Throughout his career, he has had a wide range of international work experiences as computer programmer on Radar Systems and has held various positions in his capacity of IT and Finance specialist. He is currently lecturing in various hospitality institutions and colleges in Europe and Switzerland. Past professional teaching experiences include hotel management and MBA modules/courses in the field of International Financial Risk Management, Management Information Systems & E-Business, Hospitality Organisation Behavior, Hospitality Operation Management, Financial and Managerial Accounting courses. Currently, he is pursuing his Doctor of Business Administration at the Cambridge Corporate University in Luzern (<https://cambridgecu.ch>).

23.7 Empowering Partnerships through Globethics

*Christine Housel and Team*⁵⁰

*Christine Housel, Team Lead for Partnerships at the Head Office of Globethics, together with the team of Globethics regional officers, describes in the following chapter the potential of bilateral and multilateral partnerships through the global network of Globethics*⁵¹

The Editors

⁵⁰ About the author see below chapter 23.7.10

⁵¹ This article is in similar way also published in the new *Journal of Ethics in Higher Education (JEHE)*, no 01/2022, 245-270. The focus and scope of JEHE is to offer space for the publication of research results on global ethics around the globe in a scientific journal, offered by Globethics. This was a need and request made by many faculty members from the Globethics Consortium of Higher Education Institutions as well as from network partners, regional programmes, and participants in Globethics International Conferences.

23.7.1 Globethics: Global Network and Service

Globethics was founded in 2004 by Christoph Stückelberger⁵². He had and has bold convictions regarding the fair access and engagement of ethical knowledge. In a world of rapidly proliferating information, something needed to be done about the very unequal access to knowledge creation and dissemination and the limited ethical engagement about pressing, newly emerging and ongoing critical issues the world is facing.

Globethics's first foundational project was the creation of an open access online library, soon followed by a publication house, which remains a cornerstone of all Globethics work. Equal emphasis was put on the establishment of a global network – even a movement - focused on promoting ethics. The network connections and partners spans the globe, from South Africa to Nigeria and Kenya, from China, India, Indonesia, Philippines to Vietnam, from Argentina, Colombia and Brazil to Germany, UK, the United States and Canada, from Russia to Tunisia and Jordan, only to name a few. Themes were taken up with experts on essential topics such as responsible leadership, business ethics, sustainable development, inter-cultural engagement, ecumenical theology, environmental ethics, cyber ethics and many more – through publications, through library collections and through Ethics Forums. An online library with over 3 million text for free download and a publishing house with over 250 books of Globethics partner for free download have been established.

In 2016 Ethics in Higher Education was named as a strategic priority and in 2017, the Consortium on Ethics in Higher Education was founded. Through Consortium member institutions and other partners Ethics in Higher Education (EHE) conferences and Trainings of Trainers (ToT) were launched, followed recently by the Higher Education Ethics

⁵² Christoph Stückelberger is also the co-editor of this volume, see below chapter 25.1.

Model of Excellence Tool (HE-EMET), all designed to open awareness and increased commitment to ethics excellence throughout higher education institutions. The Academy was established and courses were developed, many of them in continuity with priority topics from years and scholarship past.

Through these tools and resources, the foundation was laid to engage and embed ethics more effectively and also to contextualise ethics, allowing diverse cultures and nations to explore their own values and traditions in their own ethical frameworks, using the network to share from this richness and diversity. Globethics facilitates this knowledge creation and sharing for the uplifting of individuals and institutions and ultimately for humanity, and is unique in its reach and scope. Globethics is engaged with partners from Vietnam and China, Russia, Ukraine, and the United States. Where global affairs work to isolate communities and nations, Globethics does its best to create space for open conversation, even as it becomes difficult, and in this way hopes to contribute to peace-making. Globethics is engaged with partners from faith-based and secular institutions and individuals, recognising and respecting their differing starting points. There is an affirmation of the many values held in common, but also a commitment to looking at differences and even strong disagreement with respect and an intention to learn.

23.7.2 Partnerships in Regions with Universities

To nurture the network of partners, the strategy of developing regional leadership has been emphasised, and in recent years deepened. Regional programmes were staffed by National Contacts wishing to work with and for Globethics, some of whom have recently become ongoing staff in the form of National and Regional Officers. As COVID came along and created a pause in the important EHE – ToT and EMET in-person events, it also created a new opportunity for the strengthening of the worldwide staff team. The National and Regional Officers were folded into the new Partnership and Promotion Team and joined online

staff team meetings as well as departmental meetings for the PP team. This regular interaction, peer-to-peer learning and training, mutual support and space for strategic planning enabled the PP team to work together, locally and globally, to align to the Strategic Plan while also discerning the different regional priority work areas, implement joint online events and develop new competencies, develop new partnerships and nurture and build upon the partnerships we have.

Through the many Head Offices-initiated as well as region-initiated conferences and book launches Globethics implemented during COVID, Globethics found a concrete way of engaging Consortium members and reaching out to new partners as well as being proactive about putting ethics in higher education on the agenda of many higher education institutions. We are relieved to be returning to in-person events, which are also essential for creating the momentum for ethics needed in higher education institutions; at the same time, online events will continue as a very good way to get the message out to a wide audience and keep partners engaged.

Even during this COVID-19 period for university life, the Partnerships and Promotion Team brought new higher education institutions to join Globethics as partners and members of the Consortium on Ethics in Higher Education as they were glad to join others working to equip higher education with ethics and even more so during these tough times. One new Consortium member during this period is VNTU International (Global Federation of Vietnamese Teachers Unions worldwide). Through the Consortium membership, VNTU has initiated a project entitled “*Putting Ethics in Context*”, focused on Vietnamese teachers. With the support of the President Christoph Stueckelberger and the Executive Director Obiora Ike, VNTU has published with Globethics a first volume *Vietnam in transition*, published in May 2022. At the launch of this first book, a special page is specially created by Globethics Library to store and promote works on

Vietnam Ethics Series. This current second volume, published in November 2022 is entitled “Vietnam Integration”. VNTU as an international network envisages to use the Vietnam Ethics Series books as an entry point for engaging Vietnamese higher education institutions in the Globethics resources and inviting them to join the Consortium for increased activity and participation. Globethics is proud that Dr Anh Tho Andres, former Programme Executive at Globethics who actively participated in the design of the Consortium of Universities on Ethics in Higher Education, initiated this project to explore Ethics in the Context of Vietnam within the Consortium and looks forward to expanding the partnerships in Vietnam.

Already in the short text above some of the key pillars of the Globethics (GE) approach to partnership development are clearly seen. GE values mutuality and co-creation, utilising the network itself as a vast resource full of potential. The resources it offers are themselves the result of partnerships. The work of integrating external competencies (and new partnerships) into the work of Globethics always continues. The Strategic Plan that guides Globethics is informed by the needs and interests of the partners and then, space is made for contextual priorities to lead the implementation in each respective country or region. The local identity and work is the foundation for contextualisation and continuation of the work and the global identity while also providing a unifying factor to our diversity.

23.7.3 Case Study: Ethics in Higher Education in East Africa

Herbert Makinda, East Africa Regional Officer

One of the targets of the United Nations’ Sustainable Developments Goals which speaks to quality education (Goal 4) states that by 2030, all learners should acquire the knowledge and skills needed to promote sustainable development, including education for sustainable development and sustainable lifestyles, human rights, gender equality,

promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development. As a matter of fact, humanity today is confronted with numerous challenges. There are pressing issues regarding peace, security, respect for human dignity, social justice, climate justice, all sharpened by COVID-19 pandemic. The answer to these and many human and ecological problems is domiciled in the sphere of ETHICS. The importance of ethics in society is clearly pointed out by Prof. Obiora Ike, the Executive Director of Globethics, who contends:

“It is in ethics, with ethics and through ethics that the rapidly rising expectations for solutions to human and ecological problems that have increased frustrations and tensions that threaten the fabric of global society can find sustainable solutions.”⁵³

The importance of ethics is also captured very well in the Globethics Strategic Plan of 2016–2020, which indicates that ethics is a compass for orientation, decisions and actions based on values and virtues. In this regard ethics strives to provide direction for what should be done and how it should be done. With this in mind, emphasis is given to the critical role that higher education institutions have in promoting students to not only be well educated but also to be values-driven, as leaders but more importantly as citizens in the global society. In this regard focus on ethics in higher education has a huge ripple effect. The graduates from these institutions have a great influence in the society since they go out as teachers at the lower levels of education, workers in the various sectors of the society and leaders in different spheres. As a matter of fact, ethics in higher education sets the criteria of what is good and what

⁵³ Obiora Ike, 2022. Why ethics remains that constant basic need for society. <https://repository.Globethics/handle/20.500.12424/3952382>. Retrieved on 28th August 2022.

is bad thereby guarding the interests of both teachers and students. Ethics in education are central in the smooth operations of the system.

In the new strategic plan of 2016 – 2020, Globethics carved out her niche as a global network on embedding ethics in higher education. This endeavour is aimed at fostering the students to reach their full potential and enter society as responsible and creative citizens. To achieve positive results on this front, Globethics organised and facilitated two training of trainers workshops in various universities with the theme of integrating ethics in higher education. One of the training of trainers' workshops was held at The Catholic University of Eastern Africa (CUEA) in March 2018. The first day and official opening ceremony of this workshop was attended by over 450 people including vice chancellors and representatives of vice chancellors of 15 universities in the country, academic and administrative staff of CUEA and other institutions, students, representatives from Arigatou International, representatives of UNESCO, Kenya National Commission for UNESCO (KNATCOM), Association of Member Episcopal Conferences of Eastern Africa (AMECEA) and representatives of Catholic Universities in the AMECEA countries among others. One hundred and twenty (120) university staff and postgraduate students were trained during this workshop. The topics covered in the workshop included, changing mindsets, transforming & embedding an ethical culture in CUEA; reasserting the institutional values of the CUEA; what is ethics? the concept of normative & empirical ethics"; analysing the role of ethics in education & research in today's world; "being an ethical educational leader: values and virtues; managing & making ethics effective & secure in an organisation; challenges of staff-students relationship & behaviours; sustaining an ethics model of excellence in education at CUEA; building teacher's capacity & skills to apply ethics education and finally an exercise of testing teacher's capacity & understanding of ethics in teaching, research, & supervision.

After the ethics in higher education workshop, the Catholic University of Eastern Africa developed three documents, which all staff are required to be aware of and adhere to. The documents that speak to the conduct of the employees, dress code, conflict of interest, responsibility, use of resources, grievances and appeals among others include the staff code of conduct policy, the code of ethics and Catholic identity policy statement as well as CUEA staff's core values statement commitment. Each individual staff member signs the commitment and a copy saved in the employee's file in the human resource office.

Because of this training, the impetus to publish their research works and articles among the participants in this workshop and those who did not have the opportunity to take part increased. Since then, there has been an annual conference on ethics in higher education organised by the Globethics East Africa Regional Office hosted in the Centre for Social Justice and Ethics (CSJE) at CUEA. The first conference of this nature produced two volumes from CUEA in the Ethics in Higher Education Collection, which *aim to help students, teachers and higher education administrators to stay well informed on ethical issues affecting university life, and to understand how to advocate for the respective interests of all interested parties, at the institutional, state, regional and international levels.*⁵⁴ The two volumes are *Mainstreaming Ethics in Higher Education: Research ethics in administration, finance, education, environment and law* as well as *Mainstreaming Ethics in Higher Education: The teacher; between knowledge transmission and human formation*. More than ten books have been published on this topic and are accessible free of charge on the Globethics online library while three more volumes are underway from East Africa. Many potential authors have had an opportunity to publish their theses/dissertations through Globethics and in this ethics in higher education collection. This publishing opportunity and effort has engaged

⁵⁴ <https://repository.Globethics/handle/20.500.12424/75>

the Globethics Consortium members and other partners in knowledge creation and dissemination, from the local context, around ethics in higher education. The impact through conferencing and the following publications on the Globethics mission of embedding ethics in higher education in East Africa has been enormous.

23.7.4 Case Study: EMET in Ghana

Susan Ackah, Globethics Ghana National Officer

Globethics (GEN) strategic focus has been to integrate Ethics in Higher Education as a basis for nurturing future communities guided by ethical considerations. One way in which this is being realised is by providing easy access to ethical resources and expansion of its representation through regional offices and contacts across the globe⁵⁵. In recent years, this agenda is being pursued in the West Africa sub-region through contacts established in Ghana, Sierra Leone, Liberia and Nigeria, as part of the work of the Globethics Partnerships and Promotions (PP)

In Ghana for instance,⁵⁶ a National Contact was appointed in 2017. Since then, the National Contact appointment has been made a National Director in April 2022, and a National Officer was also appointed in the same period to oversee the activities of Globethics with a forward outlook at deepening operations in the country and the West Africa sub-region.

⁵⁵ Reference Globethics Strategy 2019-2022: Pg4/11/ 13/21
https://www.Globethics/documents/4289936/13255613/Strategy_2019-2022.pdf/90ea9e90-ff6a-4f47-a5bb-94bf477a72b7

⁵⁶ Reference Dr. Emmanuel K. Ansah - Executive Director of Kingdom Equip Network; a church governance network appointed following his participation at the 2017 Africa Church Asset Management Project (ACAP) workshop in Nairobi – Kenya.

Under the direction of the Executive Committee and the PP Department, Ghana pioneered the pilot of a ‘Higher Education - Ethics Model of Excellence Tool’ (EMET) in March 2021, in the framework of supporting the integration of relevant and contextual standards and structures in Higher Education Institutions (HEIs).

The EMET is a self-assessing ethics performance tool for benchmarking, monitoring and evaluation, applicable in the academic environment through capacity-training of institutional representatives as ethical assessors and conducting of in-house assessment of the academic community. It is aimed at strengthening HEIs to improve their ethical performance management systems by adopting ethical mindsets and reinforcing institutional capacity on issues related to leadership, ethics, governance and sustainability.

The pilot in Ghana was organised in partnership with the local organising partner: Kingdom Equip Network. Of the over 230 HEIs in the country at the time, over 30 HEIs were contacted initially. 21 HEIs, representing public, private, and private church-based institutions across five of the sixteen regions of the country indicated readiness and participated in the initial interactions and conferencing. 13 HEIs, represented by 19 officials, participated and were trained as Ethics Assessors in the ensuing four-day workshop sessions. Finally, ten HEIs (with 15 Assessors) conducted on-site assessment visits in collaborative teams for the testing of the tool. From this pilot exercise, the HEIs and Assessors reported improvements in their management practices including ethical re-alignment of existing institutional policies, enlightenment of units and officials interviewed during the exercise and development of new management policies.

Through the pilot EMET self-assessment, process in Ghana it has been observed that HEIs vary in capacity in terms of personnel, resources, and academic systems. These considerations are being recommended for inclusion in the weighting indicators of the tool.

Following the EMET pilot in 2021, efforts are underway to expand the HEI base on the tool amidst a general HEI outreach in the country. The second phase of the pilot is underway in 2022 with Ghana alongside Rwanda and Bulgaria participating. “Knowledge shared is ethics. Ethics is virtue and the good that benefits everybody. Virtue is character and character is living that which we know, teach and preach i.e., to know what you teach and to practice it” shares Obiora Ike.⁵⁷ The introduction of EMET in Ghana has been a powerful and effective way to engage HEIs in a process of intentionally engaging ethics more thoroughly and effectively in their institutional culture and shifting mindsets for more ethical awareness; it has also been the entry point for reaching out to HEIs with a concrete project and subsequently establishing ongoing partnerships with HEIs and individual professionals and engaging them with other opportunities provided by the Globethics network. This is chosen as a strategy because Globethics knows that ethically aligned knowledge and education systems produces societal transformation thereby augmenting the development of sustainable societies and cultures.

23.7.5 Case Study India: Growth of Globethics

Rajula V, Globethics India National Officer

I feel greatly honoured to put my pen down to write a few words about the growth of the region especially at this particular time when the organisation is undergoing a leadership change at the top level. Globethics is a global organisation and obviously the movement at the top level will reflect at the local level too. So, I feel a need to go back to the date I began with Globethics and recollect all that had happened to

⁵⁷ Excerpt from Prof. Obiora Ike’s Thematic Talk on ‘Shaping Knowledge Societies through Higher Education’ as part of the 2022 GEN Conference series on the theme: “Towards Sustainable, Knowledge and Ethical Societies: The Contribution of Higher Education Institutions”; 15th June 2022.

date to do justice to this piece of contribution. In this way, I will be able to recognise the factors that have contributed to the growth of the region India. There have been very many positive changes and growth Globethics India has witnessed since my joining with GE.

India has always been a potential-rich and hopeful country for any individual or organisation aiming to become successful. However, helping India is not an easy job: it required the hands and mind of a visionary who heads the organisation who can identify the resources and tap these well so the organisation is successful with its vision and mission being fulfilled.

I would like to talk about the word “influence” first, which no doubt goes hand in hand with leadership. An organisation’s Ethos and Values along with the leader’s initiative influence the individual, institutions, professionals and its network members to build the necessary skills and attitude that are required to promote the resources and activities of the organisation. The efficient leader in an organisation influences his team members with his exemplary behavior and positive work ethic. Naturally, the team members are influenced by their leader’s discipline, which translates into their behaviour. GE India has felt this in all its efforts seamlessly for its extension throughout the country and also for promotion of the resources.

There are several things that I feel have contributed for the effective functioning of the region. I would like to mention a few here. In an organisation, it is very easy to discuss lots of ideas and draw big plans of action, which will be insufficient for the region’s growth. The real essence of effective leadership is the leader’s active presence and active involvement in its discussions and decisions that helped us choose, understand and follow the right idea: what needs to be done and how it needs to be done.

Since our involvement from the region at work is remote, we do need motivation, inspiration and encouragement from our leader, whose

words will help us shape our actions, as such actions will ultimately determine the level of growth and attention. For our growth, we felt our leader identified our strength and appreciated them all and there is no doubt that this attitude has helped us here to create a conducive environment to carry out all our plans into actions with ease. All that I have felt and understood is that they do not have to come to you in the form of a powerful talk or a long letter; sometimes a few words of encouragement are sufficient.

The latest addition to our work is the Partnership and Promotion (PP) Team that has become a team with global representation that builds different regions to reach the goals. Of late, it is this team that provides necessary training and retraining where needed, makes the hard but necessary decision of having more online get together to help everyone of us to be fully equipped and trained with the necessary skills and ideas to build the respective regions and also to ensure that the global team is aligned with what the organisation represents.

Globethics India is grateful for the leadership at the Home Office, led Dr. Obiora Ike, with much for his great contribution to our growth and promotion here. His communication always comes as an encouragement, which helps us to see beyond the horizon. As the Director of PP team, it is delightful to note how he ensures what needs to be done through us. We are able to ask questions and make clarifications and are provided with sufficient information. The PP team, though it is online, helps us to be open to share and learn from one another that definitely builds each region. It has also helped us to identify more like-minded partners to work with to share the concern of ethics along with fulfilling our vision and mission. Globethics India has also seen an increase in and deepening of official partnerships with higher education institutions because of the more regular presence and participation of Head Office team members in the online partnership events and relationship building with partners. Though COVID brought

some limitations to the work, this has been one of the blessings it brought, together with the PP Team's online work together.

India has witnessed several levels of growth during the last six years, it has reached all the regions and states in India and any organisation's growth for that matter depends solely upon the attitude of feedback structure to know about the opinions of the team members when it is adding new development to the existing structure and culture. The whole world looks for newness, development and change. Under Dr. Obiora Ike's leadership, there were many opportunities to discuss: "What can be added? What can be removed? What can be changed? What can be strengthened?" (India was given special attention for strengthening. "What is the best time of implementation? How best the result can be tracked and measured?" In one line, the above has been the process and culture in Globethics and there is no doubt that the organisation will keep growing with very many successes in its history.

23.7.6 Case Study: Globethics India Building Bridges

Sohini Jana, Globethics North India Zonal Representative

The word "partnership" brings to my mind the image of a bridge. The bridge has different constituent parts and uses different materials that produce its strength, endurance and purpose, connecting two locations for a conscious relationship of exchange. The choice to build a bridge in a specific location requires two basic conditions: the benefit of establishing such a relationship, and the will to facilitate a partnership while identifying the mutual and respective needs of the locations connected. A bridge thus dignifies and magnifies the commitment of the two locations to engage in a supportive relationship and foster collective growth while catering to individual rights. The enduring qualities of the bridge further determine the longevity of the relationship built, birthing new grounds for many new connections over time.

23.7.7 Case Study: Indonesia United in Diversity

Cut Vilda Azwar, Indonesia National Officer

As reported from indonesia.go.id and CNN Indonesia, Indonesia is a country that consists of 1,340 ethnic groups and 718 regional languages. Not only varied in ethnicity, Indonesia is also diverse in religion. There are six recognized religions in Indonesia: Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism. Indonesia's diversity aspect is strongly related to the official national motto "Bhinneka Tunggal Ika", which also means "United in Diversity".

Nonetheless, in reality, diversity is not an easy task for Indonesians themselves. Living in the same sphere does not guarantee harmony among them. Based on the study done in 2017 by the Center for data and statistics Education and Culture, Ministry of Education and Culture Indonesia, Indonesian are low in tolerance concerning the difference in belief and understanding, and this situation arguably happened due to uneven distribution of education. The study found that people with low-quality education are more likely to be intolerant. Another interesting point is emphasized in the report that people who live in rural areas and people with low economic income tend to be more discriminatory towards distinction. On the contrary, those who live in the cities and earn more economically are more likely to accept differences between each other.

Therefore, one of the keys that could support Indonesians to be more tolerant of one another is by improving the quality of education that is evenly distributed. Tolerance can also be supported by providing more access to societal norms-related courses that are not only present in the fundamental education system but also higher education and organisations. Through a good quality of education, people are expected to learn how to understand different points of view, cultivate the feeling of empathy and integrity, and learn more about other cultures and religions.

This is precisely where Globethics has a huge contribution to make. Globethics as a global network may be said to embrace the same concept “Unity in Diversity”. We are united in a common mission to emphasize the necessary role of ethics and values in education and in society and are equally committed to respect for diversity, mutual learning and empathy and respect even in disagreements. With its new National Office in Indonesia, Globethics is ready to contribute to this inter-cultural and inter-religious work for the benefit of people and society.

23.7.8 Case Study: South America: Mutual Partnerships

Maria Eugenia Barroso, South America Regional Officer

Latin America has been a very innovative terrain in developing new pedagogies and educational approaches. It has prestigious and renowned universities, which are potent sources of knowledge and training for a young region, with an average age of 31 years. The right to education is guaranteed in many countries by the State, and in some of them, access to university education is free.

However, it is one of the unequal regions on the planet, with alarming levels of poverty. Moreover, in recent decades, Latin America has been the protagonist of numerous "ethical scandals," many resulting from government corruption. However, universities have tried to respond to these scandals by training professionals with a high sense of ethics through their curricula and special programs that have received the name of “university social responsibility”.

Since its inception, the Globethics South America Office has worked to enhance local developments, support national and regional initiatives and internationalise the region's debates and knowledge production. In addition, it promoted a communal discernment of regional priorities and joint action, which adds value to the partners' activities and invites them to contribute to Globethics initiatives.

Since its creation in 2014, the Office has been working with leading experts on the subject in the region. In recent years, the effort has been focused on extending the network in the region. To this end, in 2015, our executive director, Prof. Dr. Obiora Ike, visited several institutions in the city of Buenos Aires in Argentina and participated in high-level dialogues on ethics and economics in which representatives of different religious denominations, theologians, economists and development experts from academia and multilateral organisations discussed sustainable finance, decent work and inclusive development. As a result of these discussions, several books have been published that address the issues involved in development from a socially inclusive perspective, taking into account the challenges posed by the advance of technology and automation in the areas of labour, finance, gender relations and environmental sustainability.

Likewise, in 2019, the meeting of the Board of Directors of Globethics was held in Buenos Aires, together with the International Seminar on “Ethics in Higher Education, a transversal dimension. Challenges for Latin America”. This has contributed to expanding the network with the participation of panellists from the region in several conferences and the production of new content for the Globeethics.net platform. These gestures on the part of the directors of our organisation served as a kick-off to facilitate the activities developed and make the institution known in the academic environment of the region.

Sustainable development and the relationship between ethics and economics have been discussed in numerous regional seminars and activities, including the South America-led conference in the recent Globethics one conference series entitled “Toward Sustainable, Knowledge and Ethical Societies – the Contribution of Higher Education Institutions. Furthermore, the universities of the region have approached the ethical dilemmas produced around these topics in search of answers to the present and future challenges Latin America is going

through. In this sense, the regional Office of Globethics, aware of the need to continue reflecting as a society on these issues, joined its efforts with the QONAKUY Network (Protestant and Evangelical Universities of Latin America) in the development of seminars, conferences and particularly in a postgraduate course in Ethics and Sustainable Development.

Globethics South America appreciates that Globethics works with an understanding of partnership as true mutuality and recognises that the way this is lived will vary region to region. When exploring the potentialities of association with diverse universities and research centres, the South American Office of Globethics has looked to harness partner institutions' resources and extend its reach at regional and international levels through its network of universities. This added to the need to provide help in Spanish to the region which led to pilot experiences that later allowed the incorporation into the Academy the course (in the Spanish language) "How to Include Ethics in University Education" developed by the Center for Applied Ethics of the University of the Andes in Colombia. The pilot experience involved colleagues from the Catholic University of Cordoba in Argentina who were strongly committed to teacher training.

The approach to the development of ethical competencies and the measurement in both qualitative and quantitative terms of the development of these competencies by students is growing stronger in the region. One of the pioneers has been the Universidad de los Andes. However, many other universities in Colombia and the region have joined and are joining this challenge.

23.7.9 Always an Eye for the Students

*Christine Housel, Globethics Team Lead
Donor Relations and Strategic Partnerships*

In the launching of Ethics in Higher Education as the focal point for Globethics mission and vision, higher education institutions and their management and teachers became the primary partners for Globethics. The learners in our Academy courses are primarily professionals and graduate students and Globethics partnership development is focused on higher education institutions and leadership. This being said, the students in higher education are kept at the centre of our thoughts as they are the ones for whom the work is ultimately intended. As higher education institutions are more intentional and skilled at embedding ethics in all they do, the goal is for students to gain ethically critical competencies, but especially: vision and motivation for leading lives that are based in ethics and values. It is with these emerging leaders for all sectors of public and private life that the world can hope for more stability, sustainability and ultimately love.

It will do all leadership and teachers in higher education institutions well to never lose sight of this ultimate vision. We know this is the potential and legacy of all teachers who work to serve the best interest of their students and at Globethics seek to courageously, gently and lovingly inspire the students around us by ourselves “walk the talk” of living ethically. *References:* About Globethics: <https://www.globethics/about-us>. Globethics partner universities and networks: <https://www.globethics/network/partners>.

23.7.10 About the Author

Christine Housel, is Globethics Team Lead Donor Relations and Strategic Partnerships. She worked in USA, Europe, China and was on global level General Secretary of The World Christian Students Movement.

23.8 HelvietMed.org. A Case Study for Solidarity and Networking for Integration

*Quan-Vinh Nguyen*⁵⁸

23.8.1: HelvietMed: Mission and Activities

Talking about solidarity and integration, HelvietMed is an interesting example of integration of Swiss Vietnamese medical practitioners. HelvietMed was founded in 2011 as an NGO (based on Art. 60 ff of the Swiss Civil Code) and is composed mainly of Health Professionals from Switzerland and Vietnam and the rest of the world. The Association uses French, German, English and Vietnamese as official working languages.

HELVIETMED mission is

1. To create and strengthen professional ties and friendship among health professionals and those from other areas that have a privileged relationship with Vietnam and its people;
2. Promote health and activities relating to health and education in Vietnam among the Overseas Vietnamese communities worldwide. This encompasses a wide range of potential activities, including capacity building of medical students, nurses and physicians in medico-technical areas and in medical ethics.

HELVIETMED supports the following activities:

- a) Creation of links of solidarity and friendship between health professionals and those from other fields that share an affinity for Vietnam and its development as a goal.
- b) Collaboration with medical schools and hospitals in Vietnam in the fields of education and medical research and vulgarisation of medical knowledge;
- c) Establishment of links between medical schools and hospitals in Vietnam with their Swiss counterparts;

⁵⁸ About the author see below 23.8.4

- d) Sponsorship and coaching of medical students and those of other branches in Vietnam that are of modest financial conditions.
- e) Encouraging and supporting social and humanitarian activities initiated and implemented by sponsored students

23.8.2 Projects and Achievements

1. *Scholarship and Coaching*: Project SEE-Responsibly (Bourse d'Encouragement à une Élite par la Responsabilité or BEE Responsible) aims at helping economically disadvantaged medical students to accomplish their studies by a) supporting them throughout their studies (up to 6 years) with a scholarship to partially cover their tuition fees, and b) by accompanying them with advice and coaching for their medical training and career.

Impact created: Starting with a few students in 2011, we reached a peak with 67 students in 2017. As of summer 2022, 119 students have become doctors, all with a job either as clinicians in Vietnam or as researchers in Japan, Taiwan and USA. Some of them are contributing with publications in renowned international medical journals.

2. *Collaboration with medical schools*: Translation of medical books from English to Vietnamese as learning resources. a) The first book *Bates' guide to physical examination and history taking, 12th edition* (Vietnamese version "Khám lâm sàng và hỏi bệnh sử BATES") was printed in 2021 with 4000 copies, 3200 copies of which have been distributed so far; b) The second book *Nephrology Secrets* (Vietnamese version "Bí quyết Thận Học" was published and put on sale in September 2022; c) Under planning, third book *Principles of Biomedical Ethics*, seventh edition by Tom L. Beauchamp and James F. Childress.

Impact created: These two books are the fruits of the collaboration of many physicians and scholars from several universities from Vietnam, USA, Canada, Australia, Japan, Taiwan and Switzerland. Several junior co-authors are former HelvietMed scholarships recipients.

3. *Research and publications Award*: The Alexandre Yersin Prize for outstanding medical publications Award. The Award aims at promoting medical research in Vietnam and medical publications by Vietnamese Researchers in Vietnam while honouring their works published in renowned medical journals. It also creates and strengthens the network of Vietnamese Medical Researchers from Vietnam and outside Vietnam.

Impact created: In association with the General Consulate of Switzerland in Saigon, we have organised this Award since 2017, with the third one taking place in July 2022. The last highlight was the online scientific conference with participation of several speakers from Vietnam, France, Switzerland, including the laureates. The event was followed by approximately 300 physicians and medical students. The next edition is planned for 2023-2024.

4. *Capacity Building for Vietnamese Physicians*: The goal of this project is to prepare interested Vietnamese medical students and physicians for their internship training in French hospitals as FFI physicians (Faisant Fonction d'Interne). Medical French courses and medical ethics are part of the training programme. Courses are provided by experienced French-speaking trainers.

23.8.3 Future plans

A potential collaboration partnership with VNTU International and Globethics to build a training course in medical ethics with contributions of experts from Vietnamese Universities inside and outside Vietnam is under consideration. The translated version of Beauchamp and Childress *Principles of Biomedical Ethics* might serve as a solid support, among others, for the intended course.

References: <https://helvietmed.org>.

23.8.4 About the Author

Quan-Vinh Nguyen is Co-founder and current president of HelvietMed. He has achieved numerous contributions to the Vietnamese community through the activities of HelvietMed. Author of many medical publications linked to his expertise, namely *Circulation* (2011); *Kidney int* (2008, 2007, 2001); *Renal Failure* (2008, 2007); *NDT* (2004); *European Journal of Internal Medicine* (2001); *Revue Médicale de la Suisse Romande* (2004); *Presse Médicale* (2003), He also edits and translates two books, *Bates' physical examination and history taking*, 12th ed. (2021); and *Nephrology Secrets*, 4th ed. (2022), and planning a third book for 2023. He lives and works in Switzerland as a Specialist in his field.

23.9 On Speaking and Eating in the Right Way for Vietnamese

*Khan Hoang*⁵⁹

*The author shares his experience through the activities of Au Lac Viet Language School and his own praxis in providing advice on healthy living to Swiss-Vietnamese compatriots and residents in Geneva Lake region in Switzerland and neighbouring France. Here is his story*⁶⁰.

The Editors

“I have the privilege to work in areas that have led me to somewhat out-of-the-box research and reflections, such as language learning using the Tomatis Method, dietetics, naturopathy and organic products. As a Swiss of Vietnamese origin and having been trained as a biochemist and doctor in biology at the University of Geneva, I have always been

⁵⁹ About the author see below 23.9.4.

⁶⁰ The original French version of this article “Langue et goûts ... vietnamiens”, is available under SBI Training Solutions website forum. <https://hocmbaonline.sbi-training.com/>

interested in knowing how to draw on my Vietnamese roots to provide solutions that can help Vietnamese people, as well as people from other countries. This article aims to share my personal experience in this direction.”

23.9.1 Language Learning Method with Tomatis

The Romanised quốc ngữ script of the Vietnamese language has enabled literacy to almost 95% of the population of the New Vietnam. In Geneva, we created Âu Lạc Việt School (shortname: *Au Lac School*) under the aegis of the Pont du Pacifique Association. The mission of the School is to teach the Vietnamese language to young people born to mixed couples or Vietnamese parents who emigrated to Switzerland a long time ago. For the elder generation, express French courses help to accelerate their integration into Swiss professional life. Currently, Au Lac School has three classes for young children and several classes for adults. Often the children of mixed couple families attend classes for children while one of their parents attends classes for adults. Thus, family activities are not disturbed by Vietnamese lessons, which are mostly organized at the end of the week within the same premises. In addition to language classes, students also receive training on Vietnamese culture, tourism, arts and traditions through "apps" developed by the School.

The Tomatis Method, invented by a French specialist medical doctor of the same name, facilitates language learning by emphasizing listening and singing, intending to open students' ears to the correct frequencies of a language and its harmony. Thus, foreign language students can acquire a good ear for learning French with this method or vice versa. Moreover, it helps students recognize and speak the monosyllabic Vietnamese language. It also makes it easier to distinguish tones or accents. Therefore, this method, which emphasizes the importance of sounds, may be considered the ideal method to initiate sounds in mastering a

new language from the beginning of learning. Regarding course material, we have prepared our books to suit these purposes better.

Apart from the Vietnamese lessons, we have also applied the method to teaching French for adults to members of the Filipino community in Geneva. Thus, Au Lac School's activities help integrate and disseminate Vietnamese culture and exchanges with other groups of immigrants in Switzerland.

23.9.2 Research in Dietetics and Naturopathy

With my ten-year experience in university research and 25-year work experience in dietetics, naturopathy and biological products, I noticed that Vietnam has enormous potential in terms of organic and medicinal plants that have not been fully exploited and marketed in Switzerland. My ten-year research experience at the Faculty of Medicine in Geneva in these fields also led to the same conclusions.

Indeed, post-war Viet Nam continues to struggle for survival without being able to invest in the quality of life. The misuse of chemical fertilizers, pesticides, and herbicides in agriculture has started to damage the population, leading to a series of protests without any notable effect in terms of change. Despite my experience in the branch, my frequent and repetitive advice to influential personalities or business people on ways to remedy this situation remained in vain. Meanwhile, health risks due to malnutrition and chemical abuse continue to increase at an alarming rate.

Vietnamese (modern) medical practice is an example of Westernization without discrimination. The abuse of antibiotics and painkillers is among abusive and uncontrollable practices, mainly by the population and the medical community. While Viet Nam possesses a rich and exciting heritage of traditional medicine, including naturopathy, the country has not been able to adapt to social and scientific evolution in the course of modernization, so medical practices are outdated to the detriment of Western medicine, including Western medical technology.

With my training as a biochemist and my experiences in research in naturopathy and Vietnamese medicinal tradition, I continue to promote new courses of action in healthcare and well-being.

23.9.3 *Healthy Living is Ethics by Itself*

Just as in the production of agricultural products, medicinal plants should gradually be certified organic to be used without risk and more effectively. In Switzerland, treatments with a single plant and simple application with simple instructions for use are frequent practices in my field. Therefore, I have encouraged a part of the population in the country to promote these folk remedies for simple health problems before resorting to heavy medical solutions, which require consultation with a medical specialist. On another note, Vietnamese food is the best medicine for health. Vietnamese cuisine is appreciated worldwide and often uses rich local products with varied and exotic tastes. Culturing agricultural, food or medicinal products according to the organic method is a good and affordable way to preserve consumers' health better. Exploited efficiently, it can constitute a substantial source of income for the agricultural sector and adds to the trade balance of Vietnam, which remains essentially an exporter of farm products.

In conclusion, as far as I am concerned, both for my daily work and for my personal objective of helping others, nothing can be done without ethical consideration. Offering a medicinal plant or a healthy and clean food product constitutes an ethic by itself, in other words, respect for others. In this spirit, I draw my own satisfaction, as much in the organisation of language courses in the service of others or in my professional activities of care and well-being. Being ethical is the conduct of every one of us must practice daily in all actions we undertake to respect life and general well-being.

23.9.4 About the Author

Dr. Khan HOANG is a biochemist and got a doctoral degree in Biology from the University of Geneva where he taught as Assistant Professor in Biochemistry. He is Swiss of Vietnamese origin. He has lived and worked in Geneva for over fifty years and has been very active in activities involving the Vietnamese community. He is the president of the Pont-du-Pacifique Association and director de Âu Lạc Việt Language School based in Geneva and had initiated many development projects for small family businesses in Vietnam. Since 2020, he joined VNTU International (see references in next article) and has been training a small group of Vietnamese students on Ethical principles on Healthcare and Food Safety.

23.10 VNTU Charter for Vietnamese Teachers Worldwide

*Michelle Duong*⁶¹

The author is a main contributor to efforts for the integration and cooperation of Vietnamese teachers. She is founder of the Vietnam Teachers Unions (VNTU). Her office is based in the USA.

The Editors

23.10.1 Connecting Vietnamese Teachers worldwide

The purpose of the first unit of VNTU is to support scientific research and skills development in education and literacy for the community of Vietnamese teachers who formed the core of the movement. As the scope of VNTU activities continue to spread to other communities outside Vietnam and North America, there was a need to institutionalize the organisation through the Geneva Office. Since 2021,

⁶¹ About the author see below 23.10.2

the Federation of Vietnamese Teachers' Unions has been set up as an NGO (based on Art. 60 ff of the Swiss Civil Code) to regroup other VNTU members worldwide under the name VNTU International. In essence, VNTU International provide a global platform to connect all teachers of Vietnamese culture in the World. The Global Forum provides members with the tools to reach out to Vietnam Teachers' Unions Community worldwide. It proposes a teacher's capacity building programme that includes skills development, certification pathways and life-long learning education for teachers and educators.

In collaboration with international training partners and experts, VNTU provide training programmes for skill building, essentially in English and offer assistance to Vietnamese teachers. The *VNTU Charter* aims to promote ethical behaviour of all stakeholders in the education sector and includes 15 articles.

Article 1. The essential task of teachers is to respect the individuality of children, discover and develop abilities, take care of the educational and training process, always towards the formation of moral and ethical sense in future people and citizens lives, by educating children and youth in a spirit of democracy, peace and friendship between people.

Article 2. Teachers' rights are not dependent on sex, race, colour, and regardless of beliefs and personal stereotypes, provided they do not impose their beliefs and prejudices on their children. Teachers are not penalized as their education complies with Art. 1.

Article 3. Teachers have the right to make arrangements for measures to protect them against arbitrary decisions that affect their terms of service and careers. Specifically, safeguards should be in place against arbitrary decisions about hiring, apprenticeship, appointment, promotion, or disciplinary action.

Article 4. Concerning educational curriculum and practice, the pedagogical and professional freedoms of teachers must be respected. Initiatives should be encouraged, especially in the choice of methods of

teaching and textbooks as well as in the study of pedagogical and professional issues, through teacher representatives.

Article 5. Teachers must have the freedom to participate in professional organisations, and these organisations must have the right to represent teachers in all circumstances.

Article 6. All teachers shall have the right to academic and professional training to the highest possible standards, including the educational requirements for admission to the university level. Social and financial circumstances should not become a barrier to prevent a student from studying to become a teacher.

Article 7. Teachers should be given opportunities to continue their professional development. They have the right to participate in supplementary courses with necessary financial support, including providing special conditions for them to visit and exchange abroad to help them have practical knowledge about their own lives at home and abroad.

Article 8. Teachers are paid a salary consistent with the importance of the social and educational functions they undertake to devote fully to the profession without having to worry about finances. For teachers with equal qualifications and working years, it is necessary to apply the principle of fair pay, equal work, the same salary, regardless.

Article 9. Teachers are entitled to paid leave for the entire school vacation, to receive paid sick leave and to a full allowance, including allowances for widows, children and dependents.

Article 10. Teachers have the right to be in suitable conditions, with the necessary equipment and small class sizes for effective instruction.

Article 11. School equipment should not depend on the social status of students as well as the type of school, but only on the purpose or needs of education. Schools should be provided with suitable accommodation to enable qualified staff to handle specialized services

such as medical, dental care, school meals, and physical education. The school also needs to have laboratories, seminar rooms and libraries.

Article 12. Schools should contribute to personality development. A humanitarian principle, consistent with the dignity of both students and teachers, is to eliminate oppression and violence.

Article 13. Children with behaviour deviations should be taught in special classes to adjust as soon as possible to enter the normal classroom and lead a normal life. Likewise, children with physical disabilities who cannot participate in normal school activities need to be educated in special schools, using appropriate methods for their characteristics and disability.

Article 14. It is necessary to support educational research in educational institutions, where experimentation of the method can be conducted under appropriate conditions to accelerate progress in theory and practice. about education. An informational service is required to publish research results.

Article 15. Through elected representatives for their respective chapters, teachers should have the opportunity to formulate policies to improve the governance of their schools and their professional practice.

23.10.2 About the Author

Michelle Duong is Founder of the Viet-US Institute Research on Globalization and co-founded VNTU International⁶² in 2021. She has collaborated as trainer for Globethics capacity building programme for teachers and entrepreneurs in 2021 for Nha Nau Community.

⁶² See Article on VNTU in next Chapter 23.11.

23.11 Building a Global Network of Vietnam Experts. A Case Study on VNTU

*Anh Tho Andres*⁶³

23.11.1 Introduction

On February 12, 2021, a group of teachers based in Switzerland, the USA and Vietnam agreed to register an association under Swiss Law Civil Code Art. 60ss, giving birth to the Global Federation of Vietnamese Teachers Unions (VNTU International), with office registered in Geneva.

VNTU Mission is to support all initiatives aiming at enhancing the quality of teachers from Vietnam. VNTU International operates in the World of education and supports the community of Vietnamese teachers in their literary works on scientific research, skills development, and educational activities. Our services to our global community of Vietnamese teaches is an online platform to connect all teachers of Vietnamese culture in one place.

VNTU Charter was created by Michelle Duong, President of the US Operations, was adopted by the AGM of February 2021, together with the VNTU By-Laws (Statuts Fédération des enseignants vietnamiens) appointing Dr Anh Tho Andres as Secretary-General for the Swiss Chapter, Dr Khan Hoang as Treasurer, Michelle Duong as Vice-President, and Prof. Dr Christoph Stückelberger as Special Advisor.

VNTU General Assembly By end of 2021, VNTU International members account for nearly a hundred members, of which twenty are international teaching experts and eighty are support members. In early 2022, a special AGM was called to confirm that the presidency of VNTU International will be assumed by Dr Anh Tho Andres, following

⁶³ About the author see below 23.11.5.

the withdrawal of Michelle Duong from the operations of VNTU Geneva in late August 2021.

23.11.2 Objectives and Desired Outputs

VNTU has two main objectives and specific outputs.

Objective 1: Capacity building for teacher's training:

The VNTU Capacity Building programs include skills development, certification pathways and life-long learning education for teachers and educators. The output will be a Study programme on Vietnam that replies to the mission of the Vietnam Hoc Institute.

Objective 2: Global Network of Vietnam Experts

The collaborative work of Vietnam experts will focus on applied ethics in building capacity for Vietnamese teachers worldwide. The output will be a global network of contributors, including Vietnamese and foreign authors, with international perspectives affecting Vietnamese integration success. The objective of Vietnam Hoc Collection is to provide knowledge on Vietnam to promote an intercultural dialogue between different groups of different cultures.

23.11.3 Action Plan and Achievements in 2021-2022

1. **Conceptual Framework for Vietnam Hoc Institute:** Based on the by-laws and VNTU Charter. The Charter proposed by Michelle Duong includes 15 chapters was adopted by AGM session on October 1, 2020. In addition, during this session, a shorter Vietnamese version of 10 chapters prepared by Professor Dang Phuoc has been accepted by Vietnam's Chapter. Office of VHI Geneva is domiciliated c/o VNTU International, located in the premise of Geneva Agape Foundation, 150 Route de Ferney, 1218 Grand Saconnex Geneva (Switzerland). Link to Vietnam Hoc Institute in Vietnamese: <https://vhi.vntu.international>.
2. **Vietnam Hoc Collection on Vietnam Ethics Series:** in collaboration with Prof. Dr Christoph Stückelberger, Special

Advisor of the VNTU, President of Globethics and Geneva Agape Foundation based in Geneva. By early 2022, the production plan was adopted with 2 book volumes to be published by Globethics. An online repository was created on Globethics Library to host Vietnam Ethics and Education related topics. Between March and December 2021, the Vietnam Hoc Team worked in the production the Vietnam Ethics Series under the direction of series editors, Prof. Dr Christoph Stückelberger, Dr Anh Tho Andres as co-editors. Production team include team in India with Ravi, Kammlesh, Kaushik and Vinoth for the English version, and in Vietnam with Thanh Tu, Thanh Hien, Set Nguyen, Huu Hanh for the research and data collection under the supervision of Anh Tho Andres. Artist Thuy-Bui Howard provides graphic design. Ignace Haaz of Globethics, with the support of Christoph Stückelberger for the concept and theme, covers Quality Control. By early November 2022, the first two volumes are published and distributed through Globethics through Amazon and Globethics online platform.⁶⁴

3. **Life Skills Training:** In collaboration with SBI Training partners and Vietnamese experts, VNTU support training programmes in Pre-MBA English for Vietnamese Professionals (including Bi-lingual train-the-trainers by specialization, Pre-MBA preparatory courses for teachers, and Research Orientation, Coaching Services for researchers. The first trainings have been implemented through a group of students from Vietnam, with the participation of international experts members, under the coordination and initiative of Michelle Duong and Dr Anh Tho Andres, with the support of our worldwide affiliates and partner organisations such as Globethics Academy, SBI Training Solutions, based in Geneva

⁶⁴ <https://globethics.net/vietnam-ethics-series>.

and Singapore. Links to SIBI training platform in Vietnamese: <https://vhi.vntu.international>.

4. **Partnership development by order of importance:** 1) Geneva Agape Foundation: Office administration, Logistics and legal structure; 2) SBI Training Solutions: Communication and Marketing; SBI partners include India and Singapore Offices; 3) VHI Geneva: Research and Publications on Vietnam Hoc, in collaboration with Globethics and publishing authors; 4) Asian Dialogue Society Fellowship: Networking and product development for ASEAN; 5) Institute of Viet-US Studies: Capacity Building for VNTU Teachers and members; 6) Ecole Au-Lac for Language learning in Vietnamese and French for migrants and newcomers under the VNTU Integration Project.
5. **Capacity building for Teachers:** As of December 2021, three sessions on Ethics in Higher Education and Business Ethics have been organised, benefitting over a hundred Vietnamese participants. A few projects have been initiated from this learning experience and include: *a)* A training programme for teachers on media literacy; *b)* A training programme for *young* students (aged 13-45) on reading extra-curricular Vietnamese literature on enhancing learning skills, parental and team work; *c)* A workgroup on curriculum design for online teaching faith and spirituality to youth between 12-18 years of age; *d)* A micro-finance project to support bio-cultural and traditional health education to small-scale entrepreneurs; *e)* An initiative for facilitating the integration of Vietnamese and other Asian newcomers to Switzerland, including French for beginners, free consulting and hotline against domestic violence or other discrimination.
6. **Co-Publications Vietnam Ethics Series:** The work plan for VHI Book series production for 2023-2026 include six themes,

both for the English edition and the Vietnamese edition. Potential funding and implementing partners include: a) Globethics Academy, Geneva Agape Foundation and Geneva-based training institutions; b) Asia-based training institutions which have strong interest for Vietnam potential; c) UNESCO affiliates for Educational development.

23.11.4 Objectives for 2023-2025

- **Membership recruitment and selection of Vietnam Experts** through the promotion on socio-media platforms and education portals of LinkedIn, Facebook, Yourvietbooks, YourVietnamExpert, SBI Training Solutions, VNTU International, Asian Dialogue Society.
- **Research, translation, publication, and distribution of learning materials and training manuals**, in collaboration with Globethics Academy, Geneva Agape Foundation and Geneva-based training institutions for the Vietnam Hoc Institute projects
- **Fundraising** for selected projects, seeking funding partners to fulfill the objectives.

References

- <https://integration.vntu.international> (in French)
- <https://vhi.vntu.international> (in Vietnamese)
- <https://vntu.international> (in English)

23.11.5 About the Author

Anh Tho Andres, DBA, MBA, Ph.D., Vice-President of Vietnam Hoc Institute Geneva and General Secretary of the Global Federation of Vietnamese Teachers Unions, sise in Geneva. Dr Anh Tho Andres has been working as interpreter and translator since the early days of Vietnam's Doi Moi policy, based in Singapore. She has witnessed the step-by-step integration of Vietnam into ASEAN and have participate

actively to the promotion of Vietnamese arts and culture through many Vietnam related events in Switzerland, Germany, France and Singapore. As a visiting professor, she has taught for the UBIS EMBA candidates in Vietnam, and UMEF undergraduates in Geneva. Since 2015, she has been involved the development of ethics education curricula and their pilot teacher's training of Globethics Consortium of University members. The Vietnam Hoc project is also a pilot project on Ethics in context, initiated in 2020 and supported by Prof. Dr. Christoph Stückelberger, President and Founder of Globethics Foundation, Special Advisor to VNTU International on Applied Ethics. She is currently based in Geneva.

SECTION VI

COLLECTIONS AND CURRICULA

BUILDING A VIETNAM HOC COLLECTION AND STUDY PROGRAMME

*Anh Tho Andres*⁶⁵

24.1 Introduction

Vietnam Hoc means Vietnam Studies. To the scholarly community worldwide, Vietnam studies have always been an exciting research topic due to the Vietnam War and its impact on World politics in the post-cold-war era. Indeed, comparative studies on Globalization include Vietnam country studies in their curriculum on transition economies. Likewise, political sciences and cultural studies focusing on Asian perspectives would be incomplete without the Vietnamese views on topics in the "clash of civilizations" debate.

As intercultural studies are now an essential component of discipline in the university of the 21C, teachers, researchers, educators, or trainers are invariably attracted to the studies of Asian cultures and traditions, of which Vietnam is a part.

However, among the prolific literature produced on Vietnam by authors of multiple perspectives, there is a missing link between Vietnam's reality and what is available in Vietnam's Study programmes.

⁶⁵ About the author see Chapter 23.11.5 above.

Therefore, learners should seek other sources from an intercultural perspective for the following reasons:

The long history and cultural dependency on Chinese traditions tend to associate Vietnamese Culture as a sub-culture of China. The Vietnamese oral tradition that reflects Vietnamese thinking, values and practices as a form of education was only recognized legally by the official examination system in the Nguyen era. Most scholarly writings were in Chinese characters and focused on Chinese Confucian classic studies according to the Chinese model. Vietnamese literature written in "*Nom*" was mainly produced by the end of 19C. However, authors of great masterpieces such as "*Truyen Kieu*" or "*Cung oan Ngam Khuc*" got inspiration from Chinese literature.

Although the introduction of the quoc ngu has allowed a drastic increase in the alphabetization of the mass and later on has facilitated the integration of Vietnamese written literature into the digital education space, the lack of coherence and continuity caused by external and internal causes resulted in political changes in the course of history (colonial education, national education, bilingual education, public education, private education). Moreover, during these periods of turmoil, education policies were also affected by internal or external inputs caused by Globalization.

One of Vietnam educators' most significant challenges is the need for more reliable learning resources. On the one hand, the transition from the Han-Viet learning culture to the western learning culture did not occur as a consensus among the population. Indeed, there is a big wave of the "*old school*" vs the "*new school*" supporters. On the other hand, the conflict between the two positions was not merely the modernization process; it occurred amid a sentiment of patriotism and was enhanced by a significant demographic change amongst the elite. Later, with the second considerable Change due to migration, the gap widened even more with discrimination sentiments due to the colour of

the skin to different local habits and traditions being disturbed by newcomers. Finally, with 30 years of war and difficult peacetime, the social gap has been levelled to a political divide inside and outside the country.

As a result of migration and relocalization, the standard of education between the same level of qualification differs from one community member to the other. For example, a Vietnamese-speaking graduate from a French high school will have a different understanding of Vietnamese history than his compatriot who graduated from a local high school in Hanoi or Hue. The same reasoning goes for a Vietnamese-born graduate in political studies in the US will have a different view than his counterpart who graduated from a Russian University. In both cases, the Vietnamese cultural background alone will not guarantee the same level of perception of shared reality: Vietnam at a given point in history.

While specific countries try to maintain the same educational standards in various parts of the globe to ensure the consistency of education qualifications, in the case of Vietnam, it is difficult due to the lack of a consistent quality framework due to the uneven distribution of tasks within the education sector on the one hand, but also due to the political criteria of selection that exclude some parts of the population to have access to the same standards. The gap is more apparent when it comes to the recognition of teachers or professors, making the barriers to entry almost impossible to overcome. The result is a massive loss of intellectual knowledge, as history has proven through the level of education going backwards since the takeover of the Northern elite, excluding their southern counterparts who were denied specific scholarly responsibility due to their "political" eligibility. From a broader perspective, the Vietnamese overseas community have also been denied participation in the mainstream education system due to the same discrimination. In integrating all the forces, Vietnam could add

capabilities from inside and outside the country to make a stronger Vietnamese scholar community worldwide.

A collaboration between local and foreign-based Vietnamese experts on issues related to Quality Education can be an excellent start to present Vietnam more coherently. SDG-related topics such as gender, inequality, social justice, inclusive and balanced education, responsible leadership, intercultural and interfaith dialogue, sustainable development, human displacement, climate change, human rights violation, or crime against humanity, etc. are concerns that not only affect the Vietnamese community alone; it is a matter that concerns all global citizens.

The mission of Vietnam Hoc Institute is to build a Vietnamese Study Programme that is globally recognized as a discipline of study. The objective is to understand better who we are and what we represent.

In 2020, The Vietnam Hoc Project took shape under the initiative of Dr Nguyen Manh Hung, a historian based in Vietnam. Dr Anh Tho Andres was appointed project coordinator for the future Vietnam Hoc Institute of Geneva. In 2021, many activities were undertaken under the guidance and support of Prof. Dr Christoph Stückelberger and members of the VNTU International Experts. By the end of 2021, an action plan for a co-publication on Vietnam Ethics was finalized.

24.2 Research Objectives and Outputs

The *Vietnam Ethics Series* aims to build a study program on Vietnamese Culture that allows a better understanding of Vietnam - as a member of the ASEAN Community and as a member of the United Nations. The collection provides students of Vietnamese origin with in-depth knowledge of their cultural identity as global citizens. At the same time, non-Vietnamese speakers will learn more about the Vietnamese perspectives on global issues.

24.2.1 Output 1: Vietnam Hoc Study Programme

The first two volumes of the series offer a literature review on topics related to the underlying theme of 'change' throughout the book series: How does *Change* affect our life, our career, our family settings, our worldview, and even our relationship with each other? How do changes influence the development of Vietnam as a nation and its people? Finally, how do Vietnamese cope with Change and move on with brighter perspectives using our values and cultural heritage?

The book will give guidelines for discussion themes for the Vietnam Study Programme. In turn, discussion outcomes will provide more learning resources that give VHI works on Vietnam Studies greater visibility, greater discoverability and higher recognition of its content, enhancing Globethics Library sources and quality.

The collection(s) will be maintained by the Globethics e-library and developed in close collaboration with VHI Geneva, with content contributions from the VHI research team. Top scholars in Applied Ethics, Development Studies, Education Sciences, and Intercultural and Global Studies are in the Editorial Team.

The content leads to the creation of the following outputs:

1. A Directory of Vietnamese Research Institutes centralized under one portal of Globethics;
2. Collections of publications on Vietnam-related issues such as the Vietnam War, Migration, Climate Change etc.;
3. Reader on theses on Vietnam studies available that need to be integrated into a portal for HEI research on Vietnam studies;

24.2.2 Output 2: Learning resources on Vietnamese studies

Apart from acquiring a general knowledge of Vietnam as a country and an economy with its specific history, geography, natural resources, politics and environment, learners should develop additional skills such as analytical and writing skills through reading philosophy and literature, business studies or applied sciences.

Knowledge, skills and competencies go hand in hand and are linked to the environment in which students or learners will be expected to perform. Hence, the macro-environment ability is best used upon consulting development policies that englobe a given economy's political, economic, social, technological, environmental, and legal attributes.

- Culture and Ethics in Vietnamese Context (Ancient and contemporary works)
- General Knowledge of Vietnam (History, Geography, People, Economy, Education, etc.)
- Educational resources relevant to Foreign literature (English / Vietnamese)
- Educational resources relevant to Vietnamese studies from selected sources
- Unique content resources, including publications of authors on Vietnam Studies

24.2.3 Output 3: Curricula Development Proposals

Apart from acquiring a general knowledge of Vietnam as a country and an economy with its specific history, geography, natural resources, politics and environment, learners should develop additional skills such as analytical and writing skills through reading philosophy and literature, business studies or applied sciences.

Below are *some ideas for curricula* for Vietnam Hoc studies in Social and Humanities studies, History and International relations, Philosophy of Education, Business and International Studies, Vietnam War and Political Philosophy, and Vietnamese Classical Literature.

In the table below, as an introduction to Vietnamese studies, we propose the first two courses dealing with Change in the context of Vietnam as a transition economy and our reflections on what is needed to build a curriculum that supports the integration process of the Vietnamese workforce into the global economy, following the SWOT

analysis to identify the strengths, weaknesses of the Vietnamese economy as a whole, and identify opportunities and threats to deal with these through a human development policy that facilitates such integration.

The textbooks used for *Term 1* of the course are *Vietnam in transition* (vol.1) and *Vietnam Integration* (vol. 2), published in 2022 with co-editors Dr Anh Tho Andres, an expert in intercultural communication and Prof. Dr Christoph Stückelberger, an expert in global applied ethics.

From the findings and our reflections, the typical problem of developing countries such as Vietnam was the need for more learning material and textbooks unrelated to the context of learning. Causing difficulties for teachers in delivering. More important, the lack of comparative texts on neighbouring countries with cultural similarities is also a cause of incomplete understanding of our neighbours and learning from their experiences.

In the case of Vietnam, which is a part of Southeast Asia that is part of the Chinese society, there are shared common values with other Chinese cultured organizations, which are essential to include in the curriculum of a young student to nurture a shared past and return to our cultural sources. Moreover, faith and religion coming from great civilizations such as India, the Middle East, and Medieval and Humanist Europe also inspired our wisdom and religious practices through the translated literature.

Therefore, the two courses recommended in *Term 2* will review the values found in Vietnamese literature, such as Confucian values, Buddhist and Zen practices, Christianity and Western practicality, the first step to being done. Furthermore, the course on comparative studies with an intercultural perspective helps to define universal values that allow the smooth integration of Vietnamese into a new environment and avoid the pitfalls in dealing with partners or colleagues from different

cultures. In these two courses, the textbooks used are *Faith, Ethics and Spirituality in Vietnamese Literature* (vol. 3) and *Global Applied Ethics Vietnamese edition* (vol. 4) will be available in bilingual versions, in collaboration with our Vietnam and Asian Experts in the field, under the coordination of VHI co-editors, Prof. Dr Chr. Stückelberger and Dr Anh Tho Andres.

For *Term 3* we will focus on professional ethics and issues related to CSR and Sustainability. In addition, the course will focus on the capacity building of teachers to deliver subject matters related to work ethics that allow the smooth integration of Vietnamese into a new environment and avoid the pitfalls of dealing with partners or colleagues from different cultures. In these two courses, the textbooks to be used are *Global Applied Ethics Vietnamese edition* (vol. 5) which will be available in bilingual versions, in collaboration with our Vietnam and Asian Experts in the field, under the coordination of VHI co-editors, Prof. Dr Chr. Stückelberger and Dr Anh Tho Andres.

For *Term 4* we will focus on Global studies and issues related to Peace Studies and Alternative Conflict resolutions. In addition, the course will focus on the capacity building of teachers to deliver subject matters related to Human rights issues related to war studies and Human security that allow the smooth integration of Vietnamese migrants into a new social environment and using alternative conflict resolutions to settle differences with business partners or colleagues and spouses from different cultures. In these two courses, the textbooks to be related Vietnam war and learning materials on comparative studies on *Culture and Education* (vol. 7) will be available in bilingual versions, in collaboration with our Vietnam and Asian Experts in the field, under the coordination of VHI co-editors, Prof. Dr Chr. Stückelberger and Dr Anh Tho Andres.

For *Term 5* we will focus on Globalization and issues related to CSR and Sustainability. The course will focus on the capacity building of

teachers to design workshops on matters related to matters that arise from the effect of Globalization and the integration of Vietnamese into a new intercultural environment which requires interpersonal skills in dealing with partners or colleagues from different cultures. Topics with Vietnamese perspectives on sustainable development for Vietnam will be based on the textbooks *Global Applied Ethics Vietnamese edition* (vol. 5) that will be available in bilingual versions, in collaboration with our Vietnam and Asian Experts in the field, under the coordination of VHI co-editors, Prof. Dr Chr. Stückelberger and Dr Anh Tho Andres.

Given these specific desired outcomes, our publication plan will focus on curriculum development in Social and Humanities studies, History and International relations, Philosophy of Education, Business and international studies, Vietnam War and Political Philosophy, and Vietnamese Classical Literature to equip Vietnamese teachers with the necessary knowledge for their teaching activities.

Course Code: VHI-5001 (Term 1)

- Learning topic: Comparative studies on Eastern vs. Western Philosophies on Education in the context of change.
- Course Material: Vietnam Ethics Series, Vol. 1: Vietnam in Transition. A Reader and Curriculum.
- Category: Textbooks and Resources in Humanities Studies
- Status: published in May 2022. Book free pdf download and purchase: <https://www.globethics/vietnam-ethics-series>

Course code: VHI-5002 (Term 1)

- Learning topic: Reflections on building a Vietnam Hoc curriculum that supports the integration of Vietnam to the World economy from a global perspective
- Vietnam Ethics Series, Vol. 2: *Vietnam Integration. Voices of Teachers*
- Category: Textbooks and Resources in Educational Studies

- Status: published in November 2022
- Book free pdf download and purchase:
<https://www.Globethics/vietnam-ethics-series>

Course code: VHI-5003 (Term 2)

- Learning topic: Faith, Literature and Ethics in Vietnamese Literature
- Vietnam Ethics Series Vol. 3: Spiritual Vietnam.
- Category: Textbooks and Resources in Intercultural Studies
- Status: Publication planned for April 2024
- Book free pdf download and purchase:
<https://www.Globethics/vietnam-ethics-series>

Course code: VHI-5004 (Term 2)

- Learning topic: Comparative Studies with intercultural perspective
- Vietnam Ethics Series Vol. 4: Global Applied Ethics (Vietnamese ed.)
- Category: Textbooks and Resources in Global Applied Ethics Readers 4
- Status: Publication planned for October 2024
- Book free pdf download and purchase:
<https://www.globethics/vietnam-ethics-series>

Course code: VHI-5005 (Term 3)

- Learning topic: Corporate Governance and Transparency for Vietnam
- Vietnam Ethics Series Vol. 5 : Business and International Studies
- Category: Textbooks and Resources in Global Applied Ethics
- Status: Publication planned for April 2025
- Book free pdf download and purchase:
<https://www.globethics/vietnam-ethics-series>

Course code: VHI-5006 (Term 3)

- Learning topic: Professional Ethics for Business and Social Studies
- Vietnam Ethics Series Vol. 6: Global ethics applied (Vietnamese ed.)
- Category: Textbooks and Resources in Global Applied Ethics Readers 1
- Status: Publication planned for October 2025
- Book free pdf download and purchase: <https://www.globethics/vietnam-ethics-series>

Course code: VHI-5007 (Term 4)

- Learning topics: The Vietnamese Ethos. The 3-Religion Tradition
- Vietnam Ethics Series Vol. 7: Culture and Education comparative studies
- Category: Textbooks and Resources in Global Studies
- Status: Publication planned for April 2025
- Book free pdf download and purchase: <https://www.globethics/vietnam-ethics-series>

Course code: VHI-5005 (Term 4)

- Learning topics: Peace Studies. Alternative Conflict Resolution
- Vietnam Ethics Series Vol. 8: Vietnam War Studies.
- Category: Textbooks and Resources in Global Applied Ethics
- Status: Publication planned for October 2025
- Book free pdf download and purchase: <https://www.globethics/vietnam-ethics-series>

Course code: VHI-5009 (Term 5)

- Learning topics: Comparative Studies : Vietnam and

<p>Globalization</p> <ul style="list-style-type: none"> • Vietnam Ethics Series Vol. 9: Eastern values, Western values, Global values. Vietnamese at the crossroad of the 21C • Category: Textbooks and Resources in Global Applied Ethics • Status: Publication planned for April 2026 • Book free pdf download and purchase: https://www.globethics/vietnam-ethics-series
<p>Course code: VHI-5010 (Term 5)</p> <ul style="list-style-type: none"> • Learning topics: Governance. Global Perspectives. Applied Ethics • Vietnam Ethics Series Vol. 10: Sustainable development for Vietnam. An interdisciplinary perspective • Category: Textbooks and Resources in Global Applied Ethics • Status: Publication planned for October 2026 • Book free pdf download and purchase: https://www.Globethics/vietnam-ethics-series

24.2.4 Output 4: Further Research and Development Plan

Discipline	Book Title, Theme, Learning Resources, Production
<p>Social Studies (Témoignages)</p>	<ul style="list-style-type: none"> • Coming Home. My Spiritual Journey to Inner Peace and Harmony. (Vol. 3) • Theme: Humanities Studies : philosophy, history, social studies, Comparative Studies • Links: Vietnam Ethics Series volume 3 • Delivery Date: April 2023

International Relations	<ul style="list-style-type: none">• Global Ethics Applied. An intercultural dialogue• Theme: Governance. International relations, political sciences, international politics• Links: Vietnam Ethics Series volume 4• Delivery Date: 2023
Business studies	<ul style="list-style-type: none">• Business and International Studies• Theme: International business, political economy, Corporate and International Commerce and Trade• Links: Vietnam Ethics Series volume 5• Delivery Date: 2024
Vietnamese studies	<ul style="list-style-type: none">• Resources in Han-Nho-Viet Studies• Theme: Han-viet comparative studies• Links: Vietnam Ethics Series volume 6• Delivery Date: 2024
Intercultural & Interreligious studies	<ul style="list-style-type: none">• Resources in Religion and Spirituality Studies• Theme: Faith and Spirituality and the Vietnamese Ethos• Links: Vietnam Ethics Series volume 4• Delivery Date: 2025
History studies	<ul style="list-style-type: none">• Resources in Vietnam War Studies• Theme: Southeast Asia History, Vietnam War Studies• Links: Vietnam Ethics Series volume 8• Delivery Date: 2025
Global studies	<ul style="list-style-type: none">• Vietnam and Globalisation• Theme: Interdisciplinary Studies• Links: Vietnam Ethics Series vol. 9:

	<p>Vietnam at the crossroad of the 21C.</p> <ul style="list-style-type: none">• Delivery Date: 2026
Development studies	<ul style="list-style-type: none">• Sustainable development for Vietnam• Theme: Governance. Global Perspectives. Applied Ethics• Links: Vietnam Ethics Series volume 10• Delivery Date: 2026

24.3 Example of Certification in Ethics, CSR and Sustainability for Professionals at Globethics Academy

24.3.1 Introduction

Vietnam Hoc Institute and the Vietnamese Teachers Network (VNTU) cooperate with Globethics Academy to deliver courses on applied ethics in view of certification. The concept of a study programme was designed by Globethics Academy to match the learning outcomes upon completion of each level. The study programme includes three modules:

1. Module 1 corresponds to EC.EHE-TP (Level 4) – duration 10 weeks
2. Module 2 corresponds to EC.EHE-ADM (Level 5) – duration 10 weeks
3. Module 3 corresponds to EC. EHE-RES (Level 6) – duration 20 weeks

Upon completion of the three modules, participants can analyse, interpret and evaluate relevant information and ideas and propose solutions from different perspectives or approaches within their area of study or work.

24.3.2 Course Structure and Learning Outcomes

Learning Objectives

The course aims to provide practical knowledge and understanding of how professionals in higher education institutions deal with unethical behaviour such as plagiarism, cheating or ethical challenges related to academic dishonesty and procedural malpractice that are well defined but complex and non-routine. The programme offers an educational pathway starting from entry level 4 to level 6, with the possibility of acquiring micro-credentials at each level.

The course includes practical aspects of ethics applied to the higher education sector with case studies and forum discussions. Modules on educational ethics, research and publication ethics, and other relevant ethical areas related to teaching and research, are also included. Cutting-edge issues such as cyber-security, intercultural communication, protection of privacy, copyright and intellectual property protection are presented and included in the discussion questions.

Entry Requirements

The entry level starts with a Master's Degree in Arts and Humanities or equivalent. Course participants are expected to possess a minimum English language-proficiency of B2 according to the Common European Framework of Reference for Languages (CEFR). The self-assessment grid⁶⁶ provides potential participants with an overview in case of unfamiliarity with this framework. The criteria for evaluation student performance are built on the following distribution weight:

- Forum discussion participation (20%)
- Coursework assignment including quizzes and discussions (30%)
- Final writing assignment (50%)

⁶⁶ <https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=090000168045bb52>

Methods of Delivery

A learning outcome-based progression of participants' learning itinerary is aimed at which builds upon three dimensions and corresponding learning methods:

- Knowledge: Practical aspects of ethics applied to the higher education; Case studies and forum discussions
- Skills: Ability to analyse cases, to apply and engage critically with theoretical knowledge; Case Study Analysis; Reading
- Competence: Capacity to evaluate cases, situations in praxis and to develop appropriate solutions; Case Study Development; Tool Development

Rubrics for Grading

Forum participation, coursework assignments and final writing assignment are graded according to the grading rubrics.

- Forum Discussion: Coursework assignments and discussion questions on the Forum will be graded according to the grading rubrics.
- Quizzes: The formative quizzes are offered to ensure that students have read and understood the learning material as described. Points gained do not have a real impact on the summative assessment of the learning outcomes.
- Final Writing Assignment: The final assignment allows students to demonstrate their analytical and argumentation skills required at the level 4 according to the RQF descriptors.⁶⁷

Learning outcomes

Upon completion of the course, participants will be able to

⁶⁷ UK NARIC Feedback note 31 on the issue of RQF Level 4 descriptor.

- demonstrate a practical, theoretical knowledge and understanding of the subject matter.
- review the concepts of applied ethics in higher education and how to apply them in real situations in class or outside the classroom.
- use appropriate cognitive and practical skills, methods and procedures to address problems that, while being well-defined, may be complex depending on the cultural context.
- define ethical criteria for behavioral change in the professional setting and they will be able to draft a code of conduct and best practice guidelines for research and publication.

Quality Assurance

In terms of management and governance, students, teachers and staff shall abide to the policy framework as spelled out in the Code of practice for Quality Assurance and the Globethics Code of Ethics.⁶⁸

Supporting Documents include, inter alia, an application form, an online learning procedure on Moodle platform, a course calendar, learning goals and activities and a Student Course Handbook.

Certification and Transfer of Credits

Upon completion, students receive an **Executive Certificate in Ethics, CSR and Sustainability for Professionals delivered by Globethics Academy** that certifies the completion of the course. In circumstances where a participant wishes to transfer to another course, the transfer will be facilitated by the Course Coordinator in conjunction with the relevant Academic Managers. The Globethics Academy APL Handbook and APL Policy offers more comprehensive indication on the award and transfer of credits.⁶⁹

⁶⁸ <https://www.globethics.net/policies>.

⁶⁹ Documents available from www.globethics.net/academy.

ANNEXES

25.1 List of Contributors Vol. 2

Anh Tho Andres, DBA, MBA, Ph.D., Vice-President of Vietnam Hoc Institute Geneva and General Secretary of the Global Federation of Vietnamese Teachers Unions, sise in Geneva. Dr Anh Tho Andres has been working as interpreter and translator since the early days of Vietnam's Doi Moi policy, based in Singapore. She has witnessed the step-by-step integration of Vietnam into ASEAN and have participate actively to the promotion of Vietnamese arts and culture through many Vietnam related events in Switzerland, Germany, France and Singapore. As a visiting professor, she has taught for the UBIS EMBA candidates in Vietnam, and UMEF undergraduates in Geneva. Since 2015, she has been involved the development of ethics education curricula and their pilot teacher's training of Globethics Consortium of University members. The Vietnam Hoc project is also a pilot project on Ethics in context, initiated in 2020 and supported by Prof. Dr. Christoph Stückelberger, President and Founder of Globethics Foundation, Special Advisor to VNTU International on Applied Ethics.. She is currently based in Geneva.

Michel Guilmault, Mr., Erasmus expert in quality education in France. Michel has been working in the field of International Higher Education for 25 years. He is the current Director of International

Relations of CY Tech, Cergy Paris University (France). He has been an active Board Member of EAIE (European Association for International Education) and of CIDD (Consortium of International Dual Degrees) and is now a Board Member of EvalUE (Association of Experts and Evaluators of the European Union). Michel Guilmault is also an authority on the Erasmus process, a leading exchange program throughout Europe, for the French Erasmus national Agency. Mr. Guilmault has travelled extensively throughout Europe, Asia and the United States setting up dual degrees & cooperation agreements and recruiting students for a wide range of English-taught Bachelor's, Msc. and MBA programs including Summers Schools. He has presented at leading international conferences and has participated of professional development workshops worldwide (AIEA, APAIE, EAIE and NAFSA).

Yolanda Lira, Ph.D. in Criminology, Dean, College of Criminal Justice, Universidad de Manila, Manila, Philippines, served over 20 years as Regional Director in the Philippines' National Police Commission. From October, 1997 to December 31, 2003, she was appointed by the President as a Criminology Board Examiner of the Professional Regulations Commission. Since 2015, She retired from government service and assumed the post of Dean of the Philippine College of Criminology and as Executive Director, in charge of the PCCR Review Center in concurrent capacity for three years. She is presently Dean of the College of Criminal Justice at the Universidad de Manila, President Emeritus, and concurrent Managing Director for Continuing Professional Education, a Program of the Association of Licensed Criminologists, Criminology Deans and Administrators, Inc., (ALCCDA, INC.), a non-government organisation that she founded with ethics as its advocacy. She is also the national contact person for the Philippines, of Globethics Foundation and President of Globethics-Philippines.

Haluk Haksal, Ph.D., UNCTAD and CSR expert on international relations and international finance. Dr. Haluk Haksal is a researcher in development economics. He studied Economics at the University of Florence. He holds a Master of Science in Banking and Finance from the HEC/University of Lausanne and a Ph.D. in Economics from the University of Geneva. He has expertise in development economics, debt management, and financial consulting and several years of experience at the United Nations Office in Geneva, in agencies like United Nations Conference on Trade and Development and the International Labor Organisation. He has also conducted research on external imbalances in the Eurozone and debt management with a development economics perspective. Dr. Haksal currently teaches Statistics and Quantitative Methods for Business Decision Making at the Sustainable Management School (SUMAS), in Switzerland, the first business school in the world to launch the BBA and MBA in Sustainability Management.

Lip Li Teh, Ph.D., Expert in ASEAN Affairs. TEH Lip Li is a fellow of the ASEAN Studies Centre of Chulalongkorn University in Thailand. She has also been a lecturer of the MA and PhD in development studies at the university, and has worked at the ASEAN Secretariat. She holds a PhD in International Law from the University of Technology Sydney (Australia). Lip Li is currently based in Malaysia and has been working with the Asia Dialogue Society (ADS), coordinating between Fellow members of the ADS on the Build a Better Asia (BABA), initiated by Mr. Rajaretnam, Founder of the IRC (Information and Resource Center, site in Singapore).

Christine Housel, M.A., Head of Globethics Partnership Relations, Geneva/Switzerland. Christine Housel is Globethics Team Lead Donor Relations and Strategic Partnerships. She worked in USA, Europe, China and was on global level General Secretary of The World Christian Students Movement. Christine is currently based in Geneva.

Khan Hoang-van Dr., is a biochemist and got a doctoral degree in Biology from the University of Geneva where he taught as Assistant Professor in Biochemistry. He is Swiss of Vietnamese origin and has lived and worked in Geneva for over fifty years. He has been very active in activities involving the Vietnamese community. He is the president of the Pont-du-Pacifique Association and director de Âu Lạc Việt Language School in Geneva. Throughout his career and associative life, he has initiated many development projects for small family businesses in Vietnam. Since 2020, he joined VNTU International as Treasurer (and Vice-President), and has been training a small group of Vietnamese students on Ethical principles on Healthcare and Food Safety. He currently lives and works in Geneva.

Khang (Kent) Tran, MBA, is a Vietnamese-born US citizen living and working in Switzerland. He graduated from University of California in Los Angeles with a Bachelor Science degree in Math and Computer Science in 1983 and completed his Executive MBA at Swiss Business School in Zurich in 2009. Throughout his career, he has had a wide range of international work experiences as computer programmer on Radar Systems and has held various positions in his capacity of IT and Finance specialist. He is currently lecturing in various hospitality institutions and colleges in Europe and Switzerland. Past professional teaching experiences include hotel management and MBA modules/courses in the field of International Financial Risk Management, Management Information Systems & E-Business, Hospitality Organisation Behavior, Hospitality Operation Management, Financial and Managerial Accounting courses. Currently, he is pursuing his Doctor of Business Administration at the Cambridge Corporate University in Luzern (<https://cambridgecu.ch>).

Quan-Vinh Nguyen, MD., is a Swiss-Vietnamese based in Fribourg (Switzerland). He is socially and professionally active with past responsibilities as president of Fribourg Forum for the integration of

migrants; Board member of the Pierre Duchoud Foundation; Executive Committee member of the Fribourg Medical Society. Co-founder and current president of HelvietMed, he has achieved numerous contributions to the Vietnamese community through the activities of HelvietMed. Author of many medical publications linked to his expertise, namely *Circulation* (2011); *Kidney int* (2008, 2007, 2001); *Renal Failure* (2008, 2007); *NDT* (2004); *European Journal of Internal Medicine* (2001); *Revue Médicale de la Suisse Romande* (2004); *Presse Médicale* (2003), He also edits and translates two books, *Bates' physical examination and history taking*, 12th ed. (2021); and *Nephrology Secrets*, 4th ed. (2022), and planning a third book for 2023. He lives and works in Switzerland as a Specialist in his field.

Michelle Duong. M.A., Expert in social Entrepreneurship and Capacity Building for Vietnamese Teachers. Michelle Duong is an American of Vietnamese origin. She is the founder of the Viet-US Institute Research on Globalisation, based in the US. She has been active in many capacity building projects for the Nha Nau Community of small and family enterprises, and has collaborated as trainer for Globethics capacity building programme for teachers and entrepreneurs in 2021, promoting the Charter for VNTU teachers. She is president of the VNTU US Office and co-founded VNTU International with its International Secretariat based in Geneva.

Granville D'Souza, Ph.D, Director of EQ World, Expert in EQ Certification. Dr Granville is the CEO & Founder of EQ World Pte Ltd (www.eqworld.com) a consulting and training practices specializing in organisational behaviour and performance. He is researcher on Emotional Intelligence with the University of South Australia where he got a Bachelor of Arts, an MBA and a doctorate in Business Administration. He is the co-creator of the EQ Coach cards, written three books entitled *EQ From the Inside Out*, *Unshakeable Spirit* and *EQ for Success & High Performance*, and has authored numerous

articles for a variety of HR magazines. For the last 25 years, Granville has been helping employees in organisations to approach their strengths and weaknesses through coaching and workshops that deal with team and individual behaviour. He was the Regional Director of Six Seconds from 2003 till 2012 when he decided to start his own EQ brand. He uses various instruments like DISC, Harrison Innerview, Enneagram, MBTI, SEI, Baron's EQ-I, EQCP in his training/coaching practice to help participants understand innate behaviours and those within their influence to take action. His present programs include Leadership, Performance Coaching, Energy Psychology, Emotional Intelligence, Resilience, Personality and behaviour Profiling, Coaching with EFT (Emotional Freedom technique). He frequently uses techniques in Psycho Cybernetics to build self-image and belief in others through his 3-month coaching system thus ensuring breakthrough results.

Christoph Stückelberger, Ph.D., Professor of Ethics, Founder President of Globethics Foundation, Switzerland. Special Advisor to the Vietnamese Teachers Network VNTU in Applied Ethics. He works on education of ethics on global level since four decades in various universities in Switzerland, UK, Nigeria, China and Russia. He received two doctor honoris causa. He was Senior Ethics Advisor to the United Nations Scaling up Nutrition Programme (SUN), Director of the Swiss Development Organisation "Bread for all"; Director of the Institute for Theology and Ethics of the Federation of Swiss Protestant Churches, Member of the Commission for International Cooperation of the Swiss Government and President of its sub-commission on WTO; Member and President of the Council of the Swiss Import Promotion Programme SIPPO to support imports from developing countries; member and consultant of various ethics committees of Banks.

www.christophstueckelberger.ch.

25.2 Authors of Articles in Volumes 1 and 2

- Anh Tho Andres, Vol. 1, Introduction;
- Anh Tho Andres, The Context. Vol.1, chapter 0;
- Anh Tho Andres, Doi Moi Policy and Globalization. Vol.1, chapter 4;
- Anh Tho Andres, Editor's Takeaways for Section 2. Vol.1, chapter 11;
- Anh Tho Andres, Balancing Needs and Changes with Orientation. Vol.1, chapter 12;
- Anh Tho Andres, Editor's Takeaways: Overcoming the Aftermaths of Wars. Vol.1, chapter 17;
- Anh Tho Andres, Vol. 2, Introduction;
- Anh Tho Andres, Reflections on Change; Vol.2, chapter 18;
- Anh Tho Andres, The Spiritual Dimensions of Change; Vol.2, chapter 19;
- Anh Tho Andres, The Dynamics of Change; Vol.2, chapter 20;;
- Anh Tho Andres, Aligning to International Standards; Vol.2, chapter 21;
- Anh Tho Andres, Building a Global Network of Vietnam Experts. A Case Study with VNTU International. Vol. 2, chapter 23.11;
- Anh Tho Andres, Building a Collection of Vietnam Hoc and Study Programme. Vol. 2, chapter 24;
- Đặng Thị Hoa, Preserving Ethnic Minorities Cultural Heritage. Vol. 1, chapter 9;
- Michelle Dương, Teachers' Charter and VNTU Capacity Programme. Vol. 2, chapter 23.10;
- Bùi Tiến Dũng, Impact of the Fourth Industrial Revolution (IR 4.0) on Development. Vol. 1, chapter 6;
- Đinh Văn Đức, Developing Vietnamese Universities for Economic Growth. Vol. 1, chapter 15;

- Đỗ Xuân Tiến, Adapting John Dewey philosophy of education. Vol. 2, chapter 22;
- Granville D'Souza, Emotional Intelligence, EQ Competence Framework and Emotional Stress. Vol. 2, ch. 23.1;
- Michel Guilmault, Erasmus+ and Higher Education in Vietnam, a bad match or possible love story?. Vol. 2, chapter 23.3;
- Haluk Haksal. Sustainable Development and Major Challenges in the Vietnamese Context. Vol. 2, chapter 23.4;
- Hoàng Hoà Bình, On Competence and competency-based assessment. Vol. 2, chapter 22.5 ;
- Hoàng văn Khàn / Khấn Hoàng, Speaking and Eating the Right Way for Vietnamese. Vol. 2, ch. 23.9;
- Huỳnh Như Phương, Literary trends and Modernization in South Vietnam during 1954-1975. Vol.1, chapter 2;
- Christine Housel, Ethics in context: Partnership Empowerment. Vol. 2, chapter 23.7;
- Kim Ngọc, Trần Ngọc Sơn, Factors that affect labour productivity in Vietnam. Vol. 1, chapter 15;
- Lê Quang Hùng, On Teaching Literature through Dialogue in High Schools. Vol. 2, chapter 22.2;
- Yolanda Lira, Crime Prevention through Ethics Education in Vietnam. Vol. 2, chapter 23.5;
- Ngô Hữu Hoàng, On Teaching Critical Thinking in Schools. Vol. 2, chapter 22.3;
- Ngô Thị Minh Hằng, Changes in the educational and cultural environment of Cochinchina, with Editor's Notes. Vol. 1, chapter 1;
- Nguyễn Danh Sơn, Regional development policies in Vietnam. Vol.1, chapter 13 ;

- Nguyễn Hồng Nga, Reflecting on the Quality of Vietnamese Higher Education. Vol.1, chapter16 ;
- Nguyễn Kim Dung, Learning from pre-1975 South Vietnam training policies. Vol. 1, chapter 3 ;
- Nguyễn Kim Dung, Phạm Thị Hương, On Applying STEM education in Vietnam. Vol. 2, chapter 22.6;
- Nguyễn Mạnh Hùng, Profiling Head Teachers with Eastern values. Vol. 2, chapter 22.1;
- Nguyễn Minh Trí, IR 4.0 applied to Higher Education. Vol. 1;
- Nguyễn Quan-Vinh, MD., HelvietMed.org, A Case Study for Solidarity and Networking for Integration. Vol. 2, chapter 23.8;
- Nguyễn Quang Thuán, Vietnamese publications in social sciences and humanities. Vol. 2, chapter 22.7;
- Nguyễn Quang Thuán, Hà Huy Ngọc, Phạm Sỹ An, Environmental policies for Mekong Delta. Vol. 1, chapter 14;
- Nguyễn Thị Thu Huyền, Nguyễn Văn Hiến, On Enhancing life skills in High Schools. Vol. 2, chapter 22.4;
- Phạm Cao Quý, Changing habits of celebrating traditional festivals. Vol. 1, chapter 7;
- Phan Huy Xu, Võ Văn Thành, On developing spiritual tourism in Vietnam. Vol. 1, chapter 10;
- Christoph Stückelberger, Vol. 1, Preface.
- Christoph Stückelberger, Vol. 2, Introduction.
- Lip Li Teh, Vietnam and ASEAN. Vol. 2, chapter 23.2;
- Trần Ngọc Khang (Ken Tran), Audit and Transparency for Vietnam. Vol. 2, chapter 23.6;
- Trương Minh Đức, Changing Cultural Values Among Ethnic Minorities. Vol.1, chapter 8.

25.3 Other Series and Books on Asia with content related to Vietnamese studies

- Christopher Schroeder, *Reinventing The University: Literacies and Legitimacy in the Postmodern Academy*, Utah State University, 2001⁷⁰

The book elaborates an approach to teaching composition at odds with elements of the pedagogies of such theorists as Berlin, Bizzell, and Shor. Schroeder argues that, for students, postmodern instability in literacy and meaning has become a question of the legitimacy of current discourse of education. He is committed, then, to constructing literacies jointly with students and by so doing to bringing students to engage more deeply with education and society.

- The World Of East Asia Book Series

The World of East Asia is a book series that aims to support the production of research on the interactions, both historical and contemporary, between and among these lands and their cultures and peoples. It purposefully does not define itself by discipline or time period; the only criterion is that the interaction be either within East Asia or between East Asia and its Central, South, and Southeast Asian neighbors.

- Faye Yuan Kleeman, *In Transit: The Formation of a Colonial East Asian Cultural Sphere*, The World of East Asia Series, 2014.

To engage with empire on a personal level, one must ask: What made ordinary citizens participate in the colonial enterprise? What was the lure of empire? How did individuals not directly invested in the enterprise become engaged with the idea? Explanations offered heretofore emphasize the potency of the institutional or ideological

⁷⁰ A good collection of scholarly book reviews offers *Bibliovault. A Scholarly Book Repository*, where also some of below books can be found. <https://www.bibliovault.org/BV.titles.epl?letter=R&page=4&sort=title&tquery=United+States>

apparatus. Faye Kleeman asserts, however, that desire and pleasure may be better barometers for measuring popular sentiment in the empire—what Raymond Williams refers to as the “structure of feeling” that accompanied modern Japan’s expansionism. This particular historical moment disseminated common cultural perceptions and values (whether voluntarily accepted or forcibly inculcated). Mediated by a shared aspiration for modernity, a connectedness fostered by new media, and a mobility that encouraged travel within the empire, an East Asian contact zone was shared by a generation and served as the proto-environment that presaged the cultural and media convergences currently taking place in twenty-first-century Northeast Asia. The negative impact of Japanese imperialism on both nations and societies has been broadly demonstrated and cannot be denied, but *In Transit* focuses on the opportunities and unique experiences it afforded a number of extraordinary individuals to provide a fuller picture of Japanese colonial culture. By observing the empire—from Tokyo to remote Mongolia and colonial Taiwan, from the turn of the twentieth century to the postwar era—through the diverse perspectives of gender, the arts, and popular culture, it explores an area of colonial experience that straddles the public and the private, the national and the personal, thereby revealing a new aspect of the colonial condition and its postcolonial implications.

- Roger T. Ames / Peter D. Hershock (Series Editors), *Confucian Cultures Series*

This series is committed to exploring how and to what extent contemporary Confucian culture may be a force for challenging and changing the international order. At the same time, it is interested in raising critical questions retrospectively about the contributions and failings of Confucianism in its long history as a pan-Asian phenomenon, as well as prospectively about the globalization of Confucian values in response to contemporary global dynamics. Translations of seminal works in Confucian cultures from Asian language sources and critical

research on Confucianism by scholars outside Asian traditions will be key elements. Moreover, the series welcomes scholarship that looks at Confucianism through a range of disciplinary lenses, including literary, anthropological, and historical perspectives, and those that are philosophical and religious. Finally, the series is committed to publishing works that explicitly place Confucian thought and cultures in conversation with other traditions.

- Roger T. Ames and Peter D. Hershock, *Confucianisms For a Changing World Cultural Order*, Confucian Cultures Series, 2017.

In a single generation, the rise of Asia has precipitated a dramatic sea change in the world's economic and political orders. This reconfiguration is taking place amidst a host of deepening global predicaments, including climate change, migration, increasing inequalities of wealth and opportunity, that cannot be resolved by purely technical means or by seeking recourse in a liberalism that has of late proven to be less than effective. The present work critically explores how the pan-Asian phenomenon of Confucianism offers alternative values and depths of ethical commitment that cross national and cultural boundaries to provide a new response to these challenges.

When searching for resources to respond to the world's problems, we tend to look to those that are most familiar: Single actors pursuing their own self-interests in competition or collaboration with other players. As is now widely appreciated, Confucian culture celebrates the relational values of deference and interdependence—that is, relationally constituted persons are understood as embedded in and nurtured by unique, transactional patterns of relations. This is a concept of person that contrasts starkly with the discrete, self-determining individual, an artifact of eighteenth- and nineteenth-century Western European approaches to modernization that has become closely associated with liberal democracy.

Examining the meaning and value of Confucianism in the twenty-first century, the contributors—leading scholars from universities around the world—wrestle with several key questions: What are Confucian values within the context of the disparate cultures of China, Japan, Korea, and Vietnam? What is their current significance? What are the limits and historical failings of Confucianism and how are these to be critically addressed? How must Confucian culture be reformed if it is to become relevant as an international resource for positive change? Their answers vary, but all agree that only a vital and critical Confucianism will have relevance for an emerging world cultural order.

- Ming-huei Lee, edited by David Jones. *Confucianism: Its Roots and Global Significance*.

In this book, English-language readers get a rare opportunity to read in a single volume the work of one of Taiwan's most distinguished scholars. Although Ming-huei Lee has published in English before, the corpus of his non-Chinese writings is in German. Readers of this volume will soon discover the hard-mindedness and precision of thinking so associated with German philosophy as they enter into his discussions of Confucianism. As readers progress through this book, they will be constantly reminded that all philosophy should be truly comparative. The work is divided into three sections: Classical Confucianism and Its Modern Reinterpretations, Neo-Confucianism in China and Korea, and Ethics and Politics. These sections evince just some of the range of Ming-huei Lee's thinking as well as his inclusive reach of Confucian philosophy to the whole of East Asia, especially to Korea. In the Ethics and Politics section, readers will get a taste for the return to his own tradition through the lens of Kantian philosophy with his analysis of Confucius and the virtue ethics debate in Confucian philosophical circles. Lee's thinking through Mou Zongsan's interpretation of Confucianism, Zhu Xi and the Huxiang scholars' debate on *ren*, and the unfolding of the debates over the 'four buddings' and 'seven feelings' in

Korea by Yi Toegye and Gi Gobong sets up the subsequent chapters of the book: a reconstruction of Wang Yangming's philosophy and theories of democracy, and a critique of Jiang Qing's 'political Confucianism.' His work in this book adds a sizable appendage to Confucian scholarship. Moreover, the interrelated ideas and arguments presented in this book are a special contribution to the Confucian project in English-speaking countries across the world." —from the Editor's Foreword.

- Douglas Berger, General Editor. *Dimensions of Asian Spirituality Series*.

This series, founded by renowned Confucian scholar and author Henry Rosemont, Jr. (1934–2017), makes available short but comprehensive works on specific Asian philosophical and religious schools of thought, works focused on a specific region, and works devoted to the full articulation of a concept central to one or more of Asia's spiritual traditions. Series volumes are written by distinguished scholars in the field who not only present their subject matter in historical context for the nonspecialist reader, but also express their own views of the contemporary spiritual relevance of their subject matter for global citizens of the twenty-first century.

- Barry C. Keenan, Editor. *Neo-Confucian Self-Cultivation*.

Approximately fifteen hundred years after Confucius, his ideas reasserted themselves in the formulation of a sophisticated program of personal self-cultivation. Neo-Confucians argued that humans are endowed with empathy and goodness at birth, an assumption now confirmed by evolutionary biologists. By following the Great Learning—eight steps in the process of personal development—Neo-Confucians showed how this innate endowment could provide the foundation for living morally. Neo-Confucian students did not follow a single manual elaborating each step of the Great Learning; instead they were exposed to age-appropriate texts, commentaries, and anthologies of Neo-Confucian thinkers, which gradually made clear the sequential

process of personal development and its connection to social order. Neo-Confucian Self-Cultivation opens up in accessible prose the content of the eight-step process for today's reader as it examines the source of mainstream Neo-Confucian self-cultivation and its major crosscurrents from 1000 to 1900.

- Sallie B. King, *Socially Engaged Buddhism*.

Socially Engaged Buddhism is an introduction to the contemporary movement of Buddhists, East and West, who actively engage with the problems of the world—social, political, economic, and environmental—on the basis of Buddhist ideas, values, and spirituality. Sallie B. King, one of North America's foremost experts on the subject, identifies in accessible language the philosophical and ethical thinking behind the movement and examines how key principles such as karma, the Four Noble Truths, interdependence, non-harmfulness, and non-judgmentalism relate to social engagement. Many people believe that Buddhists focus exclusively on spiritual attainment. Professor King examines why Engaged Buddhists involve themselves with the problems of the world and how they reconcile this involvement with the Buddhist teaching of nonattachment from worldly things. Engaged Buddhists, she answers, point out that because the root of human suffering is in the mind, not the world, the pursuit of enlightenment does not require a turning away from the world. Working to reduce suffering in humans, living things, and the planet is integral to spiritual practice and leads to selflessness and compassion. *Socially Engaged Buddhism* is a sustained reflection on social action as a form of spirituality expressed in acts of compassion, grassroots empowerment, non-judgmentalism, and nonviolence. It offers an inspiring example of how one might work for solutions to the troubles that threaten the peace and well-being of our planet and its people.

- David P. Chandler, *End of Empire: One Hundred Days In 1945 That Changed Asia And The World*, Asia Insights series.

European events are dominating global public discussions and reminiscences of World War II though no doubt Hiroshima will be remembered on 6 August as usual. Thereafter, the 70th anniversaries of Indonesian, Vietnamese and Korean independence will get mainly local attention. Aiming to redress this imbalance, 'End of Empire' focuses on a brief, 100-day period at the end of the war across a broad sweep of eastern Asia – a time when the Indonesian and Vietnamese revolutions were born, the fragile wartime truce between Communists and Nationalists in China began to fray, and the first steps were made in Japan towards a new democratic order. Following a chronological order, the volume combines daily events with commentary, photographs, maps and personal accounts. More importantly, it is part of a radical, multi-faceted project to commemorate the period not just in print but also on screen and in 'real-time broadcasts' published day by day. Here, perhaps, is the form of scholarly publishing and learning of the future but without abandoning traditional standards.

- Liam C. Kelley, *Beyond The Bronze Pillars: Envoy Poetry And The Sino-Vietnamese Relationship*, Asian Interactions and Comparisons Series

Beyond the Bronze Pillars is an innovative and iconoclastic look at the politico-cultural relationship between Vietnam and China in the sixteenth to nineteenth centuries. Overturning the established view that historically the Vietnamese sought to maintain a separate cultural identity and engaged in tributary relations with the Middle Kingdom solely to avoid invasion, Liam Kelley shows how Vietnamese literati sought to unify their cultural practices with those in China while fully recognizing their country's political subservience. He does so by examining a body of writings known as Vietnamese "envoy poetry." Far from advocating their own cultural distinctiveness, Vietnamese envoy poets expressed a profound identification with what we would now call the Sinitic world and their political status as vassals in it. In mining a

body of rich primary sources that no Western historian has previously employed, Kelley provides startling insights into the pre-modern Vietnamese view of their world and its politico-cultural relationship with China.”

- Jocelyne Couture, *Regards Philosophiques Sur La Mondialisation*, Uni Québec

Tous inédits, les textes qui composent ce recueil examinent la mondialisation, ainsi que les enjeux et les défis qui s'y rattachent, sous l'angle de la philosophie sociale et politique contemporaine. Les auteurs explorent d'abord les liens que la mondialisation entretient avec le capitalisme, l'impérialisme, ainsi qu'avec l'idéologie néolibérale.

- Forum on Vietnamese Studies @diendan.org

It offers translated articles, monographs, and books on History, archeology, Buddhism, science and technology, monographs, philosophy and religion, new publications, etc. Specifically, a few reflections on dependency with China, lessons learned from Japan Meiji revolution, history of pre-war social awakening in Vietnam, conflicting Vietnamese leadership with nationalists and modernist views of phan boi chau and phan chau trinh, external influences (imperialism, colonialism), internal limitations (Confucianist submissiveness and obedience, social divide, weak leadership, corruption).

- Russian Academy of Science (RAS): Collection on Vietnamese Studies, available in Russian and English. Links to RAS books.
- Yourvietbooks.com, Research on Vietnam War, available in French, English and Vietnamese.

Links: <https://yourvietbooks.blogspot.com>.

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