
TÓM TẮT BẰNG TIẾNG ANH

About the Essence of the Communist Party of Vietnam (a Research on Ho Chi Minh Ideology)

Mach Quang Thang

Abstract: Ho Chi Minh kept a viewpoint for continuous innovation. Therefore, there are developments in his views toward the Communist Party of Vietnam: at the beginning, he defined the Communist Party of Vietnam should belong to the proletariat class - a duplication of Karl Marx's viewpoints; later, he defined the Communist Party of Vietnam should belong to the labour class and to the nation. Or, saying in another way, he identified the Communist Party of Vietnam as a political party of the Vietnamese nation. As a research on Ho Chi Minh ideology on the essence of the

Communist Party of Vietnam, this article clarifies some of the new insights into the issues that many Vietnamese people often considered as the old ones. The current Communist Party of Vietnam consists of the national elite and belongs to none of the classes. This essence reflects a firm foundation for the national solidarity strategy in the current cause of revolution in Vietnam.

Keywords: Ho Chi Minh; Communist Party of Vietnam; essence; viewpoint; development.

Development Subjects, Development Objects, and Transitive and Intransitive Forms of Development

Oscar Salemin

Abstract: Regardless of whether cultural resources are conceptualized as objectified in terms of "culture" or as embodied in human beings, cultural resources are arguably located in people as *subjects* of culture. In my view, this implies that a vision of sustainable development that is predicated on cultural resources should place the subjects of culture first, to the point that these subjects of culture are identical with the subjects of development. This idea is rooted in a distinction (in the

English language) between the verb "to develop" as transitive and as intransitive. Whereas in past linguistic practice, "to develop" was intransitive-i.e. had no grammatical object-with the post-World War II emergence of the modern notion of development as we know it now, "to develop" became transitive, meaning that it acquired an object. In other words, it became possible to develop something or somebody (singular or plural), resulting in a radical separation between the *subjects* of

development (usually development donors, Global North, development organizations, states) and the *objects* of development (usually, but not exhaustively, all sorts of “target groups”, like the poor, ethnic and other minorities, women and children, farmers, but also entire states in the Global South), resulting in the instrumentalization of the latter in the development process. From this point of departure, I offer a brief overview of past and present development

practice and discourse with partial reference to Vietnam, and offer some suggestions how development objects could turn into development subjects by viewing them as embodied cultural resources-hence as cultural agents in their own right-and as subjects of their own development.

Keywords: Sustainable development; transitive development; intransitive development; development subjects; development objects; cultural resources.

The Solutions to Develop Products and a Service System to Ensure the Synchronization of the Tourism Route Formation Required to Link the North and South - Central Regions

Tran Thi Minh Hoa, Dinh Nhat Le

Abstract: The North-Central region and South-Central coast have many similarities to develop sea and island tourism, associated with their unique cultural heritages and diverse ecosystems. In the past, the Central coast region suffered serious damages caused by natural disasters and floods; thus, people’s lives were very difficult there. Despite these hardships, in the recent years, this area has been gradually improving by the strong investment. Tourism development has stimulated the social-economic growth in many ways. However, the tourism development of the North-Central and South-Central coast in reality still does not commensurate with its potential because the products and services are not

comprehensive; the state’s management in tourism is not effective, lacks overall vision as well as tourism development in linking regional areas and inter-regional areas. Therefore, the main objective of the tourism development at the North-Central and South-Central coast is to build synchronized products and service systems and construct inter-regional tourism routes. By doing so, the tourism itself can contribute to promoting the value of heritage systems, optimizing the exploitation of tourism resources as well as orienting sustainable tourism development.

Keywords: North-Central and South-Central coast; tourism products; tourism routes; links.

The Particular Study Methods in Aesthetics

Do Thi Minh Thao

Abstract: Aesthetic studies in Vietnam are often conducted by the materialism methodology which means a theoretical system of the method of particular sciences. In addition, aesthetic studies also use common methods of particular sciences such as logical-historical method, specific-historical method, comparative method,

statistical method, etc... However, books and monographs can not produce particular methods in aesthetic studies. The aim of this written paper is to present some particular aesthetic methods.

Keywords: Methodology; Particular method; Aesthetics; Interdisciplinary.

Religiosity in Vietnamese Buddhists

Nguyen Thi Minh Hang

Abstract: Research on religiosity in Buddhists was based on theory of five core-dimensions of religiosity and The Centrality of Religiosity Scale by Huber & Huber (2012). Our samples included 472 Buddhists, 45 monks and 427 laypeople who were engaged in four *Sanghas* in Hanoi, Bac Ninh, Ninh Binh, and Hai Phong. Results showed that the average religiosity score was $M = 3.73$, $SD = .824$; religiosity manifested highest in ideology and lowest in religious experience. Religious variables such as religious status (monk versus layperson), have or have not taken refuge in the Three Jewels, time of refuge, practice location, practice *Sangha*, and self-change

significantly influenced religiosity. Particularly, those who took refuge in the Three Jewels, frequently practiced Buddhism at pagodas or with *Sangha*, and noted that those with positive personal changes had higher Buddhist belief than other people. Personal and community practices were the best predictors of variance in Buddhist religiosity. We also compared our research results to that of other studies and made some suggestions for future studies.

Keywords: Religious belief; Buddhists' religiosity; Buddhism; Vietnamese Buddhists.

The Canonization of Vietnamese Confucian Literature through the Case of Le Thanh Tong - the Relationship between Creating Literature and Governing Country

Do Thu Hien

Abstract: Le Thanh Tong is the center of the canon of Vietnamese Confucian literature when Confucian literature reached its peak. He considered literature as a tool for teaching values in the society or a tool of politics from the point of view of Confucianism. His works became canon for the contemporary and next generation Confucian. The relationship between creating literature and governing the country; the role of Le Thanh Tong as an emperor, a Confucian and a poet at the same time; and the combination of literature and

state institutions brought about a period of Confucian literature canon in the second half of the 15th century. After Le Thanh Tong, there was another period of Vietnamese literature history when the decanonization of Chinese character literature system and the canonization of Nom character literature system happened at the same time.

Keywords: Confucian literature; Le Thanh Tong; canon; canonization; decanonization.

Changes in Traditional Village Management Institutions among Protestant Hmong and Dao in Dien Bien and Ha Giang Provinces

Tran Thi Hong Yen

Abstract: From 1986 to the present day, members of ethnic minority communities in our northern mountainous areas have converted from traditional beliefs (animism and ancestor worship) to Protestantism. Most of them are Hmong (188,000 people) and Dao (approximately 10,000 people). As the ethnic minorities transitioned to the new beliefs, social institutions, which are a part of their culture, have also changed. This

situation raises the following questions: How have the traditional Hmong and Dao village management institutions changed after embracing Protestantism? What is a Protestant institution exactly, and how does it operate in Protestant groups?

Keywords: Transformation of social institutions; Protestant villages; Protestant Hmong and Dao.

Changes in Perceptions of Health and Remedy of the Red Yao in Phuc Son Commune, Chiem Hoa District, Tuyen Quang Province

Nguyen Thi Tam

Abstract: The article points out changes in perceptions of health and remedy of the Red Yao in Phuc Son commune, Chiem Hoa district, Tuyen Quang province. In the past, the Red Yao perceived that health and causes of disease were closely related to spirits, gods, ghosts and devils; now, nutrition and working conditions, weather changes are also considered as causality of human disease. Besides the practice of traditional remedies such as traditional medicinal herbs, healing rituals and tips, the Red Yao also use modern healthcare methods. Reasons for such changes, on one hand, are policies of the state that pay more attention on community healthcare in ethnic minority areas; on the other hand, those changes are due to impacts of socio-

economic factors that improve living conditions of the Red Yao, so are their perceptions. Changes in perceptions of health and selection of healing methods help them reduce risks and expenses related to their healthcare. However, today, the Red Yao are faced with numerous financial difficulties in using modern healthcare services, especially in the case of serious diseases. Therefore, the combination of traditional practice and modern healthcare services is now considered as ultimate strategy for improving health and labor quality of the Red Yao that help strengthen their productive labor and improve their household income.

Keywords: Health, healing remedy, Red Yao; Tuyen Quang.

Social Capital of the Tày and Nùng People in a Mountainous Commune in the Context of Integration (Research on Family and Funeral Books)

Ly Viet Truong

Abstract: This paper applies Pierre Bourdieu's social capital theory to examine the family book and funeral book which both stand as evidences of establishment, preservation and expansion of social network. In addition, the notes in these books demonstrate the reciprocal practices

among members in society. With these findings, it can be concluded that the two books not only have the function of note-taking but carry on social meanings as well.

Keywords: Give-and-take; social network; family book; funeral book and social capital.

A Study of the Interactions between Teachers and Students in Primary Schools from the Gender Perspective

Quach Thi Gam

Abstract: Based on observations and actual data sources, articles initially studied gender differences in language teachers in primary classes. Specifically, the article aims to find out the gender differences in language teacher training for boys and girls under two important aspects: a cognitive question (development assistance) and the assessment (feedback) of teachers. The

research results of this article will contribute further evidence confirming whether or not gender differences are present in the classroom; If so, what gender differences affect learning opportunities? This will help to adjust the teaching strategies of teachers.

Keywords: Teacher; student; gender difference; question; feedback.

The Practice Of "Funeral Commemoration" (Cúng Hậu) in the 17th and 18th Centuries (Seen from Stelae on the Cult of Funeral Commemoration in Tiên Lãng District, Hải Phòng)

Tong Van Loi

Abstract: In the period between the 17th and the 18th century, Tiên Lãng - Hải Phòng served as a gateway into the Red River Delta from the East Sea. By adopting epitaph content analysis and quantitative statistics approach, this paper examines the donation of money, land and other objects by people in Tiên Lãng as part of their funeral commemoration practice (Vietnamese: *cúng hậu*). This paper also aims to answer some research questions

regarding the manner and amount with which Tiên Lãng people donated money and other types of votive offerings to religious institutions. The answers to these questions will also provide an insight into the living standard of Tiên Lãng locals in this period and their interest in faiths and religions.

Keywords: Funeral commemoration; cult; practice; donate; epitaph; Tiên Lãng; 17th and 18th centuries.

Law on Elderly People: Practice Implemented after 8 Years Being Issued (2009-2017)

Nguyen Van Dong

Abstract: The law on aging, adopted by the National Assembly on November 23rd

2009, clearly regulates the rights and obligations of the elderly; The responsibility

of the family, the state and society in caring for, supporting and promoting the role of the elderly. The advent of the law on elderly people has created a legal foundation that promotes more frequent and more supportive activities for the elderly. This article provides an in-depth analysis and

commentary on the practical implementation of the elder law after its promulgation; summarizes the results and experience after 8 years of implementation.

Keywords: Elderly; elderly law; assist the elderly.