

Jana Publication & Research

Vietnamese Cultural History: A Journey Through Time

 VRC20

Document Details

Submission ID

trn:oid::2945:315708491

Submission Date

Oct 1, 2025, 11:51 AM GMT+5:30

Download Date

Oct 1, 2025, 11:53 AM GMT+5:30

File Name

IJAR-54123.pdf

File Size

406.2 KB

10 Pages

4,284 Words

25,252 Characters

3% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- ▶ Bibliography
- ▶ Quoted Text

Match Groups

-  **11 Not Cited or Quoted 2%**
Matches with neither in-text citation nor quotation marks
-  **4 Missing Quotations 1%**
Matches that are still very similar to source material
-  **0 Missing Citation 0%**
Matches that have quotation marks, but no in-text citation
-  **0 Cited and Quoted 0%**
Matches with in-text citation present, but no quotation marks

Top Sources

- 2%  Internet sources
- 2%  Publications
- 2%  Submitted works (Student Papers)

Match Groups

- 11 Not Cited or Quoted** 2%
Matches with neither in-text citation nor quotation marks
- 4 Missing Quotations** 1%
Matches that are still very similar to source material
- 0 Missing Citation** 0%
Matches that have quotation marks, but no in-text citation
- 0 Cited and Quoted** 0%
Matches with in-text citation present, but no quotation marks

Top Sources

- 2% Internet sources
- 2% Publications
- 2% Submitted works (Student Papers)

Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Internet	www.coursehero.com	<1%
2	Publication	The Reinvention of Distinction, 2012.	<1%
3	Publication	Mark Selden, Hue-Tam Ho Tai, Mark Sidel. "State, Society and the Market in Conte...	<1%
4	Publication	Norman G. Owen. "Routledge Handbook of Southeast Asian History", Routledge, ...	<1%
5	Internet	ebin.pub	<1%
6	Internet	www.alotrip.com	<1%
7	Internet	ceemr.uw.edu.pl	<1%
8	Internet	doczz.net	<1%
9	Internet	dokumen.pub	<1%
10	Internet	ia902805.us.archive.org	<1%

11 Student papers

British University of Vietnam on 2025-04-29 <1%

12 Publication

Dougald J. W. O'Reilly. "Chapter 1146 Cambodia: Cultural Heritage Management", ... <1%

13 Student papers

University of Newcastle on 2018-03-30 <1%

14 Student papers

University of Hull on 2011-09-12 <1%

Vietnamese Cultural History: A Journey Through Time

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 ĐổiMới 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.

Key words: *Vietnamese culture; cultural history; Đông Sơn civilization; Confucianism; colonization; ĐổiMới reforms; cultural resilience; cultural hybridization.*

1. 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.

2. 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 persepectives of the research which focused on Vietnamese culture:

2.1.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 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).

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

42 **2.2. Key Cultural Characteristics**

43 *Family and Social Structure*

8 44 The family is the cornerstone of Vietnamese life. The traditional family model is patriarchal,
45 extended, and hierarchical, where elders command respect and younger members uphold family
46 honor (Horton, 2007). Filial piety is a critical virtue, emphasizing obligations towards one's
47 parents and ancestors (Nguyen & Fry, 2004).

48 *Language and Communication*

7 49 Vietnamese is the official language of the Socialist Republic of Vietnam. Vietnamese uses the
50 Latin based script called “Quốc ngữ”, which includes tone marks to indicate pitch. The
51 language has six tones, making its pronunciation rich and varied. Vietnamese language reflects
52 the culture, history, and way of thinking of the Vietnamese people.

53 *Beliefs and Practices*

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

58 **2.3. External Influences and Modern Transformations**

14 59 *The period of Chinese domination*

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

67 *French Colonialism and Cultural Shifts*

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

71 *War and Revolutionary Ethos*

72 The wars of the 20th century - against France, the United States, and later conflicts-shaped a
73 resilient national identity centered on sacrifice, unity, and anti-colonial resistance (Marr, 1995).

74 Propaganda art and revolutionary literature during this period depicted collective struggle as a
75 moral imperative.

76 *Globalization and Cultural Hybridization*

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

81 Despite these changes, there remains a strong emphasis on preserving cultural practices, evident
82 in the revitalization of folk festivals, traditional crafts, and national pride campaigns (Nguyen-
83 Vo, 2008).

84 **In short**, through the literature review we have not found any research which focuses on the
85 history of Vietnamese culture systematically based on the journey of time, and it is the main
86 objective which this study try to investigate.

87 **3. Research methodology**

88 To conduct the current research focusing on the History of Vietnamese culture, the author
89 applied a mixed research methodology comprising several approaches.

90 *First*, the **historical method** was employed to identify the formation, development, and
91 transformation of cultural phenomena over time, as well as to trace the origins, causes, and
92 historical contexts of cultural values.

93 *Second*, the **analytical-synthetic method** was used to analyze individual cultural elements such
94 as customs, festivals, and architecture. These elements were then synthesized into a
95 comprehensive picture, helping to identify the relationships among cultural elements within each
96 historical period.

97 *Third*, the **interdisciplinary method** was adopted, combining knowledge from various fields
98 including history, ethnology, anthropology, religious studies, linguistics, and archaeology to
99 provide a broader and more nuanced understanding.

100 *Fourth*, the **comparative method** was utilized to compare Vietnamese culture with that of other
101 countries in the region or with other ethnic cultures within Vietnam. This method aimed to
102 highlight both the common features and the unique characteristics of Vietnamese culture.

103 *Finally*, the **textual analysis method** was applied by examining ancient documents such as myths,
104 genealogies, old records, poetry, and legends in order to explore and interpret cultural meanings.

105 **4. Vietnamese Cultural History Through Time**

106 **4.1. Prehistoric and Ancient Foundations**

4

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

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

125 **4.2. Chinese Domination and Cultural Assimilation (111 BCE - 938 CE)**

6

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

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

140 While Chinese cultural imports were selectively assimilated, the Vietnamese response was not
141 passive absorption but **creative adaptation**. Over time, local scholars developed **chữ Nôm**, a
142 script derived from Chinese characters yet uniquely suited to the tonal and syntactic features of
143 the Vietnamese language. This innovation, which emerged by the 13th century, allowed for the
144 expression of indigenous literature, philosophy, and identity in the vernacular tongue, and thus
145 signaled a subtle but significant assertion of cultural independence (Woodside, 1971; Nguyễn,

146 2011). The development of chữ Nôm exemplifies the dialectic between domination and resistance
147 - a hallmark of Vietnam's historical trajectory.

148 **4.3. Independent Dynasties and the Rise of National Identity (938 - 1858)**

149 The triumph at the **Battle of Bạch Đằng** in 938, led by General Ngô Quyền, marked a decisive
150 rupture with a millennium of Chinese domination and ushered in an era of sovereign dynastic
151 rule. Over the subsequent nine centuries, a succession of native **dynasties - including the Lý**
152 **(1009 - 1225), Trần (1225 - 1400), and Lê (1428 - 1789)** - not only consolidated territorial
153 control but also cultivated a distinct **Vietnamese cultural and political identity**, marked by both
154 selective adoption of Sino-Confucian models and the preservation of indigenous traditions.

155 During the **Lý and Trần dynasties**, **Buddhism** achieved an unprecedented prominence,
156 becoming both a **state religion** and an integral part of everyday village life. Buddhist institutions
157 received generous patronage from the royal court, with temples and monasteries serving as
158 centers of spiritual guidance, education, and artistic expression. Buddhist cosmology also subtly
159 informed governance, with monarchs often portrayed as enlightened rulers guided by dharma
160 (Ngô, 2005).

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

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

174 **4.4. Colonialism and Cultural Disruption (1858 -1940)**

175 The French colonial period in Vietnam (1858 - 1940) ushered in profound societal changes,
176 marked by the systematic dismantling of Confucian institutions and the establishment of
177 Western-style educational frameworks. One of the most significant legacies of French
178 colonialism was the introduction of *quốc ngữ*, a Romanized script developed by Catholic
179 missionaries and French scholars, which gradually supplanted the traditional *chữ Nôm*. This
180 linguistic shift democratized literacy, making written Vietnamese more accessible to the general
181 population (Marr, 1981).

182 Nevertheless, colonialism also precipitated the erosion of Vietnam's cultural fabric. The French-
183 imposed vision of modernization often clashed with indigenous customs, engendering a cultural
184 dissonance that threatened traditional Vietnamese values. In response to these forces of cultural

185 homogenization, various resistance movements, most notably the *Đông Kinh Nghĩa Thục* (The
186 Đông Kinh School Movement), sought to reinstate Vietnamese pride through the promotion of
187 education and literature. These movements, despite facing suppression, embodied a counter-
188 narrative aimed at preserving the integrity of Vietnam's cultural heritage and affirming its
189 identity in the face of foreign domination (Bradley, 2009).

190 This period of cultural disruption highlights the complex interplay between colonization, cultural
191 resistance, and the modernization of Vietnamese society, laying the foundation for the later
192 struggles for independence and national self-determination.

193 **4.5. Revolutionary Culture and Socialist Realism (1945 - 1986)**

5 194 The August Revolution of 1945 marked a decisive turning point in Vietnam's cultural history,
195 initiating a period in which cultural production became deeply intertwined with nationalist and
10 196 revolutionary aims. Under the leadership of Hồ Chí Minh, the arts were strategically mobilized
197 to serve political ends, with literature, music, theater, and visual arts being directed toward the
198 dissemination of socialist ideals (Taylor, 2001). This cultural orientation was formalized through
199 the adoption of socialist realism, an aesthetic doctrine that emphasized the glorification of
200 workers, peasants, and soldiers as heroic figures in the collective struggle for national liberation
201 and socialist construction (Vu, 2014).

202 Throughout this period, culture operated not only as an instrument of political persuasion but
203 also as a means of social cohesion and survival amid continuous warfare and hardship.
204 Revolutionary songs, heroic poetry, and politically charged visual propaganda proliferated,
205 reinforcing the ideals of patriotism, collectivism, and sacrifice. At the same time, traditional
206 forms such as folk songs (*dân ca*), proverbs, village festivals, and local rituals remained resilient,
207 particularly in rural areas where centralized state policies encountered deeply rooted cultural
208 practices (Pham, 2012). Despite state efforts to reformulate traditional values to align with
209 socialist ideals, vernacular culture persisted, often adapting subtly to new ideological
210 frameworks while preserving elements of indigenous identity.

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

214 **4.6. Đổi Mới and Cultural Renaissance (Post1986)**

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

221 The reforms also contributed to the expansion of religious freedoms, allowing for a more
222 pluralistic religious environment. Ancestral worship, Buddhism, and Christianity coexist with
223 emerging spiritual movements, highlighting the complex tapestry of spiritual life in

11 224 contemporary Vietnam. This era marks the emergence of a modern Vietnamese identity that is
225 both deeply rooted in tradition and highly responsive to global cultural trends. As such,
226 Vietnam's cultural renaissance can be understood as a dynamic interplay between preserving its
227 rich cultural heritage and embracing the opportunities and challenges posed by globalization
228 (Endres & Gescher, 2012).

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

232 4.7. Contemporary Challenges and Cultural Preservation

12 233 In the face of globalization, Vietnam confronts complex challenges related to the preservation of
234 its cultural heritage. The rapid urbanization and burgeoning tourism industry have led to the
235 commodification of traditional practices, prompting concerns over the authenticity and
236 sustainability of cultural expressions. As global markets increasingly influence local culture,
237 questions arise about the balance between cultural preservation and commercial viability. In
238 response, the Vietnamese government, in collaboration with UNESCO, has undertaken
239 significant measures to safeguard intangible cultural heritage, including the protection of *quan họ*
240 folk singing and *Xoan* singing, both of which represent vital aspects of Vietnam's traditional
241 music (UNESCO, 2023).

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

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

253 5. Vietnamese Culture in the Future: Potentials and Challenges

9 254 Vietnamese culture, with its long-standing historical foundation, ethnic diversity, and rich
255 traditions, is facing significant opportunities and challenges in the process of integration and
256 development in the 21st century (Taylor, 2001). In the context of globalization, rapid
257 technological advancement, and increasingly profound social changes, Vietnamese culture needs
258 to adapt and innovate in order to both preserve traditional values and seize new opportunities in
259 the modern era (UNESCO, 2009).

13 260 5.1. Potentials for the Development of Vietnamese Culture in the Future

261 Preservation and Promotion of Traditional Cultural Values

262 Vietnamese culture carries valuable traditional values such as love for family, community spirit,
263 and respect for ancestors. These values not only serve as the firm foundation of society but also
264 constitute the unique cultural identity of the Vietnamese nation(Pham, 2012). In the future,
265 Vietnam can preserve and promote these values, combined with creativity and innovation, to
266 build a culture that is both modern and deeply rooted in national identity.

267 **Potential for Developing the Cultural Industries**

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

272 **Development of Creative and Innovative Culture**

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

278 **5.2. Challenges for Vietnamese Culture in the Future**

279 **The Infiltration of Global Culture**

280 With the explosive growth of globalization and modern media, Vietnamese culture faces the risk
281 of being influenced and penetrated by foreign cultures, particularly Western culture(Tomlinson,
282 1999). Foreign cultural elements can easily infiltrate people's perceptions, habits, and lifestyles,
283 posing a threat to traditional culture. Therefore, protecting national cultural identity and fostering
284 cultural creativity in the modern world will be a major challenge.

285 **Difficulties in Maintaining Cultural Values in Modern Society**

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

291 **Ensuring Cultural Equity in a Diverse Society**

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

297 **Issues in Protecting and Developing Cultural Heritage**

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

303 6. Conclusion

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

309 References

- 310 1. Bradley, M. E. (2009). The search for a national identity: The Đông Kinh Nghĩa Thục
311 movement and the rise of modern Vietnamese literature. *Journal of Vietnamese Studies*,
312 4(1), 1-30.
- 313 2. Chapuis, O. (1995). *A History of Vietnam: From Hong Bang to Tu Duc*. Westport, Conn.:
314 Greenwood Press.
- 315 3. Endres, A., & Gescher, M. (2012). Modern Vietnamese Identity: Tradition and
316 Globalization. *Asian Cultural Studies Journal*, 23(2), 89-106.
- 317 4. Goscha, C. (2016) *Vietnam: A New History*. New York: Basic Books.
- 318 5. Higham, C. (2002). *The Civilization of Angkor*. Berkeley: University of California Press.
- 319 6. Horton, P. (2007) 'The Sociology of Vietnamese Families', *International Journal of*
320 *Sociology of the Family*, 33(1), pp. 113 - 127.
- 321 7. Flew, T. (2012) *The Creative Industries: Culture and Policy*. London: SAGE.
- 322 8. Jamieson, N. L. (1995). *Understanding Vietnam*. Berkeley: University of California
323 Press.
- 324 9. Marr, D. G. (1981). *Vietnamese tradition on trial, 1920-1945*. University of California
325 Press.
- 326 10. Marr, D. G. (1995) *Vietnam 1945: The Quest for Power*. Berkeley: University of
327 California Press.
- 328 11. Logan, W. (2002) *The Disappearing "Asian" City: Protecting Asia's Urban Heritage in*
329 *a Globalizing World*. Oxford: Oxford University Press.
- 330 12. Ngô, V. T. (2005). *Vietnamese Buddhism: A Cultural History*. Hanoi: Religious
331 Publishing House.
- 332 13. Nguyen, T. L. (2011). *Vietnamese Culture: Foundations and Development*. Hanoi: Social
333 Sciences Publishing House.

- 334 14. Nguyen, M. H. and Fry, G. (2004) 'Educational Equity in Vietnam: A Critical Analysis',
335 *International Education Journal*, 5(3), pp. 223–235.
- 336 15. Nguyen-Vo, T. H. (2008) *The Ironies of Freedom: Sex, Culture, and Neoliberal*
337 *Governance in Vietnam*. Seattle: University of Washington Press.
- 338 16. Nguyen, T. T. (2016) 'Vietnamese Youth and the Challenge of Preserving Traditional
339 Values', *Asian Culture and History*, 8(2), pp. 1-10.
- 340 17. Pham, H. H. (1999) 'The Vietnamese Language Learning Environment', *Language,*
341 *Culture and Curriculum*, 12(2), pp. 129–143.
- 342 18. Pham, Q. T. (2012). *Culture and Revolution in Vietnam*. Hanoi: National Political
343 Publishing House.
- 344 19. Taylor, P. (2007) *Modernity and Re-enchantment: Religion in Post-Revolutionary*
345 *Vietnam*. Singapore: Institute of Southeast Asian Studies.
- 346 20. Taylor, K. W. (2013). *A History of the Vietnamese*. Cambridge: Cambridge University
347 Press.
- 348 21. Taylor, K. W. (2001). *A History of the Vietnamese*. Cambridge: Cambridge University
349 Press.
- 350 22. Taylor, P. (2001) *Fragments of the Present: Searching for Modernity in Vietnam's South*.
351 Honolulu: University of Hawai'i Press.
- 352 23. Tomlinson, J. (1999) *Globalization and Culture*. Cambridge: Polity Press.
- 353 24. Valverde, K. L. (2003) *Transnationalizing Vietnam: Community, Culture, and Politics in*
354 *the Diaspora*. Philadelphia: Temple University Press.
- 355 25. UNCTAD (2010) *Creative Economy Report 2010*. Geneva: United Nations.
- 356 26. UNESCO (2009) *World Report: Investing in Cultural Diversity and Intercultural*
357 *Dialogue*. Paris: UNESCO Publishing.
- 358 27. Vu, H. T. (2014). *Socialist Realism and Vietnamese Literature: 1945–1986*. *Journal of*
359 *Asian Studies*, 73(2), 321–340.
- 360 28. Woodside, A. (1971). *Vietnam and the Chinese Model: A Comparative Study of Nguyen*
361 *and Ch'ing Civil Government in the First Half of the Nineteenth Century*. Cambridge,
362 MA: Harvard University Press.
-