

Cultural capital as an intrinsic resource of country's development

Trần Thị An

Associate Professor and PhD, Vietnam Academy of Social Sciences

Email: tran.vass@gmail.com

Received 24 November 2016; published 15 April 2017

Abstract: *Culture is early defined as a pillar of Vietnam's sustainable development, expressed clearly in resolutions of national congresses of Vietnam Communist Party. However, the place of culture as a pillar of sustainable development, or its role as a resource for country's sustainable development, has not been quantified yet. By using the related theories (like theory of sustainable development, theory of cultural capital, cultural identity theory, theory of values), this article will see the culture as an intrinsic resource for development of nation-state - a problem with especially important and imperative significance for Vietnam in the context of market economy, industrialization, modernization and international integration.*

Keywords: Cultural capital, Intrinsic resource, Sustainable development.

I. Culture as a pillar of sustainable development: The viewpoints of the world and of Vietnam

1. Culture - the fourth pillar of sustainable development?

As it is known, the concept of sustainable development was mentioned for the first time in 1972 at the International Conference on Environment and Humans held by United Nations in Stockholm. However, only up to 1987, in the report *Our Future* of World Commission on Environment and Development, the definition of sustainable development was

put forth as “the development satisfying the current needs without harming the ability of satisfying the needs of future generations”. The report was the basis of awareness and action for sustainable development, this action was deployed actively and received the high consensus worldwide in the next years. In 1992, in the *Earth Summit* at Rio De Janeiro, the Commission on Sustainable Development was created, and *Agenda 21* - a “detailed plan of action for global sustainable development in 21st century” - was adopted. Attending this Conference there were 179 countries (including Vietnam)

who committed to implement the Agenda 21. In 2000, the *Malmo Declaration* called on the countries to transform the commitment to sustainable development into action plan. At the *World Summit on Sustainable Development* in 2002 (*Earth Summit 2002*), the three pillars of sustainable development that are *economy, society and environment* were formally affirmed.

Vietnam is a country which early defined its viewpoint on sustainable development. Before the signature of commitment to implement Agenda 21, the document of VIIth National Congress of Party affirmed: "Economic growth must be associated with social progress and equity, with cultural development and environment protection" (Vietnam Communist Party [VCP], 1992). In IXth Congress (2001), the VCP confirmed: "Economic growth must be coupled with culture development, gradually improving material and spiritual life of people, realizing social progress and equity, protecting and improving environment, combining socio-economic development with strengthening national defence and security" (VCP, 2001:89). Since then, in the next Congresses, VCP always confirmed that country's development must be based on the pillars of sustainable development, like not only as economy, society, environment, but also as culture and national defence and security.

In the same time, as responding to *Agenda 21* (1992) and *Malmo Declaration* (2000), our Prime Minister promulgated in 2004 the Resolution 153/2004/TTg on *Direction of Strategic Development for Vietnam* (that is the *Agenda 21 of*

Vietnam), which affirmed economy, society and environment as three pillars of sustainable development; and after that promulgated the Decision 432/QĐ-TTg dated 12 April 2012 approving *Strategy of Vietnam Sustainable Development for the period 2011-2020*, continuing to confirm the pillars of sustainable development, in which the culture was put in common within society pillar.

Viewing by timeline the documents shows that, beside responding and implementing the commitment to sustainable development of the world, Vietnam asserted more two pillars of its sustainable development, namely the *national defence - security* and the *culture*, in which the culture pillar was confirmed since VIIth Party Congress (1991). Also in 2012, together with *Vietnam sustainable development strategy for period 2011-2020*, the Government promulgated *Program of cultural national goals for period 2012-2015*, which identified specifically the tasks of implementing the goals of sustainable development. The *Political report of Xth Central Committee of Party* at XIth National Congress and *Political report of XIth Central Committee of Party* at XIIth National Congress continued to confirm the country's orientation of fast and sustainable development.

2. The role of culture in the world sustainable development

At the World Summits, culture was not considered as one of the pillars of sustainable development. However, culture was considered as an important essential point in the interest of world organizations. In 1980, UNESCO

promulgated the resolution on *World decade for cultural development 1988-1997*, which attached special importance to the role of culture in development: “If any country put as aim the economic development in separation from cultural environment, then it will encounters serious unbalance between economy and culture, and its creative potential will much weaken. A true development requires the optimal use of human and material resources of each community. Therefore, in the final analysis, the foci, driving forces and goals of development, must be found in culture. But this conception is still underestimated today. Hence, culture must be considered as a direct stimulus of development, and otherwise, development must recognize that culture has a central position, a role of social regulation” (Ministry of Culture, Information and Sport, 1992:23). In this statement, it is clear that, for the development, culture has three roles: the role of goal (as true development), the role of driving force (mobilizing creative potential), the role of regulation (in economy, in international exchanges, and in treating environment). After more than 10 years, in 2010, that statement was repeated by Mrs. Irina Bokova, then Director-general of UNESCO, in the round table on “Culture for development” held beside summit talk of 65th General Assembly of United Nations.

Although not being considered as a pillar of sustainable development, but culture was considered as an important factor, constituting the balance of development theories. Summarizing the studies on development in the world, the researchers argued that, having wanted to shorten the

development process by accelerating the industrialization and modernization without cultural factor, the behind countries didn’t get at all the success (Nguyễn Hồng Phong, 2005:441). Beside that, in some studies the culture sometimes was considered as fourth pillar of sustainable development (Keith Nurse, 2006).

3. The role of culture in sustainable development of Vietnam.

- The viewpoint and policy documents

As mentioned above, since the VIIth National Congress (1991), the VCP has firmly concluded that culture is an important pillar of development. In 1993, at the 4th Conference of VIIth Central Committee, the VCP affirmed: “Culture is the spiritual foundation of society, representing the development height and the depth of nation, crystallization of best values of relations between humans, between humans and society and nature. Culture is both our driving force and aim” (VCP, 1993:45-51). This is the premise of 5th Conference of VIIIth Central Committee in which for the first time VCP promulgated a specific resolution on culture: “Building and developing the Vietnamese culture advanced and deep in national identity”, which officially put forth the opinion: *Culture is the spiritual foundation of society, is both the aim and the driving force promoting the socio-economic development*. After 15 years of implementation of 5th Conference of VIIIth Central Committee, VCP has launched a nationwide summarization, showing the achievements and limits and put forth the necessity of promulgation of a new resolution on culture, satisfying the

context changes as well as the pressing demands of the building and development of Vietnamese culture and humans in the context of industrialization, modernization and international integration. This was the birth context of the 9th Resolution of XIth Central Committee in 2014. The Resolution of 9th Central Conference and documents of XIIth National Congress of Party continued to confirm the role of culture in the country development as affirmed by 8th Central Resolution.

- *Some studies*

In Vietnam, at the last decade of XXth century, culture attracted the interest of many researchers, and the results of studies in this time quickly made culturology to become an independent discipline. Those who have merit to put the first basis are Vũ Khiêu, Nguyễn Hồng Phong, Đoàn Văn Chúc, Phan Ngọc, Trần Quốc Vượng, Trần Ngọc Thêm, Phạm Xuân Nam... Among which, it can be said that the promoter of studying the role of culture in development is Nguyễn Hồng Phong, with his works within the program KX, which then were gathered in the book: *Some Studies of Social Sciences and Humanities*, with Volume 3 having the name: *Culture and Development* (2005). In this work, Nguyễn Hồng Phong put the problem of considering the culture as an intrinsic resource for country development. He showed that the market economy will lead to many consequences: a) As to social respect, there is an inequality on world scale (between the countries, between the social classes and between the regions of one country; b) As to lifestyle, there is a running after profits and consumption lifestyle whose

consequences are exhaustion of natural resources and pollution of environment, as well as the humans being transformed into instruments and not the aims. This situation makes “the development becoming an ever-increasing regression and not an improvement, causing the bigger costs than the consequent benefits” (Michael Bosquet, 1975).

To dispel this contradiction, Nguyễn Hồng Phong proposed a resolution that he called the social sciences and humanities resolution or cultural resolution. According to this resolution, social sciences must take account of the logic of solidary economy model rather than market economy model, this logic prescribes that social goal with human as the final end is the aim of growth. According to cultural resolution, the intermediary technology (in the sense of technological pluralism: traditional technology, intermediary technology, modern technology) will have the tasks: a) Containing the trend of imitation technologies that are weakening creative culture of less developed countries; b) Compromising between urgent material needs with protection of traditional culture; c) Correcting the cultural disorders caused by sudden break of traditional order (Nguyễn Hồng Phong, 2005: 435).

In continuation of this research trend there were the studies of Phạm Xuân Nam, Trường Lưu and a number of other authors. In his works, Phạm Xuân Nam proposed to study the relation between economy and culture, between economic development and cultural development, between growth and development, in

which he emphasized the role of culture in development. At the same time, Phạm Xuân Nam also pointed out the diversity of culture in development, considering the recognition of and respect for diversity is an important awareness about the promotion of cultural development in the common development of country (Phạm Xuân Nam, 2005).

Beside that, a number of articles published in press in recent years pointed out the various aspects of cultural development in the common development of country, such as paying attention to identity, human resources, cultural heritages and cultural policy. For example, there were the articles of Dương Trung Quốc, Mai Hải Oanh, Trần Huy Tạo, Vũ Ngọc Am... These articles began to establish the data necessary to deep study of the role of culture in sustainable development in the current time.

II. Cultural capital as a resource for sustainable development of country

1. Culture as a capital for development - a theoretic view

The conception that the culture is a capital originated in the studies on social capital of sociologists like Alexis de Tocqueville, Émile Durkheim, and particularly Pierre Bourdieu in his work *Distinction: a Social Critique of the Judgement of Taste* published in 1984. Since late 20th century up to now, cultural capital has been at attention in various aspects; these studies gradually revealed and quantified the culture as a capital that is measurable, accumulable, profitable, or convertible in other capitals. Thus we can see the tangibility of cultural power and due to that we can fully understand the culture

and its role in development. Generally, it can be seen that the cultural capital was considered from the viewpoints as follows:

- The sociological viewpoint: Cultural capital gotten due to education

In the work published in 1984, P. Bourdieu said that the cultural capital is accumulated through education, he wrote: "The investigations showed that, cultural activities (visiting museums, attending concert, reading books...) and liking literature, painting, music, all of these are associated with certain education level (evaluated on qualifications and learning time) and depend on social sources" (cited after: Bùi Hoài Sơn, <https://sites.google.com/site/buiquangthangvicas/>...). With this accumulation of cultural capital, the humans can "possess the past", master the time through what they achieved through the time and by the time.

- Culturological viewpoint: The cultural capital accumulated naturally through traditional cultural context

From the culturological view, the researchers argue that, the cultural capital is formed, accumulated through the process of natural endosmosis like eating, drinking and breathing. This formation originates in the matrix, is shaped gradually through cultural environment of family and other social circles as fixed conditions, or in other words, these environments have great determinations on the formation and fortification of cultural capital of every individual person. One of the representative viewpoints worth mentioning is that of Trần Đình Hượu in discussing the Vietnamese

culture. He considered that the cultural capital of Vietnamese nation is not as the peaks as in comparison with humankind (for instance in the myth, religion, philosophy...) but it is not because of that we don't have the identity. On the contrary, the speciality of Vietnamese culture is the context of what are moderate, in which the Vietnamese humans and spirit are practical, flexible and harmonious. He wrote: "The moderate beautiful is the pretty, the niceness. We are not eager for the magnificent, the splendour; not passionate for the marvel, the grandiosity. As to colors we prefer the tenderness and the elegance to the showiness. As for scale, we prefer the fitness, the reasonableness. With regard to communication, we like the behaviour with common sense. With respect to clothes, jewelry, foods, we do not prefer the mannerism and finicalness. We all have the tendency to the nice beauty, the pretty graciousness and the moderate size" (Trần Đình Hượu, 1996).

- Political view: Cultural capital gotten under the official impositions

In considering cultural capital, we could not unrecognized the imposition of national symbol system, of official viewpoint on the desirable values of the state, and the imposition of official criticism to cultural values accumulated into cultural capital of the state. This research orientation was less responded, sometimes because of its sensitiveness, sometimes of its complicatedness. It often discussed roughly the values system of a community, a state, a nation, in which every person is regulated in service of common interests, of common

development of these community, state and nation. This aspect will be more deeply discussed from the view of *national values system* in the last part of this article.

2. Whether is there the sinking down of cultural capital in today context?

From the view of cultural capital quantification, what are the manifested aspects of Vietnamese cultural capital can we see? From the comprehensive view, it can be said that the whole creation of mankind in the time and through the time is the culture; therefore, the cultural capital of a community, a state, a nation, is expressed in treasure of tangible and intangible cultures. Tangible cultures are: the vestiges (archaeological, historico-cultural, architectural, revolutionary ...), the archaeological relics, the cultural creations associated with cuisine, clothes, houses and achievements of painting, architecture... Intangible cultures are: the habits and customs, behaviour, literature, arts... These expressions can be entirely seen as a kind of capital which are accumulable, profitable and convertible in other capitals.

And there is a question: Whether is there the sinking down of cultural capital in today context? Answering this question is very important, because of the fact that if we could keep the stability of culture capital, then we will have the stability of values system; or in other words, the enrichment and impoverishment of cultural capital are a "meter" for measuring the social stability and development sustainment through the impacts of values system of a country on

all aspects of development (economic, social, environmental).

In response to this question, there were some sketchy answers, and all of these focused on a common idea that in fact there is a gradual sinking down of traditional cultural capital. Beside this, sometimes the accumulation of contemporary cultural capital caused the conflict with, the hurt to, and the discord with traditional cultural capital; and just this situation is putting the problems of human building and cultural context construction - those which were very urgently put by the documents of XIIth Congress of Party.

3. The viewpoint of Vietnam Communist Party on intrinsic cultural resource

As mentioned above, VCP early acknowledged the culture as a pillar of sustainable development, an intrinsic resource of development. Most concentrated viewpoint on culture is the one that was put forth in the Resolution of 5th Conference of VIIIth Central Committee, developed and completed in the Resolution of 9th Conference of XIth Central Committee and in the documents of XIIth Congress of VCP. *Political report of XIth Central Committee of Party at XIIth National Congress* has defined direction for the task of *building and developing the culture and humans* as follows: "All administrative levels and all kinds of activity must fully be aware of and realize efficiently the goal: To build the Vietnamese culture and completely developed human, rising up to the truth, the good and the beauty, and being imbued with national, humanistic, democratic and scientific spirits. Culture

really became the firm spiritual foundation of society; it is *important intrinsic power ensuring the sustainable development of motherland*, for the goal of "enrichment of people, strength of nation, democracy, equity and civilization" (Central Bureau of Party, 2016). The documents of XIIth Party Congress emphasized the role of culture as one of the pillars of sustainable development, with one new point put clearly that: "The documents of XIIth Party Congress defined that not only the economic development is the focus, but this focus represents also the social development; that not only the culture must be made spiritual foundation, but the human as well".

III. Culture as fundamental element constructing Vietnamese identity

1. The evolution of viewpoint on the problem of "strong national cultural identity" in the guidance documents

The 5th Conference of VIIIth Central Committee was evaluated as important landmark in the viewpoints of VCP on culture. In the Resolution of this Conference, VCP emphasized: "The culture we are building is an advanced and strong national identity culture", in which "national identity" is defined as: "unshakeable values, quintessence of Vietnamese peoples community, enriched through thousand-year history of struggle for funding and defending our country". The awareness breakthrough of this viewpoint was continued by the IXth, Xth, XIth and XIIth Party Congresses.

2. Identity theory

In the context of globalization, identity problem is an urgent one, especially for

newly internationally integrated countries like Vietnam. So, what is identity? The popular understanding is that, identity is particular feature helping to distinguish one entity from the other, this is the definition we could find in Oxford Dictionary: *Identity* is the similarity of one person/entity in all times and contexts, situations and realities of itself, distinct from other person/entity in particular character or feature. A more general and higher objective level can be found in the definition of famous German sociologist Günter-Trommsdorff. He said that identity is a complex consisting of three factors: *the interest in oneself* (assemblage of tangible and intangible cultural elements), *the sense of value in itself* (ability of self-evaluation) and *the confidence of control* (identity expression of one community in exchanges with other communities, in which the identity of one community is objectively evaluated by the others) (Günter - Trommsdorff, 2001:21). This conception showed the correlation between “cultural capital” and “cultural identity”, this is the shaping of tangible and intangible cultural values of communities/countries, the ability of one community/country to identify and evaluate the cultural values, and the ability of other community/country to evaluate these values of cultural identity.

3. Real situation and the problems

As said above, the more or less sinking down of traditional cultural capital, the conflict in different scales between traditional culture and contemporary one, between national culture and imported one, are leading to the situation of unstableness of values system, in which

the norms of traditional values were somewhat shaken (those were shaken are the rules in families and societies on relations between grandparents, parents and children, between teachers and students, with the declined trust in wide scale of society...), the normative values system was not really strengthened yet and somewhat faded (ideal, sense of responsibility to motherland, humane altruism, community coherence...). These are just the problems that various Central Conferences, especially the 5th Central Conference, considered as acute problematic affairs of state in today context.

From above theoretic and practical viewpoints, we see this pressing problem: It must hurry to build the Vietnamese values system based on traditional culture and new awareness of today advanced and integrated culture.

IV. Cultural capital and the build of Vietnamese values system

1. Theory of values system

In the history of values theory, there were four principal tendencies in defining the value as: a) Value of object, b) Value evaluated by subject, c) Value by relations, d) Value as an independent entity. However, the researchers relatively unanimously agreed that value belongs to three factors: It is inherent in the object, recognized by the subject, and much dependent on relation between object and subject, as it is defined as follows: “Value is the quality of object, is positively evaluated by subject in comparison with other object of the same kind in concrete space-time context” (Trần Ngọc Thêm, 2016:39). According to this definition, it can be said that in the process of discovery,

of experience of life, of self-observation, people developed the awareness of values, and together with it they defined the values system, the values scale, values measure and values orientation of Vietnamese through the time.

As for the relation between cultural capital and the build of Vietnam values system, it can be said that the cultural capital which Vietnamese nation has accumulated through several millennia of accommodation to the severe natural conditions, struggling with foreign invaders, building the community, nation and state life, is just the great riches able to build the Vietnam values system as a normative system accepted by community and as a driving force to mobilize the national power and affirm national identity in development.

Values system of a community, a nation, is closely related and attached with identity of community and nation, thus forming the common norms of these community/nation. Nguyễn Hồng Phong wrote: “National identity is manifested in values system of nation, is the core of a culture. Values system is what interests the people, what they believe as good and bad... It represents the values and trust that people consider as sacred and inviolable... Values system is transformed into social norms, orienting the choice in action of individual person and community” (Nguyễn Hồng Phong, 2005:394). As for Vietnamese nation, cultural capital accumulated through millennia has been tempered into behaviour standards and typical values system that are defined by researchers as a set of patriotism, community coherence, humaneness,

respect for learning-morals-beauty and for the values of democracy, equality and equity. In different historical-social-political contexts, the scope of activity, the spread and impacts of this characteristic values system will be not similar.

2. Vietnam values system and the challenges in the context of industrialization, modernization and international integration

Looking at four factors related to value such as: *Values system, values scale, values measure, values orientation* and the expressions of common *values system - identity - standard* of Vietnamese nation, we can say that, values system and the measures of this system are facing the challenges in the new context of space, time, economy and society. The social opinion, the researchers and the managers have seen the fading of patriotism, the weakening of community coherence, the sinking down of the values of equality-equity-democracy, the downgrade of aspiration for the beauty... and these led to the reduction of social faith, the abuse of emotionlessness, the alienation and moral corruption of “a not small number of ‘party members, leaders, managers and people’”.

The re-consolidation of traditional values system and re-establishment of Vietnam traditional-modern and identity-integration values system are a ever more urgent problem. The roots and foundation of values system are not any other but culture, more concretely are the thick cultural capital accumulated through the long and deep history. More than ever, culture must be exactly recognized as intrinsic resource of development.

3. The viewpoint of VCP on the problem of building Vietnam values system

Aware of the challenges facing traditional values system and the demand of building the new values system associating tradition with modernity, identity with exchanges, the documents of XIIth Party Congress pointed out: It must “*Summarize and build cultural values system* and Vietnam human values system in the period of industrialization, modernization and international integration. Make the cultural values penetrating deep into all domains, all activities, all social relations, becoming important intrinsic power of sustainable development. Build the sound cultural environment, facilitate to build Vietnamese humans beautiful in personality, morals, soulfulness; high in intellect, ability, creative skill; strong in body; having high social responsibility, high citizen duty, respect for and conformity with the laws; better effectuating the role of creative subject in the cause of constructing and defending the motherland. *Heighten the cultural and human factors* in all economic, political and social activities. All the cultural activities, from preservation and bringing into play the historical and cultural heritages, development of literature and arts, of press, publication, to preservation and bringing into play of minorities culture, of religion culture, and to building of cultural institutions... have to serve practically the cause of building and developing culture and humans”.

In analysing the values system, the cultural identity and sustainable development from theoretic viewpoints, the article revealed the face of culture as a

capital, a intrinsic resource, a root, a deep and thick spiritual foundation necessary to development of country, state and nation. This is the very implemenation of Resolution of XIIth VCP Congress, making the Resolution entering real life, becoming material power in service of development in the new context full of challenges but also of opportunities of industrialization, modernization and international integration conditions today □

Reference literature

1. Vu Ngoc Am, *The role of culture in development process of country*, <http://doc.edu.vn/tai-lieu/tieu-luan-vai-tro-cua-van-hoa-doi-voi-phat-trien-kinh-te-xa-hoi-40162/>
2. Michael Bosquet (1975), *Écologie et politique*, Editions Galilee, Paris.
3. Ministry of Culture, Information and Sports (1992), *World Decade for Cultural Development*, Hanoi.
4. Vietnam Communist Party [VCP] (1993), *Documents of 5th Conference of VIIth Central Committee*, Hanoi.
5. VCP (1992), *Documents of VIIth National Congress of Party*, National Political Publishing House, Hanoi.
6. VCP (2001), *Documents of IXth National Congress of Party*, National Political Publishing House, Hanoi.
7. Phạm Văn Đức (2004), “Promoting Vietnam national spirit in the context of globalization today”, *Philosophy*, No. 9, pp. 5-10.
8. Phạm Văn Đức (2006), “Globalization and its impacts on Vietnam today”, *Philosophy*, No. 3.
9. Günter - Trommsdorff (2001), *Dictionary of Sociology*, World Publishers, Hanoi.

10. Trần Đình Hượu (1996), *Towards Present from Traditions*, Culture Publishing House, Hanoi.
11. Phạm Xuân Nam (2005), *Culture for Development*, Social Sciences Publishing House, Hanoi.
12. Phan Ngọc (2002), *Vietnam Cultural Identity*, Literature Publishing House, Hanoi.
13. Keith Nurse (2006), *Culture as the Fourth Pillar of Sustainable Development*, Document prepared for Commonwealth Secretariat, Malborough House, Pall Mall, London, UK.
14. Mai Hải Oanh (2016), *Viewpoint on cultural development in documents of XIth National Congress of Party and the problem of Vietnam cultural innovation* <http://dangcongsan.vn/tu-lieu-van-kien/tu-lieu-ve-dang/sach-chinh-tri/books-0105201511342446/index-510520151130204635.html>
15. Nguyễn Hồng Phong (2005), *Some studies on social sciences and humanities*, Volume 3 “Culture and Development”, Social Sciences Publishing House, Hanoi.
16. Dương Trung Quốc, *The role of culture in sustainable development*, <http://www.baomoi.com/vai-tro-cua-van-hoa-doi-voi-su-phat-trien-ben-vung/c/15865211.epi>
17. Nguyễn Duy Quý (2008), *Cognizing Vietnamese Culture*, Social Sciences Publishing House, Hanoi.
18. Bùi Hoài Sơn (compiling), *Cultural capital*, <https://sites.google.com/site/buiquangthangvicas/sach/xxx/x-1>
19. Trần Huy Tạo, *The role of culture in sustainable development in Vietnam today*, <http://www.epu.edu.vn/khct/Default.aspx?BT=12844>
20. Tô Ngọc Thanh, Đinh Văn Ân, Lại Quang Trung (1998), *Preserving and Bringing into Play the Cultural Assets of North-Western and Central Highlands Minorities*, Social Sciences Publishing House, Hanoi.
21. Trần Ngọc Thêm (2016), *Vietnamese Values System from Traditions to Present and the Way to the Future*, HoChiMinh City Culture-Literature and Arts Publishing House, HoChiMinh City.
22. Nguyễn Viết Thông (2016), *Remarkable new points in documents of XIIth National Congress of Party*, http://www.nxbctqg.org.vn/index.php?option=com_content&view=article&id=6422:nhng-im-mi-ni-bt-trong-vn-kin-i-hi-xii-ca-ng&catid=112:tin-van-hoa-tu-tuong&Itemid=488
23. National Centre of Social Sciences and Humanities (1996), *Culture in development and globalization*, International Symposium Summary Record at Hanoi, Tokyo, Noongkhai.
24. National Centre of Social Sciences and Humanities (2000), *Asian values and Vietnam development*, International Symposium Summary Record, Hanoi.
25. Đào Thế Tuấn (1992), “The theories of development”, *Journal of Sociology*, No. 1.
26. Trần Quốc Vượng (2000), *Vietnam Culture - Studying and Thinking*, Cultural Anthropological Publishers, Hanoi.
27. Central Bureau of Party (2016), *Documents of XIIth National Congress of Party*, Hanoi.