

# Intercultural Interactions in the World - Perspectives From Vietnamese Culture

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**Abstract.** *In the context of deepening globalization and the increasing inevitability of cultural integration among nations, identifying the intersections between world cultures holds not only theoretical significance but also profound practical value. This study aims to analyze the processes of cultural contact, acculturation, and integration from the perspective of Vietnamese culture and identity marked by its remarkable capacity for absorption, selection, and self-adjustment. Grounded in the theoretical framework of cultural structure (including surface and deep layers), the article clarifies the interplay between endogenous and exogenous factors, thereby explaining how Vietnamese culture adapts to external influences while maintaining its national identity. Vietnamese culture continuously transforms through intercultural exchange, yet steadfastly preserves its core values, contributing to the formation of a cultural model that is both modern and deeply rooted in tradition, fulfilling the demands of sustainable development in the contemporary era.*

**Keywords:** *Cultural intersection; Vietnamese culture; National identity; Globalization.*

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## 1. INTRODUCTION

Nowadays, when the world moves from confrontation to dialogue, peaceful coexistence and focuses national resources on economic growth by modern means of the information revolution, cultural exchange in the world is more extensive than ever; "cultural" products that combine art - technology - business in a sophisticated way are released everywhere to every corner of the world market, bringing huge profits to many countries, especially the United States. Our planet is becoming smaller; no country can develop in isolation from the outside world. On the contrary, interdependence is increasing and directly affecting each country, each region, and the whole world. The phenomenon of cultural symbiosis is inevitable and a new characteristic of world culture. Each person can live with their own national cultural identity while being exposed to many other cultures. The attitude of tolerance advocated by UNESCO fosters awareness of respecting others' differences, enabling them to respect our differences in turn, and ultimately promoting a world where humanity can coexist in friendship and equality, despite being different. However, that situation also raises two pressing issues, two concerns that are not unique to anyone. One is, while pursuing economic growth and improving material life in a market mechanism, how can the humanistic values of traditional cultures not be eroded and lost? Two is, while interacting and exchanging cultures with different countries, especially with Western cultures, how can we modernize the country's culture without losing our national identity? That requires a thorough understanding of the true values of world cultures and the quintessence of national culture in the spirit of tolerance for integration, in order to build an advanced Vietnamese culture that is both national and modern.

As an important factor in the synthetic production with high intellectual content, culture is like the glue that binds economic, political, and social relationships together to create the shape and identity of each nation, each country, and each region (Toffler, 1996). Culture can directly encompass, ensure social sustainability, and historical inheritance, and not be mixed even when integrating into larger communities. The uniqueness of each national culture, or the difference between cultures, is not only determined by different environmental and historical social conditions, but also because people, even when very close to each other, still have the consciousness of distinguishing "us and others". Moreover, human life does not develop equally through a similar process but through surprisingly diverse methods (intelligence, spirituality, thinking, aesthetic interests, moral values, etc.). Therefore, in the process of world integration, if science and technology become more and more unified, on the contrary, the culture of each nation, as an identity card, becomes more and more differentiated. Like rivers, the cultures of nations persistently accumulate, absorb, and filter the quintessence from all directions, constantly transmitting and transforming, constantly exchanging and expanding to then crystallize into their own and contribute to the vast ocean of human fragrance, and in turn enjoy the strange flavors in that great ocean. If culture is understood as everything created by humans according to the law of beauty, as "second

nature" in the words of Marx, in the process of dealing with nature and society, then everything related to humans has its cultural aspect.

However, in the process of studying Vietnamese and Southeast Asian culture, barriers in accessing the culture As a whole between Vietnam and other countries, it is an overly specialized method with many limitations, when the study of each country's culture is separated from the context of the same culture, when the whole culture is divided into separate aspects, ignoring the relationships that are the core of the subject of Cultural Studies. According to Claude Villereuve (1991), in the modern context, knowledge tends to be more and more specialized, but at the same time, it also becomes fragmented. Many individuals can be very proficient in a specific field, but lack basic knowledge in other fields - a phenomenon that he likened to "blind men touching an elephant". This situation leads to a one-sided, fragmented view when approaching social and cultural phenomena. Unfortunately, there was a time when, due to the influence of "childish leftist" thinking, we misunderstood materialism, which is opposed to idealism, in a mechanical and simplified way. This one-sided understanding has obscured, even denied, the profound human values in the world of symbols, in spiritual life, and even metaphysical concerns, which are the places where cultural symbols are born according to the law of beauty. This is a unique ability that only humans have, thanks to the ability to symbolize in thinking activities. There was a time when we separated art from religion, without realizing that most of the great arts in human history originated from beliefs, faith, and spiritual life. More importantly, all of humanity is now facing a profound paradox: while science and technology have developed rapidly, material life has improved, but moral and spiritual life has tended to decline. Social problems are increasing in a world dominated by pragmatism, materialism, the rise of money, selfish lifestyles, hedonism, and extreme individualism... These are eroding spiritual values, destroying human morality and personality. As a result, seemingly progressive development is at risk of becoming anti-development if it lacks a sustainable moral foundation.

From the perspective of Vietnamese culture - a culture with its own identity but always ready to absorb the quintessence of humanity - studying the interaction between cultures in the world not only has profound theoretical value but is also an urgent practical requirement. This is an important basis for creating a Vietnamese culture that is both modern and imbued with national identity, contributing to sustainable development and international integration in a proactive, courageous, and selective manner.

## **2. Overview of cultural changes**

To approach culture (which is constantly changing like its inherent life, while preserving the cultural identity of each nation), the study applies a two-level structure: The surface structure (called stratum) is the external manifestations and constantly changing. We call it the variable, the dynamic element of culture. Therefore, culture is contained in social activities as well as political and economic activities. On that level, cultural creations and activities are social and constantly changing. It is like the way of life of people in a certain society; The deep structure (called stratum) is the internal structure of culture, which rarely changes. We call it the constant, the static element of culture. It is the root that regulates all life activities, keeping society continuous and stable, and lies deep in the consciousness, in the spiritual beliefs of people, depicting the cultural identity of this ethnic group, different from that of other ethnic groups. There is an interactive relationship between the epilayer and the underlying layer: The epilayer constantly changes, even though it is chaotic and random, but it still follows a certain order. What determines that change, both directly and indirectly, is the value system deep below the underlying layer. Although the underlying layer rarely changes, due to the impact of changes on the epilayer, the underlying layer also changes, albeit very slowly. Therefore, culture is not something that is unchanging, but like all things, it changes. Unlike political and economic changes, which are spontaneous and revolutionary, cultural changes are gradual because culture is an inheritance and must satisfy the unchanging needs of people. That is the relationship between continuity and discontinuity, between tradition and innovation (Taylor, 2001).

On the surface structure or epistemological level, people can classify them into two systems: expressive signs and symbolic signs. Of course, there is no clear boundary here, but there are interweaving, interlocking, and interactive relationships: The expressive sign system has direct meaning belonging to conceptual thinking and scientific thinking. That is the system of language, writing, ideology, science, and technology, the system of social signs such as institutions, symbols, signs... These systems are divided into sub-systems (natural science, social science...). The symbolic sign system has an indirect meaning, including art, religion, customs, and habits, which are symbols with meanings belonging to figurative

thinking. Those are expressions of faith, virtue, and beauty. People are divided into sub-systems (such as verbal art, non-verbal art...). Those are the main aspects of culture. Language is a special system of signs, both a system of expressive signs and a system of symbolic signs (because it is used as material to build images, both literal and figurative).

On the level of deep structure (basic). Those are spiritual beliefs, value systems. The universal value of culture is truth - goodness - beauty, in which Beauty directs people towards the ideal, towards perfection and the sacred, the holy. Therefore, Beauty is considered the highest value system, the salvation of culture, and the most comprehensive standard for humanity to evaluate and orient human development. Therefore, when talking about the principle of cultural creation, it is not any human activity but only about "human behaviors, containing within themselves the stressful creative shock, breaking into a new spiritual space, reading the meaning in the surrounding world, constantly producing sacred objects, values" of eternal nature. The results of culture that have been "materialized" in specific mechanisms, relics, architecture, labor tools, etc. are often classified as civilization, although it is impossible to distinguish between culture and civilization. Values are distilled and crystallized into the traditions of each nation, chosen by the community to create national identity and passed down from generation to generation. Tradition is like a red thread running through history, filtered to preserve what is sacred, the quintessence, the precious assets of the nation, helping that nation develop in the human community.

Therefore, if the members of the community want to preserve the national cultural identity, cultural managers cannot impose or prohibit people from changing the surface structure (because where there is imposition, there is resistance to imposition), on the contrary, they must encourage and educate them to accept and create new things, constantly innovate. The important thing is to make them aware of the beliefs, values, and standards so that they can self-orient, self-adjust all behaviors and conduct themselves consciously. According to Uncle Ho's concept, "culture must penetrate deeply into the national psychology, meaning that culture must correct corruption, laziness, vanity, and luxury. Culture must make people have the spirit of forgetting themselves for the country, for the common good and forgetting their interests. Culture must make every Vietnamese person, from old to young, both men and women, understand their duties and know how to enjoy the happiness they should enjoy".

Cultural change, human and cultural, are not outside the law of movement and change of creation. One of the causes of cultural change is due to the exchange and contact with different cultures. Here, there is the encounter of different types of choices and cultural interference and mixing takes place, leading to different refractions, making culture innovate (Morin and Kern, 2002). Different from cultural exchange - the encounter between cultural elements and enriching each culture, cultural contact takes place over a long period of time between two cultural models and the result is the change of the borrowed cultural model. Cultural contact can take place under the state of imposition or voluntarily, but the result leads to a change in the cultural model. The problem is to study the way the culture of each nation changes during the contact process. Vietnamese culture from the time of the founding of the nation to the present day is a culture consisting of two streams unified in one structure and mutually influencing each other: the ethnicized exogenous factor and the modernized endogenous factor. The ancient learned culture stream and the modern culture stream are cultural streams that are influenced by many foreign countries and play a leading role in the stratum. The ancient folk culture stream and the modern national culture stream have preserved traditional elements and are the foundation of Vietnamese culture.

### **3. Vietnamese culture in the process of regional and world exchange and adaptation**

#### **3.1. Vietnamese culture - a multi-ethnic culture**

Without exception, Southeast Asian countries, including Vietnam, from ancient times to the present day, are all multi-ethnic countries, and at the same time, each nation has its own identity. Can live in many countries. This leads to two relationships: First, in the process of integrating ethnic cultures into a national structure in a country consisting of a dominant ethnic group and ethnic minorities, resolving the dialectical relationship between the dominant ethnic group and ethnic minorities, and between ethnic groups is an extremely important national policy, which can be said to be the top priority of Vietnam. Second, even though there is a division into national borders, while sovereignty must be ensured, it still cannot prevent their ethnic relationships in neighboring countries. Building national solidarity in a country at the same time requires attention to the trend of ethnic integration and harmony in the region and internationally. That has deep roots in the history of Southeast Asia. Here, the process of convergence and dispersal has taken place, leading to new cultural complexes common to the whole region. The latter convergence step is higher than the previous one, and at the same time, it also leaves many ethnicities

and many different local imprints. Therefore, the characteristic of Southeast Asian culture is “unity in diversity,” and the convergence process originates from different centers, so it is not unilinear in isolation, but multilinear in multi-dimensional interwoven contact, creating converging lines and multi-component ethnic cultural mechanisms.

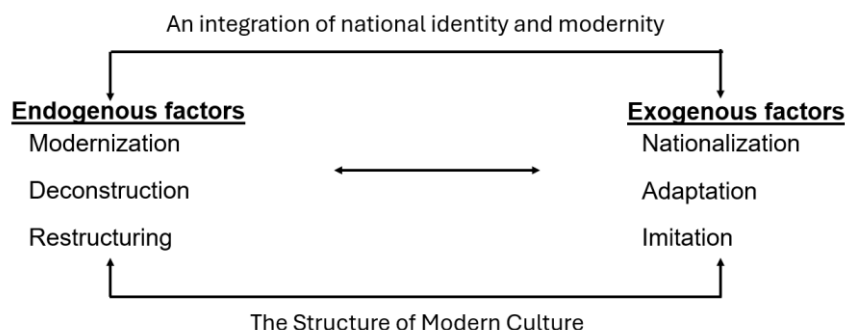
According to Cao (1995), Vietnam can be said to be a miniature Southeast Asia. Vietnamese culture is a complex of three elements: mountain culture, plain culture, and sea culture, in which the plain element, although it came later, plays a leading role. Vietnam is also a place where all the tribes of all Southeast Asian language families converge: South Asian, Austronesian, Tay - Thai, and Tang - Mien. The difference that allows us to identify Vietnamese culture is mainly due to the picture of ethnic structure within their culture and the process of cultural integration to form a national culture called Vietnam. Indeed, only in Vietnam in the Southeast Asian context is there such a diverse, multi-colored, multi-scented, multi-flavored picture, with different shades of light and dark: some places are rich in mountain culture, some are imbued with sea culture, some are fertile in plain culture. In other words, it is also green but there is green of mountains and forests, green of rice fields, and blue of the sea. Moreover, there is not only “multiple” but also “hidden” in the memory of time. Time has woven historical curtains with many ups and downs. Previously, due to separate research methods, we described the cultures of ethnic minorities in a discrete way, without connection, especially with the Kinh people - the main ethnic group that has played a great role in the history of national culture, so we did not discover the process of integrating Vietnamese culture. We talk about the Tay Thai people being good at wet rice, but do not know how they contributed to the wet rice culture of Vietnam; we talk about the Cham people being good at the sea, but do not say how they contributed to the Vietnamese people's way of looking at and behaving with the sea... If today we say that Vietnamese culture is a complex consisting of elements of mountains, plains, and sea, then that is saying to the contributions of the ethnic groups that the Kinh, a delta resident, have integrated with other ethnic groups to weave the diverse picture of Vietnamese culture today. Who are the Vietnamese? Where do they come from? According to the results of our research, Professor Ha and Pham have put forward the following hypothesis: around the second millennium BC, due to the concentration of people from the North, due to the pressure of population growth in mountainous and foothill areas on the narrow ancient steps of the rivers, and especially, due to the stimulation of rice productivity and the relatively stable life of the rice agricultural society that was successfully tested by the ancient Tay people in the narrow valleys at the foot of the mountains, a series of ethnic groups, especially the Mon Khmer residents of Northern Indochina - the Pre-Viet Muong residents - who farmed on the mountains, rushed down to the lowlands around Hanoi Bay and co-existed with the ancient Tay people living here. They applied the Tay people's wet rice socio-economic model to the exploitation of the Red River Delta by building dikes to reclaim the sea in the method: sedge goes first, wet rice follows. That process formed a new community: the Viet Muong residents, the owners of the common Viet Muong language. The common Viet Muong language is the result of the integration of many languages in Southeast Asia, but the linguistic exchange here is mainly expressed on the Mon-Khmer foundation and is operated simulating the Tay-Thai language mechanism. Therefore, in terms of origin relations, as AG Haudricourt has restored, the Viet Muong language has Mon Khmer roots, but if we consider the contact relations (types) as analyzed by Hanoi and Maspéro, the Viet Muong language is structurally identical to the Tay language. With new data from May, Ruc, Sach languages, ... I have reconstructed the process as presented. And through the linguistic data I have discovered, in the common Viet-Muong language, there is also a record of the wet rice cultural-social model with a common vocabulary system between Tay and Viet. This is not found in the pre-Viet-Muong languages... Therefore, we have come to a common perception that the Vietnamese are residents of the delta plains growing wet rice. They are very good at this aspect but are less sensitive to the mountainous environment (according to them, it is a place of “rung thieng nuoc doc”, “khi ho co gay”) as well as the marine environment (standing in front of the sea, they only know how to build dikes to reclaim the sea to create rice fields). Located in the delta where both forests and seas converge, at the crossroads of regional and international exchanges, the Vietnamese have absorbed many cultures and have the ability to turn what belongs to others into their own, and are adaptable and very dynamic. During the first millennium AD, when exposed to Han culture, the majority of the Viet Muong residents in the plains (Ke Cho) gradually changed towards Sinicization, the remaining part in the highlands (upland) changed little and gradually separated into the Viet and Muong people. In the 10th century, the Vietnamese regained independence from the Han and became the dominant ethnic group of the Dai Viet state and they carried out their mission of uniting all ethnic groups living in

Vietnam to build and protect the Vietnamese Fatherland. of the Vietnamese ethnic community, and each ethnic group builds its homeland within the distribution range from mountains and forests to plains, coasts and islands ( Phan Ngoc, 2007).

### 3.2. Vietnamese cultural history through contact and exchange with the world

Since its inception until today, the Dai Viet State has had three times of contact and transformation of its cultural model. Contact with Han culture to form and build a national cultural model on the basis of Southeast Asia and imitate the ancient Chinese cultural model throughout the ancient period, to build a civilized nation, distinct from Han culture. The Vietnamese and other ethnic groups have localized the Han cultural model and Indian culture according to their consciousness. The Dai Viet State later also integrated into itself cultures influenced by India: Phu Nam culture, Champa culture. Therefore, Vietnam can be considered a convergence of Asian cultures, and here has created a national culture consisting of two streams: scholarly culture influenced by Han (mainstream) and Indian culture, folk culture preserving national cultural elements with an interactive relationship in a unified body ( Pham Duc Duong, 2007). Contact with French and Western culture to modernize the national culture. This is where the East-West contact took place, which today is global. That modernization process, despite the domination of colonialism, was oriented to imitate the Western cultural model by importing exogenous elements and transforming them in an order from imitation, imitation to Vietnamization. At the same time, the endogenous elements also went through three steps from deconstruction to restructuring in a modern direction to finally modernize them in a cultural model that is both national and modern. Here, a culture was formed with a structure consisting of two streams: national culture (integrating both traditional cultural streams: folk and scholarly) and modern culture (exogenous elements that have been Vietnamized), and there was an interactive relationship that brought the traditional culture of Vietnam into the modern culture of the world.

Contact with socialist culture to orient Vietnamese culture in the process of industrialization and modernization of the country. This culture is guided by Ho Chi Minh's ideology, it is an advanced culture that both maintains national identity and modernizes according to the general international trend towards socialism. Vietnamese people move towards modernity with a national identity.



**Figure 1. Proposed research model**

Source: Author's proposal

### 3.3. Challenges

Today, looking at the whole picture, humanity is entering the 21st century with a great turning point in human history. That change takes place under the profound and comprehensive impact of three pairs of extremely important events.

First, there are two global strategic shifts: the strategic shift from arms race confrontation to dialogue and peaceful coexistence; the strategic shift from Euro-Atlantic to Asia-Pacific.

Second, two simultaneous revolutions: the miraculous scientific and technological revolution shifting from industrial civilization to information civilization (or post-industrial); the social revolution shifting from capitalism to socialism (or post-capitalism).

Third, two processes are taking place simultaneously on a global scale. They are regionalization and globalization.

The three pairs of events mentioned above have fundamentally changed the face of the world and directly affected each region and each country, and only with information technology can we calculate to find a path of development. In such conditions, no country, big or small, developed or developing, can live separately from the outside world. On the contrary, each country is an inseparable member, living together under a common roof (the earth) with interdependent relationships. Therefore, we must renew

our awareness and thinking to deeply understand the world and self-awareness to determine our "position" in international relations. Behaving by "status" (in sociological terms) will bring about effectiveness. High. That is the superiority of the system theory. However, determining the position of each element is not easy, simply because the elements depend on the stormy changes of the world; moreover, each person, each country, is controlled in its conditions with ambitions that are difficult to control. The attitude of adaptation in the conditions of cultural symbiosis is mandatory for everyone if we do not want to fall behind and be pushed to the margins of development. Therefore, the education of the 21st century proposes three new requirements to overcome the shortcomings of the 20th century. These are: synchronized knowledge, complex thinking, and interdisciplinary methods.

Specialized thinking has "ripped" an object out of its environment, stripped it of relationships, and arbitrarily placed it into the boxes of scientific disciplines, breaking the inherent systematicity and multidimensionality of phenomena. People call it fragmented mechanical thinking that follows deterministic and dualistic causal laws. With new scientific discoveries, humans have been able to move from mechanical thinking to complex thinking or thinking in context. That is the way of considering an object as a whole with properties and behaviors belonging to the whole and in general cannot be reduced to or inferred from the properties of its constituent elements, according to the regressive and holographic relationship: The part is in the whole, and the whole is in the part. To identify things, people discover the emergent nature (émergence) with the characteristic of wholeness, existing and developing in open and non-linear systems that can both lead to uncertain chaos, and can also self-organize from chaos to move to a new order with higher organization. Therefore, "The Earth is a complex biological/anthropological whole, in which life arises from the history of the Earth, and humanity arises from the life of the Earth" (E. Morin), and people put forward the formula of global thinking/local action and local thinking/global action. In this period of great transformation, developing nations and countries, including Vietnam, are struggling and struggling in the midst of the development stream with many opportunities but also full of risks, pitfalls, challenges, and contradictions between the old and the new, between what belongs to others and what belongs to us. This renovation, although not as bloody as in war conditions, still forces us to accept, to pay the price, to have the courage to give up what is no longer suitable, even though it is very painful, to transform national traditions in a modern direction. It can be said that we are a very talented and brave nation in the past, but are inadequate in the conditions of industrialization and modernization. In my opinion, if we want to quickly catch up with developed countries, we have no other way but to know how to use and exploit the advantages of the latecomers. The same is true for other nations in the country, and the same is true for Vietnam in the international arena.

#### 4. East-West integration and development orientations

If in the past the confrontation between East and West led to mutual exclusion, today the world is entering into a dialogue of peaceful coexistence, humanity is promoting the trend of East-West integration and complementarity. Moreover, the world is shifting from the European-Atlantic to Asia - Asia-Pacific. Therefore, a deep understanding of the nature of Eastern and Western culture is necessary. In the 20th century, Asians sought European values for Europeanization, while at the end of the 20th century, Europeans sought Asian values for integration.

To compare and find similarities and differences between the two largest cultures in the world. Table 1 starts from the concept of human: Europe is influenced by Christianity, considering humans as the most complete product of God, while nature is barbaric, humans must rearrange. Therefore, Europe considers humans as the center. Meanwhile, the East associates humans with nature, "human life microcosm", considering humans as members of the universe. Therefore, in dealing with nature and society, people, whether Western or Eastern, behave in two balanced ways, but because each side leans towards a certain side, the culture is different (Konrat, 1997)

**Table 1. Brief comparison of cultural perspectives between the East and the West**

<b>Orient</b>	<b>West</b>
<b>HUMAN</b>	
Member of the universe	Center of the universe
<b>NATURE</b>	
In harmony with nature	Environmental imbalance
Underdeveloped science and technology	Development of science and technology

<b>SOCIETY</b>	
Communism Harmonious community Lack of personal liberation	Individualism Personal Liberation Loose community
<b>THINKING</b>	
Dialectical thinking Less analytical, less scientific	Rational scientific thinking Mechanical thinking
<b>LIFESTYLE</b>	
Respect spiritual life Less practical, poor	Value economy, wealth Little interest in spiritual life

Source: Author's proposal

Both the East and the West have balanced two-sided behavior, depending on the choice to lean towards one side, each culture has different strengths and weaknesses, very diverse and rich (Cao, 1995). Therefore, no culture is allowed to be considered perfect, superior to another culture. Between two cultures there is an orderly correspondence: what the West is strong, the East is weak, and vice versa what the East is strong, the West is weak. In the current East-West integration, the two cultures can complement each other, not exclude or replace each other. East-West integration must be carried out according to the motto: each side must maintain its own identity and on that basis, accepting new things, the quintessence of others to increase vitality without losing one's own identity (in the Japanese way of speaking, "Eastern learning in the microcosm, Western learning in the practical"). To integrate East and West, each nation needs to have an attitude of tolerance, that is, accepting the differences in others, so that others can accept the differences in themselves. Humanity lives in peace and friendship with cultural symbiosis and mutual respect. The advantages of the latecomer and the directions for development. For developing countries that want to catch up with the world and not fall behind, there is no other way but to make optimal use of the advantages of the latecomer. The advantages of the latecomer are shown in two aspects: The latecomer can "stand on the shoulders of giants" to advance. They are allowed to choose the most advanced solutions of the time, combined with the best traditions of the nation, to bring the country into the development machine of the world. In the current conditions of science and technology, the biggest advantage of the latecomer is the transfer of technology. People can choose the newest and most suitable technologies to industrialize and modernize the country. - The important advantage of the latecomer is the combination of elements of agricultural civilization with elements of post-industrial civilization, that is, the combination of the past with the future to build a better present. This is according to Allvin Toffler's prediction in the book "The Third Wave". It is the appearance of a strange coincidence between the societies of the first wave (agricultural civilization) and the civilizations of the third wave (post-industrial civilization or information civilization). Those features are: decentralized production on an appropriate scale; innovation and diversification of energy; de-urbanization; working from home; a high level of consumption... That allows developing countries to use their strengths (which were previously considered backward in the eyes of industrial civilization), combined with the strengths of post-industrial civilization, to enter modernity. For example, from traditional ecological agriculture, moving straight to modern ecological agriculture, without going through the chemical agriculture stage of chimney civilization! From there, people can outline a development strategy based on: 1) Rural industry, low capital, oriented towards villages; 2) High technology, chosen to create a new balance between advanced science and technology with grasslands, poetic villages... a less painful change more suffering; 3) A culture that values balance with nature, with society... to exploit the hidden potential of human beings, considering humans as the end, not the means. Thus, culture will become the driving force and regulatory system of social development towards security and sustainability.

## 5. CONCLUSION

The 21st century is the century of culture, the century of knowledge society, of globalization, and offers many different scenarios: culture and counterculture, dialogue and conflict. In our country, culture is placed next to development to build a balanced life and culture must take on the function of educating and nurturing people according to the goals of our Party and State: all for the people - building a society with high intelligence, freedom, democracy and equality according to the teachings of President Ho Chi Minh. Therefore, in the new century, Vietnamese culture will bear the mark of the times: That is the

trend of globalization to bring Vietnam into the world's development orbit. We, with a spirit of tolerance, accept cultural symbiosis with an adaptive attitude. No matter how the situation changes, such behavior will help our people enter the stream of human development, enrich our own identity and cultural character, and promptly and resolutely abandon ways of thinking and living that are no longer suitable. The Vietnam War lasted so long that what is abnormal for us is normal. To develop normally, we must normalize all aspects of life. Be calm, confident, and urgently integrate, cannot be "impatient" and then torment ourselves and hesitate before the change of the situation. Humanity is promoting cultural diversity and cultural dialogue to build a culture of the whole planet with all the different cultural identities of the communities.

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