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The Role of Formal Education in Safeguarding and Promoting Vietnamese Cultural Identity for the Youth in the Context of International Integration

¹ Nguyen Hoa Mai, ² Phan Thanh Son

¹ Political Theory Publisher, Ho Chi Minh National Academy of Politics, Vietnam

² Hanoi University of Industrial Fine Arts, Vietnam

Corresponding Author: **Nguyen Hoa Mai**

Abstract

In the context of international integration, formal education plays a pivotal role in the preservation and promotion of Vietnamese cultural identity for the young generation. It functions not merely as a conduit for knowledge transmission but as a dynamic cultural ecosystem that

organizes, orients values, and cultivates the capacity for responsible creativity among the youth. This paper analyzes the significance and role of formal education in this critical mandate and, based on this analysis, proposes several solutions to enhance its effectiveness.

Keywords: Formal Education, Cultural Identity, Youth, International Integration

1. Introduction

The contemporary era of accelerating international integration presents a profound dialectic for Vietnamese youth: unprecedented access to global knowledge is juxtaposed with the homogenizing pressures of foreign cultural paradigms. This dynamic elevates the preservation of national identity from a desirable goal to a strategic imperative for national continuity and sovereignty. For the youth at this global interface, the risk of cultural alienation and disarticulation from their historical and axiological foundations is particularly acute. Within this complex milieu, formal education emerges as the principal agent vested with a strategic mandate of paramount importance. This paper posits that its role transcends that of a mere conduit for the passive transmission of canonical knowledge. Instead, it functions as a sophisticated and dynamic cultural ecosystem, a crucible wherein national values are not only preserved but are actively negotiated, internalized, and creatively actualized by the next generation. To substantiate this argument, this paper undertakes a multi-dimensional analysis. It first examines the foundational significance of formal education in safeguarding cultural identity through its functions in knowledge transmission, the cultivation of a cultural milieu, value orientation, and the fostering of resilience. Subsequently, the analysis delves into the school's operational dynamics as a cultural ecosystem, exploring its custodial, promotive, and formative functions. The paper scrutinizes how education can be engineered to systematically cultivate cultural resilience, equipping students with the critical faculties for discerning assimilation and responsible action as global citizens with a distinct Vietnamese identity. Finally, drawing upon this analysis, the paper concludes by proposing strategic, actionable solutions aimed at enhancing the educational system's efficacy. This inquiry seeks to contribute to the scholarly discourse on cultural pedagogy by providing a robust framework for optimizing education's role in forging a future where Vietnamese youth can confidently engage with the world without relinquishing the unique cultural heritage that defines them.

2. The Significance of Formal Education in Preserving and Promoting Vietnamese Cultural Identity for the Youth

In the process of international integration, the young generation of Vietnam is presented with numerous opportunities to access the repository of human knowledge. Simultaneously, however, they face the risk of being overwhelmed by foreign cultural currents stemming from the impacts of this very process. In this context, formal education assumes a particularly crucial role in both safeguarding and promoting national cultural identity, thereby contributing to the formation of a steadfast cultural resilience among students in the current era.

Formal education serves as a critical channel for transmitting knowledge of national history, literature, and art to the youth. National cultural identity is primarily preserved through these domains. A lack of understanding of one's roots, traditions, and history can easily lead to a sense of alienation from one's own nation. The school, with its system of subjects such as History,

Literature, Geography, and Music, constitutes a vital environment for the young generation to approach the nation's traditional values in a scientific and systematic manner¹. Through this process, students not only acquire knowledge but also nurture a sense of pride and patriotism, which becomes an effective means of resisting the encroachment of foreign cultural influences.

Formal education constructs a school environment rich in tradition, where students live and train within a space of national culture. Moving beyond mere knowledge transmission, the school also functions as a milieu for nurturing cultural values through daily activities such as ceremonies, cultural festivals, competitions, and artistic performances. This serves as both an educational space and a venue for practicing traditional cultural values to enhance the quality of holistic education². Consequently, the school environment not only helps students to deeply imbibe traditions but also cultivates culturally appropriate behaviors and shapes a normative personality through a cultural space where values are actualized via daily life, rituals, behavioral standards, and traditional activities.

Formal education provides value orientation, fostering patriotism, a spirit of humanity, and the tradition of respecting teachers (tôn sư trọng đạo) for the youth. In the context of international integration, where utilitarian and individualistic values tend to proliferate, orienting students' values becomes increasingly important. Through ethics education programs, extracurricular activities, and competitive movements, schools contribute to inspiring a sense of patriotism and responsibility towards the community³. Furthermore, charitable and humanitarian activities and community-oriented programs among students also instill a spirit of compassion, a core value of Vietnamese culture.

Formal education contributes to promoting national cultural identity amidst international integration. Integration does not mean dissolution; a strong culture is one that both preserves its traditional core and selectively absorbs the quintessence of humanity. The school is the institution that equips students with the ability to select and adopt new values based on the foundation of their national cultural identity. Many current educational programs integrate international cultural exchange content while simultaneously upholding Vietnamese identity, thereby helping the youth to be both global citizens and Vietnamese nationals rich in national

pride, developing holistically to integrate confidently without losing their identity in the new era⁴.

It can be affirmed that formal education is of pivotal importance in the preservation and promotion of Vietnamese cultural identity for the youth. It is an environment that simultaneously imparts cultural knowledge, nurtures patriotism, provides opportunities for practicing national culture, and orients students' moral character. Preserving and promoting cultural identity is not only the responsibility of the education sector but also a long-term strategy for the entire society, ensuring that our nation can integrate internationally without losing its unique character and identity.

3. Formal Education as the Foundation for Preserving and Promoting Vietnamese Cultural Identity for the Youth in the Context of International Integration

Throughout the nation's history, culture has always served as the spiritual foundation and the endogenous strength ensuring national perpetuity. Vietnamese cultural identity, formed and enriched over thousands of years of nation-building and defense, is crystallized in humanistic values, the tradition of patriotism, a spirit of compassion, community consciousness, and a love for learning. In the current context of international integration, this identity faces not only opportunities for broad promotion but also the risk of dilution from the encroachment of foreign values. Therefore, the role of formal education in preserving and promoting national cultural identity for the youth has become ever more urgent. The school is the crucial environment where students can both acquire knowledge and be trained in a cultural space, thereby nurturing patriotism, community consciousness, and the resilience needed for integration.

Firstly, formal education contributes to preserving national cultural identity.

In the context of ever-deepening globalization and international integration, national cultural identity has become a central issue for the existence and development of every nation. Culture is not only the spiritual "identity card" of a nation but also its endogenous strength and the spiritual foundation of society. For Vietnam, a country with a history spanning thousands of years, cultural identity has been forged from the traditions of nation-building and defense, a long-standing civilization, and unique humanistic values. However, faced with the challenges of foreign cultural waves, the information explosion, and the impact of the market economy, preserving Vietnamese cultural identity for the young generation has become an extremely pressing task. In this, formal education plays a pivotal role, as it is a direct, systematic environment capable of exerting a long-term and comprehensive impact on each individual's personality. In its role, formal education preserves national cultural identity not just through taught content but through a three-tiered mechanism: (i) transmitting knowledge so that learners approach history, heritage, and tradition as living capital; (ii) creating the school environment as an operational cultural space; and (iii) cultivating the selective resilience to absorb foreign quintessence without dissolution.

¹ Loan, N. T. T., Thao, N. T. P., Phuong, D. D., & Luom, N. V (2024), Educating traditional cultural values in sustainable development for students through current world cultural heritage in Vietnam. *Journal of Lifestyle and SDGs Review*, 5(2), e03809, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe03809>

² Thanh, N. T. H (2023), Building school culture based on the cultural value system in Vietnam. *Scholars International Journal of Linguistics and Literature*, 6(12), 491-497, <https://doi.org/10.36348/sijll.2023.v06i12.006>

³ Duy, N. V (2021), Educating students on traditional cultural values of Vietnamese cultural identity in the process of international integration. *SAR Journal of Humanities and Social Sciences*, 3(5), 309-314. DOI: 10.36346/sarjhss.2021.v03i05.008.

⁴ National cultural education in the context of integration and globalization, (2025). *VietnamPlus*. Retrieved October 3, 2025, from <https://www.vietnamplus.vn>

Accordingly, from the perspective of knowledge transmission, educational programs linked to cultural heritage show a clear effect on identity consciousness and pride. Research in the *Journal of Lifestyle and SDGs Review* demonstrates that when learners are exposed to heritage (World Heritage sites in Vietnam, specific historical relics), their awareness of traditional values, commitment to conservation, and sense of national belonging are strengthened; heritage, in other words, operates as an open classroom for the internalization of national identity⁵. This aspect highlights that the role of formal education is manifested through the competency, attitude, and behavior of educational actors (the school, teachers) towards students. It also demonstrates the role of education in transforming historical-cultural knowledge into responsible awareness, attitudes, and behaviors among students regarding the preservation of traditional values.

From the perspective of creating a school environment, it can be affirmed that school culture is the intermediary linking traditional values with the formation of students' personalities and behavioral norms. Empirical studies show that when the Vietnamese cultural value system is expressed through rules, rituals, symbols, and daily activities from flag-raising ceremonies and traditional festivals to collective activities, the school becomes a living cultural institution where behavioral standards and cultural habits are practiced daily⁶. This nurtures the qualities of the Vietnamese people in general, and students in particular, in a natural and sustainable manner during international integration. Moreover, elements of the school environment such as collective activities, community engagement, and local cultural spaces are significant factors affecting the effectiveness of traditional cultural education for multi-ethnic students. Recent studies in educational management add that when management prioritizes traditional cultural activities (such as festivals, art clubs, heritage days), it helps to form and develop in students the ability to access and exploit local and national traditional cultural knowledge and capital; fosters national pride; and enhances their appreciation for cultural heritage and their sense of responsibility for its preservation⁷.

From the perspective of cultivating integrative resilience in students, research on intercultural competence in the context of Vietnamese education during international integration shows that the ability to acculturate new elements is more effective when learners are educated about their traditions and cultural identity before being exposed to external

cultural influences. This indicates that formal education helps to build integrative resilience in students, and their own fortitude, norms, and value language become a solid foundation for them when encountering new cultures. This explains why programs that integrate international exchange while simultaneously honoring Vietnamese identity help to form global Vietnamese citizens with a distinct Vietnamese identity, as they learn to compare and contrast the values and identity of their own culture with others⁸.

From these perspectives, it is evident that the core role of formal education in preserving identity lies not in the mere transmission of content, but in the organization of meaningful cultural experiences, the design of a tradition-rich learning environment linked to raising awareness of national cultural identity, and the cultivation of the capacity to compare and select amidst the influences of global culture. When these three tiers of knowledge transmission, school environment creation, and resilience cultivation operate in synergy, the school not only transmits what already exists but can become a vehicle for activating the process of constructing and enhancing cultural awareness in learners. This is the sustainable path to resisting foreign cultural encroachment without falling into insularity, engaging with global knowledge and culture while preserving Vietnamese cultural identity through individual awareness, attitudes, and behaviors.

Secondly, formal education is an ecosystem that activates and disseminates Vietnamese cultural identity in the context of international integration.

In the process of deep international integration, culture as a soft power determines a nation's competitiveness and sustainable development. At the intersection of knowledge, values, and behavior, formal education is not a pipeline for knowledge delivery but a cultural ecosystem connecting tradition, experience, and creativity, organized into a living cultural competency for the youth. From this viewpoint, promoting Vietnamese identity in schools needs to be implemented synchronously across three dimensions: cultural integration, fostering creativity, and creating an environment for international exchange.

On the dimension of integrating Vietnamese culture into the learning process, the crucial point of formal education's role is not about cramming knowledge of heritage but about designing learning experiences that connect culture with life, enabling students to understand, appreciate, and practice it. On the policy front, the current General Education Curriculum includes content on local education and related experiential and career-oriented activities for heritage preservation and promotion, serving as two mandatory channels for schools to link learning with local heritage, customs, and history⁹. This provides an institutional foundation for systematic cultural integration rather than short-term campaigns.

⁵ Loan, N. T. T., Thao, N. T. P., Phuong, D. D., & Luom, N. V (2024), Educating traditional cultural values in sustainable development for students through current world cultural heritage in Vietnam. *Journal of Lifestyle and SDGs Review*, 5(2), e03809, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe03809>

⁶ Thanh, N. T. H (2023), Building school culture based on the cultural value system in Vietnam. *Scholars International Journal of Linguistics and Literature*, 6(12), 491-497, <https://doi.org/10.36348/sjll.2023.v06i12.006>

⁷ Tuan, N. M., Chau, D. C., & Liu, L. T. Q (2023), Management of traditional cultural education activities for middle school students [Quản lý hoạt động giáo dục văn hóa truyền thống cho học sinh trung học cơ sở]. *TNU Journal of Science and Technology*, 228(16), 244-249, <https://doi.org/10.34238/tnu-jst.9399>

⁸ Huynh, V. U. T., Ma, Y., Thieu, T. H. O., & Trinh, Q. L (2024), *Practice of Vietnamese tertiary learners' intercultural competence: An influential factor affecting entrepreneurial capabilities*. *Heliyon*, 10(4), e26240, <https://doi.org/10.1016/j.heliyon.2024.026240>

⁹ See: Ministry of Education and Training (2018), *Circular No. 32/2018/TT-BGDĐT dated December 26, 2018, of the Minister of Education and Training on the promulgation of the General Education Program*.

Empirical studies show that integrating heritage into subjects like Civic Education and History helps students connect knowledge with identity, increasing their awareness of roots, their appreciation, and their sense of duty to preserve cultural values. It is noteworthy that teachers highly value the role of hands-on experiences at historical sites, with customs, and with folk arts in transforming understanding into consciousness¹⁰. This is another approach that emphasizes heritage-based education through open classrooms; when students learn within heritage spaces, their level of understanding, attitude, and behavior toward preserving tradition markedly increases, thus affirming the superiority of methods that link culture with direct experience.

Thus, the role of formal education through cultural integration should follow a problem-based, locally-focused, community-serving flow where students must survey, dialogue, and design community products. In this way, identity is no longer merely formalistic or passively transmitted but becomes a measurable, assessable, and developable cultural competency.

On the dimension of fostering creativity, modernizing traditional values on a digital platform serves as a launchpad for promoting heritage in the new development space. With the explosion and rapid development of technology, heritage and cultural identity are truly promoted when the language of the era becomes a connecting tool. The affordances of digital technology from digitizing materials, virtual tours, and 3D models to multimedia storytelling have allowed schools to bring cultural identity into a new experiential space, opening up opportunities for co-creation between the youth and the treasure trove of Vietnamese culture.

Within Vietnam's cultural institution ecosystem, the digital transformation of heritage has been robust. Many activities, programs, and methods bring cultural identity to life, such as virtual reality models, 3D models for heritage tours with interactive displays, and online educational programs, helping the public, especially students, to access artifacts in a digital environment. On a broader scale, projects like "Wonders of Vietnam" on Google Arts & Culture feature 35 exhibitions with 1,369 artifacts/images of Vietnam's UNESCO heritage sites, creating a visual, multilingual repository for schools to use in teaching, learning, and cultural communication¹¹. The school's role in incorporating digital technology as a creative learning space helps learners easily access national cultural identity and, from there, disseminate the values of heritage in the digital age.

In the environment of international exchange to introduce and promote Vietnamese culture, formal education becomes a bridge and a key actor in helping learners disseminate the values of Vietnamese cultural identity abroad. In this setting, the role of education is not merely to showcase the

unique values of the culture one-way but to engage in a process of learning, understanding, and promoting so that young people can speak about their culture accurately and engagingly while also listening to and understanding other cultures. According to UNESCO, in an increasingly connected world, Global Citizenship Education (GCED) also emphasizes intercultural competence (understanding, relating, acting), thereby equipping learners to participate in a multi-connected world while retaining their local identity¹².

Evidence from Vietnam shows that when schools organize learning programs and projects with exchange elements, learners improve their intercultural competence and develop a positive attitude toward their national identity. Furthermore, heritage education programs have also been shown to impact patriotism/national consciousness, an emotional foundation and a necessary value for young people to step out into the world with confidence but without falling into extremism. The relationship between knowledge, skills, attitudes, creativity, and behavior derived from heritage education positively correlates with students' indices of patriotism and national spirit.

It can be seen that formal education is an ecosystem that activates and disseminates Vietnamese identity through meaningful experiential integration of culture in learning, modernization of heritage with digital technology, and expansion of international exchange based on intercultural competence, enabling the youth to speak about Vietnam in the language of the world without losing their cultural identity. When this ecosystem operates, identity is not static in a glass case but becomes a living cultural competency that helps the young generation to integrate with confidence, responsibility, and creativity.

Thirdly, formal education shapes cultural resilience for integration.

In the process of international integration, cultural flows move and penetrate various countries, potentially becoming a "common language" for hundreds of millions in a matter of days. Integration is therefore not just about trade but a collision of value systems, symbols, and lifestyles. In this context, the cultural resilience of the youth is not an innate quality but a trained competency developed through knowing how to absorb quintessence without dissolution; being sober enough to critically select positive elements; and having the capacity to act as global citizens while retaining a Vietnamese cultural identity. In this process, formal education is the key institution that can organize this training systematically, continuously, and equitably.

(1). Enabling students to absorb the quintessence of human culture without being dissolved. Accordingly, absorption is the art of choosing an "anchor point," as cultural resilience is foremost the ability to position oneself on a personal value map. Without this positioning, interchange can easily slide into dependency; young people get drawn into a vortex of trends and symbolic consumption without grasping the context. Therefore, formal education creates this anchor by establishing layers of foundational knowledge (history, traditions, core symbols, aesthetic language through Vietnamese cultural identity) and lived experience (rituals, school cultural space, community-linked projects). With this

¹⁰ Ha, N. T. T., Nhi, L. N., Lan, N. T. P., & Hoa, M. T. (2024), Integrating cultural heritage into citizenship education teaching: Current situation, challenges and opportunities from the perspective of middle school teachers. *GPH-International Journal of Educational Research*, 7(4), 131–138. DOI:10.5281/zenodo.11184760

¹¹ Vietnam National Authority of Tourism (2021), *Google Arts & Culture honours Wonders of Vietnam*. Vietnam Tourism, <https://vietnam.travel/google-arts-culture-wonders-of-vietnam>

¹² UNESCO (2025), *What you need to know about global citizenship education*, <https://www.unesco.org/en/global-citizenship-peace-education/need-know>

anchor, the school organizes cultural exchange rather than one-way imposition, through the capacity for comparison: seeing in other cultures what one lacks, and in one's own what others do not have. Students learn to analyze a foreign phenomenon based on its context of origin, the needs it meets, its compatibility with our norms, and how it might need to be adapted. On this basis of exchange, co-creation becomes possible, allowing for the infusion of Vietnamese substance into global forms without distorting its essence.

Then, absorbing quintessence is no longer imitation but a process of transformation, where students learn to adopt the scientific spirit, discipline, management systems, or expressive techniques of others to elevate their own standards, while preserving the values of Vietnamese cultural identity such as patriotism, sentimentality, and a love for learning, which create unique value in preserving and promoting it.

(2). Building critical skills to select positive values in the digital age. In the age of algorithms, information is not only abundant but also personalized, easily leading young people toward individualism and pragmatism. Without critical thinking, integration can slide into blind conformity or instinctual reaction. Critical skills in cultural education are not just about knowledge but about having a critical mindset, the understanding to discern right from wrong through the role of formal education and other educational platforms.

Accordingly, formal education must train students in critical thinking through method, not slogans: through teaching based on real-world problems; academic debate with rules of respect; constructing academic scenarios where students simulate value conflicts and test action plans; and reflective journaling to compel each person to verify the validity of what they absorb. Only then can critique be directed toward wisdom, not fall into extreme skepticism. Besides training critical thinking, selection is a responsible decision-making process involving the acceptance, adaptation, or rejection of unsuitable values during international integration. Each decision needs a dual criterion: (i) the universal human values of truth, goodness, and beauty; and (ii) compatibility with the Vietnamese frame of reference, the very thing that has helped this community navigate history to maintain and promote its cultural identity in an era of deep integration. More importantly, critique and selection must culminate in action: through community service projects, cultural communication campaigns, digital exhibitions on local heritage and national culture that contribute tangible benefits to the preservation and promotion of Vietnamese cultural identity for the youth.

(3). Forming a generation of global citizens with a Vietnamese identity through the ability to collaborate across borders on knowledge, values, and action. Accordingly, formal education helps students understand the cultural frames of reference of other nations, explain their own, and create areas of intersecting interests. Not every "unique feature" is precious, and not every difference is worth adopting. Intercultural competence helps young people classify differences between what should be respected (human dignity, beliefs), what can be negotiated (customs), and what must be rejected (prejudices). On this basis, dialogue becomes equitable, through knowing how to listen, share, and absorb suitable values.

In addition, formal education trains students in skills ranging from honest and engaging storytelling to working with

cultural data (tourism statistics, heritage maps, historical documents) and multimedia skills (creating podcasts, videos, graphics). Once equipped with cultural competence and resilience, young people can become cultural bridges in any context, from international conferences to online forums. Moreover, in the context of international integration, formal education also helps the youth to develop the capacity for responsible action by contributing their personal abilities through projects linked to craft villages; creative products that respect traditional culture; charitable activities that demonstrate understanding of community culture; social entrepreneurship based on heritage, and so on. On the global stage, Vietnamese cultural identity is truly persuasive and attractive when it is accompanied by universal values such as respect for human beings, environmental protection, integrity, and efficiency.

At a systemic level, to train global citizens with a Vietnamese identity, formal education needs three levers: a design lever, where goals, content, and assessment all aim for living cultural competency, not rote memorization; a relational lever, through relationships between schools, cultural institutions, creative enterprises, and international organizations to create real opportunities for learners; and an ethical lever, through commitments against the negative commercialization of cultural products, against the distortion of symbols, respecting cultural subjects, and ensuring transparency of sources.

It can be said that the role of formal education in shaping the cultural resilience of the youth is both a place to sow the seeds for expanding awareness of cultural identity and to open the wings for students to freely promote the value of that identity through value positioning, lived cultural experiences, and behavioral norms; opening the wings through equal dialogue, intelligent critique, and responsible action.

4. Solutions to Promote the Role of Formal Education in Preserving and Promoting Vietnamese Cultural Identity for the Youth in the Context of International Integration

Education is truly powerful only when it nurtures two opposing yet complementary forces: national cultural resilience and the capacity for global integration. This spirit is consistently affirmed in the Party's resolutions on education and training, from the orientation of "fundamental and comprehensive innovation" to the demand for "breakthroughs" in the new era, with the concept that students are the center and subject; teachers are the driving force; the school is the support base; the family is the anchor; and society is the foundation¹³.

Firstly, innovate educational content and methods.

Resolution No. 29-NQ/TW of November 4, 2013, by the 8th Plenum of the 11th Party Central Committee on the fundamental and comprehensive innovation of education and training, set education on a trajectory shifting from knowledge transmission to the development of qualities and

¹³ Quoc Huong (2025), Students are the center, the subject; teachers are the driving force; the school is the support; the family is the fulcrum; society is the foundation. *Communist Party of Vietnam - Thanh Hoa*, <https://dangcongsan.vn/thanhhoa/tin-tuc-hoat-dong/hoc-sinh-sinh-vien-la-trung-tam-chu-the-thay-co-giao-la-dong-luc-nha-truong-la-be-do-gia-dinh-la-diem-tua-xa-hoi-la-nen.html>

competencies, innovating goals, content, and methods across the entire system. This is the theoretical foundation for bringing national culture into schools as a life skill, not a burden of memorization. The 2018 General Education Curriculum actualizes this orientation with an open structure (experiential activities, local content, and competency-based assessment), allowing schools to integrate cultural themes into cross-curricular learning.

Resolution No. 71-NQ/TW of August 22, 2025, by the Politburo on breakthroughs in educational development calls for breakthroughs in education, developing the value system of the Vietnamese people in the new era, promoting digital transformation, and linking education with society and culture. This is the political and legal support for educational institutions to design interdisciplinary themes centered on heritage, festivals, craft villages, and urban identity, while also updating digital learning materials and standardizing open-source repositories (photos, digital maps, heritage stories) for teaching and learning.

The Ministry of Education and Training issued Official Letter 5215/BGDĐT-GDPT on September 3, 2025, guiding the invitation of experts, artisans, artists, coaches, and athletes to participate in educational activities in general schools, aiming to bring the knowledge, skills, and spirit of cultural subjects into schools in a procedural, transparent, and effective manner. This is the "bridge" that connects curricular and extracurricular activities: from in-class topics to clubs, from community-linked projects to social service activities.

At the school level, the role of formal education lies in building a matrix of cultural themes along several lines: (i) local heritage and history; (ii) folk arts and traditional fine arts; (iii) ethics, lifestyle, and cultural conduct; (iv) urban identity and the environment; and (v) digital creation and heritage. Each theme has a deliverable product, such as a digital exhibition, a cultural map, a podcast, or a community service proposal. At the management level, it involves standardizing open-source learning materials, formalizing collaboration procedures with museums, cultural institutions, and craft villages, and issuing criteria for inviting experts according to Official Letter 5215 to ensure authenticity and pedagogical soundness.

Secondly, use active, creative, and experiential teaching methods.

Method is where ideas turn into competencies. Therefore, shifting to active, experiential teaching methods linked to local contexts allows students to survey, process materials, dialogue with the community, and create accompanying products for the school's educational activities, such as school heritage tours, digital profiles, and videos narrating symbols. This positions students in the role of practitioners of preserving and promoting cultural identity rather than passive observers. This helps the youth deepen their experiences, personalize their learning paths, and actively contribute to preserving and promoting Vietnamese cultural identity. Recent resolutions have consistently emphasized innovating methods toward being active, proactive, creative, linking learning with practice, and comprehensive digital transformation in teaching, learning, testing, and assessment. This provides the basis for schools to boldly change how they organize classes, shifting from testing knowledge through presentation to assessing cultural competency from understanding, analyzing, relating, and creating, to acting.

The use of active teaching methods requires a fundamental change in the teacher's role, from a transmitter of information to a learning designer and academic ethics mentor for learners. Teachers must establish data standards, digital safety rules, and ethical frameworks when approaching cultural values. At the same time, teachers should use technology purposefully to create open-source learning platforms for sharing resources, virtual reality to enhance visual activities like digital tours, and electronic portfolios to track progress. They should support and guide the use of artificial intelligence for suggesting materials, summarizing drafts, and providing language feedback, but all student products must be source-verified and express their own voice, avoiding mechanical dependence.

Furthermore, methodological innovation must be accompanied by coordination between the school, family, and cultural institutions. This includes the participation of cultural institutions such as museums, historical sites, and archaeological sites, and other cultural subjects like artisans and researchers to ensure content authenticity. In addition, the companionship of parents ensures the conditions for experience, and technical and technological support from businesses helps student products meet digital communication standards. When the method is organized as an experiential ecosystem, each lesson becomes a step in building cultural resilience, deepening experience, personalizing paths, encouraging responsible creativity, and most importantly, turning the preservation and promotion of Vietnamese cultural identity into a regular action of the youth in the context of international integration.

Thirdly, apply digital technology in cultural identity education.

Viewed from the logic of the digital age, the application of digital technology is an act of capacity building: transforming collective memory into living knowledge, heritage into creative material, and learners from passive recipients into co-creators and communicators of value. Digital technology does not replace culture but is a new language for culture to speak, a tool to access, interact with, and sustainably preserve and promote cultural identity in school life through the role of formal education.

Digital technology opens up a new approach to cultural identity, where experience becomes the primary mode in the relationship between formal education and the preservation and promotion of cultural identity for the youth. When an artifact is digitized in high resolution, when a historical site can be entered through virtual space, the learner is no longer an outsider but enters its contextual space of materials, techniques, functions, and stories. This visual access changes the cognitive structure; knowledge is no longer a few lines of annotation but a network of connections between people, space, time, and the value of cultural identity. Here, the lesson is not about deciphering cultural identity and values, but about the digital experience itself, which, if designed correctly, helps learners form the habit of asking questions, cross-referencing sources, and distinguishing between fact, interpretation, and emotion, thereby countering cultural superficiality and misinterpretation.

Digital technology also allows for the modeling of cultural access, which is meaningful when accompanied by a pedagogical grammar: clear objectives, specific tasks, and multi-directional feedback mechanisms. On this foundation, learners use technology to reflect, access, and can turn

technology into a digital map to situate context and a hand to create useful products for preserving and promoting cultural identity. The key point of cultural education in schools in the digital age is to shift culture from a role of preserving traditional, historical values to an element for expanding and transmitting the unique identity of the Vietnamese nation to the world in the context of international integration.

Applying digital technology in cultural education is not just a tool for students to access cultural identity on an old foundation, but a way to reorganize the relationship between memory, knowledge, and action. This turns the classroom into a creative workshop, students into cultural practitioners, and the school into a node connecting cultural institutions, the community, and the world. When technology is placed correctly, it will help Vietnamese culture to step into the digital age not with the fear of losing itself, but with the confidence and unique values inherent in the cultural identity of the Vietnamese people.

5. Conclusion

Vietnamese cultural identity cannot be sustained by mere transmission, nor can it be preserved or promoted through insularity or fixation on traditional values. The sustainable path is to educate for cultural resilience through a deep understanding of roots, selective discernment, responsible creativity, and humanistic conduct in the context of international integration. The role of formal education is therefore decisive. When the school, as a creative agent and cultural space, facilitates interdisciplinary, community-linked teaching that transforms knowledge into action, and when digital technology is used to digitize memory, expand access, encourage co-creation, and foster international exchange, it becomes the key actor in enhancing the awareness, attitudes, and behaviors of the young generation in preserving and promoting Vietnamese cultural identity.

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