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## Research Article

# CULTURAL INTERFERENCE IN THE VIETNAMESES' REGIONAL INTEGRATION

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### ABSTRACT

Cultural interference is an inevitable result when participating in the exchange and integration process of most countries in the world. Vietnam is not outside the law. In the process, as of course, besides the "very much" positives are the left side, "lost no less." The problem is how to improve the spirit and "filter", to best promote the accretion and enrichment of the national culture and maximize the consequences and negative. The article should address the current situation of multidimensional integration with the world today, the spirit of Vietnam's cultural and cultural enrichment. Besides, there are consequences, the downside of integration and cultural interference to traditional culture and Vietnam's economy. The article also proposes a number of solutions to create cultural products that surpass, make cultural values live forever with time and control the inadequacies, the reverse of integration.

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### INTRODUCTION

Development practices of many countries in the world and Vietnam show that the relationship between economic growth and cultural development is very tight. Although economic growth is always at the core of development, development is not only about growth but also changes in the nature of society. In order to develop, people always demand in every step of the growth to go hand in hand with solving social problems, improving the quality of life and landscape environment (Van Duc, 2018). This is a comprehensive economic, cultural and social development. Since then, economic development has created a momentum for cultural and social development and vice versa cultural development also contributes to making economic activities become sustainable and humane. In the current trend, regionalization and globalization are inevitable, not a choice or not but a fact created by history. It is indispensable to integrate in to create new bravery, confront new challenges to change and grow. Economic globalization entails the expansion of interference across all sectors along with the exchange and interaction between cultures (Islam, Wahab, Burmester, & Chowdhury, 2019).

According to the process of developing our Party's thinking about participating in international integration, it really just started with the pharmaceutical innovation career of Congress VI (1986). Arriving at the VIII Congress (1996) in the document of the Dai Su, stating "Building an open economy, integrating with the region and the world, strong direction on

export, at the same time replacing imports with domestic products that are effectively produced" (Hoang, 2016b). Vietnam's international integration has officially started from joining ASEAN (1995) ... between the Xth Congress and the 11th Congress having qualitative changes in international integration Vietnam officially becomes a member WTO (2007). In the following years, Vietnam has also expanded bilateral and multilateral relations such as signing an FTA with Chile. ASEAN's FTA with its partners, began negotiations for TPP (2010) and most recently Vietnam joined the integration into the ASEAN Economic Community (AEC) (Balme & Sidel, 2016).

In Vietnam, in the context of globalization and international integration, the Party and State have clearly defined the direction of operation and the strict principles for participating in this process. Vietnam integrates into the world in order to consolidate the peaceful environment and make the most of favorable international conditions to develop the country quickly, sustainably and firmly protect the Fatherland. At the same time, promoting the image of the country and people of Vietnam, preserving and promoting the national identity, strengthening the national synergy, enhancing the position and international prestige, actively contributing to the cause of peace, national independence and social progress (Thang, 2018). Therefore, international integration is the cause of the whole people and the political system under the leadership of the Party and the management of the State. All mechanisms

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and policies must promote the activeness and activeness, creativity of all organizations and individuals, and effectively exploit the power of the entire society.

In the process of renovation, the construction and development of an advanced Vietnamese culture imbued with national identity, including cultural exchange is very important. Maintaining and promoting the national cultural identity associated with the selective collection of human cultural quintessence is always the persistent view of our Party and State (Chung, 2015). That continues to be affirmed by our Party in the document of the XI Congress. That is: need to strengthen the mobilization of social resources for cultural development, build an advanced Vietnamese culture imbued with national identity, both inheriting and promoting the fine cultural traditions of the community of Vietnamese peoples, both absorbing the essence of human culture so that the culture is really the spiritual foundation of the society (Pietrasiak, 2016). The paper will clarify the impact of cultural interference on Vietnam's development and integration in the trend of globalization. According to the author's assessment: besides the selective acquisition of cultural quintessence of mankind and the region; The need for solutions to mitigate the negative impacts of the integration trend and deep-seated exchanges should also be carefully considered the socio-economic-cultural development strategy in Vietnam.

### **Culture and cultural interference**

ASEAN Economic Community (ASEAN Economic Community: AEC) established on December 31, 2015 was signed by 10 leaders of member countries. This is one of the three main pillars of ASEAN together with the ASEAN security community and the ASEAN socio-cultural community (Cooke & Landau, 2017). This establishment aims to build a stable, prosperous and highly competitive ASEAN economic region. The current economic integration gives our country a big opportunity besides that there are many difficulties and challenges. Cultural interference is an indispensable phenomenon of globalization, a common phenomenon of all countries in the world including Vietnam. Culture is an issue that has been discussed for a long time and now in the context of international economic integration and globalization, this issue is more and more deeply concerned. There are many aspects, many factors related to culture, culture is considered the norm to measure the value and quality of products (intentional acts and actions of people). So what is culture?

Culture has a multitude of different definitions such as the definition of Culture by Edward Burnett Tylor (1832 - 1917) that defines culture as follows: culture or civilization understood in a broad sense of ethnology is a complex whole of knowledge, faith, art, morality, law, customs, and whatever abilities and practices human beings acquire as a member of society (Hien, 2016). According to the cultural definition of Assoc. Prof. Dr. Tran Ngoc Them "Culture is an organic system of material and spiritual values created and accumulated by human beings through the process of practical activity in the interaction between people and their natural and social environment" (Storey, 2018). Cultural definition of UNESCO (2002): "Culture should be referred to as a set of mental, material, intellectual and emotional characteristics of a society

or a group of people in society and it contains, in addition to literature and art, both the way of life, the way of life, the system of values, traditions and faith" (Islam *et al.*, 2019).

In addition to the traditional humanistic definitions, when approaching the culture in an economic perspective, there is the concept of culture as "Culture is goods". Culture is now considered a collection and storage of valuable goods that possess things that mean wealth, high status and prestige. However, the formulation of Culture is a commodity that does not reflect the attitude of the people in that culture. In other words, culture is what remains after a historical process through which we can distinguish peoples from one another through a cycle of development. That people interact with themselves and with other peoples the last thing is called national identity or cultural identity.

Cultural interference in the context of Vietnam joining the ASEAN Economic Community can understand indigenous culture to meet and interact with the cultures of ASEAN countries. In other words, this is the coexistence between modern tradition, traditional and modern concepts of the "old-new" category (Thang, 2017). These are the two attributes of the same entity that the cultural system is therefore related to each other as the relationship between the two opposing sides in culture, both fighting with each other and agreeing with each other, complementing each other enriches and enhances the culture. At the same time, it is possible to transform into one another: the modern can become a tradition and the tradition can bring a modern face, the tradition with the modernity to live peacefully with each other. However, in the old culture, it is not necessarily a tradition, and the new is not necessarily a modern one. New elements in culture often arise to meet the emerging needs of people in modern and ever-changing lives, while the old cultural elements only meet previous needs. The new and the old in the culture interact with each other, the opposite sides are conflicting, repressive, even excluded, the non-contradictory faces find ways to adapt to each other and combine to strengthen each other. This interaction is similar to the wave of physical interference, so it can be called cultural interference. In physics, two interference waves are usually two waves from the same source. The new wave of culture can interfere with the old culture wave because it has the same origin, the new ones are the inherited development from the old ones, they cannot generate themselves. For example, mobile phones are evolution from desk phones; The urban industrial lifestyle has many imprints of rural agricultural lifestyle because the citizens are from farmers. Each wave or wave crest here is the value of a cultural element (positive or negative value). In the process of interfering these values rub against each other, adjusting each other, acknowledging and strengthening each other or rejecting or replacing each other (Liu, 2016). As a result of the cultural interference process, some old ones become traditional, some old traditions continue to be preserved, some become modern, meaning their values are acknowledged and improve (through interfering to be more or less compatible to each other and to a new life), at the same time there may be some, both new and old (including the former in the traditional form), discarded or replaced. The current process of economic integration promotes cultural interference, which will shape the advance of Vietnamese culture. However, a problem to be raised here is how in the process of economic integration, how can the preservation and

preservation of national cultural identity be implemented? Geographically Vietnam is located on the "crossroads of civilizations", so although it carries within itself the cultural background of Southeast Asia, but in the history of Vietnam is influenced by the Indian culture winds, China, France, and later Russia, Eastern Europe, Japan, and the United States spilled over to some outside cultural lines as expansionist invasions. In the history of thousands of years between the hundreds of thousands of needs to survive of the people living on the land of Vietnam, there is a common and pressing need that requires all of the same heart to agree to meet the need for independent-free protection for the nation and the country(Hien, 2016)(Angeles, Smith, & Dung, 2018).

As mentioned above the cultural interference is the interaction between the two cultures and this interaction is the contact between the cultures, whereby a source culture is likely to become a direct or indirect transmission source for the target culture, when this possibility is realistic, the interference will take place. Interference is the process that occurs in the environment of contact, where transmission occurs(Zhuang & Everett, 2017). One of the manifestations of contact is the daily exchange of goods, which are imported from one source or many sources, becoming important elements in the culture of imported society. However, only when they constitute the mode of generation means dynamic elements in the indigenous category will they become the true interference case. So human societies may depend on each other's human resources due to many demands and purposes, but only when these resources are turned into a native product by a culture can we speak about interfering. But there is a fundamental principle that we need to understand the very separatism of the elements that are transmitted from the source of export and their subsequent independence; Once the export source is not necessary for the establishment of the components of the speaking item, this proves that this is the case of interference and that the interference occurs when the source problem is no longer needed. For most members of a community once transferred into their category, success or failure will become indigenous issues. In the case of direct contact with a source culture that is accessible and used by members of the target culture without through a institutionalized broker(Dan, Minzhuang, & Changgui, 2018). For example, in the case of ethnic minority groups who live and interact directly with the majority group, the interference will be stronger at this time. The second case is organizations that act as intermediaries for contacts such as different types of import organizations. The important thing here is that we are living with a traditional and modern culture, which makes us tend to think about societies that are related through contact and interferences as well as clear national and ethnic isolated entities. Interference operates at all scales of all levels of social organization (family, clan, stray, class, ethnic group, geographically organized communities as well as national or national groups).

Because of being constrained between tradition and modernity, once we accept the existence of interference, of course one thing we must follow the principle set by itself. Andamar Even-Zohar's "Nine Hypotheses on Cultural Interference" said very clearly, here I would like to reiterate that the point is also the general principles for further clarification of my article.

**Principle 1:** Interference is always potential. If you look from the orthodox view of culture, it is not always clear that interference is a problem that we often face with localized results later than the interference in its early stages. . However, scientists have also demonstrated that every system that we know of appears to develop thanks to the floating role of interference. No single culture does not appear by interfering with a more prestigious culture and no culture can operate without the need to interfere at this time or another time throughout the calendar. his history. Typically, this is the cultural interference of Vietnamese culture with Chinese culture, in the 1000 years of the North of our country, there is a strong exchange of exchanges with China in outstanding areas such as religion (Confucianism), writing.

**Principle 2:** Interference is a one-way nature. There is no symmetry in cultural contact. A target culture often interferes with capital culture that may not be interested in it. For example, most Vietnamese youths are now influenced by Korean-style lifestyles through movies.

**Principle 3:** Interference does not necessarily take place at every level of culture. In this principle it is the case of two contiguous or mixed communities, in other words, geographically related (trade routes ..) that interferes at various levels but not necessarily at every level of culture. However, it is because of the complex structure of culture that a target culture can communicate and impart only certain parts of the source culture and it never comes into contact with the entire source culture even when these source cultures are geographically close and mixed in it. Prominent for this problem is the symbiosis of cultural products between physical (or physical) elements with native souls (social and spiritual factors) like the Vietnamese on the Nam Tien road. accepting the gods of the Cham people and transforming into Vietnamese gods, as the Po Ino Nagar goddess was Vietnameseized into the Thien y A Na goddess.

### ***The impact of cultural interference on the development and integration of Vietnam***

#### ***Positive effects***

Integration in Vietnam has promoted and created extremely strong and wide premises for Vietnamese culture to integrate with the region and the world.

**Strong changes in thinking.** Perhaps never in social awareness, concepts, concepts of freedom of religion, human rights, democracy, human development, sustainable development, freedom of culture, journalism, composing ... again discussed on many forums with different scales today. This not only works to awaken new thinking, awareness of the mission of culture, but also overcomes the narrow, biased or narrow vision when defining the role of culture in development. Since 1998, with the Central Resolution 5, Session VIII, culture has been defined as a spiritual foundation of society, both a goal and a driving force of socio-economic development. From this foundation, culture is also identified as one of the four pillars of sustainable development, with a position on par with economy, politics and society. From here, culture not only has the function of awareness, education, meeting the spiritual needs of people but also endogenous resources, contributing to socio-economic development(Van Bai, 2017).

*Innovations in terms of cultural management.* In parallel with identifying the development model of Vietnamese culture "advanced, imbued with national identity", strong innovations in the aspect of cultural management have created important turning points in conservation and promotion of cultural heritage values; actively participate in creating typical tourism products, promoting regional and national economic development, local GDP growth and promoting tourism development (Van Duc, 2018).

*New motivations for diverse cultural development.* The process of innovation, integration and cultural interference on many aspects has created new motivations for cultural development to be diversified and rich; There are many types of forms, including new cultural institutions. Cultural products not only make an important contribution to creating a democratic, more open, enhanced intellectual, creative and autonomous dynamism, but also promoting people's social activeness, forming new factors, new values of Vietnamese people. Cultural products significantly increased in quantity, with positive signs of quality, have been forming a market for cultural, literary and artistic products ... Literature and art have created many works values, reflecting all areas of life, are striving to innovate creative thinking, exploring new ways to improve the capacity of exploring life. Mass media system has a strong development in terms of type, quality, modernity, direct, quick-transference, spreading culture to the public more and more, contributing significantly to the process. forming social critical thinking on mass media Achievements in cultural foreign relations (Yoo, Lim, & Chang, 2018). By actively and proactively expanding international cooperation on culture, the direction of "developing foreign culture" has become the main guideline in the external strategy of cultural, tourism and foreign industries. delivered. The result is that a series of tangible and intangible cultural heritages of Vietnam have reached international friends, bringing about the admiring surprise of the world about the uniqueness and characteristics of culture. Vietnam. A series of Vietnamese cultural heritages have been registered, ranked as cultural heritage of humanity such as: Ha Long Bay (Quang Ninh); Quan ho (Bac Ninh), Ca Tru, Nha music Hue royal court ... and most recently "practicing beliefs on Tam phu" ... (L. A. Nguyen, 2017)

Besides, cultural intercourse also opens channels of academic exchange with many civilized countries in the world, through different ways from international students to exchange scholars. In lifestyle and lifestyle (in a narrow sense, expressing from eating, wearing, going to travel, behaving ...), Vietnam's cultural interference with the world has brought about brilliant achievements. Along with the strong economic development are a series of changes in life beneficiaries, improving quality of life and changing behavior related to gender equality.

In relations between ethnic nations, through the interaction with cultures outside the indigenous people, not only promote the unique characteristics of their culture, promote the available advantages of I am in international economic cooperation, but I am also familiar with foreign cultural factors and know which of them are useful in addition to those that are not fully developed or not yet Indigenous culture to use and what factors do not.

The integration of ASEAN countries in general and the construction of the AEC Economic Community is now a form of "symbiosis" among some cultures, because it creates special incentives and advantages. in cultural exchanges between countries in the same block, making the culture of each country develop more smoothly. The great benefit ahead of the cultural interference is that each country through the import and export of materials, energy and information with the outside can quickly meet many of their pressing needs and solve favorably. pressing difficulties that many countries are facing.

Vietnam's agriculture has been booming since the opening of integration thanks to promoting the export of many agricultural products such as rice, shrimp, catfish, coffee, rubber, cashew nuts, pepper, flowers, fresh fruits and vegetables, etc., and imported many agricultural materials, which are not self-sufficient, such as seeds, fertilizers, plant and animal protection drugs ..., thus helping to solve many things. making and increasing significant income for farmers, contributing to creating stability and social progress (Lauser, 2015).

The fundamental and long-term benefit of cultural intercourse is to promote the development of each culture. History shows that no culture can grow fast or exceedingly without interference with other cultures. Cultural interactions make closed communities and nations become open, open systems that are becoming more and more open. According to system theory, a closed system of matter will quickly progress to chaos due to the inability to exchange material, energy and information needed with the outside to maintain the structure or functional activities normal. Therefore, it is difficult to carry out necessary response activities against adverse impacts from nature or outside; The openness of the physical system is a necessary condition for the system to remain stable and develop (Hoang, 2016a).

In the history of Vietnam in the 17th and 18th centuries, the opening of Dang Trong's trade with Japan, China and Southeast Asia helped them to survive the war with Trinh in Dang Ngoai, much more powerful than every face (Fisher *et al.*, 2014). And now that Vietnam has officially joined the ASEAN Economic Community (AEC), the door of integration has become more and more extensive and will bring many benefits for businesses in the region in general and businesses. Vietnamese enterprises in particular. This is a stable and prosperous economic environment with high competitiveness, businesses will be equal, have the opportunity to expand trade exchanges in large markets and many potentials to attract investors. Based on the space advantage of a large market. First of all, it is an opportunity to expand the market with an economic area of more than 630 million people and an annual GDP of nearly USD 2,700 billion. Tariff and non-tariff barriers are removed by the fact that almost all intra-ASEAN imports will enjoy preferential tariffs and favorable investment environment that will help Vietnamese enterprises boost export. export, cut down on import costs, lower product costs. In addition, businesses will have the opportunity to interact with the broader market with partners such as China, Japan, Korea, India ... through their own free trade agreements between ASEAN and other countries. a major economic partner as well as an effort to build a regional comprehensive economic partnership agreement from which Vietnamese enterprises will participate more

deeply in the chain of production and service provision(ABBOTT & TARP, 2012).

The integration process helps expand the market to promote trade in other international economic relations, thereby promoting economic growth and socio-economic development, helping to raise the level of human resources and the public science background. technology, thanks to cooperation in education and training of scientific research with countries and the acquisition of new technologies through foreign direct investment and technology transfer from advanced countries. Participation in integration into ASEAN economic community (AEC) also creates opportunities for individuals to enjoy products and services of diversified types of quality models with competitive prices, to be continued. approach and interact more with the outside world thereby creating opportunities for developing and finding jobs both inside and outside the country, helping to supplement the progressive values of culture and civilization enriching national culture and promote social progress(Unden, 2007).

### **Negative effects**

Besides great opportunities and benefits when Vietnam joins AEC integration, it will face many disadvantages and challenges. The first mentioned issue here is the reality of the Vietnamese economy. Vietnamese enterprises, when faced with competitive pressures from imported goods and investment products of ASEAN countries, eliminate non-tariff barriers, some sectors are narrowed to production or may be must close. The fierce competition among businesses, the export products of Vietnam will face competition of goods from other countries on the ASEAN market because the AEC forms a common market with no barriers to epidemic barriers. case, capital Quality and labor productivity of Vietnam are lower than other countries. According to the ILO (International Labor Organization) report, Vietnam's labor productivity is the lowest in the Asia-Pacific APEC and compared to the low-productivity Vietnamese area of less than half the Philippines, two Thai workers and 15 Singapore workers ... These will make Vietnam not an attractive destination for pioneering investment projects in technology and this will be the cause of Vietnam's separation (the following countries) away from countries with better platforms in the region such as Malaysia, Thailand and Indonesia (Elliott, 2013).

Along with the process of participating in economic integration, another process that always exists and moves beside even before is the cultural interference. Culture is not constant, it always moves with the development of the nation and the nation. However, cultural interference may arise, leading to conflicts and conflicts between cultures. And this conflict collision takes place at the global level as well as within the regional countries. Vietnam in the process of mobilization and development has periods that do not accept the culture, lifestyles of Western countries or regional countries. This collision comes from the difference of the value system, spiritual depth, religion or not as ideological ... However, behavioral attitudes are expressed in customary and lifestyle also leading to conflict conflicts even leading to a problem of cultural shock if there is a lack of a certain understanding of the culture of each ethnic group, each country(Baghana, Voloshina, Blaschevich, Kuksova, & Maidansky, 2019).

It can be seen that, in addition to forming a quality of life thinking, selfish lifestyle, personal interests also began to form and increasingly penetrate into many layers of society. The lifestyles of enjoyment and life are gradually destroying the personality of many people, leading to many traditional values that gradually become oblivious. Meanwhile, the crisis of confidence is also a major obstacle to the establishment of social relations and the realization of economic and political objectives. The 2008 Asian Value Survey of the Institute of Human Studies said that up to 58.5% of Vietnamese people believe that it is impossible to believe in anyone new to contact. The disease "overwhelmed by material" also makes many people, especially the current youth biased on material needs, showing more outward tendencies in all aspects. The "trends", "tastes", "fashion" dominated by many individuals are finding enough ways to make money, live more ...(Lang, Lin, & Vy, 2012)

Sexual abuse, child abuse, standard deviations of students and students tend to increase; school violence is common among female students; a part of teachers and teachers reduced their personality and morality, adversely affecting the image of teachers ... increasing the crisis of confidence in society(Go *et al.*, 2016).

Meanwhile, the value crisis between old and new has been breaking many forms and content in traditional Vietnamese lifestyle. When promoting the positive side of consumption, the perception of consumption has turned into the concept of pure consumption. When consumption becomes the purpose of life, the quality of life is consumed - enjoyment! Consumer thought has turned art into a simple commodity; education into trade and trade relations; Spiritual activities, which are sacred, sometimes become profitable places(T. H. Nguyen & Ross, 2017). From consumption lifestyle leads to differentiation of rich - poor through "dominant play", with a sense of appreciation of comfort. The cold lifestyle of "the money given to the porridge" of the bourgeois society has poured into Vietnamese society, leading to the ideology of looking down on the fine traditions and customs, and even watching human dignity. The idea of absoluteization of material and technical conditions, taking a living medium as a measure of human and social development of many people are distorting the true values and beautiful humanistic ideal that he My father has been cultivating for thousands of years. Along with that, the lack of legal knowledge, poor personality and lack of deviation of traditional education are also affecting the youth.

### **Proposing some solutions to overcome**

Cultural intercourse is a form of transforming many potential benefits that cultural exchange brings into real benefits, but also leads to significant challenges. Therefore, in order to create cultural products that surpass, make cultural values live forever with time and control the inadequacies, the left side should focus on some of the following key tasks:

*Firstly*, raising the awareness of functional committees, authorities, departments and branches on cultural construction and development, so that culture really becomes a solid spiritual foundation of society, internal strength. important students to ensure sustainable development and firmly protect the Fatherland, for the goal of rich, strong, democratic, fair and civilized people. Focusing on "Building and developing

Vietnamese culture and people to meet the requirements of sustainable development of the country" in the spirit of Resolution No. 33-NQ / TW of the 11th Central Committee. In particular, continue to build Vietnamese culture and people to develop comprehensively, towards the righteousness - good - American, imbued with nationalism, humanity, democracy and science.

*Secondly*, strengthening and innovating propaganda, raising awareness in the Party, the political system and the whole society about the position and role of the construction and development of Vietnamese culture and people. Actively fighting and eliminating toxic, reactionary and depraved cultural products; at the same time, limiting or eliminating customs to create a healthy spiritual life among the people.

*Thirdly*, developing mechanisms and policies for developing foreign culture; support national art promotion and export cultural products abroad. Actively expand cultural cooperation with other countries, implement various forms of foreign culture and bring international cultural relations into depth and practical effectiveness. Receiving a selective cultural world quintessence, enriching the national culture with a spirit of initiative to receive development opportunities and overcome challenges, to preserve and improve cultural identity nation; at the same time, limiting and overcoming negative effects, the reverse of cultural globalization.

*Fourth*, continue to improve institutions, legal regulations and cultural institutions to ensure the construction and development of Vietnamese culture and people in the period of accelerating industrialization, modernization and international integration. Building a healthy cultural market, promoting the development of the cultural industry, enhancing the promotion of Vietnamese culture. At the same time, gradually narrowing the gap in cultural enjoyment between urban and rural areas, between regions and social strata; prevent and repel social moral degradation.

In the context of multidimensional integration with the world today, the bravery in interference, enrichment of national culture and overcoming consequences, where the reverse will create cultural refraction to it. The higher the bravery, the more powerful the refraction is and then the cultural achievements are born and developed.

## CONCLUSION

Cultural interactions have a great influence on economic development first because it is the spiritual, motivational and through-the-goal goal it sets for all development strategies and plans. All economic development plans are aimed at the highest goal of ensuring the most basic requirements for human protection, serving people, improving the quality of human life. Any economic measures policy that produces, circulates, distributes, prices, and quality of goods is the highest goal, which is the benefit of people. In each socio-economic policy, cultural content and objectives are always included. Cultural interference has the ability to arouse the creative potential of human beings - the resources that determine decisions for social development. Cultural interactions have a dialectical unified relationship with economy, politics, participation in economic development to achieve the ultimate goal of developing and building an advanced culture imbued with national identity.

Our world is living like a vast sea. Countries in the international community are waves that are surging, but an important motive is culture, the element of determining the identity of the ship. Before the wave of globalization and continuous integration of shore, from the captain to the crew, the mechanic ... must be quick in awareness, timely change of thinking, especially cultural thinking to Each person in his / her position contributes to effective operation and navigation of cultural integration, one of three important pillars of foreign policy, for international integration in general, and cultural integration in particular is the cause of the whole people.

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