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RESEARCH ARTICLE

VIETNAMESE CULTURAL HISTORY: A JOURNEY THROUGH TIME

Nga Thi Phi Nguyen

1. Financial Department, National Chengchi University/ROC-Taiwan Fellowship; CMC univ.

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Abstract

This study examines the historical trajectory of Vietnamese cultural development from prehistoric foundations to the contemporary era of globalization. By employing a mixed-methods approach-including historical analysis, interdisciplinary synthesis, and textual interpretation-the research identifies key periods and influences that have shaped Vietnam's cultural identity. Beginning with the Đông Sơn civilization, the paper traces the impact of Chinese domination, indigenous resilience, independent dynasties, colonial disruptions, revolutionary struggles, and the transformative Đổi Mới reforms. The study highlights the interplay between external influences and internal adaptations, showing how Vietnamese culture evolved through selective assimilation, creative resistance, and ongoing hybridization. This systematic exploration offers a comprehensive understanding of the resilience, continuity, and dynamic transformations of Vietnamese culture across time.

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Introduction:-

Vietnamese culture is the product of a rich and diverse history shaped by geography, colonization, resistance, and modernization. From ancient Đông Sơn drums to Confucianism's impact on feudal structures, to French colonialism and the contemporary global influence, Vietnam's cultural history reflects the resilience and creativity of its people. Until now, many scholars have paid attention to the Vietnamese culture but in different perspectives that mentioned in the Literature Review.

Literature review:-

Vietnamese culture is a rich tapestry woven from historical traditions, indigenous values, and external influences. The cultural identity of Vietnam has evolved over centuries, shaped by Confucian, Buddhist, Taoist philosophies, and colonial encounters (Jamieson, 1995). Understanding Vietnamese culture provides critical insight into the country's social behavior, customs, and modern transformations.

Here under is the main perspectives of the research which focused on Vietnamese culture:

Historical Context and Foundations

Vietnamese culture is deeply rooted in its agricultural past, with the Red River Delta civilization laying its early foundations (Taylor, 2013). Ancient Vietnamese societies emphasized communal living, ancestor worship, and

Corresponding Author:- Nga Thi Phi Nguyen

Address:- Financial Department, National Chengchi University/Taiwan Fellowship, Taipei, ROC-Taiwan; CMC univ.

harmony with nature. Over a thousand years of Chinese domination (111 BC - 938 AD) left an indelible mark, introducing Confucian bureaucratic systems, language scripts, and social hierarchies (Woodside, 1971).

Confucianism, in particular, reinforced respect for hierarchy, family loyalty, and educational attainment, values that remain core to Vietnamese society today (Marr, 1981). Buddhism, arriving from India and China, blended with indigenous animist beliefs, creating a uniquely syncretic religious practice (Taylor, 2007).

Key Cultural Characteristics:

Family and Social Structure:

The family is the cornerstone of Vietnamese life. The traditional family model is patriarchal, extended, and hierarchical, where elders command respect and younger members uphold family honor (Horton, 2007). Filial piety is a critical virtue, emphasizing obligations towards one's parents and ancestors (Nguyen & Fry, 2004).

Language and Communication:

Vietnamese is the official language of the Socialist Republic of Vietnam. Vietnamese uses the Latin-based script called "Quốc ngữ", which includes tone marks to indicate pitch. The language has six tones, making its pronunciation rich and varied. Vietnamese language reflects the culture, history, and way of thinking of the Vietnamese people.

Beliefs and Practices:-

Ancestor worship remains a vital practice, where offerings are made to deceased family members to ensure their blessings (Taylor, 2007). Festivals like Tết (Vietnamese Lunar New Year) blend Buddhist, Taoist, and animist traditions, serving as key moments for family reunions and cultural reaffirmation (Jamieson, 1995).

External Influences and Modern Transformations:

The period of Chinese domination:

The period of Chinese domination over Vietnam lasted more than 1000 years, leaving deep influences on culture, society, and politics. Chinese characteristics (Hán script) were widely introduced and became the official script for administration and education. The civil service and examination system and Confucianism-style government organization were adopted and maintained for centuries. Customs, rituals, and beliefs from China such as ancestor worship and traditional festivals strongly influenced Vietnamese spiritual life. However, throughout the domination period, the Vietnamese people quietly preserved their distinct cultural identity.

French Colonialism and Cultural Shifts:

The French colonial period (1858 - 1954) introduced Western education, Catholicism, and new art forms (Goscha, 2016). While colonial rule was exploitative, it also fostered a Vietnamese nationalist consciousness and stimulated debates over modernity and tradition.

War and Revolutionary Ethos:

The wars of the 20th century - against France, the United States, and later conflicts - shaped a resilient national identity centered on sacrifice, unity, and anti-colonial resistance (Marr, 1995). Propaganda art and revolutionary literature during this period depicted collective struggle as a moral imperative.

Globalization and Cultural Hybridization:

Since Đổi Mới (economic reforms launched in 1986), Vietnam has embraced globalization while striving to retain its cultural heritage (Valverde, 2003). Urbanization, consumerism, and internet culture have brought about generational shifts, with younger Vietnamese often blending traditional values with global lifestyles.

Despite these changes, there remains a strong emphasis on preserving cultural practices, evident in the revitalization of folk festivals, traditional crafts, and national pride campaigns (Nguyen-Vo, 2008). In short, through the literature review we have not found any research which focuses on the history of Vietnamese culture systematically based on the journey of time, and it is the main objective which this study tries to investigate.

Research Methodology:-

To conduct the current research focusing on the History of Vietnamese culture, the author applied a mixed research methodology comprising several approaches. *First*, the historical method was employed to identify the formation, development, and transformation of cultural phenomena over time, as well as to trace the origins, causes, and

historical contexts of cultural values. *Second*, the analytical-synthetic method was used to analyze individual cultural elements such as customs, festivals, and architecture. These elements were then synthesized into a comprehensive picture, helping to identify the relationships among cultural elements within each historical period. *Third*, the interdisciplinary method was adopted, combining knowledge from various fields including history, ethnology, anthropology, religious studies, linguistics, and archaeology to provide a broader and more nuanced understanding. *Fourth*, the comparative method was utilized to compare Vietnamese culture with that of other countries in the region or with other ethnic cultures within Vietnam. This method aimed to highlight both the common features and the unique characteristics of Vietnamese culture. Finally, the textual analysis method was applied by examining ancient documents such as myths, genealogies, old records, poetry, and legends in order to explore and interpret cultural meanings.

Vietnamese Cultural History Through Time:-

Prehistoric and Ancient Foundations:

The cultural identity of Vietnam is deeply rooted in its prehistoric heritage, with the Đông Sơn civilization (c. 1000 BC-100 CE) serving as one of the earliest and most profound expressions of a distinctly Vietnamese ethos. Emerging in the fertile Red River Delta, this culture is distinguished by its exceptional bronze metallurgy, particularly the creation of ceremonial Đông Sơn drums - artifacts that transcend mere functionality to become spiritual and aesthetic emblems of early Vietnamese society. Embellished with intricate motifs depicting communal rituals, agricultural activities, and cosmological symbols, these drums reveal a society not only technically adept but also spiritually rich and socially organized (Higham, 2002; Taylor, 2013).

Beyond technological accomplishments, archaeological excavations have uncovered compelling evidence of a proto-matriarchal social order, inferred from burial patterns and the symbolic prominence of female figures in Đông Sơn iconography (Nguyễn, 2011). These findings suggest that early Vietnamese society accorded a central role to women in spiritual and perhaps even political life. Simultaneously, the animistic belief system that characterized the era - marked by reverence for natural forces, ancestral spirits, and totemic animals - reflects a worldview in which the sacred was immanent in the rhythms of nature (Chapuis, 1995). This cosmology not only guided daily existence but also laid the metaphysical groundwork for enduring values such as harmony with nature, collective responsibility, and veneration of heritage - values that would resonate throughout Vietnam's cultural evolution.

Chinese Domination and Cultural Assimilation (111 BCE - 938 CE):

The period of over one thousand years of Chinese domination (from 111 BCE to 938 CE) represents a complex chapter in Vietnamese history, marked by both profound cultural transmission and enduring indigenous resilience. Under successive Chinese dynasties, Vietnam - then known as Giao Chỉ - was systematically integrated into the Sinosphere. The imposition of Confucianism, Daoism, and Buddhism, alongside the introduction of the Chinese script (chữ Hán), fundamentally altered the intellectual and institutional frameworks of Vietnamese society (Taylor, 2013). Chinese administrative practices reshaped local governance, while Confucian ideals redefined notions of filial piety, social hierarchy, and moral order.

Despite the intensity of Sinicization, this era also witnessed the rise of indigenous agency and cultural autonomy. The most emblematic expression of resistance is embodied in the legendary uprising of the Trưng Sisters (Hải Bà Trưng) in 40 CE - aristocratic women who temporarily expelled Han forces and established an autonomous rule. Their defiance has since become a powerful symbol of national identity, cultural self-assertion, and proto-feminist agency in Vietnamese historical consciousness (Taylor, 2013).

While Chinese cultural imports were selectively assimilated, the Vietnamese response was not passive absorption but creative adaptation. Over time, local scholars developed chữ Nôm, a script derived from Chinese characters yet uniquely suited to the tonal and syntactic features of the Vietnamese language. This innovation, which emerged by the 13th century, allowed for the expression of indigenous literature, philosophy, and identity in the vernacular tongue, and thus signaled a subtle but significant assertion of cultural independence (Woodside, 1971; Nguyễn, 2011). The development of chữ Nôm exemplifies the dialectic between domination and resistance - a hallmark of Vietnam's historical trajectory.

Independent Dynasties and the Rise of National Identity (938 - 1858):

The triumph at the Battle of Bạch Đằng in 938, led by General Ngô Quyền, marked a decisive rupture with a millennium of Chinese domination and ushered in an era of sovereign dynastic rule. Over the subsequent nine

centuries, a succession of native dynasties - including the Lý (1009 - 1225), Trần (1225 - 1400), and Lê (1428 - 1789) - not only consolidated territorial control but also cultivated a distinct Vietnamese cultural and political identity, marked by both selective adoption of Sino-Confucian models and the preservation of indigenous traditions. During the Lý and Trần dynasties, Buddhism achieved an unprecedented prominence, becoming both a state religion and an integral part of everyday village life. Buddhist institutions received generous patronage from the royal court, with temples and monasteries serving as centers of spiritual guidance, education, and artistic expression. Buddhist cosmology also subtly informed governance, with monarchs often portrayed as enlightened rulers guided by dharma (Ngô, 2005).

Parallel to this, the Confucian examination system, introduced and expanded from the 11th century onward, institutionalized a new paradigm of meritocratic governance. It offered avenues of social mobility and cultivated a bureaucratic class bound by moral codes emphasizing loyalty, filial piety, and righteous rule (Taylor, 2013). The apex of this Confucian order was reached during the Lê dynasty, particularly under Emperor Lê Thánh Tông, who reinforced Confucian orthodoxy by establishing Temples of Literature (Văn Miếu), codifying laws, and promoting moral instruction across the kingdom (Jamieson, 1995).

Despite the formal dominance of Confucian ideology, the broader populace remained deeply connected to folk religious practices, including animism, ancestor worship, and localized forms of Buddhism. This coexistence engendered a rich syncretic spiritual landscape, in which imperial doctrine cohabited with popular devotion. The result was a uniquely Vietnamese cultural matrix that harmonized state authority with grassroots belief systems, creating a resilient and inclusive national identity that persisted through centuries of change.

Colonialism and Cultural Disruption (1858 -1954):

The French colonial period in Vietnam (1858 - 1954) ushered in profound societal changes, marked by the systematic dismantling of Confucian institutions and the establishment of Western-style educational frameworks. One of the most significant legacies of French colonialism was the introduction of quốc ngữ, a Romanized script developed by Catholic missionaries and French scholars, which gradually supplanted the traditional chữ Nôm. This linguistic shift democratized literacy, making written Vietnamese more accessible to the general population (Marr, 1981).

Nevertheless, colonialism also precipitated the erosion of Vietnam's cultural fabric. The French-imposed vision of modernization often clashed with indigenous customs, engendering a cultural dissonance that threatened traditional Vietnamese values. In response to these forces of cultural homogenization, various resistance movements, most notably the Đông Kinh Nghĩa Thục (The Đông Kinh School Movement), sought to reinstate Vietnamese pride through the promotion of education and literature. These movements, despite facing suppression, embodied a counter-narrative aimed at preserving the integrity of Vietnam's cultural heritage and affirming its identity in the face of foreign domination (Bradley, 2009). This period of cultural disruption highlights the complex interplay between colonization, cultural resistance, and the modernization of Vietnamese society, laying the foundation for the later struggles for independence and national self-determination.

Note that, from 1940-1945, Vietnam was under Japanese reign but Vietnamese did not effected by the Japanese' culture as the short time.

Revolutionary Culture and Socialist Realism (1945 - 1986):

The August Revolution of 1945 marked a decisive turning point in Vietnam's cultural history, initiating a period in which cultural production became deeply intertwined with nationalist and revolutionary aims. Under the leadership of Hồ Chí Minh, the arts were strategically mobilized to serve political ends, with literature, music, theater, and visual arts being directed toward the dissemination of socialist ideals (Taylor, 2001). This cultural orientation was formalized through the adoption of socialist realism, an aesthetic doctrine that emphasized the glorification of workers, peasants, and soldiers as heroic figures in the collective struggle for national liberation and socialist construction (Vu, 2014).

Throughout this period, culture operated not only as an instrument of political persuasion but also as a means of social cohesion and survival amid continuous warfare and hardship. Revolutionary songs, heroic poetry, and politically charged visual propaganda proliferated, reinforcing the ideals of patriotism, collectivism, and sacrifice. At the same time, traditional forms such as folk songs (dân ca), proverbs, village festivals, and local rituals remained resilient, particularly in rural areas where centralized state policies encountered deeply rooted cultural practices

(Pham, 2012). Despite state efforts to reformulate traditional values to align with socialist ideals, vernacular culture persisted, often adapting subtly to new ideological frameworks while preserving elements of indigenous identity.

Thus, the cultural landscape between 1945 and 1986 was characterized by a dynamic interplay between imposed revolutionary ideals and the enduring vitality of local traditions, reflecting both the reach and the limitations of cultural engineering under socialist rule.

Đổi Mới and Cultural Renaissance (Post1986):

The Đổi Mới (Renovation) reforms of 1986 ushered in a transformative era in Vietnam, marking a shift from a centrally planned economy to a market-oriented model. This transition not only catalyzed economic growth but also opened the nation to a broader global influence, which in turn diversified cultural production. Traditional art forms such as ca trù, hát chèo, and water puppetry experienced a revival, while popular music and cinema underwent rapid development, reflecting the nation's evolving cultural landscape (Nguyễn, 2016).

The reforms also contributed to the expansion of religious freedoms, allowing for a more pluralistic religious environment. Ancestral worship, Buddhism, and Christianity coexist with emerging spiritual movements, highlighting the complex tapestry of spiritual life in contemporary Vietnam. This era marks the emergence of a modern Vietnamese identity that is both deeply rooted in tradition and highly responsive to global cultural trends. As such, Vietnam's cultural renaissance can be understood as a dynamic interplay between preserving its rich cultural heritage and embracing the opportunities and challenges posed by globalization (Endres & Gescher, 2012).

In this context, the post-Đổi Mới period represents a period of cultural resurgence, where Vietnam's artistic and spiritual expressions thrive in a climate of greater freedom, offering a hybrid identity that balances tradition with modernity.

Contemporary Challenges and Cultural Preservation:

In the face of globalization, Vietnam confronts complex challenges related to the preservation of its cultural heritage. The rapid urbanization and burgeoning tourism industry have led to the commodification of traditional practices, prompting concerns over the authenticity and sustainability of cultural expressions. As global markets increasingly influence local culture, questions arise about the balance between cultural preservation and commercial viability. In response, the Vietnamese government, in collaboration with UNESCO, has undertaken significant measures to safeguard intangible cultural heritage, including the protection of quan họ folk singing and Xoan singing, both of which represent vital aspects of Vietnam's traditional music (UNESCO, 2023).

Moreover, education and media have emerged as crucial platforms for cultivating cultural awareness and pride among younger generations. Through educational programs and the dissemination of cultural narratives in both traditional and digital formats, these institutions aim to strengthen the connection between youth and their cultural roots. At the same time, Vietnamese diasporic communities play a pivotal role in both preserving and evolving cultural practices abroad, contributing to the dynamic process of cultural transformation while maintaining ties to Vietnam's historical and artistic legacy.

This contemporary moment reflects the ongoing negotiation between maintaining cultural heritage and adapting to the globalized world, a process that requires a careful balance between tradition and innovation in order to ensure the longevity and vibrancy of Vietnamese culture in the 21st century.

Vietnamese Culture in the Future: Potentials and Challenges:

Vietnamese culture, with its long-standing historical foundation, ethnic diversity, and rich traditions, is facing significant opportunities and challenges in the process of integration and development in the 21st century (Taylor, 2001). In the context of globalization, rapid technological advancement, and increasingly profound social changes, Vietnamese culture needs to adapt and innovate in order to both preserve traditional values and seize new opportunities in the modern era (UNESCO, 2009).

Potentials for the Development of Vietnamese Culture in the Future:

Preservation and Promotion of Traditional Cultural Values:

Vietnamese culture carries valuable traditional values such as love for family, community spirit, and respect for ancestors. These values not only serve as the firm foundation of society but also constitute the unique cultural identity of the Vietnamese nation (Pham, 2012). In the future, Vietnam can preserve and promote these values,

combined with creativity and innovation, to build a culture that is both modern and deeply rooted in national identity.

Potential for Developing the Cultural Industries:

The cultural industries are among the sectors with great potential for building a national brand and promoting tourism, entertainment, cinema, and folk culture(UNCTAD, 2010). Vietnam can leverage cultural products such as traditional music, painting, water puppetry, and cuisine to create unique cultural offerings that can achieve global reach.

Development of Creative and Innovative Culture:

In the digital and information technology age, a creative culture will be a key factor for Vietnam to keep pace with global trends(Flew, 2012). Fields such as digital arts, creative design, and multimedia communication will bring development opportunities for the cultural sector. The integration of modern technology with traditional culture will create innovative products that are both distinctive and well-suited to the demands of international markets.

Challenges for Vietnamese Culture in the Future:

The Infiltration of Global Culture:

With the explosive growth of globalization and modern media, Vietnamese culture faces the risk of being influenced and penetrated by foreign cultures, particularly Western culture(Tomlinson, 1999). Foreign cultural elements can easily infiltrate people's perceptions, habits, and lifestyles, posing a threat to traditional culture. Therefore, protecting national cultural identity and fostering cultural creativity in the modern world will be a major challenge.

Difficulties in Maintaining Cultural Values in Modern Society:

As Vietnamese society becomes increasingly modernized and urbanized, traditional cultural values may struggle to sustain and flourish in everyday life(Nguyen, 2016). Younger generations, especially the digital generation, may become indifferent or lack understanding of traditional values, leading to cultural loss and alienation from their roots. How to harmonize modernity and tradition will be a major challenge for Vietnamese culture.

Ensuring Cultural Equity in a Diverse Society:

Given Vietnam's ethnic and cultural diversity, ensuring cultural equity among different ethnic groups, regions, and social groups will be a challenge(UNESCO, 2009). Disparities in opportunities for cultural development, the urban-rural gap, and the lack of consistent cultural policies could lead to imbalances in cultural development. The government and communities need to strive to create an environment of cultural equality and diversity for all.

Issues in Protecting and Developing Cultural Heritage:

The preservation and promotion of cultural heritage is one of the most urgent issues facing Vietnam(Logan, 2002). Historical monuments and intangible cultural heritages such as Xẩm singing, Chèo singing, Ca trù, and folk arts are at risk of being forgotten if appropriate protection and development measures are not taken. At the same time, the exploitation of heritage must be carried out sustainably to avoid harming the original cultural values.

Analysis and Personal Perspective on the Conflict Between Modernization and Cultural Preservation:-

Through the above analysis, the author proposes a personal perspective about the conflict between modernization and cultural preservation as follow:

The conflict between modernization and cultural preservation has become a central issue in the development trajectory of many nations, particularly in Asian societies where cultural traditions are deeply tied to national identity. Modernization promotes efficiency, globalization, and new lifestyles, while cultural preservation emphasizes heritage, continuity, and collective values. This tension is evident when younger generations increasingly adopt global norms such as individualism and consumerism, often at the expense of traditional values rooted in family and community. Economically, modernization drives urbanization and industrialization, reshaping living spaces and threatening the survival of villages, crafts, and rituals, yet traditional culture simultaneously serves as a valuable economic resource through tourism and creative industries. Politically, governments face the dual challenge of pursuing rapid development while safeguarding national identity, with some modernization policies unintentionally eroding cultural spaces, whereas preservation policies may be criticized as obstacles to progress. On the level of everyday life, the fast-paced, individualistic lifestyle of modernization weakens community ties, making participation in collective rituals and festivals less appealing. However, the relationship between the two is not

necessarily zero-sum. A dynamic balance can be sought by selectively safeguarding core traditions, applying digital technologies to preserve and disseminate heritage, and embedding cultural elements into modern architecture, education, and creative industries. In this way, modernization and preservation can be transformed from a contradiction into a complementary force, ensuring that economic growth elevates culture, and cultural continuity nurtures identity for future generations.

From a comparative perspective, different countries have adopted their own approaches to balancing modernization and cultural preservation. Some developing nations have witnessed the rapid disappearance of villages, handicrafts, and traditional rituals under the pressures of urbanization and global consumer culture, revealing the fragility of cultural identity when modernization policies overlook heritage. Japan, by contrast, has modernized rapidly while still maintaining strong cultural continuity, integrating traditional aesthetics into architecture, fashion, and popular culture. This strategy demonstrates that modernization does not necessarily lead to cultural erosion but can, in fact, revitalize heritage by adapting it to contemporary contexts. This is a model that Vietnam could refer and learn to find the best way to solve the conflict between modernization and cultural preservation.

Conclusion:-

Vietnamese cultural history is a testament to adaptability and continuity. It reflects a dynamic interplay between external influences and internal resilience. From the Đông Sơn drums to contemporary art exhibitions these days, culture has remained central to Vietnamese identity. Understanding this history is essential not only for appreciating Vietnam's past but also for navigating its future in a globalized world.

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