# CULTURE AND GLOBALIZATION
## - Transformations of Traditional Values in Vietnam

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*Abstract*

Vietnam participates in globalization very warmly and acknowledges the values of globalization, considering globalization as a phenomenon that contains many new opportunities for development. However, overall, the old-new value scale is intertwined with many opportunities and risks in terms of endogenous and external imports. In international communication, the exchange of information, the need for information, and the connection of activities to orient human and social values have made traditional cultural values in

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Vietnam also fluctuate to become suitable for the common culture. The dynamics of some traditional Vietnamese cultural values in the context of globalization, such as old - new, good - bad, right - wrong, progress - backwardness, must be directed towards global relations and common values. In fact, Vietnamese culture is the face of Vietnamese people, first of all traditional values, which are fluctuating according to the law, grasping the future. However, predetermined values are still a separate direction, but there are also positive changes that create "opportunities" for development.

*Resumo*

O Vietnã participa muito calorosamente na globalização e reconhece os valores da globalização, considerando a globalização como um fenómeno que contém muitas novas oportunidades de desenvolvimento. No entanto, no geral, a antiga e nova escala de valores está interligada com muitas oportunidades e riscos em termos de importações endógenas e externas. Na comunicação internacional, a troca de informações, a necessidade de informação e a ligação de actividades para orientar os valores humanos e sociais fizeram com que os valores culturais tradicionais no Vietname também flutuassem para se tornarem adequados à cultura comum. A dinâmica de alguns valores culturais tradicionais vietnamitas no contexto da globalização, tais como velho - novo, bom - mau, certo - errado, progresso - atraso, deve ser orientada para relações globais e valores comuns. Na verdade, a cultura vietnamita é a cara do povo vietnamita, antes de mais nada os valores tradicionais,

que flutuam de acordo com a lei, agarrando o futuro. No entanto, os valores pré-determinados ainda são uma direção separada, mas também há mudanças positivas que criam "oportunidades" de desenvolvimento.

*Palavras-chave:* cultura, valores, globalização

## 1. Introduction

Globalization has become an inevitable trend, profoundly affecting all areas of social life, including culture. In Vietnam, globalization is not only an opportunity for integration and development, but also poses many challenges to the preservation and promotion of traditional cultural values. Culture, as the spiritual foundation of society, always reflects national identity and is an endogenous force to build and protect the country. However, in the context of globalization, the intersection of cultures is transforming the traditional value scale, setting requirements for adaptation and appropriate development orientation.

Vietnam, with a history of thousands of years of civilization, owns a rich traditional cultural value system, imbued with national identity. Values such as patriotism, studiousness, moral upheaval, diligence and love for the community have been important driving forces in the history of the struggle to build and preserve the country. However, in the face of the strong impacts of globalization, some traditional values are gradually transforming to adapt to new global values. This process not only brings opportunities for innovation and

development, but also has the potential to lose national cultural identity.

Over the years, Vietnam has actively integrated into the international community and participated extensively in global organizations and forums. In that process, Vietnamese culture has constantly absorbed the quintessence of human culture, and at the same time has to face the intrusion of foreign cultural elements. This inclusion is both a condition for promoting Vietnam's cultural identity and a challenge in preserving core values. The rise of anti-value cultural phenomena such as moral degradation, pragmatic lifestyles, and deviations in behavior are raising many concerns about the protection and development of traditional culture in the new context.

In the process of globalization, Vietnam's traditional cultural values are witnessing many fluctuations. Some values such as morality, studiousness and love for the community still play an important role, but at the same time they are also influenced and challenged by foreign factors. The question is how to not only survive but also develop and adapt to the trend of globalization without losing national identity.

With the goal of researching and analyzing the changes of Vietnam's traditional cultural values in the context of globalization, this article focuses on clarifying the influencing factors, challenges and opportunities, thereby proposing orientations and solutions to preserve and promote national cultural identity in the period of international integration. The protection and development of traditional cultural values is not only the responsibility of the whole society but also a decisive factor to build an advanced culture, imbued with national

identity, contributing to the sustainable development of the country in the integration period.

## 2. Literature review

The issue of globalization and its influence on traditional cultural values has been of interest to many researchers around the world and in Vietnam. According to the 1999 Human Development Report of UNDP, globalization brings great opportunities in economic, cultural and social development, but at the same time there are many potential risks, especially intervention from developed countries in underdeveloped countries. Cultural theorists have pointed out that globalization not only promotes cultural interference but also degrades traditional values without the right strategy to protect and promote them.

In Vietnam, many studies have analyzed the transformation of traditional cultural values in the context of globalization. Authors such as Tran Ngoc More and Pham Hong Tung have clarified the role of traditional culture in preserving national identity, and emphasized the challenges of adopting foreign cultures. Core values such as patriotism, studiousness, diligence and love for the community are under great pressure from the changes in socio-economic life and the penetration of modern lifestyles.

Many studies have shown that, in addition to positive aspects such as creating opportunities for exchange, learning and absorbing the quintessence of human culture, globalization also leads to the disappearance of some traditional values. The deviation in the lifestyle of a part of the youth, the change in the

family structure, and the pursuit of material values are gradually decreasing the strength of national culture. However, the study also affirms that, if you know how to combine conservation and development, traditional cultural values can become a "soft power" for Vietnam to affirm its position in international integration.

## 3. Research methods

Dialectical and historical materialist methods are two important tools used in the study of Vietnam's traditional cultural values in the context of globalization. The dialectical materialist method helps to study cultural phenomena from an objective, comprehensive, and systematic perspective. This method focuses on analyzing the interrelationship between the internal elements of Vietnamese culture and the foreign impacts of globalization. Thereby, clarifying the laws of movement and transformation of traditional cultural values, pointing out the connection between old and new factors, between conservation and development. The historical method is applied to recreate the process of formation and transformation of traditional cultural values in each historical period. It helps to understand the historical context, thereby identifying the factors that promote or hinder the development of Vietnamese culture in the trend of globalization. Combining these two methods not only helps to describe the phenomenon but also analyzes its nature, points out development trends, thereby orienting the construction of sustainable cultural values, in line with the general development of humanity.

## 4. Research results

## 4.1. The fluctuation of Vietnam's traditional cultural values in globalization

In globalization, for each country, traditional cultural values are of special importance. It is identity, character, character, spirit,... of ethnic communities. Traditional cultural values are also considered "soft power" or "soft power" of a country, country or territory. However, the term "*soft power*" has a very broad meaning, often referring to influences, impacts, and interventions,... belonging to socio-cultural factors, including factors of belief, psychology, tradition and value,... "*Soft power*" is "the ability to take what you want through attraction rather than coercion. It comes from the attractiveness of a country's culture, political ideology and policies." "Soft power" is non-militaristic, non-violent, born from choice, not imposition. It is capable of solving problems well from a socio-cultural perspective. There are 3 main resources to create the "soft power" of a country, namely: culture, value system and policy system. The ability to combine "soft power" and "hard power" will create "smart power". That power has an appeal that should be chosen.

Therefore, in globalization, countries and peoples not only have a fixed role but also the existence of those countries and peoples; at the same time, there must be 4 basic elements (sovereign independent countries; international and regional communities; international institutions; transnational socio-economic organizations). Due to the impact of foreign imports, many national and national values will tend to decrease or

become smaller when next to global values. Vietnam, like other countries, is worried about the gradual loss of core values.

In the process of globalization, transnational cultural countervalues have also increased. This is the most worrying issue in modern society. The reality of problems such as transnational crime, international terrorist organizations, social transformation, human trafficking, and deadly disease pandemics,... is a bad move due to globalization. The rapid increase in capitalist concentration, the liberalization of the individual or democracy without concentration, has upended sacred values, causing great spiritual and material losses. In the past, Marx also said: "The triumph of technology is bought at the price of mental decay."

The current situation of human development is facing the situation of globalization, opportunities open up very well for many people and, on the contrary, in globalization, violations of human rights, injustice, threats to social security, poverty, extreme poverty,... may decrease in one country but at the same time increase in another. In Vietnam, many of the negative impacts of globalization also have big differences between urban and rural areas, forests, mountains, and islands,... in consumption and commodity value. The quality of life is also different between people who are intellectual, able to speak many languages, have access to the Internet, access to science and technology, and are enjoying a full, comfortable and civilized life. On the contrary, there are also many people who have not been able to connect with modern values, so they fall into "Black Culture", alienated in terms of life concepts, and degenerate life ethics,...

Therefore, in globalization, the first imperative is that people need to follow the trend and follow the law. People must be responsible for themselves, grasp the right laws and trends to grasp a good future.

*- On moral values*

Moral values are those that are chosen and evaluated by people, those that have a positive meaning for social life and are in line with public opinion. When talking about the traditional moral values of the nation, everyone admits that "patriotism, diligence, heroism, creativity, optimism, love for others, for the cause" is the traditional moral value scale.

The manifestations in today's social life make many people worried about the risk of morality being broken by scientific and technical achievements, such as stem cell discovery, cloning asexuals, artificial intelligence,... However, people must always change. What humanity admits exists, and if it does not admit it, it will disappear. Morality cannot be lost. Morality exists as long as people exist. Morality belongs to man, is the essence of man, as well as goodness has a universal content in human life, although each nation expresses its morality in different cultural forms.

The foreign lifestyle imported into Vietnam makes it easy to see the manifestations of the deterioration of the lifestyle of a part of Vietnamese youth, which is a manifestation of the concept of "deviation from the standard", contrary to the good traditional moral concept of the Vietnamese people. "The globalization of economic relations will bring back the enjoyment of material and spiritual products of mankind at a cheaper price and richer amenities. However, on the other hand,

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it is the intersection of culture, the overflow of goods that has created the possibility of alienation of personality and morality, disturbing the traditional values of the nation."[2]

Ethics in modern society always aim at "freedom, equality, charity" or "truthfulness, goodness, beauty", not limited or dominated by the perspectives of the country, race, religion or era. The pinnacle of ethics always directs people to "humanity". Therefore, people must have a "bright head", a "hot heart" and a "big belly". The "bright head" is the head that is able to identify who is who, what is what, and who we are; Clarify right and wrong, right and left, true and false, good and evil, good and evil,... "Hot heart" is a heart with a soul, knowing the vibe of beauty, especially the invisible beauty, the beauty that cannot be seen, not touched, but can only be felt; know how to sob at the pain of fellow humans; know how to be indignant against evil; full of love and compassion... "Wide belly" is tolerance and altruism; only with a "wide belly" can we be less narrow-minded, discouraged, and envious; Only with a wide belly can we accommodate the narrowness of others ,...

- *Regarding the value of "studiousness and upholding education"*

The value of "studiousness, upholding education" is the nucleus of thousands of years of Vietnamese history, it used to be the strength of the nation, with the truth: "Talent is the national principle". There are many projects that have conducted quantitative studies to better understand the

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[2] Dang Thi Lan. Buddhist ethics and Vietnamese human ethics. National University Publishing House, Hanoi, 2006, p. 182.

appearance of the value of studiousness in the current conditions, and compare it with the traditional value table, the results show that studiousness is still a value, a preeminent and outstanding quality of the Vietnamese people. However, due to the need to earn a living in modern society, the perception of all classes of people today is uneven, when they think that the need for food is more necessary, with the concept that "Truth is the only way to save the way". "Reality" here can be food, food, economy, but after all, "reality" is also an economic basis, material life, social existence, and "religion" means career, is an ideal of operation in the field of superstructure, is spiritual life, etc is social consciousness. "Reality" is the realm of "Tao", that is, material determines spirituality, social existence determines social consciousness; or if you want to have food and clothing, you have to work because "labor is the first basic condition of all human life", who are workers, so our people attach great importance to labor and clearly see the value of labor. However, the virtue of studiousness, in principle, is associated with determining the purpose of studying, learning to improve life, learning to become an intellectual, a rich person, and a high-ranking person,... is still the top criterion.

*- The value of diligence and creativity in labor*

Regarding the value of "diligence, love of labor", today, the AI generation dominates strongly, making young people not eager to work and not diligent as in the past. The virtue of diligence is greatly reduced. Vietnam, currently, is experiencing a shortage of skilled workers, or talented people in traditional handicrafts, while traditional crafts are the "hard strength" of the Vietnamese nation. In fact, for many years, Vietnam and

rural areas have had a shortage of labor in agricultural production, and there are quite a lot of workers who do not have jobs in the right forte or work in the wrong profession.

However, Vietnam's rural society is changing quite strongly. In the trend of internationalization, the labor structure has gradually shifted, labor skills have gradually shifted to the form of industrialization and modernization. Heavy labor is gradually decreasing, workers have the conditions to love labor more than before. The workforce in the country's economic centers also shows a spirit of love for work, living positively, self-consciously, timelessly and civilized. On the other hand, in globalization, the pace of social life is much more stressful than before, stress is an alarm indicator for the long-term health of Vietnamese people.

In the wave of globalization, besides the positive sides, negative fluctuations also often arise. We need to adjust and build human characteristics, with the core of positive traditions for many generations to create "opportunities" for development.

*- The value of loving the community and loving the family*

Loving the community, loving the family, respecting the community, and upholding the family are a traditional value of Vietnamese society. However, it is also predicted that, in the process of globalization, the power structure in family relations is gradually eroding, and that makes the social and political aspects related to family power also change, even though the social role of the family is the most important.

In terms of society, social relations related to family power have also begun to change. Business, cooperation,... tend to expand relationships, thereby underestimating family power,

especially in the context of transnational relations and international integration. In this regard, it can be considered a positive change, however, family life will be many cracks, broken, and unhealed if the conditions of globalization take place not only in the world of things, but also in the world of values. Without focusing on values, Vietnamese people's lives will lose their roots and longevity from good traditions.

Over the past century, Vietnam has witnessed – directly or indirectly – great transformations in all areas of material and spiritual life. Studying the Global Paradox, American futurist John Naisbit wrote: "The more we become internationalized, the more we act in a national way. The desire for a balance between nationality and internationalization has always existed in each of us. Today, democracy and revolution in the telecommunications sector have taken the national and international balance to a new level. The mantra of the past: global thinking, local action, will now be the opposite: local thinking, global action; national thinking, community action".

In globalization, transnational values become more common, which can sometimes create a conflict between transnational values and other values, especially when individuals or communities in a certain country are only interested in their local interests. In such cases, the scale of moral values will be broken. However, the trend of the times, no matter what objective or subjective fluctuations are created by humans, therefore, we must actively put people and human moral values as the basis and foundation to not only know, accept and comply with all developments of globalization. Only by looking at the issue of human factors and human morality in

a comprehensive, profound and practical way, according to the historical circumstances and national characteristics associated with the human community of the time, is the basis for adaptation between the nation and the trend of globalization.

Thus, it can be seen that the negative phenomena that take place in Vietnamese social life as analyzed above are a manifestation of the departure from traditional moral norms, standards that are still valid in modern society. Once those norms are not upheld as the orientation of human activity, degradation is inevitable. Therefore, maintaining the political orientation and spiritual value orientation in the practice of national construction, as well as in ethical practical activities is an urgent requirement to contribute to preventing the deterioration and risk of deterioration of the morality and lifestyle of Vietnamese people in the current context of globalization.

## 4.2. Orientations for building Vietnamese culture in the process of globalization

Culture is not only the spiritual foundation of society but also an important source of endogenous strength, creating conditions for sustainable development and firmly protecting the Fatherland in the context of the new era. Aware of this great role, from the 12th Congress, the Party has identified major orientations in building Vietnamese culture, in line with the process of national renewal and international integration.

Firstly, to build an advanced Vietnamese culture, imbued with national identity. This culture must be comprehensively developed, show unity in diversity, imbue

with humanistic values, the spirit of democracy and progress. National cultural identity is not only a precious heritage of the past but also a factor shaping the bravery and strength of the nation in the era of global integration.

Secondly, people are the center of the development strategy and the subject of all development activities. The Party emphasizes respecting and protecting human rights, and at the same time linking human rights with the interests of the nation and the country. It is necessary to promote the role of families, schools, society, mass organizations and residential communities in taking care of building modern Vietnamese people. Vietnamese people in the new era need to be rich in patriotism, have a sense of ownership, civic responsibility, solid knowledge, good health, live civilized, compassionate and have a true international spirit.

Thirdly, education and training play a central role in improving people's knowledge, developing human resources and fostering talents. This is an important task for the development of the country, as well as the foundation for building Vietnamese culture and people. Education and training must not only provide knowledge but also orient the development of each individual's personality, qualities and abilities to meet the requirements of the country's industrialization, modernization and international integration.

Fourth, science and technology are identified as key to the development of modern production forces. They play an important role in protecting resources and the environment, improving productivity, quality and production efficiency. Science and technology are not only the driving force of

economic growth but also a tool to improve the cultural and spiritual life of the people, enhance the competitiveness of Vietnam's economy in the region and the world.

Fifth, environmental protection is the common responsibility of the whole society. The Party emphasizes the role of all classes of people, organizations and political systems in protecting the environment. This not only ensures the quality of life of the current generation but is also an essential task to maintain sustainable living conditions for future generations.

Sixth, social policies need to ensure correctness, fairness and humanity. The Party affirms that social policies must take people as the driving force, promote all the creative capacities of the people to promote the cause of building and defending the Fatherland. These policies must be closely associated with poverty reduction, improving the material and spiritual life of the people, and at the same time ensuring fairness and harmony in society.

These major orientations not only set the goal of preserving and promoting national cultural identity but also emphasizing the creation of a modern culture, associated with universal values of humanity. In the context of globalization and international integration, Vietnamese culture needs to innovate, adapt and be creative to both maintain national identity and contribute positively to the common development of humanity. The effective implementation of these orientations requires the cooperation of the whole society, from leading agencies, political organizations, to each individual in the community. This is not only to create endogenous cultural

strength but also to affirm Vietnam's position in the process of global integration and development.

### 4. Conclusion

Many researchers affirm that the changes in the 4,000 years of history are not equal to the changes of the twentieth century, and the first two decades of the twenty-first century have created even more remarkable changes. In this context, in order to properly orient international values, Vietnam needs to build a "liberated" human model. In globalization, human life not only changes at the rapid pace of the material world but also has to adapt to diverse and complex values. If we do not preserve our core values or grasp the right trends, Vietnamese people are prone to lose their direction and development opportunities. Currently, Vietnamese cultural values, reflected through human identity, are transforming strongly, adapting according to the general law. This requires each individual to actively improve themselves, seize opportunities to create new positions and forces, and promote sustainable development for the country.

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