

VIETNAM'S NATIONAL VALUE SYSTEM IN THE CURRENT CONTEXT

(Continued)

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Abstract: *In this paper, the authors reflect on the Vietnam's national value system in the present context. While analyzing the specific features and current situations of the national values of Vietnam the authors pay attention to some key factors that could bring both advantages and challenges to the cause of building the national value system: such as market economy, industrialization and modernization, globalization and international integration. The authors conclude that models and strategies, methods of industrialization, and modernization of the country from now until 2030, with a vision to 2045, must be linked with the strategy of building and developing people with content about systems national, cultural, family, and human values. It would be a mistake to emphasize only the technical and technological aspects and underestimate the human aspects, human recourse and Vietnamese value system. Thematic resolution, strategy on building and human development with contents about Vietnamese value system is significantly urgent, important, and meaningful, and needs to be issued for orienting both the "industrialization and modernization" of people and human resources, especially today's high-quality labor force.*

Keywords: *national value system, market economy, industrialization and modernization, globalization and international integration.*

Until now, the term *Value system* has not been unified strong by scholars and researchers as a strictly scientific and exactly concepts like other concepts of social sciences.

Although it can be considered as the concept of philosophy, psychology,

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anthropology, education, the value or any other social sciences and humanities, such situations are still existing. In a broader sense, the value system includes many different types of value systems such as national value system, cultural value system, human value system, family system value... In each of these value systems, there are different types of values such as core values, universal values, common human values, personal values, community ethnic group value, social values, other specific values, etc., For each value, it depends on the specific conditions and concrete circumstances but it is variable. There exists eternal value, but the position in the system of value is not permanent, there value is only value in the historical period time, and then, it may disappear, there new value appears due to new condition establishment. The change of position and steps in the value tables which cause perception of the value systems more difficulty the points of views, concepts and understanding of the value system are more different.

In general, values are things, phenomena, processes, social relations,... are all things that are

considered by people to have certain significance for the existence and development of people and communities, society and is recognized by them to guide their activities. It includes both subjective and objective sides, closely attached, not separate from each other. These things, phenomena, processes, variables themselves which exist are objective, but without human evaluation, not being considered by humans is meaningful to the existence, movement and development, therefore, it brings out such things, phenomena, processes, and variables that will not be valuable¹¹. The value is the core, the main axis, and the basis of culture, but it is not possible to conceive that value is a form of spirituality. The value includes in the things itself, phenomena, process, it has an objective aspect, or in other words, it exists objective. This is the necessary condition for all values and value systems. From the human perspective human and human resources, all valuable systems, not only human value systems and cultural values, it located in each people themselves, in manpower, directly involved in the process of

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working, studying and living toward human being, manpower and human resources in general.

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

diverse. People in modern society are were known absolutely and more understand values than ancient people.

The value cannot be just "the purpose of the operation and the motivation to promote activities to achieve such purposes"¹². The value itself is existed to this person, this generation, but not necessarily existing to others, other generations. Therefore, the value must be perceived through labor, practice, education, information, communication, etc. in that sense, the value systems are also "creative" in the process of human existence. The values are only associated with people and society. Outside of people, the society of values and values does not exist, although things, phenomena, processes, variables still exist. Humans and society can "transform" things, phenomena, processes in order to become more valuable or more valuable to themselves. The values related each other that may be directly or indirectly. It is hard to list all the specific values, even if only the values in a certain historical period time. The values in society create the value system, in which

each value has a specified position. However, the position of the step is not the best to change but changes according to certain conditions and circumstances. When social relations change, the order of the stairs, the value system, will also be changed.

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

their values, only show some of the core value¹³. In order to implement the core values, it is impossible not without to implement other values in the overall value table. But the relationship between the core values of society, people and the non-core value, specific values, components, is not just a relative relationship, but the specific values, and parts are often of relative independence. There have some cases where the core values can be done, but the parts values, specific and single values cannot be done, or becomes no longer value.

The value system of a community which is formed through a long historical process has been filtered, rejected, added, adapted, and developed in terms of many different factors. Although the value system has frequent and continuous changes, it also has a lag compared to the changes in specific historical conditions and circumstances. Besides, it has relative stability, invariance, and “permanence” to certain degrees and scopes. The value system is kept and spread from generation to generation, becoming the property and baggage of generations carried throughout

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life. It becomes a measure, a “template” of behavior and activity of each person, community the society in each specific historical period. Even if those behaviors and activities bring about bad consequences, and do not meet public or private interests in the present or the future, then specific behaviors, individual values, or the specified contents of that values will be phased out. The interests of social actors are one of the most important factors determining the shaping or rejection of a particular value, changing the order and the whole list of values generally in different periods. At specific times when social life undergoes drastic changes, the values are re-examined, supplemented, and adjusted to be more appropriate. In such periods of revolutionary change, the value system has the strongest and most obvious changes.

In the Vietnamese value system with many different value systems, the national value system, the cultural value system, the community value system, the family value system, and the human value system are the basic and major value systems. In each basic

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

The value system in general, the Vietnamese value system, the national value system, the cultural value system, the human value system, the family value system, etc., both in theory and in practice, are concepts that need to be researched by scientists. There are many different values and value systems. Comparatively, we have specific value systems with different parts, for example, the Vietnamese human value system, cultural value system, moral value system, social value system, etc. Each person and each community can list for themselves a value system that is

not the same as that of other people and communities in terms of quantity, composition, and position of each value, although it is certain that which will have the same values. It is very important to build a common and unified value system that is recognized by the majority of society members and used to guide behavior and activities for themselves. That is the driving force, orientation, framework, and corridor for the activities of each worker and each social subject in the process of accelerating industrialization and modernization in the 2021-2030 period and the vision to 2045. Viet Nam's value systems have existed, operated, and dominated the behavior and activities of the whole community and each Vietnamese person throughout history. Discovering, pointing out, and establishing an accurate and complete list of values, at least in core values, would be essential to shape those value systems from cultural and human value systems of other ethnic groups and countries, showing the identity of Vietnamese culture and people.

Despite not being clearly and fully defined in terms of theory,

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

Some researchers believe that the characteristics of Vietnamese people are also the Vietnamese human value system, even the current Vietnamese value system: Building Vietnamese people with the following virtues:

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

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independence, democracy, and social progress.

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

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

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

- Regularly study, improve knowledge, professional level, aesthetic level, and physical strength¹⁴.

The main characteristics of Vietnamese people include core values in the Vietnamese cultural and human value system. But, it is not possible to have only those characteristics that are the current cultural value system or the current Vietnamese human value system. The two cultural value systems and the human value system are closely related, inseparable, and interfere with each other. The core values in the human value system must also be present and reflected in the

cultural value system. The core values of the cultural value system include and express several human values. Values such as democracy, justice, and equality are both social values, cultural values, and common values of humanity, which cannot but be expressed in the human value system, but to each country, each person in different periods they are represented differently.

At the National Cultural Conference on November 24, 2021, Mr. Nguyen Phu Trong outlined several values in the current Vietnamese value system: "Building the Vietnamese people in the period of renovation, developing and integrating with appropriate standard values, associated with preserving and promoting Vietnamese family values, cultural values, and national values; skillfully combining traditional values with contemporary values: patriotism, solidarity, self-reliance, gratitude, honesty, responsibility, discipline, and creativity. Those values are nurtured by Vietnamese family culture with core values: Wealthy, happiness, progress, and civilization; fostered and developed by an advanced Vietnamese culture

imbued with national identity with the following value systems: nation, democracy, humanity, science; based on the national value system and also the noble goal of our nation: Peace, unity, independence, rich people, strong country, democracy, justice, civilization, happiness”¹⁵.

Nowadays, when talking about value systems or values in a general sense, in people's minds, according to habits and customs, the ethical aspect is mentioned first and in general, understanding is always heavier than moral content, and responsibility toward people and communities. In the human value system, there are always cultural, traditional, ethical, and common and universal values of humanity, of the region... But ethical values have their weight, especially in the Vietnamese cultural value system.

This is probably not only due to traditional customs and habits, but in fact, moral values in the Vietnamese value system have a great role and influence. It stands right behind cultural values and it's broader than those cultural values. The weight of the cultural value system in the Vietnamese value

system is very great, because its influence on people and society always exists, determines, and governs the change, development, and even the survival of the nation-state. This is a particular feature for us to consider and it's also a point we need to pay great attention to when building Viet Nam's value system, as well as when using and promoting them to accelerate industrialization and modernization in the current period and the next period until 2045. The basic value systems, mainly in the Vietnamese value system, such as the national value system, the cultural value system, the family value system, and the human value system, are the core content of the nation-state culture. It is a special human resource that has been exploited and used for many generations for the development of the country, people, and society. These resources, these value systems are different from other resources and other input factors of production, in the way that the more they are used, the more developed, endless, underutilized, and valuable they are. They can be used by many users. The whole generation can use it.

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Exploiting, promoting, and developing the Vietnamese value system for the development of the country is an extremely important task in the current period.

In reality, if the value systems are disordered, society is naturally unstable and chaotic, and the cause of industrialization and modernization can hardly take place smoothly. First, that disorder may reflect that the society, the process of industrialization and modernization is stepping into a new stage of development. That transition creates conditions and preconditions for the elimination of outdated values and the emergence of new values that are often associated with newly emerging classes and segments of the population. The conflict between old values that are about to be eliminated or partially eliminated with new values causes society to lose value orientation. The behavior and activities of different people and segments of the population will be evaluated differently. That situation leads to even conflicts in orientations, judgments, and beliefs, creating social disorder. The ladders of right and wrong, good and bad,

beneficial, harmful, etc. to the community and individual, can be reversed; society or a certain segment of the population, in specific cases, may lose value orientation. In such times, the role of the elite in society and the media is very important. If they fail to take on the responsibility of shaping their values, strengthening belief in the value system, and quickly adjusting the orientation in line with the development trend, society will be more confused and the consequences will last longer.

We are living in a period of intense global upheaval with the characteristics, content, and elements mentioned above. These fluctuations are very different and cause different consequences, affecting different values in different countries. It is also created, multiplied, transmitted, and increased by the achievements of science, engineering, technology, and globalization. It can rapidly increase the power of positive and negative impacts on each country, society, community, and individual in different ways and degrees. Viet Nam is also and will continue to have many changes. There are many

fluctuations that we actively create for development. Some fluctuations are not our own. Some changes arise in the country, but some fluctuations come from outside.

Vietnamese society is in the process of transitioning from an agricultural society to an industrial society, from a centrally planned economy with bureaucratic subsidies to a modern socialist-oriented market economy. In addition, there are also several other transitions that researchers have different opinions such as the transition from a colonial feudal society to a transitional society to socialism, from a state of war to peace and stability, from a monarch society to a civil society, etc. Coinciding with these transitions, globalization, the scientific and technological revolution, international integration, the trend of forming a knowledge economy, cultural exchange, the development of the Internet and communication networks, etc. also have a significant impact on the Vietnamese value system. Unfortunately, to now, we have not had any studies focusing on analyzing these effects. The combination of such multi-transition

and multi-effects is making Viet Nam's value systems undergo drastic changes, to the point that in the field of culture and people there have been warnings about the danger of a cultural crisis (also a crisis of cultural value systems and human value systems as components of the nation-state value system). We have not yet identified the Vietnamese value system and the partial value systems, so a full analysis of the above impacts on the value systems is not possible.

Society is undergoing a profound and comprehensive transformation with such intensity and speed that Vietnamese value systems, on the one hand, are also facing formidable challenges, and on the other hand, also have opportunities that have never existed before in history to transform, integrate and thrive. The fluctuations of value systems are taking place under many different manifestations: There is the disappearance and destruction of old values because conditions have changed, and they are no longer meaningful to people and society. eg: loyalty to the king). New values emerge (eg: gender equality, and human rights). There is a change in

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the hierarchy and position of values (eg, proletarian internationalism, creative thinking). There is a “renovation”, a partial change in the content of values (eg: wealth, hard-working, saving). There is an acquisition and modification of some external contents and values (democracy, freedom of speech); etc... Even, and there is a conflict between values (new and old, indigenous and imported, universal and partial...). Such fluctuations of value systems are taking place, affecting all sectors of society, each person, and the process of accelerating industrialization and modernization. The fluctuation of the current value system is an inevitable part of the development of Vietnamese society in the past period. It is worth mentioning that despite strong fluctuations, the core values of the nation-state, cultural value system, family value system, and human value system still promote the role of orientation, assessment, and action for our standards and continue to be supplemented and developed.

Currently, there are different opinions about Viet Nam's value system, national value system,

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

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

Secondly, all the policies on people and human resources have so

far not paid attention to the Vietnamese value system or the human value system and cultural value system, much less attention to promoting those value systems in accelerating the industrialization and modernization process of the country.

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

Fourth, human resources, especially a high-quality labor force, are currently a bottleneck for the development of the country in general and industrialization and modernization in particular. The “blockage” of the value system is a very decisive content that has not been studied, realized, and

expressed in specific policies and solutions. The last three terms of the Party Congress have begun to pay attention, but not much has been implemented. It should be recognized that this is an important subjective flaw and omission that needs to be remedied soon.

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

Sixth, the Vietnamese value system, especially the cultural value system and the human value system, is one of the core contents of building human development, and developing human resources, especially a high-quality labor force in the current period. Only then can

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we create valuable products and participate in the global value chain. The value of products cannot be without the participation of cultural and human value systems. For a long time, we have not paid attention to this point, so many products of industry and domestic economy are not of good quality and cannot join the global value chain. In the context of the world economy with the new characteristic that value depreciation is faster than tangible depreciation, the participation of cultural, human, and national value systems plays a very special role in the national participation in the global value chain in the process of industrialization and modernization.

Seventh, in reality, we are in a crisis of value systems in the sense mentioned above. The decline in ideology, political quality, morality, and lifestyle of a large number of cadres and party members in recent years is clear proof of that. Identifying, building, and promoting the Vietnamese value system is considered necessary, important, and meaningful for the industrialization and modernization process of the country today.

Without establishing and promoting these value systems in practice, it is difficult for us to reverse the above-mentioned recession. Establishing and building and promoting value systems that will strengthen social stability, ensure human security, “reduce shocks” for economic, social, political, and ideological fluctuations, etc. help people and society be “steadfast”, braver, better oriented, more effective in the face of all life's fluctuations.

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

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

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

(Translated by Luong Dinh Hai)

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- 11 Gold has existed for a long time, but for the primitive people, gold is not as valuable as for people later; "A piece of hunger with a package when full" is an example of the value change that depending on the specific conditions and circumstances.

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- 12 Pham Minh Hac (2012), *Axiology*. Publishing company Dan tri, Hanoi, p.46.
- 13 In fact, we tried to document it to see if any country had established a table of its own social or human values. But have not seen. Some countries (such as Singapore) have only mentioned 5 values that can be considered as core values; Former US President Barack Obama talked about American values and called for bringing them into other countries and protecting them, but it is not entirely American values, nor is the American value table only such treatment.
- 14 See: Document of CPV, 1998.
- 15 Nguyen Phu Trong (2021), *Speech at the National Cultural Conference* on November, 21, 2021) in website: <https://hanoimoi.com.vn/tin-tuc/Van-hoa/1018243/toan-van-phat-bieu-cua-tong-bi-thu-nguyen-phu-trong-tai-hoi-nghi-van-hoa-toan-quoc> online on Wednesday of November 24, 2021, at 17:24.