

Research on Vietnamese Cultural Resources

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ABSTRACT

Culture is the spiritual foundation of society, both the goal and the driving force for social development. The development of a nation relies on cultural resources - one of the important and main resources. Cultural resources are very rich and diverse, both tangible and intangible, manifested in the form of services, goods, and economic products that are also very rich and diverse (material products, spiritual products). In this study, the author mentions three basic elements of cultural resources, including human resources, cultural institutions and cultural products. Based on the theoretical framework, the author conducted a survey of 200 managers of 120 management agencies and cultural organizations of Hanoi - the locality with the most diverse cultural characteristics in Vietnam. The research and survey aim to identify practical issues and discuss necessary and demanding issues for the development of cultural resources of Hanoi Capital and Vietnam.

Keywords: Cultural resources; Human resources; Cultural institutions; Cultural products; Vietnam.

1. INTRODUCTION

Vietnam is a Southeast Asian country with a long history of development in both political and cultural aspects. The capital of Vietnam, Hanoi, is a locality with a history of development from the capital Thang Long in 1009 with its uniqueness and cultural diversity becoming a highlight in the development of the country throughout history, both in the present and in the future.

According to 2024 statistics, Hanoi Capital has 5922 relics, 01 world cultural heritage, 1793 intangible cultural heritages; of which 3 heritages are recognized by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as representative intangible cultural heritages of humanity, 01 world documentary heritage (Bao, G., 2024). Cultural resources are considered an advantage of Hanoi Capital, emphasizing the long-standing cultural tradition, a large number of intellectuals, high level of education, many historical - cultural relics, ancient architectural values (Phu, P.H., 2010). However, the current integration and development process is posing new requirements for the preservation and promotion of cultural values of Hanoi Capital as well as of Vietnam.

Many recent studies have also identified the development trends and discussed solutions for developing cultural resources in Hanoi. This raises management issues for leaders, including solutions to improve laws and policies on human development - cultural subjects, policies on preserving and promoting the value of tangible and intangible cultural products to serve as a foundation and driving force for social development. This is also the issue that attracts the author's attention in this study.

2. CULTURAL RESOURCE THEORY

The term "cultural resources" has been used in research since the 1980s, initially conceived by some researchers as identical with the term "cultural capital". According to Piore, B. (1984), cultural resources - cultural capital, is a social resource including actual or potential resources associated with mastering a durable network of acquaintances or mutual recognition that is more or less institutionalized; it is a property that each individual or a community can have associated with their social - cultural relations. Inheriting the above viewpoint, Putman R.D. et al (1995) affirmed that cultural capital - cultural resources as a common property of a community or a society. Harding, S.

(2003) continued to emphasize: Like the concept of material and human capital, social capital - cultural resources refers to the characteristics of social organizations such as networks, norms and social beliefs, which promote connection, coordination, and collaboration for the common good. Researcher Harding, S. (2003) explained that this connection, coordination, and work create social networks with communication standards in mutual trust, which is also the ethics of behavior between people in society; trust, mutual understanding, along with the sharing of moral values, make the coordination of actions between individuals in the community more likely to be implemented.

In addition to defining cultural resources, the above researchers have also elaborated and explained the content/components of cultural resources in detail. Piore, B. (1984) identified cultural resources as consisting of 3 elements: (1) Cultural content (knowledge, understanding, science, skills, ideology, emotions, will, etc.) internalized in each person - human resource element; (2) Cultural content materialized in tangible cultural products (not only tangible products but also containing knowledge, experience, skills, ethics, and aesthetics of human beings that have been materialized) - cultural product element; (3) Institutionalized cultural content (social relations - culture institutionalized into legal standards, rules of conduct in social life, etc.) - cultural institutional element. The studies of Putman R.D. et al (1995) and Harding, S. (2003) then continued to develop these contents. The author supports the above viewpoint and research content and develops the content in accordance with the research characteristics in Vietnam. Accordingly, the content on the structure of cultural resources is generalized with three basic factors: Human resources; Cultural institutions; Cultural products.

Human resources

Human resources are the spiritual capacity of the subject, including knowledge, intelligence, capacity, skills, morality, will... crystallized in each person. Quality of life, satisfaction, happiness create the spiritual motivation of people. According to Huyen, N.V. (2006), culture is both a human attribute and a concept indicating the level and quality of human life. Talking about culture means talking about people, the level of people, related to all human life activities and implies the creative capacity towards the human values of those activities, including from material production activities to spiritual production activities; from eating, dressing, living, traveling, social communication to political activities, education, science, art; from lifestyle, customs and practices to religious beliefs.

Many other researchers also mentioned people as a factor constituting cultural resources, emphasizing their qualifications, skills, ethics and career aspirations, quality of life and happiness - factors that can affect socio-economic development. Duc, L.Q. (2012) believes that the key to development is concentrated in 4 factors: Natural resources; capital (finance), science and technology level; people (in production and management). In which, human resources have a decisive meaning in the effective use of other resources. People are the crystallization of culture, the subject carrying culture. Therefore, using human resources in development is also exploiting cultural factors for development. In particular, when the world enters the knowledge economy, the use of natural resources is decreasing, instead there is a constant increase in human intelligence and creativity. Therefore, the issue of training highly skilled, ethical human resources becomes the central issue in the development strategy of countries; investing in developing high-quality human resources is the shortest and most effective investment path to success. This is also the path that many countries are currently aiming for.

Inheriting and developing the above research contents, the author builds the "Human Resources" (HR) scale, which is expressed in the contents of the nature of the requirements for human development to become cultural resources in the context of social development in Vietnam, that "culture is the spiritual foundation of society, both the goal and the driving force for socio-economic development; economic construction and development must aim at cultural goals, for a fair and civilized society, and comprehensive human development; culture is the result of the economy and at the same time the driving force of economic development; cultural factors must be closely linked with social life and activities in all aspects of politics, economics, law, discipline... to become the most important endogenous resources of development" (CPV, 1998). Some main contents include: Developing Vietnamese people with moral qualities, patriotism, love for the nation to become cultural subjects for the goals of peace, protecting national independence and development (HR1); Developing Vietnamese people with social and historical knowledge and qualifications to become cultural subjects for the goals of preserving and promoting community values and development (HR3); Developing Vietnamese people with modern scientific knowledge and qualifications to become cultural subjects for the goals of integration and development (HR3).

Cultural institutions

Cultural institutions play the role of a resource for social-cultural relations that are institutionalized into rules, laws, and principles of conduct that create the cultural environment of socio-economic activities. It includes the relationship between individuals and the community, individuals and individuals, and humans and the natural environment that are culturalized and aestheticized. Institutionalized social-cultural relations create the legal corridor of socio-economic activities, including: the legal system, value system, social norms, and rules of conduct of members in the relationship between the community and individuals. Social-cultural relations are based on the framework of common conventions for all activities and human behaviors in the multi-dimensional relationship between individuals and individuals, individuals and communities, and humans and nature. According to Khanh, D.C. (1999), in human activities, if we do not follow conventions and do not pay due attention to the harmony in those relationships, society will have potential disorders and cannot have sustainable development, and therefore it is necessary to institutionalize rules, laws, and principles of conduct that create a cultural environment.

Many researchers agree that when social-cultural relations are institutionalized, they will create a healthy cultural environment; this is a factor of utmost importance for activities in fields such as economics, politics, military, diplomacy, etc. (Nam, P.X. et al., 2001). Creating a healthy cultural environment on the basis of a high level of education, inheriting the values of ethical standards, rule of law, openness, transparency, and a rich humanistic spirit will receive the support and consensus of society. This cultural environment is fertile ground for the development of a humane market economy, accepting free competition on the basis of respect for the law and social ethics, creating a driving force for socio-economic development. On the contrary, the process of developing a socialist-oriented market economy and the cause of industrialization and modernization cannot be successfully implemented when the cultural environment is disturbed, degraded, social morality is degraded and the law is trampled. In political activities, if there is a lack of a healthy cultural environment, violence will reign, people will be divided; in the field of diplomacy, when the cultural environment is violated, it will be an opportunity for arbitrary imposition. It can be said that in all activities, if there is a lack of a cultural environment, there will be potential risks of failure on a larger scale, which is a danger to society and even to the survival of a political regime, country and nation.

Cultural environment is the place to educate and perfect human personality. To develop human comprehensively, to develop the country, we need to pay special attention to building a cultural environment right from each family to schools, social - cultural institutions... Therefore, focusing on building a healthy cultural environment, first of all from the grassroots, families, schools, villages, agencies, enterprises, offices... is an important and urgent task today. Inheriting and developing the above research contents, the author builds the "Cultural Institutions" (CI) scale, expressed in the contents of the nature of requirements for the institutionalization of rules, laws, principles of conduct that create a cultural environment in the context of social development in Vietnam, including: Institutionalizing relationships in marriage and family so that each citizen becomes a cultural subject for the goals of a happy family and a civilized society (CI1); Institutionalize social relations in the community according to each aspect of cultural, ethnic, religious characteristics... so that each citizen becomes a cultural subject for the goals of national harmony and social progress (CI2); Institutionalize social relations in political and public activities so that each cadre, civil servant, public employee and citizen becomes a cultural subject for the goals of politics, democracy, fairness, civilization and sustainable development (CI3).

Cultural products

Cultural products are materialized into material cultural products containing intangible cultural values. They include historical and cultural relics, scenic spots, handicraft products containing traditions, aesthetic tastes, arts, professional secrets, prestige, brands of craft villages, ancient villages... becoming a force that affects the economic development of the country and locality. Cultural products are considered a resource for socio-economic development because culture has integrated all three roles of "spiritual foundation of society" with the role of "both a goal and a driving force" of socio-economic development. When society has a good and solid spiritual foundation, it will create strength for that society to develop. When society moves towards a noble goal, that goal itself is also a driving force for social development. At the same time, when society has a strong spiritual motivation, it will inevitably promote rapid and steady social development.

According to Nam, P.X. (1998), cultural products will become cultural resources when exploited by subjects for socio-economic development; including tangible cultural products and intangible cultural products. These products are

extremely rich, diverse, formed and developed throughout the history of the nation. They are historical and cultural relics, scenic spots, traditions, aesthetic tastes, arts, symbols, customs, festivals, traditional knowledge, traditional technology... expressing the cultural identity of the community. Dung, T.H. (2013) emphasized that when these products are exploited for socio-economic development, they not only promote an important resource but also contribute significantly to protecting the cultural identity of the community. Unlike tangible capital such as resources, labor, currency... culture is a type of capital that belongs to the whole community, not to an individual, and it has resonance, meaning that the more people use this capital, the more value it creates, and the more it is used, the more value it increases.

In the context of the increasingly strong and extensive development of globalization, economy and culture can be considered the two greatest resources that determine human behavior. The correct perception of cultural resources for economic development in Vietnam is not beyond the thinking of humanity: Culture is a regulatory and orienting system, culture is both a goal and a driving force for socio-economic development. With that meaning, the author builds the "Cultural Products" (CP) scale in this study, expressed in the content of requirements for the preservation and development of cultural products in the context of social development in Vietnam, including: Institutionalizing the awareness of preserving tangible and intangible cultural products so that each person becomes a cultural subject for the goals of preserving national cultural identity and social development (CP1); Institutionalize the value of tangible and intangible cultural products so that each person becomes a cultural subject for the goals of preserving and protecting national cultural values and national development (CP2); Institutionalize the exploitation of the value of tangible and intangible cultural products so that each person becomes a cultural subject for the goals of promoting national cultural values and sustainable development (CP3).

Table 1. Theoretical framework for research on cultural resource development in the context of Vietnam

No	Scales	Code	5-level Likert scale				
			1	2	3	4	5
I	Human resources	HR					
1	Developing Vietnamese people with moral qualities, patriotism, love for the nation to become cultural subjects for the goals of peace, protecting national independence and development.	HR1					
2	Developing Vietnamese people with social and historical knowledge and qualifications to become cultural subjects for the goals of preserving and promoting community values and development.	HR2					
3	Developing Vietnamese people with modern scientific knowledge and qualifications to become cultural subjects for the goals of integration and development.	HR3					
II	Cultural institutions	CI					
4	Institutionalizing relationships in marriage and family so that each citizen becomes a cultural subject for the goals of a happy family and a civilized society.	CI1					
5	Institutionalize social relations in the community according to each aspect of cultural, ethnic, religious characteristics... so that each citizen becomes a cultural subject for the goals of national harmony and social progress.	CI2					
6	Institutionalize social relations in political and public activities so that each cadre, civil servant, public employee and citizen becomes a cultural subject for the goals of politics, democracy, fairness, civilization and sustainable development.	CI3					
III	Cultural products	CP					

7	Institutionalizing the awareness of preserving tangible and intangible cultural products so that each person becomes a cultural subject for the goals of preserving national cultural identity and social development.	CP1					
8	Institutionalize the value of tangible and intangible cultural products so that each person becomes a cultural subject for the goals of preserving and protecting national cultural values and national development.	CP2					
9	Institutionalize the exploitation of the value of tangible and intangible cultural products so that each person becomes a cultural subject for the goals of promoting national cultural values and sustainable development.	CP3					

Source: Synthesized through literature review

Based on the research overview, the theoretical framework of this study is built with 9 contents on cultural resource development. The author designed these 9 contents into 9 questions in the survey form and measured by the 5-level Likert scale: 1 - Strongly disagree; 2 - Disagree; 3 - No opinion; 4 - Agree; 5 - Strongly agree (Table 1). From this theoretical framework, the author conducted a survey of 200 managers of 120 management agencies and cultural organizations of Hanoi - the locality with the most diverse cultural characteristics in Vietnam. The results of this research and survey contribute to further evidence of the practice of cultural resource development in Vietnam, which is analyzed below.

3. PRACTICES OF CULTURAL RESOURCE DEVELOPMENT IN VIETNAM AND RESEARCH DISCUSSION ISSUES

As initially determined, this study analyzes the practice of developing cultural resources in Vietnam, the survey area is in Hanoi Capital - a locality with a long history of development, originating from the capital Thang Long since 1009 with its uniqueness, cultural diversity and representative nature in Vietnam. Therefore, the following analysis will originate from the cultural development characteristics of Hanoi Capital.

With a long history of development, Hanoi is one of the localities with the most diverse historical and cultural relics in the country: According to statistics in 2010, Hanoi has 5175 relics; 2311 relics have been ranked, of which 09 relics are ranked at the special national level, 1184 relics are ranked at the national level (accounting for 51.23% of the total number of ranked relics) and 1,118 relics are ranked at the provincial and city level (accounting for 48.38% of the total number of ranked relics) (HPC, 2011). By 2024, Hanoi will have 5922 relics, 01 world cultural heritage, 1793 intangible cultural heritages; of which 3 heritages are recognized by UNESCO as representative intangible cultural heritages of humanity, 01 world documentary heritage; Hanoi also has a system of 1350 craft villages, villages with crafts, containing unique traditional cultural features and having high economic development value (Bao, G., 2024).

According to Phu, P.H. (2010), Hanoi people evaluate the advantages of the capital including economic potential, geographical location, natural conditions, cultural resources. Regarding cultural resources, these are the long-standing cultural tradition, a large number of intellectuals, high educational level (human resources), historical - cultural relics, ancient architectural values (cultural products). Phu, P.H. (2010) also emphasized the development trend and identified a number of requirements for the development of cultural resources of the capital Hanoi, which are to build and perfect laws and policies on human development in Hanoi with qualifications, knowledge, and skills to become the subject of preserving, promoting values and developing the cultural values of the capital; build and perfect laws and policies on preserving and promoting the values of tangible and intangible cultural products to serve as the foundation and driving force for social development.

In some recent studies and surveys, assessments of the practice of developing cultural resources in Hanoi also pointed out the advantages and requirements for local management. Cultural resources and cultural assets in the ancient Thang Long citadel and today's Hanoi capital are mainly and first of all human capital: wise kings, virtuous ministers, talented generals, farmers, sophisticated craftsmen, virtuous masters, especially the talented and elegant citizens of Thang Long citadel over thousands of years have converged and developed, becoming the decisive factor in the socio-economic development of today's Hanoi capital. According to Bao, G. (2024), Hanoi needs to develop a policy to train

human resources and attract talents in creative design and cultural development; organize a network of young creative designers, support and create opportunities for new talents in the field of creative design, promote the participation of young people in cultural industries. In terms of overall management, Hung, T.V. (2024) also pointed out three solutions for developing cultural resources, which are developing human resources, developing cultural products and developing cultural institutions. The author also shares this view and has built a theoretical research framework towards institutionalizing the development of human resources, cultural institutions and cultural products. Along with the view of Hung, T.V. (2024), developing human resources, developing cultural products and developing cultural institutions are interpreted as follows:

- Firstly, developing human resources. Humans are the cultural subjects, the crystallization of cultural values, so human resources with rich and diverse practical activities are cultural resources. Therefore, it is necessary to promote the human factor, consider people as the center, the most important resource in developing cultural resources; investing in human resource development is investing in sustainable development, the highest efficiency to develop cultural resources. In terms of management, it is the institutionalization by legal regulations, policies to discover, arouse, train people, care for the comprehensive development of human resources in terms of intelligence and aesthetics to become the subject of developing national culture. That is the task of developing people in the direction of ethics, discipline, order, sense of civic and social responsibility; Educate core national values such as patriotism, national pride, community spirit, humanity, diligence, industriousness, creativity in work, awareness of the rule of law, aspiration to develop a prosperous and happy country.

- Second, developing cultural institutions. Institutionalized social relations will create a framework of behavioral standards for all activities of cultural subjects (people); regulate and govern the way people behave with other people, people with society and with cultural products. From here, cultural norms and values of the community and nation are formed and developed on the basis of culture and are maintained and developed stably. And so, developing cultural institutions is first of all the process of building and perfecting legal regulations for cultural activities, perfecting the legal system, creating a legal corridor for all cultural behaviors in contemporary life. In particular, it is necessary to transform those norms and values into the process of building cultural families, cultural communities, cultural villages, schools, agencies, units, enterprises, and cultural businesses, creating the basis and foundation for building a cultural environment. Creating and building a cultural environment suitable for modern life on the basis of traditional values is the foundation for sustainable and humane socio-economic development of Hanoi in particular and Vietnam in general.

- Third, developing cultural products. The system of cultural products of the capital Hanoi and of the Vietnamese people is very rich, diverse, unique, reflecting the character, soul and intelligence of the Vietnamese people. Through the development of history, cultural products have created sustainable values and unique features, becoming an important endogenous strength to ensure the sustainable development of the capital Hanoi and the country. Therefore, the management issue that needs to be raised is the institutionalization by legal regulations, policies to preserve, protect and promote cultural traditions and cultural products such as: cultural relics, history, customs, practices, arts, festivals, cultural activities, traditional occupations and handicraft products, reputation, brands... to continue to affirm sustainable, core cultural values and spread traditional cultural values in current life.

It can be seen that developing human resources, developing cultural products and developing cultural institutions are necessary requirements to develop culture to serve the strategic goals of the country and the locality. This is also an issue that needs to be further researched and innovated to promote the values of cultural resources. The author's survey results with the responses of 200 managers of 120 management agencies and cultural organizations of Hanoi Capital - the locality with the most diverse cultural characteristics in Vietnam, also show those values, which are statistically and summarized in Table 2 below.

Table 2. Results of a survey of managers on cultural resource development in Hanoi, Vietnam

Scales	Observed variables	N	Min	Max	Mean	Std. Deviation
1. Human resources (HR)	HR1	200	3	5	4.22	.633
	HR2	200	3	5	4.13	.629
	HR3	200	3	5	4.18	.667

Scales	Observed variables	N	Min	Max	Mean	Std. Deviation
2. Cultural institutions (CI)	CI1	200	2	5	4.08	.616
	CI2	200	3	5	4.23	.599
	CI3	200	3	5	4.06	.608
3. Cultural products (CP)	CP1	200	2	5	4.28	.587
	CP2	200	3	5	4.31	.591
	CP3	200	3	5	4.24	.602
Valid N (listwise)		200				

Source: Authors' survey results

Data in Table 2 shows that observations on the scale of "Human resources" (HR), "Cultural institutions" (CI), "Cultural products" (CP) are all assessed at a high average level with Mean > 4.06, statistically significant according to the determined Likert scale (1-5). The assessment opinions all emphasize the role of developing human resources - cultural subjects; the role of developing cultural institutions and developing cultural products. This shows that cultural managers are in agreement that: (1) It is necessary to develop Vietnamese people with moral qualities, patriotism, love for the nation; have social and historical knowledge and qualifications; have modern scientific knowledge and qualifications to become cultural subjects for the goals of peace, preservation, promotion of cultural values and integration; (2) Institutionalize relationships in the family and society so that each person becomes a cultural subject for the goals of a happy family, a civilized society, national harmony, democracy, fairness, civilization and progress; (3) Institutionalize the awareness of preserving tangible and intangible cultural products so that each person becomes a cultural subject for the goals of preserving national cultural identity; preserving, protecting and promoting national cultural values.

Cultural resources are ultimately human resources, the result of human social practical activities, and the expression of human nature. Developing all three factors is necessary, but developing human resources is still the focus. That is because cultural resources can transform into each other and can transform into other resources during the process of use, promotion, and development. For example, internalized resources (people) can transform into materialized resources or institutionalized resources; people with knowledge, experience, skills, etc. create tangible cultural products, intangible cultural products, institutions, rules, norms, and social models. Those products, when used/exploited to develop human life, will become materialized and institutionalized cultural resources. The materialized and institutionalized cultural resources received by people are transformed into human resources (internalization) to enhance human resources, develop human resources to a new level. Therefore, it is necessary to pay attention to educating the core values of the nation such as patriotism, national pride, community spirit, humanity, diligence, industriousness, creativity in work, awareness of the rule of law, aspiration to develop a prosperous and happy country; pay special attention to educating knowledge, ethics, aesthetics, and life skills for the young generation to build the future generation of the country to develop humanely and sustainably.

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