

TRADITIONAL VILLAGE CULTURE IN VIETNAM FACES THE REQUIREMENT OF PRESERVING VALUES IN THE DEVELOPMENT PROCESS

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ABSTRACT

Village culture includes the totality of material and spiritual values created by the communities in the villages in the process of existence and development. It is a typical cultural pattern of traditional Vietnamese culture with very close cultural activities, institutions and social links. Along with the development process of Vietnam, the village culture picture also has diversified and complicated changes, from appearance and landscape to lifestyle, customs, practices, social relations,... A process of cultural and spiritual structural transformation is taking place due to profound changes in socio-economic life, containing a mixture of traditional and modern elements, agriculture and industrialelements, rural and urban elements, etc., thereby giving rise to many issues that need attention. Preserving the traditional values of Vietnamese villages during the development process is really a great challenge. To find out the key to solving this problem, the article analyzes three core issues that govern the existence and development of Vietnamese villages, including: 1) Causes of cultural change in Vietnamese villages. 2) Manifestations when Vietnamese village culture is changed. 3) View of preserving the traditional values of Vietnamese villages in the development process.

Keywords: *Preserve, value, village, tradition, culture*

Introduction

The village is a long-standing traditional residential unit in the rural areas of Vietnam, where for generations the Vietnamese have resided, worked in production and organized spiritual and cultural activities. The village is a place to consolidate family relations, neighbors, form a unique community lifestyle, create village culture, an important factor creating the national cultural identity of Vietnam. The village is a social institution of the rural areas of Vietnam, with a rich but tight organizational structure, community character and high autonomy. On the one hand, the Vietnamese villages are self-contained and regionalistic, but they are places to preserve and protect the culture against the invasion and assimilation of foreign cultures. Communities living in the villages know how to reduce outside interference in the villages, even for the intervention of the central government in feudal times, which is reflected in the expression "Imperial power bends to suit rural customs". During the existence of Vietnamese villages, due to the influence of external influences or self-changing needs, the villages always tend to change and transform. The Vietnamese villages are identified and evaluated by a diverse and integrated value system, which has been accumulated and handed down throughout its formation and existence. That stems from the identification of the values of the past that create the identity and characteristics of each village, which is an integrated value system, including the spatial structure of the traditional villages, architectural works and landscapes and the entire community life with a strong ecological relationship. Each village

has its own characteristics, depending heavily on the renovation and adaptation to the natural environment there. Besides taking advantage of the favorable factors and conditions of nature, from ancient times, communities in the villages have always had to find ways to cope and adapt to the adverse effects of nature (climate, weather, wind storms, hurricanes, floods, droughts, etc..) to protect their own production and life. In the process, the village communities increasingly accumulate experience to live in harmony and make better use of natural conditions. Such knowledge is also applied to social and community activities and other activities such as building houses, organizing village spaces, rituals, etc. These are the factors that create value for each village, this value is recognized, "verified" and has a lasting vitality. And it is the close and harmonious relationship with nature in production as well as in life that has created for the residential communities cultural and spiritual values that are very rich and creative. Nature becomes a part of people's cultural, spiritual and religious life. Intimate attachment to nature, respect for nature, both coping and harmony with nature for survival and development is one of the philosophies that serve as a fulcrum for the existence and development of Vietnamese villages. Seen from another angle, the traditional village spaces and architecture created by humans in the process of adapting to nature have impacted back on people, being an environment for nurturing and developing personality, creating the identity of a community living in that environment. And those community identities, also known as regional identities, are an important factor in sustainable development.

Research history and research methods

When it comes to culture, there are many different interpretations of this term, because it has a broad connotation with many different interpretations. Culture is the spiritual foundation of society, showing the height and depth of the development level of a nation, the crystallization of the best values in the relationship between people and society and nature. It is both a driving force for socio-economic development and one of our goals” (Communist Party of Vietnam, 1993). Change and development are the general laws of any thing or phenomenon, and culture itself is a form of social consciousness that is no exception to that general rule. When learning about cultural metamorphosis, the researcher Nguyen Thi Phuong Cham (2009) said that “the cultural metamorphosis is understood as the movement process of all societies” (Nguyen Thi Phuong Cham, 2009). “Cultural metamorphosis is understood in a broad sense, as the movement process of all societies, including the cultural metamorphosis; in the narrow sense, it is the changes of the monuments of worship, religion, beliefs, festivals, customs in the villages” (Tran Thi Hong Yen, 2013). In addition, when studying the trend of the cultural metamorphosis, some researchers have clarified the changes in cultural life in both rural and urban areas of Vietnam and suggested that such metamorphoses take place in a very diverse, multi-dimensional, multi-level, multi-form over time. In this article, we study the changes of Vietnamese villages in the process of industrialization and modernization in order to identify the metamorphosis situations and trends of the village, creating a scientific basis for formulating policies and solutions to help rural communities develop in a sustainable way, building a modern civilized countryside. Specifically, it is a change in production practices, changes in food, clothing, housing, behavior, etc. through which cultural values and cultural identities, including community cohesion also changes under new conditions, new circumstances. “Culture of behavior is a collection of beauties expressed through attitudes, acts of arbitration, conduct, dealing with another attitude, behavior that expresses the philosophy of life, lifestyles and ways of thinking, ways of acting of an individual, a community of people in dealing with and resolving the relationships between people, nature, and society from small to large” (Le Thi Bich Hong, 2015). Regarding the scope and methods of research, we selected some typical regions and localities in Vietnam while also analyzing, evaluating, and making objective and scientific comments based on secondary documents on the same topic.

Research results

Causes of cultural metamorphosis in Vietnamese villages

Villages hold an important position in all aspects of economy, politics, society and culture, thus, through historical periods, the state has implemented measures to manage villages, thereby, changing their respects. During the feudal period in Vietnam (from the 10th century to 1945), the state, in different periods, only carried out small reform measures in villages, focused on the commune-level management apparatus. In the third year of Quang Thuan (1462), King Le Thanh Tong promulgated a rule to elect a Commune chief, which stipulates as follows: “From now on, the election of commune chief must be met together to consider whether to choose an elderly person or a student of the state college, graduate who is an honest person, aged 30 or over, without military work. Those who work as commune chiefs must be literate and have good conduct in order to easily handle all works and collect taxes. Electing the wrong person is a crime” (Nguyen Ngoc Nhuan, 2006). In order to re-establish a state of political and social stability, the Nguyen dynasty tried to implement a series of measures, especially emphasizing the management of villages because “The country is formed from villages. The country is established from villages, thus, villages should be the top priority” (Chronicle of Greater Vietnam, 2007). On November 22, Duy Tan 6 (1912), on the occasion of the inauguration of Nghia Suong Village in De Cau Commune, Thuan Thanh District, Bac Ninh Province, Phu Thuan Thanh mandarin gave an example that: “As for the custom of our villages, many things bother the people, it is also necessary to amend and change, set up a contract and charter to be followed by villagers, to set up a spending book, set up village authorities, elder village notable of families, each shall undertake a work for foundation. The customs of paying in public fund to spend on good works, so that the business of the people can increase.” (Tran Van Minh, 1914). During the French colonial period (1884 - 1945), in the first stage, the French colonial government advocated keeping the organization of villages in Vietnam, because in their opinion, the village principle was considered the best tool for governance. “Village administrative business registrar is the person who represents a village, judges and takes care of the affairs of a village, and gathers with the commune chief, and elder village notable of families, each shall assume a division to decide on the affairs of the people in the commune” (Institute of Sino-Nom Studies). Such village authorities and elder village

notables, on the first and fifteenth day of the month, meet at the communal house in four villages, "or meet at the most convenient communal house, to discuss business affairs, and verbally arbitrate mixed affairs in the commune, so as not to disturb the bureaucracy and not to waste time" (Tran Van Minh, 1914). Thus, it can be seen that, in Vietnam, from the feudal period to the presence of the French, social reforms were carried out by the authorities in different periods to strengthen the role and position of villages and communes, without losing the core values of village culture. It was only after the success of the August Revolution in 1945 that the Vietnamese State implemented many new policies that profoundly changed the face of agriculture and rural areas, and the institutions of traditional villages and communes. These changes are: 1) Organizational structure: The organizational structure of feudal villages was abolished and replaced by the political institution of the new society with the Party, government, Fatherland Front and mass organizations. 2) Culture: Traditional culture was considered "unsuitable" for new life, so god worship was banned, festivals were not held, most of the worshipping relics (communal houses, pagodas, temples, shrines,...) were not repaired by the state. It can be said that the break and loss of traditional culture is the biggest mental shock of the countryside and farmers, creating many consequences for many aspects of village life, especially in terms of traditional education later.

Manifestations when Vietnamese village culture is changed

Traditional village culture in danger of rapidly disappearing

Village culture is a special form of culture, associated with the traditional rural residential villages of the Vietnamese people, including the totality of material and spiritual values (customs, practices, lifestyles, activities of belief, religion,...) created by the community in the villages, expressed in villages or characterized by the structure of such villages. "As villages grows, they form conventions (or village conventions) to protect the community. The village conventions stipulate very clearly on all aspects of life in the villages. The system of regulations of the village convention helps the village operate stably. The regulations on obligations and rights of all members of the community are clearly defined. That helps the administrative apparatus to manage the village in the compact and effective manner. Every person, no matter where he goes, when he returns to a village, he must follow the village rules (Nguyen Duy Thuy, 2019). "In addition to the traditional

rituals and games, village festivals are also supplemented with many new activities with a breath of contemporary life, entertainment games, sports and cultural activities. Along with efforts to preserve and maintain the value and meaning of village festivals, villagers are also increasingly tending to return to traditional religious practices when their economic and living conditions has made significant progress compared to previous period" (Vu Thi Phuong Hau, 2017). The drastic change in the development process of the country, in addition to the positive impacts on economic life, social infrastructure and spiritual values in the direction of integration, also poses risks disrupting the structure and negatively affecting the traditional values of the villages, from many different angles. Although village culture has become a part of the identity and foundation of Vietnamese culture, however, in the face of the need for innovation and development, elements of industrial culture and urban culture are gradually winning absolute supremacy compared to elements of indigenous traditional culture. In Vietnam in recent years, there has been a certain clash in integration, because of the clear contrast between industrial culture and village culture (between principle, discipline and arbitrariness; between logical thinking and sentimentality; between reason respect and sentimental respect,...). The architectural and artistic monuments must constantly face the conceptions of: making the monument large and spacious, adding statues of gods, Buddhas, animals and worshipping object - which did not exist before causing a monument deformation. Such actions not only change the original element, but also reduce the long-standing artistic values of the monument. More and more new constructions related to religion and beliefs are built at relics such as temples and pagodas, which also change the traditional architectural planning. Craft industries have to encounter the increasingly fierce entry and competition of foreign handicraft products, thereby, the craft villages themselves have also had to transform and put new science and technology into production. That process makes some traditional crafts and techniques of the villages disappear, with the decreasing number of artisans. Regarding performance art, many traditional songs and versions have been adapted, shortened, put on the stage for performance, away from sacred and traditional spaces, and separated from the community. Love Duets of Bac Ninh is a spiritual product existing in many villages in the North of Vietnam, however, in the past years, it has left festivals to perform at cafes, hotels and restaurants; Hau Dong left palaces, temples, to show in some communal houses, stages,... this falsifies the nature

and image of traditional performing arts,...In recent years, at relics related to religion and belief, there have been “creations” that aim at the psychology of the desire for prosperity, blessing and fortune of pilgrims and tourists during the holidays such as: the distribution of seals at Tran temple (Nam Dinh province), food distribution at Tran Thuong temple (Ha Nam province),... “The diversity and richness of national cultures are at risk of being replaced by a single, uniform and poor culture, leading to the risk of “cultural uniformity”; The problem of group interests with sophisticated tricks has manipulated, distorted policies, caused inequality in society, threatened the interests of the whole people as well as national interests, and damaged good cultural values of the nation, threatened the cultural safety of individuals and village communities, causing cultural rifts in society”(Dinh Huong Giang, 2018).

Space, culture organization of the village before the risk of structure disruption

By the end of 2018, Vietnam had 326 industrial parks established on a total of approximately 93,000 hectares. Every year, urban areas contribute up to 70% of GDP of the country(Ministry of Planning and Investment, 2018).The improvement, construction and “modernization” of infrastructure in the traditional village such as replacing slanted brick roads with concrete roads, newly building high-rise buildings interspersed with or replacing old houses, concreting architecture, “rejuvenating” relics, shrinking green spaces and water surfaces,..have disrupted the structure and spatial landscape of the village in many localities. High-rise buildings built in the style of closed townhouses with very few gardens and trees are not only lost in the village space but also lose their community feature and organic attachment to the natural environment in the village lifestyle.“Ancient villages, especially those in the Northern Delta, are characterized by a relatively closed space, surrounded by bamboo ramparts considered as the boundary between the living space and the production space of the village. At present, the process of industrialization and modernization, along with the significant narrowing of agricultural land area, have made the spatial landscape in the villages change markedly. Besides the traditional living space located in the hamlets and alleys, there are new forms of population concentration based on occupation: new hamlets, new towns and new villages,.. have made the living space and the production space in the villages now closely linked, not distinguishing as clearly as in the past”(Trinh Vuong Cuong, 2021). In traditional craft villages, the centralized organization of production and the mechanization of stages in the

production process of handicraft products have changed the traditional production landscape, losing the unique values of products, which are the existing cultural values of the village. In addition, the uncontrolled collection and discharge of materials and production waste have greatly affected environmental quality of the village and commune.“Many villages will become cities and urban cities. However, the question is how to overcome the situation of “villages and towns losing their identity”, or of messy and sleazy “urban villages – urban towns”; especially the failure of forming an urban lifestyle for the resident community” (Bui Xuan Dinh, 2019).In the villages rich in identity that have become the destination of many tourists, tourism service activities inevitably take place, which, on the one hand, is a positive factor to promote culture, increase the income of people and develop the local economy, but, on the other hand, also crates the risk of affecting and disrupting the inherent values of the village. Tourism infrastructures such as new traffic roads, restaurants, accommodation, parking lots, toilets,.. have appeared rapidly with the lack of control, which have seriously affected the traditional space and architectural appearance of the village and gradually decreased tourist attraction.In short, it can be seen that, under the impact of socio-economic development activities, Vietnamese villages have quickly and relatively simultaneously transformed the land use purposes: from agricultural land to industrial – service land and residential land, urban land and urban infrastructure; transformed the economic structure, associated with the transformation of occupations and labors of the community: from the agriculture as the main source, gradually shifting to the industry, handicrafts, trade and service, while the proportion of agriculture has been decreasing in the economic structure;transformed in terms of population: from a “homogenous” and low-concentrated rural population, characterized by clustering in accordance with neighborly and blood relations, to highly concentrated urban residents, mixed population, mainly due to physical relocation, that is, people from different places (cadres, public servants, public employees or freelancer) arrive to live in newly formed urban areas in the village territory (old fields) or adjacent to villages, or buy the land in the village for a more comfortable living space or for other reasons.Associated with the transformation of population, it is the transformation of social relations in the community: from village and communal residents who have known each other since childhood and deeply attached to each other (relatives, neighbors, closing persons in the same family and village), and mainly

based on trust, to urban residents with little acquaintance who have tend to live based on reasoning and law with the relationship of “no money, no talk” as well as the relationship of contract and covenant. If, in a traditional village, people know each other in minute detail, not only their ancestral origin and family background but also the gait and voice of the members of the community, often taking care of each other, then today, that community relationship has declined markedly, even though living in the same village space, many people do not know each other; the rights and economic life of a part of residents – especially “foreign” residents have not attached to the host community; thoughts, sentiments, lifestyle, way of communicating and behaving with local residents are not sociable or very difficult to get along with. It either directly or indirectly affects the original residents. The transformation of village infrastructure and physical structure: from rural infrastructure to urban infrastructure. The change in management method: from rural social management boldly characterized by the “easy-going” style to urban social management with boldly administrative feature. All above changes have a great influence on the organization and management of cultural activities, making the organization of traditional cultural activities difficult (especially the organization of festivals) due to the changed traditional management structure (hamlet, village) (from an original village with a management board and mass organizations, to which has been divided into many residential groups with branches, governmental representative boards, front agencies and private unions). Population structure and residential area of the community are disturbed, leading to differences – sometimes even conflicts in perception, customs, culture, both traditional and contemporary elements, in each community. Finally, this is environmental pollution, including water, air and noise pollutions due to the increasing impact of industry and population. The above changes are expressed differently in each specific village, depending on the historical, socio-economic and traditional cultural characteristics, on the perception of cadres and people in each community and on the adaptation to the new situation of the cadres. “The reliability of the transformation of communes into wards over the past 20 years shows that some places suffer more from the negative impacts of urbanization than the positive ones, which has been posing many problems to be addressed and resolved by the policy makers as soon as possible, especially in terms of culture” (Tran Thi Hong Yen – Thach Thiet Ha, 2007). In rural villages, they are industrialized and urbanized by the method of land

acquisition to build industrial parks and urban areas. The economic structure has shifted sharply towards: Industry – Construction – Trade and Service; while the agriculture has accounted for a very small proportion, even it is no longer available in many places, because the cultivated land has been acquired. A part of farmers is unable to adapt to change in occupation, so their life is very difficult. Regarding organization: The commune level still exists with “intact” political system. However, because the rural (agricultural) economic base no longer exists or exists at a very low percentage, most of the activities of industry and trade and service do not take place locally, the communal government is no longer the leading authority for economic development and economic management as before. Therefore, the activities of political system in general and of communal government in particular are not clearly oriented in many places.

Village culture has been facing difficulties in spontaneous development control

Weak management, loose or overlapping coordination all lead to the risk of uncontrolled spontaneous and casual development of individuals in the village community and traditional values are easily disrupted. Personal lifestyle is highly appreciated, especially in young people with the mentality of people from farmers “suddenly” becoming urbanites and with the tendency to prefer to live alone right after getting married, which has been becoming common in Vietnam. The family organization has quickly changed from the outside to the inner routine (the premises with the house attached to the garden have disappeared and replaced by a private closed tubular house). The personal freedom is enhanced, which means that the community relationship (family, village) is gradually reduced. Due to the heterogeneity in occupation, income and social relations outside the community, the social relations within the community are reduced. Some people quickly get rich (by selling land, or adapting to the market mechanism,..) but their education level is low, without any process of preparation or getting used to urban and industrial lifestyles, so they have become hybrid in lifestyle, liking to enjoy, following a lifestyle that is alien to the tradition of their ancestors, considering money first, while they do not know and care about gratitude and their responsibility to the family and community. “The cultural and spiritual life in many places is still poor and monotonous; the cultural enjoyment gap between mountainous and remote area and urban areas and among people of all classes has been slowly shortened. In the cultural environment, there

is still an unhealthy and foreign situation, contrary to fine customs and traditions; social evils and crimes have tended to increase” (Tran Quoc Toan, 2018). In addition to the heterogeneity and the relationship cracks in the original community, there is a “warping”, even with inevitable contradictions and conflicts in lifestyle between local residents and residents from other places to reside (original residents – strange residents). The above signs may completely continue to happen as inevitable things in the existence and development of the village today. In addition, the process of urbanization has a series of other impacts on the cultural and social life of the villages, which are social evils (such as gambling, prostitution, drugs) arising out of the downsides of the market economy in the village and commune, and out of the downsides of urban life. Conflicts and disputes in the village community have been increasing, especially in the field of land – the most valuable property of agricultural society, which is even more valuable in industrial society and urban society.

Perspectives on the preservation of traditional values of Vietnamese villages in the development process

The existence and development of the village is always like a non-stop flow. The need for improvement of the life quality in the village is a natural requirement of a living organism. However, if that inevitable fluctuation creates a risk of reducing or losing the inherent good values of the village, then the intervention is needed to counter that trend. It is appropriate that such an intervention does not oppose the need for natural development, does not stop the inevitable transformation, but favors the accommodation to resolve the conflict between conservation requirements and natural development needs. That method can be called “Preservation of traditional values in development” – an appropriate way to maintain traditional values without hindering development. The basic viewpoint here is not to lose traditional values. However, those values should also not be frozen or restrained, but be facilitated for them to be maintained in symbiosis with new factors meeting the needs for improvement of modern life quality. From there, traditional values will “coexist” with added factors and create new values that future generations have the mission to preserve. In order to be able to preserve the values of Vietnamese villages in development, it is first necessary to identify the basic traditional values which have created the characteristics and identity of each village, the accumulations of previous generations in terms of history, culture and architecture to determine how to organize and accommodate

development reasonably. The traditional values of the village are present in a cultural-architectural space of the village, consisting of three elements: spatial structure, appearance of architecture and landscape, and other dynamic elements created by the residence, living and production activities. If the spatial structure of the village is formed from the characteristics of location, topography and basic living needs, the architectural appearance and landscape are created from the culture, preferences and wishes of the community, while the other dynamic elements are the expression of movements to survive and the needs for innovation and development. The spatial structure creates the basic shape of the village, the appearance of architecture and landscape along with such spatial structure create its own form, and when dynamic elements take place on that scene, all of these create characteristic nuances of each village that we still call traditional values or identity of a region. Analyzing the properties of the three elements constituting the above-mentioned cultural-architectural space of the village, it can be seen that the village spatial structure is “static” element (because it basically does not change), while the appearance of architecture and landscape is both “static” and “dynamic” element (because there is a certain level of volatility), and activities in the village are naturally “dynamic” element. Visually speaking, the spatial structure is the “background”, the appearance of architecture and landscape is the “frame” and the dynamic elements are the outer “shell”. In the process of existence and development, the appearance of new trends and elements threatening to degrade or disrupt traditional values will affect the village body starting from the “shell”, or the “shell” transforms itself, shaking the “frame”, or destabilizing the “frame” in case of stronger impact, and gradually affecting the “background” of the cultural-architectural space of the village. Thus, if everything is allowed to happen arbitrarily and without control, there is a risk that the cultural-architectural space of the village and the traditional values of the village will be disrupted. The typical appearance and nuances of the village will disappear and be replaced by new faces, without “foundation”, and with the lack of soul.

Preserving the traditional values of the village in subsequent development is a powerful yet flexible and soft way of “resistance”. On the basis of identifying and determining accurately and fully the elements constituting the cultural-architectural space of the village, the special values and the typical nuances of the village, thereby preserving the basic spatial structures having been reasonably shaped and historically stabilized – “static”

element; maintaining and adjusting the appearance of architecture and landscape – “static” and “dynamic” element”, in accordance with the needs for life quality improvement; and finally integrating and adapting to “dynamic” elements tending to change in contemporary and future life. In fact, the traditional cultural-architectural space of the village has been accumulated and shaped in the long process from the past to the present, with the ability of assimilation and accommodation in the evolution of the village. Our problem is how to create an appropriate interaction between the inherent subject and the new elements in the ever-changing natural and social environment. It can be said that the traditional values have a leading role in creating the past, connecting the past with the present, and therefore playing a role in creating the future. It is the traditional values having the ability to guide the development process. Without its presence, the development and evolution may fall into disorientation. At the same time, the confirmed values will also play a role in reducing the burden of creating new values.

Thus, the “future of the past” or, more specifically, the values of the past that can appear, change or disappear in the future do not happen by themselves, but depend on our way of seeing and effort in accommodation. We are the generations inheriting and holding in our hands the heritage, the values of the past, the capabilities of the present and the opportunities of future creation. The presence and significance of traditional values in the approach and method of organizing and accommodating the subsequent development of villages will help us effectively and efficiently in building a sustainable future while preserving good traditional values.

Conclusions

The country development in Vietnam today has the strongest and most comprehensive impact on the villages compared to the policies of the feudal dynasty as well as those of the democratic republic since the victory of the August Revolution in 1945, with the focus on economic, industrialization and modernization policies having upset the social and cultural aspects of the village, thereby affecting the development of countryside, cities, as well as industrialization and modernization process, with all their positive aspects, limitations, inadequacies and negative aspects. The trend of urbanization in the form of transforming communes into wards, and the industrialization and modernization by means of land acquisition to build industrial parks and urbans, have continued taking place with past experiences, from both the promulgation of guidelines and policies of the State to the response

of the people. With the current momentum of continued industrialization and modernization, Vietnamese villages and communes will become towns, cities and urban areas. However, the question is how to overcome the situation of “villages and towns losing their identity”, or of messy and sleazy “urban villages – urban towns”; especially the failure of forming an urban lifestyle for the resident community. In general, there must be careful preparation for the process of transforming villages to towns, transforming communes into wards, which cannot be imposed by an administrative document, or by a “forced urbanization”. Many villages and communes are in the state of “interleaving among two trends”: there is no longer agriculture, but there are still many “farmers” living in the old villages, and there are urban areas with high-rise apartments. The villages not directly industrializing, urbanizing their economy will continue change towards a reduction in agriculture and an increase in non-agriculture; the number of village doing agriculture will follow the direction of specialized cultivation to produce the products with high economic value. A large labor force has moved to the city to work, creating a gap in culture and education in the countryside, but increasing the pressure on housing, traffic and environment for the urban areas.

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