

Some Vietnamese National Traditions Must be Taught to Establish and Develop Students' Personalities in the Current Context of Globalization



MA. Nguyen Thi Hang

Vietnam Aviation Academy

ABSTRACT: Globalization is an inevitable and objective trend in all countries worldwide, including Vietnam. It creates a strong development of production forces, science and technology, and the knowledge economy. In addition, it makes changes in culture, such as traditional national moral values. Moral values are gradually being lost. Pragmatic lifestyle, chasing money, and corruption are taking place with greater frequency; in fact, some students have a pragmatic lifestyle and go against national moral standards. In response to this reality, it is essential to educate students on traditional national moral values to build and shape their personalities in the period of globalization.

KEYWORDS: Education, Globalization, traditional moral values, nation, students

1. INTRODUCTION

Although building and defending the country lasted over millennia with ups and downs in history, we have still preserved and promoted our traditional moral values. The traditional moral values are deep-rooted in the spiritual life of Vietnamese people, creating a mainstream flow throughout the country's history and attracting the attention of many scholars and researchers. These days, under the impact of globalization, educating students on traditional national moral values is an extremely urgent and necessary task.

2. LITERATURE REVIEW

2.1 Traditional moral values of the Vietnamese people

The Resolution of the 5th Conference of the Central Committee of the Party (Term VIII) "on building and developing an advanced Vietnamese culture imbued with national identity" claimed that national identity, consisting of sustainable values and the quintessence of the community of Vietnamese ethnic groups, has been cultivated through thousands of years of struggle to build and guard the country. These are a great sense of patriotism, a will for the nation to self-help and self-strengthen, a spirit of solidarity, a sense of community that connects individuals, families, villages, and the Fatherland; kindness, tolerance, respect for love, morality, industriousness, creativity in labor; subtlety in behaviors, simplicity in lifestyle... [31, p. 56].

The system of traditional Vietnamese moral values has been created during the long history of the country's construction and defense. It has been formed during the process of exchanging, acquiring, transforming, and selecting cultural values of other ethnic groups worldwide. However, the core of traditional Vietnamese morals stemmed completely from the history of the struggle to build and defend the country. Among those traditional moral values, from our perspective, there are some following outstanding values.

- Patriotism
- Love for people
- Virtues of diligence and thrift
- Solidarity
- Fondness for learning

2.2 The significance of traditional national moral values with the formation and development of students' personalities in the current globalization

The first moral value is patriotism. The feeling of loving one's country is a natural human emotion that has arisen and been nurtured throughout the nation's history. Along with the development of Vietnamese history, the spirit of loving the country has become patriotism. As a great value and an extremely powerful spiritual force, it has motivated many generations to heroically sacrifice themselves to protect the Fatherland and Vietnamese qualities.

Expressions of patriotism are passionate affection for the homeland, the country, the sense of sovereignty, and the territorial integrity

Some Vietnamese National Traditions Must be Taught to Establish and Develop Students' Personalities in the Current Context of Globalization

of the country. This feeling has begun since Hung Vuong founded the country and the two Trung sisters were determined to "repay the country with gratitude and avenge the country".

Due to their special circumstances, Vietnamese people fostered a strong spirit of devotion to the country, which goes beyond common feelings and becomes a sense of responsibility to protect generations, communities, and the nation. Patriotism manifests in opinions, perceptions of ways and measures to fight for national liberation and relations between countries and peoples. Patriotism has become a moral standard, deeply embedded in the consciousness of every Vietnamese citizen. It also serves as the foundation for distinguishing between right and wrong, good and bad.

Patriotism is regarded as a form of conscience that "it is better to die standing than to live on your knees". "It is not something idealistic, metaphysical, but is the result of struggle and existence. It is the awareness towards the right and the nature of a good life, and useful and worthy living with the past, present, and future of the country" [2, p. 15]. With that conscience, every Vietnamese individual has lived and devoted themselves so that their family, country, and nation could stay resilient over the years despite the fierce challenges of national building and defense.

Patriotism not only has great power in educating and encouraging the national spirit for Vietnamese generations, but it is also the magical perspective of Vietnamese people in the face of historical challenges. It is formed and developed as a life philosophy or a form of our social and human philosophy. On many occasions, each of us has to determine what is good and bad, right and wrong in life. We can use many standards to determine, but there is one common standard that is always correct: what is beneficial for both the country and the people should be right and good; never see anything harmful to the country, to the people that is right, but good, but never should be [1, p.143].

Patriotism in the two resistance wars against France and America is love for the country from the perspective of the working class following the path of the proletarian revolution. Patriotism is not limited to Vietnam. It is elevated to a new level in keeping with the development trend of the era and the burning desire of humankind that "national independence is associated with socialism". Patriotism reflects the wishes and aspirations of countries being oppressed and abused by imperialism and colonialism: "Give everyone freedom, equality, humanity, solidarity, prosperity, employment, joy, peace, and happiness regardless of their races and origins" [3, p. 461].

Globalization and international integration require us to be fully aware of their nature, content, characteristics, and contradictions. From that, educating students on patriotism and international spirit should be in accordance with the new historical situation.

Patriotism and national pride have become our precious traditions which have emerged as a direction throughout the entire Vietnamese history so far. It is the largest Vietnamese spiritual and cultural value table. Patriotic education, which aims to form and develop the personalities of today's students, focuses on nurturing love for the country, loyalty to the Fatherland, and an aspiration to serve the interests of the Fatherland and the people. It is to study, work creatively, practice virtues, and nurture talents for the sake of enhancing professional abilities and creating one's own career path.

In the cause of national revolution, students must continue to promote the glorious traditions of the country and the Party, clearly show dynamism and creativity, have complete confidence in the Party's leadership, uphold self-reliance and self-strengthening to improve themselves, and establish their own businesses. Voluntary student movements, scientific and technological advancement movements, blood donation movements, exam season support, and so on have contributed to cultivating the image of Vietnamese students in integration and development.

In order to continue promoting gained achievements, each Vietnamese student must turn patriotism and respect for the people and the Fatherland into moral sentiments, beliefs, strengths, and ethical practices. They also must strive to study, train themselves, and build a Vietnam of "rich people, strong country, democracy, justice, and civilization".

The second one is love for people. Love for people is formed and developed in relationships between members of families, villages, and national communities. Vietnamese people often take humanity and love as the foundation for their behaviors, then transform them into their life philosophy. During the process of working, manufacturing, and fighting, our forefathers learned a development philosophy that people are precious resources; where there are people, there is a way; "one person's presence is worth more than ten valuable things"; and "a living dog is better than a dead lion".

In the Vietnamese moral tradition, the word "love" holds a particularly important position, such as father-son love, maternal love, teacher-student love, brotherhood, conjugal love, and love for compatriots and comrades, etc. In families, love is a natural affection of parents for children and of brothers for each other; brothers and sisters are as close as hands and feet, and happiness will come from a good relationship between them. For people around, "take care of and support each other in the neighborhood" and "a stranger nearby is better than a far-away relative." In the husband-wife relationship, love is always a top priority. They must love each other and share joys and sorrows to maintain family happiness despite difficulties and hardships.

Our love for people also includes tolerance for those who have gone astray, allowing them to make atonement for their sins and return to the correct path because "one should not hit a man when he is down". For defeated enemies, "use humanity to combat cruelty and use kindness to replace violence". This is one of the Vietnamese unique features representing the peak of compassion and love for people.

Globalization and the market economy have caused certain changes in moral values of society. The temptation of money has been

Some Vietnamese National Traditions Must be Taught to Establish and Develop Students' Personalities in the Current Context of Globalization

degrading and contaminating the human social environment to some extent and is placing moral values in the face of harsh challenges. However, in recent years, students' attitudes about social moral values have seen positive changes in both perception and behavior. Today's students not only accept new moral values, but also inherit traditional ones in order to move towards truth, goodness, and beauty. For the formation and development of students' personalities, teaching them to love and respect others means educating goodwill, sympathy, and passionate affection between people; dedication to serving the interests of people; bringing them freedom and happiness; eradicating all forms of oppression and social inequality; and ensuring that everyone has the right to be free, especially that of being a human.

In the cause of building socialism, love for people requires each student to know how to fight against bad habits and manifestations that violate the legitimate interests of workers. Actively end poverty and backwardness, fight against backward traditions, against stagnant and conservative mindsets, and actively participate in building a new lifestyle, a new way of life. These are expressions of the tradition of loving people in modern society.

The third one is the virtues of diligence and thrift. This is also one of the outstanding moral values in the traditional Vietnamese value system. During national development, Vietnamese people have always known how to make a fortune with their own hands and intelligence. With the virtues of industriousness and hard work, our forefathers created extremely significant and valuable labor results, both materially and spiritually. Vietnam developed from a country with a long history of agriculture and a strong rural commune structure. Agricultural labor is a type of demanding production with "one sun, two dew", "selling your face to the land, selling your back to sky", which takes a lot of time and effort to have rice to eat. Moreover, the climate is very extreme. On average, 10 to 12 storms hit Vietnam each year. Droughts occur in the dry season and floods happen in the rainy season. In order to minimize natural damage, Vietnamese people have to build dams and dykes (the Red River dyke is a symbol of the miraculous power of Vietnamese people in preventing floods) and dig ditches to get water for irrigation all year round. Professor Tran Van Giau concluded that foreigners who travel to Vietnam are extremely surprised when witnessing that all the functions of body parts of Vietnamese people are utilized for working, such as carrying things on their heads, shoulders, and backs with skillful hands, and fast feet.

Along with extreme natural disasters, wars of aggression by outside forces have made life more difficult for people, and the country's economy has been devastated and lagged behind many other countries in the region. However, in any situation, Vietnamese people are not giving up on lands and villages; they work and produce goods to feed themselves as well as fight against invaders to protect the country. Hard work and bravery are the essential requirements to ensure the survival of the nation.

Hard work and thrift have gone deep into the subconscious of the Vietnamese people, becoming their quality. All wealth and happiness in every family come from being hard-working: "Many a little makes a mickle", "little and often fills the purse", and "all efforts will pay off".

Ho Chi Minh highly appreciated the virtues of industriousness and thrift. He considered that these two qualities are closely related to each other. He also asserted that needing but not saving is like a bottomless bucket, a house without walls. "A nation that understands need, thrift, and integrity is one that is materially rich, spiritually strong, civilized, and progressive," Ho Chi Minh affirmed. [4, p. 642].

For students, educating the traditional moral values of industriousness and thrift is to cultivate the virtues of diligence and creativity in learning; saving in daily activities, being optimistic, and enjoying life.

Mankind has entered the 21st century when globalization and international integration are becoming increasingly complicated. The future of each country depends greatly on the youth, including students - the country's future intellectuals and owners. It is always proved that intelligence is a valuable resource for each country and nation and that every student possesses a part of that resource. Educating students on the virtues of industriousness and creativity in learning, optimism, and joy of living in life has great significance for the future of the nation.

To inherit the country's virtues of industriousness, thrift, and creative working in the current context of globalization and international integration, educators are required to teach students the diligence to accumulate knowledge and self-study to improve qualifications. Students must be educated to live by honest labor and by the knowledge they have been accumulating at university. On the other hand, educators should help students overcome all obstacles in life and have favorable conditions for promoting their creativity to contribute to society, bringing happiness to the community and nation.

The fourth one is the spirit of solidarity. With a special history of the building and defending the country, Vietnamese people have fostered a strong spirit of solidarity and deep community cohesion throughout history, which have become good traditional spiritual values and one of the great motivations and strengths to help us overcome many difficulties and challenges.

In the current context of globalization, educating students on a sense of community that connects individuals, families, villages, and the Fatherland is first and foremost when teaching them about a sense of solidarity. This is the basis that contributes to the formation of necessary qualities in students, meeting the increasing requirements of the construction and defense of the Fatherland.

Cooperation and competition, integration, and development are common trends in the modern world. Therefore, mutual care and support are indispensable requirements for everyone, including students. Educating students for the sake of the community is important because it is the self-awareness of individuals for the noble ideal of humankind. It manifests in the unity of friendship, comradeship, co-workership, a sense of responsibility, respect, and mutual care in order to ensure the highest personal development

Some Vietnamese National Traditions Must be Taught to Establish and Develop Students' Personalities in the Current Context of Globalization

and serve social interests.

The fifth one is the spirit of studiousness. Vietnamese people have a tradition of studiousness and regard for human morality. These values have contributed to shaping the following Vietnamese values: self-help, self-strengthening, passionate patriotism, hard-working and creative spirit, faithful living, tolerance, and delicate behaviors with a realistic mind.

The tradition of "be deferential to the teacher and respect their morals" has existed for a long time and has become the life philosophy of every Vietnamese person. To come to Taoism, students always keep in mind the sentence "Nothing can succeed without the help of the teacher". Parents have the merit of bringing us up and teachers have the merit of educating us to become a person "with father's food, mother's clothes, and teacher's word". Teachers are always held in high regard by the whole society, as reflected through the sentence "visit the Paternal side on the first day, Maternal side on the second day, and Teachers on the third day". In Vietnamese history, teachers have always been respected and honored. In the feudal system, exemplary teachers such as Chu Van An and Nguyen Binh Khiem appeared. In the Ho Chi Minh era, there were teachers who linked their fate to the fate of the country, such as Nguyen Tat Thanh, Dang Thai Mai, Vo Nguyen Giap, Ta Quang Buu, etc. The former Prime Minister Pham Van Dong once said that "teaching is the noblest of all noble professions".

When President Ho Chi Minh was alive, he was very interested in education. The leading national policies after the country just gained independence were to eradicate ignorance and illiteracy with the movement of "reading master" and the establishment of the "Academic Advisory Council" to study the education reform program. He believed that younger generations with a good education will develop our country. In a letter to students across the country in September 1945, he wrote: "Will Vietnam's mountains and rivers become beautiful? Will our country achieve a successful position to compete with the great powers and five continents? The answer largely depends on their learning."

In the context of globalization and international integration, exchanging cultures and education with countries around the world, absorbing reasonable, progressive, and civilized factors, and educational achievements mankind has gained are among the important factors for our education to thrive. Globalization is an inevitable trend today. This is not only a process of cooperation for development, but also a process of struggle of developing countries to protect their national interests. Competition in various fields is increasingly fierce, which requires each country to adjust and reform its strategies for training qualified human resources to be competitive. Educating students on the spirit of studiousness and respect for teachers has become an urgent requirement in the knowledge economy while demonstrating the dialectical unity between moral qualities and competence in the students' personality structure. To accomplish this, it is important to educate students on a sense of self-discipline, and creativity in learning and scientific research with the spirit and slogan "Learning - creating - integrating - developing", as approved by the 8th Congress of the Vietnam Students' Association (term 2008 - 2013).

Vietnamese students must perceive that learning and creativity are the most important tasks. Learning not only means acquiring but also discovering knowledge, doing scientific research, and innovating technology. However, this is an extremely difficult and strenuous task, requiring a high level of determination.

Over the past years, as part of the country's educational innovation policy, schools have paid more attention to students' learning, gradually upgrading teaching methods, investing in material and technical facilities, and building lecture halls and laboratories. Many students have actively studied and conducted scientific research so that they can inherit the tradition of studiousness, and continue to promote the self-discipline and creative thinking capacity of Vietnamese students in international integration.

CONCLUSION

Under the impact of globalization, there are numerous opportunities as well as challenges. Taking advantage of opportunities will create conditions for individuals, families, and society to develop. In addition, if we do not know how to seize the opportunity to distill the progressive elements of globalization, the consequences are unpredictable. Therefore, the five basic traditions, which aim at educating students on traditional moral values, have a significant effect on the shaping and development of students' personalities. Training a workforce that is both moral and qualified is an indispensable requirement these days.

REFERENCES

- 1) Tran, G. V. (1980). Traditional spiritual values of Vietnamese people. Social Science Publishing House, Hanoi.
- 2) Vu, K. N. (1999). Ho Chi Minh's Wisdom. Culture Publishing House, Hanoi.
- 3) Ho Chi Minh (2002). Complete Volume (Volume 1). National Political Publishing House, Hanoi.
- 4) Ho Chi Minh (2002). Complete Volume (Volume 5). National Political Publishing House, Hanoi.



There is an Open Access article, distributed under the term of the Creative Commons Attribution-Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.