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Perspectives on Inheriting and Developing Traditional Cultural Values in Building the Cultural Value System and Human Standards of Vietnamese

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Abstract

Traditional cultural values are the crystallization of all the best things through the historical flow of the nation to create its own identity, passed down to future generations and will be supplemented to add new values over time. Traditional cultural values play a huge role in building Vietnamese's cultural value system and human standards. Therefore, inheriting traditional cultural values in building the cultural value system and human standards of Vietnam is an objective necessity, and is also a regular, long-term, persistent and persistent work under the leadership of the Communist Party of Vietnam (CPV) and the cooperation of the entire society. Using the qualitative research method, this study focuses on clarifying: The role of traditional cultural values in building the cultural value system and human standards of Vietnam today, the achievements and limitations of inheriting traditional cultural values in building a system of cultural values and standards for Vietnamese people, some basic solutions to inherit traditional cultural values in building a system of cultural values and standards Vietnamese people today.

Keywords: *Inheritance and Development, Traditional Cultural Values, Building a Cultural Value System, Human Standards, Vietnam*

Introduction

As the subject, the human resource most important and goal of development, building a system of cultural values and human standards in Vietnam sets out to promote cultural values associated with preserving and protecting, perfecting the human value system and stimulating human potential, intelligence, and creativity in all areas of social life. All cultural activities, cultural relations, and cultural institutions are aimed at supplementing and perfecting the value system and standards and fostering the comprehensive development of Vietnamese people in terms of qualities and abilities; strengthening love for the homeland, country, human values, community cohesion, awareness, responsibility, social ethics, living and working according to the law, determination to overcome all difficulties and challenges, especially in the context of complicated epidemic developments. Those activities aim to: “Comprehensive human development and building an advanced Vietnams’ culture, imbued with national identity so that culture truly becomes an endogenous strength, a driving force for national development and protect the fatherland” (CPV, 2021).

Over the past four decades (begin 1986), the comprehensive development of Vietnamese people has become the center of the socioeconomic development strategy; Building people according to the values, criteria, and human standards stated in the 5th Central Resolution, session VIII (1998)

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and the 9th Central Resolution, session XIth (2014) has achieved outstanding achievements. The values, criteria, and standards of building and developing Vietnamese people are realized and have a great effect, in determining the country's achievements.

However, besides the achieved results, the quality of building and developing Vietnamese people is also having problems, so it has not met the country's development requirements in the current period, causing a lot of problems and many unwanted consequences for people and society, hindering the process of industrialization, modernization, rapid and sustainable development of the country. Many manifestations of anti-value, uncultured, inhumane, etc., still exist, reducing faith in fairness, and justice, in the CPV and the State of Vietnam agencies, reducing aspirations and motivation force for national and human development. Many important issues of the country, from economics to politics, culture, society and the people themselves, are directly or indirectly related to issues of national value systems, culture, family, people and community. Vietnam society is continuing the transition process from an agricultural society to an industrial society, from a bureaucratic, subsidized centrally planned economy to a market economy, from a closed society, "not having relations with outside parties", "expanding relations and international cooperation", proactively and actively integrating. In that context, the need to build, promote and develop human values is very necessary and very meaningful in many aspects and aspects (CPV, 2016 & 2021).

To further clarify the role of traditional cultural values in building the Vietnam cultural value system and human standards from the perspective of inheritance and development, this study focuses on answering the following specific questions:

- What are the achievements and limitations of inheriting traditional cultural values in building the cultural value system and human standards of Vietnam today?
- What role do traditional cultural values play in building the cultural value system and human standards of Vietnam today?
- What basic solutions must there be to inherit traditional cultural values in building the cultural value system and human standards of Vietnam today?

Literature Review

Concept of Culture

E.B. Tylor (1871, p. 14) gives the definition: Culture or civilization, in the broad sense of ethnology, generally includes knowledge, beliefs, arts, ethics, laws, customs and several other abilities and habits acquired by man as a member of society. According to this definition, culture and civilization are one; It includes all areas related to human life, from knowledge and beliefs to art, ethics, law, etc.

According to F. Boas (1921): Culture is the totality of mental, and physical reactions and activities that shape the behavior of individuals constituting a group of people that is both collective and individual in natural relationships with their natural environment, with other human groups, with group members, and with each other. According to this definition, the relationship between individuals, groups and the environment is important in shaping human culture.

Another definition of culture that A. L. Kroeber and Kluckhohn (1952) proposed that: "Culture

is the explicit and suggestive action patterns communicated based on symbols, which are characteristic elements of each human group, etc. The cultural system is both a result of behavior and a cause that creates conditions for subsequent behavior.

In Vietnam, culture is also defined very differently. Ho Chi Minh President (1995) said that: "For the sake of survival as well as the purpose of life, humans create and invent language, writing, ethics, law, science, religion, and literature, art, tools for daily living in terms of food, shelter and methods of use. All of these creations and inventions are culture". With this understanding, culture will include everything created and invented by humans. Just like Tylor's definition, culture in Ho Chi Minh's words would be an "encyclopedia" of fields related to human life.

In recent years, some researchers in Vietnam and even abroad, when referring to culture, often apply the definition of culture given by UNESCO in 1994. According to UNESCO, culture is understood in two senses: broad sense and narrow sense. In a broad sense, "Culture is a complex - a combination of spiritual, material, intellectual and emotional characteristics, etc., that portray the identity of a family community, village, region, or region, country, society, etc. Culture includes not only art and literature but also lifestyle, basic human rights, value systems, traditions, beliefs, etc". UNESCO (2002) gave the following definition of culture: "Culture should be referred to as a set of spiritual, material, intellectual and emotional characteristics of a society or a nation, group of people in society and it contains, in addition to literature and art, also ways of life, ways of living together, value systems, traditions and beliefs".

From the above perspectives, culture is understood as a human product created during the labor process (from intellectual labor to manual labor), governed by the environment (natural and social environment) surroundings and personalities of each ethnic group. Thanks to culture, humans become different from other animals; and because it is influenced by the surrounding environment and ethnic characteristics, the culture of each ethnic group will have its characteristics.

Traditional Culture

To understand the concept of traditional culture, it is necessary to clearly understand the concept of tradition. "Tradition", according to the Latin originally written as "Tradio", consists of the verb "Tradere" (traditus) whose original meaning is "to pass on", "to yield", "to hand over" and "to distribute". So, in the simplest sense of the word, tradition is the inheritance of a valuable social heritage that is passed from one generation to the next.

According to author Tran Van Giau (1973): Traditions are virtues or habits that last for many generations, and many historical periods and currently have many effects, those effects can be positive or negative". Along with this meaning, Nguyen Trong Chuan said: "In the most general sense, tradition - these are elements of cultural and social heritage expressed in behavioral standards, ideas, and customs, habits, lifestyle and behavior of a human community are formed in history and have become stable, transmitted from generation to generation and preserved for a long time". But when it comes to accessing another aspect of tradition.

According to author Phan Ngoc (2002), "tradition is a collection of ideas, emotions, habits of thinking, lifestyle and behavior of a certain community of people, formed in history and becoming should be stable, passed down from generation to generation". With this definition, tradition has both positive and negative roles in the movement and development of society. Tradition on the positive side will be a fulcrum, an internal force for the progress and

development of society, and on the negative side it can cause stagnation in social development.

Tran Van Doan (2013) said: “The dialectical nature of tradition is what is left to us, but is no longer intact, but has been “denied” dialectically and at the same time, has been “sublimated”. Therefore, the Latin originally word “transire” not only means to pass on or hand over but has a new form, that is, to enter a new world. This view is similar to F. Hegel’s view. F. Hegel is also right to say that tradition is not a relic of the past but a bridge connecting new values. He sees tradition as a heritage or as “a child of the times”, or “the spirit of the times”.

With the above viewpoints, traditional culture is understood as the crystallization of all the best things through different historical eras of the nation to create its own identity. It is passed down to future generations and over time, along with the progression of history, will be supplemented with new values.

Cultural Value System and Human Standards of Vietnamese People

In building and developing Vietnam’s culture and people today, the Vietnamese human standard value system is both one of the central categories of cultural science and a key content that plays a defining role direction and inspection of the construction and development of Vietnamese culture and people. The standard value system of Vietnamese people plays such a huge role, so determining that standard value system is always of great interest to our people and government.

The resolution of the 5th Central Committee, Session VIII (1998) of the Communist Party of Vietnam determined: To build the Vietnamese people in the new period with the main virtues of having a spirit of patriotism, national self-reliance, and striving for national independence, nationalism and socialism, with the will to rise and bring the country out of poverty and backwardness, to unite with the world’s people in the struggle for peace, national independence, democracy and social progress; have a collective consciousness, solidarity, strive for common interests, have a healthy lifestyle, civilized lifestyle, be thrifty, honest, benevolent, respect national discipline, community conventions, have an awareness of protecting and improving the ecological environment; work hard with professional conscience, be technical, creative, and highly productive for the benefit of yourself, your family, the collective, and society; regularly study, improve knowledge, professional qualifications, aesthetic level and physical strength.

In Resolution No. 33-NQ/TW (2014) on building and developing Vietnam’s culture and people to meet the requirements of sustainable development of the country, the CPV has set the goal of perfecting cultural value standards of culture and Vietnamese people. The document of the XIIth CPV Congress also defines the task: “Consolidate and build the cultural value system and standard value system of the Vietnamese people in the period of industrialization, modernization and international integration”.

Conclusion No. 76-KL/TW of the Politburo (2020): On continuing to implement Resolution No. 33-NQ/TW of the 11th Central Executive Committee (2015), which emphasizes: “Building and cultural and human development are important and regular tasks of the entire political system. Culture is the soul of the nation, the solid spiritual foundation of society, and an important internal strength to ensure sustainable development and solid defense of the fatherland, for the goal of prosperous people and a strong country, democracy, fairness, civilization”.

Based on the dialectical relationship between culture and people, people and culture, the Document of the XIIIth CPV Congress determined: “Strongly arousing the spirit of patriotism, the will of national self-reliance, and the strength great national unity and the aspiration to
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develop a prosperous and happy country”; at the same time, attach importance to building and promoting national pride, self-reliance, creativity, spirit of dedication to the country, aspiration for prosperous development, compassion, social consensus, creating synergy to promote rapid and sustainable development of the country.

Research Methods

Document Research Method: This research focuses on documents of the CPV, and legal documents of the State of Vietnam on culture; at the same time, research strategies and projects to preserve and build a culture “advanced, rich national identity” and strategies and projects to build the cultural value system and human standards of Vietnam today.

Interdisciplinary and interdisciplinary research methods such as Analysis-synthesis, induction, interpretation, comparison-contrast, logic-history, etc. These methods will be interwoven between sections and used throughout the sections of this study.

In addition, it is necessary to refer to the research of famous scientists in the field of humanities and social sciences. In particular, many comments, assessments, opinions, and research contents are very diverse and diverse and need to be inherited to compare and contrast with the comments and assessments in this study.

Results And Discussion

Achievements and limitations in inheriting traditional cultural values in building the cultural value system and human standards of Vietnam today

During 38 years of innovation (since the VIth Congress, December 1986), the Government has always paid attention to directing and leading the development of Vietnamese culture and people. It can be said that CPV’s achievements in developing theoretical thinking on inheriting traditional cultural values in building the cultural value system and human standards of Vietnam today play an important role in guiding action.

The platform for building the country during the transition period to socialism, the CPV determined: “Inheriting and promoting the good cultural traditions of all ethnic groups in the country, absorbing the cultural quintessence humanity, building a democratic and civilized society for the true benefit and human dignity, with increasingly high levels of knowledge, morality, physical strength and aesthetics. Opposing anti-progressive ideology and culture, contrary to the good traditions of the nation and noble values of humanity, contrary to the direction of socialism” (CPVa, 2019, p.430).

The resolution of the 5th Central Committee (term VIIIth) of the CPV (1998) determined that the general direction of our country’s cultural cause is to inherit and promote patriotism, the tradition of great national unity, and the sense of independence self-reliance, self-reliance, building and protecting the socialist fatherland, building and developing an advanced Vietnam culture, rich in national identity, absorbing the quintessence of human culture, making culture penetrates deeply into all life and social activities, into each person, each family, each group and community, each residential area, into all areas of daily life and human relations, created on earth. Vietnam has a beautiful spiritual life, a high intellectual level, and developed science, effectively serving the cause of industrialization and modernization for the goal of rich people, a strong country, a fair and democratic society, and civilization, moving steadily toward socialism. Preserve and promote

the good cultural heritage values of the nation, create new socialist cultural values, and make those values penetrate deeply into all life and social activities, into each person, becomes a progressive, civilized mentality and practice, etc. The resolution also determines to build Vietnamese people in the new revolutionary period with the following values and standards: Having the spirit of patriotism, and national self-reliance; having a sense of collectivity and solidarity; having a healthy, civilized lifestyle; working hard with a professional conscience, be technical, creative, and highly productive; regularly study, improve knowledge, professional qualifications, aesthetic level, physical fitness, etc.

Documents of the IXth CPV Congress affirmed: “Perfecting the new value system of the Vietnamese people, inheriting the traditional cultural values of the nation and absorbing the cultural quintessence of humanity, increasing resistance against depraved and toxic culture” (CPVa, 2019, p. 998).

Faced with the deterioration of politics, ideology, ethics, and lifestyle of a large number of officials and party members, signs of deviation from the goals and ideals of socialism have not been overcome, the CPV determined: “Building and perfecting Vietnamese human values and personality, protecting and promoting national cultural identity in the period of industrialization, modernization, and international economic integration. Fostering cultural values among young people, students, especially living ideals, intellectual capacity, morality and cultural bravery of Vietnamese people” (CPVb, 2019, p.119).

Documents of the XIth CPV Congress clearly stated: “Soon have a national strategy on building Vietnamese families, contributing to preserving and developing the traditional values of Vietnamese culture and people, nurturing, educate the young generation. Summarize and build a common value system of Vietnamese people in the period of accelerated industrialization, modernization and international integration” (CPVb, 2019, p.246).

The resolution of the 9th Central Committee (term XIth) (2014) has determined the viewpoint of building and developing Vietnamese culture and people to meet the requirements of sustainable development of the country: (i) Society is the goal and driving force for sustainable development of the country; culture must be placed on par with economics, politics, and society; (ii) Building an advanced Vietnam culture, rich in national identity, unified in the diversity of the Vietnamese ethnic community, with national, humanistic, democratic and scientific characteristics; (iii) Developing culture for the improvement of human personality and building people for cultural development. In building culture, the focus is on building people with good personalities and lifestyles, with basic characteristics: patriotism, compassion, gratitude, honesty, solidarity, diligence, and creativity; (iv) Building a consistent cultural environment, focusing on the role of family and community. Harmonious development between economy and culture; full attention should be paid to cultural and human factors in economic development; (v) Building and developing culture is the cause of the entire people led by the CPV and managed by the State of Vietnam. The people are the creative subjects, and the intellectuals play an important role.

Documents of the XIIth Congress of the CPV have determined the goal of building and developing Vietnam's culture and people: “Building Vietnamese culture and people for comprehensive development, towards truth - goodness - beauty, imbued with the spirit of nationalism, humanity, democracy and science” (CPVb, 2019, p.671).

Documents of the XIIIth CPV Congress continue to affirm the role, position, meaning, and

importance of cultural values and the strength of Vietnamese people: “Focus on researching, identifying and implementing construction national value system, cultural value system and human standards associated with preserving and developing the Vietnamese family value system in the new era” (CPV, 2021, p.143); “step by step rising to overcome the limitations of the Vietnamese people; building Vietnamese people in a new era, closely linked and harmonious between traditional values and modern values” (CPV, 2021, p.84). All for the goal of comprehensive human development and building an advanced Vietnamese culture rich in national identity so that Vietnam's culture and people truly become an endogenous strength and driving force for the development and protect the fatherland.

From the above analysis, it can be seen that the cognitive development of CPV's theoretical thinking about Vietnam culture and people in the new period. That is, building and promoting cultural values and the strength of Vietnamese people is a process of skillful and creative combination between inheriting traditional cultural values and establishing cultural values and ethical standards. new virtues, both arousing and spreading the good values of traditional culture, standards, spirit and determination, potential, strengths, and creativity of Vietnamese people; proactively and actively absorb the quintessence of human culture to supplement and enrich cultural values following the country's realities. This is an important achievement of CPV in inheriting traditional cultural values in building the cultural value system and human standards of Vietnam today.

Besides the great achievements of inheriting traditional cultural values in building the cultural value system and human standards of Vietnam, there are still many limitations. CPV has pointed out that political and ideological education still has many limitations and shortcomings; orientation, fighting ability, persuasion and effectiveness are not high. The work of educating revolutionary ideals, ethics, and lifestyles is still general and ineffective. Theoretical research is still weak and has not kept up with the requirements of the reform process.

The ninth conference of the 11th Party Central Committee (2014) assessed: “However, compared to achievements in the fields of politics, economics, defense, security, and foreign affairs, achievements in the cultural field is not adequate; not enough to have an effective impact on building a healthy human and cultural environment. The deterioration of political ideology, ethics, and lifestyle in the CPV and society is rising. The cultural and spiritual life in many places is still poor and monotonous; the gap in cultural enjoyment between mountainous, remote and isolated areas and urban areas and among different classes of people is slowly being shortened. The cultural environment remains unhealthy, foreign, and contrary to good customs and traditions; Social evils and crime tend to increase. There are few literary and artistic works with high ideological and artistic value. Some works follow mediocre tastes, are of low quality, and are even harmful. Theoretical literary and artistic criticism activities have not kept up with creative practice. The effectiveness of preserving and promoting cultural heritage values is not high, and the risk of extinction has not been prevented. The development of the mass information system lacks scientific planning, causing a waste of resources and management that cannot keep up with development. Some media agencies show signs of commercialization, moving away from principles and goals. Mechanisms and policies on economics in culture, culture in economics, and mobilizing and managing resources for culture are not specific and clear. The system of cultural institutions and physical and technical foundations for cultural activities is lacking and weak, in some places degraded, lacking synchronization, and with low efficiency. Planning, training, and arranging leaders and cultural managers at all levels, especially high-quality human

resources, still have many limitations and inadequacies. The situation of importing, promoting, easily absorbing, and lacking selection of foreign cultural products has negatively impacted the cultural life of a part of the people, especially the young” (CPV, 2014).

Cultural management is still confused and has not kept up with economic development, the globalization process, and the rapid development of science and technology, especially information technology: “Leadership cultural direction, direction, and management are still confused and slow in institutionalizing the CPV’s views and policies on culture” (CPV, 2021, p.143). Therefore, CPV evaluates the general perception of society: “Culture has not been given equal attention to economics and politics, and has not truly become an endogenous strength of sustainable development of the country” (CPV, 2021, p.84).

The development of a socialist-oriented market economy, industrialization, modernization and international integration has had a significant impact on the transformation of Vietnamese family structure. In the past, the Vietnamese family structure often had three generations living together, so traditional cultural values and standards were fully preserved and passed on to descendants. Today, Vietnamese family structures often have two generations, which greatly affects the transmission of traditional cultural values and standards.

The school plays a very important role in cultivating character and imparting traditional cultural values and standards to students. However, in recent times, due to many objective and subjective reasons, the transmission of traditional cultural values and standards to students has not been as effective as expected. Therefore, today’s young generation has an active lifestyle, agile, resourceful, fluent in foreign languages, good at expertise, etc., but lacks behavioral skills, understanding of history, traditional cultural values and standards; A group of young people show signs of turning their backs on the past, living indifferently and emotionlessly, only valuing material values but disregarding spiritual values.

The Vietnam Fatherland Front and its member socio-political organizations play a very important role in inheriting traditional cultural values in building the cultural value system and Vietnamese human standards. However, many socio-political organizations are not fully aware, interested and play their role well; the concretization and institutionalization of the Party’s policies and viewpoints on this issue are still slow, inconsistent and in some cases unfeasible; The participation of socio-political organizations in propaganda and education of traditional cultural values is not much; the organizational structure and operating methods of socio-political organizations are slow to innovate, some tasks are still duplicated, and there is still a state of “bureaucratization” and “bureaucratization”; the content and methods of operation are sometimes and in some places not practical, effective, or lacking in practicality.

The Role of Traditional Cultural Values in Building the Cultural Value System and Human Standards of Vietnam Today

The traditional cultural values of our nation have been affirmed: “Those are passionate patriotism, national self-reliance, spirit of solidarity, sense of community that connects individuals - families - commune - fatherland; compassion, tolerance, respect for love, morality, diligence, and creativity in work; sophistication in behavior, simplicity in lifestyle, etc.” (CPV, 1998). These traditional cultural values have created the endogenous strength of the Vietnamese people; and are important factors that guide the thoughts, feelings, and actions of Vietnamese people throughout the development process; contributing to creating Vietnamese people with a

passionate love for their homeland, a spirit of solidarity, a sense of community, rich in compassion, hard work, courageous fighting, adaptive living, etc.

Talking about Vietnam culture is talking about Vietnamese people. Talking about traditional Vietnam's cultural values is talking about the creativity of Vietnamese people. Vietnamese traditional cultural values are the distillation and crystallization of all that is elite, quintessential, and best throughout the history of the struggle to build and defend the country. It is handed down to future generations, preserved, inherited and promoted by generations to become an endogenous resource for the work of building and protecting the fatherland.

The especially important role of traditional cultural values is their participation in building the cultural value system and human standards of Vietnam today. This process is carried out through the convergence and spread of core cultural values, making them realized in life, and making new cultural values and standards both traditional and meaningful. breath of the times, specifically:

- (i) Historical practice shows that traditional cultural values can create new cultural values and standards that are still imbued with national identities, such as the values of patriotism, self-reliance, solidarity, community awareness, compassion, tolerance, love, morality, diligence, creativity, etc., remain valid today.
- (ii) Traditional cultural values can allow new cultural values and standards to be received, supplemented and developed under new historical requirements, such as traditional cultural values the system has shaped human standards of gratitude and a sense of community that connects individuals - families - villages - fatherland, but with today's new social requirements, people need to receive, supplement and develop new values such as democracy, discipline, fairness, responsibility, etc.

In the current period, inheriting traditional cultural values to build a system of cultural values and human standards in Vietnam is an important revolutionary task, playing a huge role in the sustainable development and stability of the country and its people. According to the law of development, traditional cultural values have established a model for new cultural values and standards, creating both stability and the basis for the current generation to continue. receive, supplement, and develop new values and standards. That is the process of inheriting traditional cultural values, and shaping new cultural values and standards, to enrich values without losing traditional sources.

Some basic solutions to inheriting traditional cultural values in building the cultural value system and human standards of Vietnam today

Firstly, strengthen the Party's leadership and State management on the inheritance of traditional cultural values in building the Vietnamese cultural value system and human standards.

The CPV has established basic directions, creating conditions for building and promoting cultural values and the strength of the Vietnamese people. The Government has requested to focus on researching, identifying and implementing the building of a national value system, cultural value system and human standards associated with preserving and developing the Vietnamese family value system in the new era; strengthen the education of patriotism, national pride, national traditions and history, and sense of social responsibility for all classes of people, especially young people; Protect and promote good and sustainable values in Vietnam cultural traditions. The CPV determines the goal of comprehensive human development and building an advanced Vietnam

culture, rich in national identity, so that Vietnam's culture and people truly become an endogenous strength and driving force for land development. water and protect the Fatherland. Therefore, CPV points out the need to gradually overcome the limitations of the Vietnamese people; building Vietnamese people in a new era, closely linked and harmonious between traditional values and modern values. CPV also guides the Vietnam Fatherland Front and socio-political organizations in inheriting traditional cultural values in building the cultural value system and Vietnamese human standards. At the same time, the Party creates conditions and has mechanisms and policies for these organizations to operate effectively and maximize their roles and responsibilities as subjects building Vietnamese people. In particular, the CPV is required to further enhance the exemplary role of CPV's members in inheriting traditional cultural values to perfect their personalities.

Strengthen the State management, and supplement and improve policy mechanisms to promote education of traditional cultural values. Promote cultural activity movements, propagate and mobilize people from all walks of life to practically participate in the campaign: "All people unite to build cultural life". Organize propaganda on the inheritance of traditional cultural values in building the Vietnam cultural value system and human standards to socio-political organizations, the core of which is the Vietnam Fatherland Front, as well as to all classes of people, creating conditions for people to realize the importance of inheriting traditional cultural values in building the cultural value system and human standards of Vietnam today.

Secondly, enhance the role and responsibility of each family in inheriting traditional cultural values in building the Vietnamese cultural value system and human standards.

Strongly promote the educational function of the family, especially educating and transmitting traditional moral values and behavioral skills of each family member. Education in the family, first of all, carries the good traditional content of our ancestors such as patriotism, solidarity, diligence, creativity, honesty, sincerity, filial piety, etc., in handling relationships socially, creating a favorable environment to develop good orientations and prevent misleading perceptions and behaviors. The basic content of family education needs to focus on educating moral behavior, basic knowledge, attitudes, life and labor skills, physical fitness and aesthetics. Life skills are a new and especially important content of family education in modern society. The goal of family education is to create people who are filial, have pure morality, have healthy thoughts, are physically healthy and have high professional skills, meeting all requirements. of family and society.

In the current market economic and international integration conditions, although there are many different impacts, basically, the Vietnamese family still preserves and promotes precious traditional values; at the same time, Vietnamese families have also absorbed many quintessences of modern families such as respect for personal freedom and personal choice; democracy, equality in relationships; equality in obligations, responsibilities and benefits; no discrimination between men, women, boys, girls, daughters-in-law, sons-in-law, etc. With the above factors, it is clear that the Vietnamese family is still and will be a good and sustainable social value. This is the realistic basis for the Vietnamese family to continue to exist and develop firmly and is also the basis for the family to increasingly better perform its educational function.

To enhance the role of family education, we need to research and deeply inherit traditional family education values, combine them with modern educational trends, and build new standards for family education. At the same time, coordination between family education with community and

Thirdly, enhance the role and responsibility of schools in inheriting traditional cultural values in building the cultural value system and Vietnamese human standards.

The school plays an important role in educating and inheriting traditional cultural values to form students' personalities and standards, both understanding modern values and being deeply aware of traditional values of the nation, laying the foundation for building human resources to meet the requirements of industrialization, modernization and international integration. To do this, teachers have an important and decisive role and must have the following requirements: (i) Be an example of lifelong learning for students to follow, and must continue to study and learn. Constantly, especially in the age of information technology, human knowledge increases rapidly; (ii) Being someone who researches and solves problems of educational practice in schools, because in school and classroom practices there are always factors that affect teaching and learning; (iii) A person who constantly trains to perfect his lifestyle and personality, lives with a compassionate heart, works responsibly with professional and social honor, and human standards for society to follow; (iv) Being a person with a sense of responsibility, determination, and efforts to complete the assigned mission and tasks, contributing to the progress and civilization of society and the development of the community; (v) Being a social innovator, because education is to change and renew learners and thereby renew society in a growth and positive direction.

The schools need to shift from primarily content-based teaching to a competency-based approach. That requires all teachers to change both awareness and specific actions, to participate in training sessions, and to combine self-training to access new perspectives, programs, and teaching methods. new. The process of innovating teaching methods also requires selecting, improving and promoting the value of forms of organization and activities, teaching methods and techniques. To form and develop students' capacity in a certain field, teachers need to organize specific activities, which means making experiential activities mandatory learning content in the classroom. The school not only transmits knowledge but also develops students' abilities. Therefore, teachers need to apply skill groups such as creative thinking, critical thinking, problem-solving, decision making and lifelong learning; a group of working skills such as the ability to communicate and work cooperatively in groups; use work tools; other soft skills to live and work, exercise personal and social responsibilities. It is necessary to turn skills into practical jobs in educational activities to properly orient and develop students' abilities.

Fourthly, enhance the role and responsibility of the Vietnam Fatherland Front and socio-political organizations in inheriting traditional cultural values in building the cultural value system and Vietnamese human standards.

Inheriting traditional cultural values in building the cultural value system and human standards of Vietnam requires the participation of the entire political system, including the Vietnam Fatherland Front and political organizations. Society plays an important role. According to its functions, tasks, and social orientation, each socio-political organization chooses its ways and methods of transmitting and educating traditional cultural values to its members but needs to be consistent. unified and synchronous, because an object can belong to many different socio-political organizations. The Vietnam Fatherland Front and socio-political organizations play an important role in mobilizing people from all walks of life to actively build and develop the Vietnamese people comprehensively and build Vietnam culture. The South is advanced and imbued with national identity so that culture can truly become an endogenous strength, a driving

force to arouse patriotic traditions, national pride, faith, and aspirations to develop a prosperous and happy country. happiness, ensuring sustainable development, international integration and protecting the fatherland. The Youth Union, whose important task in the current period is to build a class of members who know how to inherit good traditional cultural values and know how to enrich national culture with quintessential cultural values. transform humanity, actively emulate and practice new lifestyles, living ideals, and human standards. The Vietnam Fatherland Front and socio-political organizations need to create a positive flow of public opinion to regulate human behavior. As a mechanism for evaluating behavioral values, public opinion praises and encourages standard behaviors, criticizes and contributes to preventing deviant behaviors. Thanks to public opinion, people can determine the true value and meaning of behavior and have the necessary orientations for their behavior.

Fifthly, promote the role of the law on the inheritance of traditional cultural values in building the cultural value system and human standards of Vietnam.

Law is one of the important factors determining the health of society, especially in ensuring social order and discipline. As a method of regulating human behavior, law determines the limits of human action and regulates human behavior by coercion to ensure a certain stability of society. The law helps people form good habits, turn them into needs, and eventually become values and standards. To do so, we need to build highly feasible laws that are suitable for socio-economic life, creating conditions for traditional cultural values to be inherited and developed, and at the same time, favorable for the formation and development of new cultural values and standards. Besides building and perfecting the legal system, we also need to implement educational solutions and raise awareness of law enforcement. Legal consciousness is a product of the social development process, associated with the formation and cultural development of each country. Legal awareness is not only a tool to protect justice but also has the effect of building lifestyles and standards for each person. Education, propaganda, and dissemination of the law need to be done regularly and continuously, using many appropriate forms and measures for each subject. This work creates the ability to establish in practical life moral principles and standards, strengthening emotions and moral obligations for each person; impact in an organized manner according to a clear system and purpose on each member of society, to sustainably form a sense of law enforcement, positive practices, and habits in all actions human behavior in society.

On the other hand, it is necessary to increase the people's positivity in inheriting traditional cultural values in building the Vietnamese cultural value system and human standards; voluntarily learn about traditional cultural values, thereby becoming more proud of the homeland, the country, and the people of Vietnam, creating motivation for each person to work enthusiastically, create, innovate, and build a life for ourselves and future generations.

Conclusion

Vietnam's culture is the result of thousands of years of creative labor and steadfast struggle to build and defend the country of the Vietnam ethnic community and is the result of exchanges and absorption of the quintessence of many world civilizations to constantly improve yourself. Vietnam culture has molded the soul, spirit, and bravery of Vietnam, brightening the nation's glorious history. Vietnam culture is a unified yet diverse culture within the Vietnamese ethnic community. The 54 ethnic groups living in Vietnam, all have their cultural values and nuances. These values and nuances complement each other, enriching Vietnam culture and strengthening national unity, which is the basis for maintaining equality and promoting the cultural diversity of

Vietnam's national cultural identity includes sustainable values and the quintessence of the Vietnamese ethnic community, cultivated through a history of thousands of years of struggle to build and defend the country. That is passionate patriotism, national self-reliance, the spirit of solidarity, a sense of community that connects individuals - families - commune - fatherland; compassion, tolerance, respect for love and morality; the virtue of diligence and creativity in work; sophistication in behavior, simplicity in lifestyle, etc. National cultural identity is also bold in unique forms of national expression. National cultural heritage is an invaluable asset that unites the national community, is the core of national identity, and is the basis for creating new values and cultural exchange. Inheriting and developing traditional cultural values in building Vietnam's cultural value system and human standards is an urgent requirement that requires mobilizing all social forces, under the leadership of the CPV.

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