



## REVIEW ARTICLE

Section: *Cultural Heritage Studies***Whale worship in Vietnam and the role of youth - young intellectuals in creating, preserving and promoting the value of this religious heritage in the context of globalization and digital transformation**Bui Thi Anh Van<sup>1</sup>, Nguyen Minh Giang<sup>2</sup>, Tran Thi Hoai Diem<sup>3</sup> & Le Thi Thanh Tam<sup>4\*</sup><sup>1</sup>Vietnam National University of Social Sciences and Humanities, Hanoi, Vietnam<sup>2</sup>University of Social Sciences and Humanities, Vietnam National University, Ho Chi Minh, Vietnam<sup>3</sup>The University of Da Nang, University of Science and Education, Vietnam<sup>4</sup>Dong A University, Da Nang, Vietnam\*Correspondence: [tamltt@donga.edu.vn](mailto:tamltt@donga.edu.vn)**ABSTRACT**

Youth generally, and young intellectuals particularly, are unique segments and play particularly important role in almost societies. The religious heritage of worshipping Ca Ong is a special cultural heritage in the historical process of cultural exchange and acculturation in Vietnam. Although there have been many articles, topics, proceedings, books, theses and dissertations on young intellectuals and youth from the perspective of sociology and psychology, there have also been many articles, topics, proceedings, books, theses, and dissertations on the Ca Ong worship belief from the perspective of history - culture, there are almost no articles or research projects that give a worthy place to learning about the role of the young intellectual in the process of creating, preserving and promoting the values of religious heritage of worshipping Ca Ong. Therefore, this article wishes to add an important aspect about the characteristics of the creating, preserving and promoting the Ca Ong worship heritage in different periods.

**KEYWORDS:** Vietnam, Ca Ong worship, Digital transformation, Young intellectuals

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## 1. Introduction

According to the Vietnam Encyclopedia (2005), “Intellectuals are a social class that engages in mental labor, of which the majority are highly educated people with extensive knowledge of their profession, and creativity and invention”. Young intellectuals are a particularly representative segment of the intellectual class of society. They have a higher level of understanding and ability to access knowledge than most other segments of society. Young intellectuals are also the ones who are always influenced and play the most decisive role in the process of cultural contact, exchange and acculturation. In all times, intellectuals are a particularly important social class in the productive labor force of society, creating material wealth with their own knowledge and understanding, and having certain professional qualifications to contribute to society. Intellectuals are always the foundation of social progress, intellectuals are the core force that creates and spreads knowledge (Vietnam Communist Party of 2008a). The worship of Ca Ong is one of the special products in the history of cultural exchange and acculturation in Vietnam. However, not many scientific research works have mentioned the contribution, presence and role of young Vietnamese intellectuals in the process of creating, preserving and promoting the values of the religious heritage of Ca Ong worship, especially in the context of globalization and digital transformation.

## 2. Literature review and methodology

Over the past 25 years, research on youth in Vietnam has been conducted by many researchers from different approaches. Among them, the two approaches that have achieved the most research results are psychology and sociology. There is almost no article or independent work that studies the impact of globalization on the identity creation process of Vietnamese youth, thereby discovering the strengths and weaknesses of Vietnamese youth and Interpret them systematically, logically and scientifically according to a specific cultural theory. While Linh Dang Vu Canh (2022) points out 6 values that characterize the identity of Vietnamese youth today: kindness, patriotism, confidence, dynamism, pragmatism and ambition; Research results by Anh Nguyen Tuan (2018) show that the typical values of Vietnamese youth are pragmatic, confident, responsible, independent and self-reliant and conservative. In particular, author Anh Nguyen Tuan (2018) explained the presence of conservatism in Vietnamese youth because of the social management organization mechanism in rural areas with a stricter normative social network, stick together longer, and social opinion and community are also more developed, thus gradually forming a conservatism in opposition to openness, easily integrated and even dissolved in the youth community in the delta and urban areas. For Ha Truong Thi Khanh (2015), the typical cultural value system of Vietnamese youth is individualism, self-confidence, autonomy, and kindness. Thien Nguyen Ngoc and Loan Tu Thi (2021) believe that patriotism, compassion, courage, friendliness, ethics, pragmatism, sectarianism, and confidence are the typical cultural value system of Vietnamese youth. In particular, according to the explanation of Thien Nguyen Ngoc and Loan Tu Thi (2021), pragmatism and factionalism are inevitable consequences of a series of value fluctuations occurring during the process of industrialization - modernization in Vietnam, That series of value fluctuations has been pointed out by Hac Pham Minh (2015) as moving from sentimentality to rationality, from collectivism to individualism, from strategy to tactics, to management, and from Dependent and reliant to dynamic and confident.

Previously, the Institute Youth Research (2009) and Loc Nguyen Phuoc (2010) also pointed out the typical value system of Vietnamese youth is ethical, responsible, forward-thinking, sensitive to the times and dynamic. The manifestation of the dominance and predominance of sharp awareness and correct ideals among Vietnamese youth in the current era of globalization is that over 80% of Vietnamese youth still want to contribute to the country and agree to strive for the goal of rich people, Strong country, fair - democratic - civilized society, over 50% of Vietnamese youth wish to join the Party and were admitted to the Party in 2017 (Vietnam Communist Party of 2008b, 18-19). Regarding the dynamism, enthusiasm, and enthusiasm of Vietnamese youth, it can be seen that from 2017-2022, there have been 65,484 scientific research topics of young students and lecturers; 18,419 scientific research topics were supported and implemented by the Youth Union and Youth Union; 3,977 scientific conferences organized by Unions and Associations (Huyen Nguyen Thi Thu and Phuong Nguyen Mai 2023). High responsibility has also been shown through the number of more than 73% of Vietnamese young intellectuals who understand the responsibilities of young people in the process of industrialization and modernization, know how to put national interests above personal interests and want

to contribute and participate enthusiastically in building the country. However, pragmatism, down-to-earth lifestyle, consumerism, and materialism are also increasingly popular among Vietnamese youth, which is an undeniable fact when the vast majority of Vietnamese youth choose jobs with high income and easy access to power (Hac Pham Minh 1996, 279). Because of the consequences of a pragmatic lifestyle, enjoyment, and material worship, the abortion situation in Vietnam among adolescents from 15 to 19 years old is in the group of 20 countries with the highest adolescent abortion rate in the world (Hoan Nguyen Thi 2023). Because of their cult of materialism, pragmatic desires, and hedonistic lifestyle, adolescents from 14 to 18 years old have become the perpetrators of 17,630 crimes including murder, robbery, property theft, intentional injury, property theft, property robbery, rape - sodomy, drug trafficking - possession (Nguyen Tue 2008). The consequences of a pragmatic lifestyle, worshipping material things regardless of morality are that 76% of addicts are under the age of 35, 60% of first-time drug users are under the age of 25, of which 8 % first use when under 18 years old (Vu Nguyen 2015). However, in general, there is no basic system, premise, or common analytical foundation given by the above authors when listing the cultural values typical of Vietnamese youth.

According to the cultural ecology theory of American anthropologist Jullian Haynes Steward, humans live in interaction with the natural environment and the social environment. Humans can survive and adapt to the natural ecological environment through the means of culture (Tuyet Phan Thi Yen 2009). Cultural ecology is the experience of humans adapting to a specific natural environment in different ways, thereby creating different cultural forms. Everyone must live in a natural ecological environment, the world they experience with their senses can only be perceived by them depending on their needs and circumstances. Cultural ecology theory studies how humans adapt to specific natural ecological environmental conditions in different ways, thereby creating different cultural forms. All humans live in a certain natural ecological environment - where they can experience with their senses but perceive according to their needs and social context (Tuyet Phan Thi Yen 2015). Malinowski believes that culture exists to satisfy seven basic human needs: nutrition, reproduction, physical comfort, safety, rest, movement and growth. In particular, safety is a need that receives special attention in a social context where there are many epidemics, wars, disasters, and accidents that cause people to be uncertain and make business difficult. People have the mentality of wanting peace and a more prosperous life, so they need worship, charms, rituals and festivals (Nguyet Nguyen Thi 2005). Basic needs are needs related to physical, physiological, needs related to food, water, sleep. Next is the need for safety. These are indispensable human needs because if these needs are not met, humans will not survive. The highest needs are the need for self-improvement, the need for self-expression and the need for affirmation. Human needs need to be met in turn from low to high. Lower-order needs are often given priority over higher-order needs (Goble F. 1970, 62). The belief in worshipping Whales is also a form of mental reassurance and strengthening the faith of Vietnamese people before each trip to sea that may face unexpected storms, creating many important and necessary values in the daily lives of local residents, including the sense of community cohesion, sense of harmony with nature - environmental protection, sense of traditional education passed from one generation to the next. Festivals are also an opportunity to satisfy the need for gratitude and gratitude, contribute to community cohesion, are a link that connects people, meet spiritual needs and satisfy the community's need for cultural enjoyment; Preserving the traditional cultural values of the nation, transmitting them from generation to generation, returning to the roots, commemorating those who openly reclaimed the land.

From the perspective of the development of fishing, the worship of fish here was originally a form of fishing, closing the bottom at the river mouth and along the shore. Therefore, they have the concept that Ca Ong is responsible for guarding river mouths to save people, bring them to shore, and not drift out to sea. On the other hand, it is also seen that people not only completely depend on Ca Ong but also help fish when stranded or eaten by crab. It is a reciprocal, two-way relationship, reflecting the attachment and harmony between humans and nature, reflecting the cause-and-effect philosophy of "if we save others, others will save us" of fishermen. Whale worship is a popular belief among residents of Southeast Asia, not just Vietnamese or Cham people. The characteristic feature of the guardian gods is that during the period of disintegration of the primitive communal regime, when animist concepts were still popular in people's beliefs, the animal gods naturally appeared as protectors of the commune (Mukhailinov 1975). Vietnamese people do not worship whales out of fear but out of gratitude for the god's merits in protecting them. For Vietnamese people, the eldest son of a whale also performs the same duties as the eldest son in the family towards the deceased and receives the most grace from

him. The belief in the whale god's protection and rescue at sea has left a deep mark in the minds of fishermen and coastal residents (Hue Do Trinh 2000). In general, the worship of Ca Ong is not only the practice of belief due to belief but also the product of human behavior in relation to the spirit (Cá Ong) - the soul (deceased human) - the natural environment (the sea) because of the viewpoint that beyond nature is culture.

Nghiêm Le Quang (1969), Kiem Thai Van (1971), Huong Nguyen Xuan (2012), Thang Dang Van (2008), Loc Duong Hoang (2008), Vinh Le The (2015), Anh Duong Thi (2018) have in turn presented the origin according to the functional-psychological theory, the characteristics of cultural fusion and fusion in the worship of Ca Ong, as well as the process of the officialization mechanism of the Nguyen Dynasty with Cult of worshipping Ca Ong. In addition to the works of authors Huong Nguyen Xuan (2012), Loi Nguyen Thanh (2006) discuss this belief in relation to the beliefs of worshipping Thien Hau, Four Holy Nuongs, Dai Can Thanh Nuong, and Lady Thuy Long. In the context of cultural exchange and acculturation of Vietnamese - Chinese, Vietnamese - Cham, research works by authors Loc Duong Hoang (2008), Thieu Nguyen Duy (2002) also briefly presented the belief in worshipping the Whale as a psychological reassurance activity in the spiritual activities of Vietnamese people. But, meanwhile, a number of documents research other periods, such as the Tran and Le dynasties, by authors Vuong Tran Quoc (1993a), Tuong Ta Chi Dai (2006), Nga Nghiệm Thu (2018), also mentioned some content about context, which in our opinion, is also an important context to explain the history of formation and development of Ca Ong worshipping belief in Vietnam.

The current investigation utilizes secondary data sourced from the scholarly contributions of domestic authors published in specialized national journals, as well as from previously completed theses and dissertations. By utilizing the methodological frameworks of document analysis and synthesis, this article further extends the research achievements within fields relevant to the topic under consideration. Through a thorough process of analysis, synthesis, inheritance, filtration, and systematic integration of the aforementioned historical and cultural documents and resources, this study aims to clarify the formation and development of the Whale worship belief in Vietnam in a manner that is both more sophisticated and impartial, particularly concerning the interactions between the populace and the state across diverse historical periods, the aspirations of the elite within the traditional Vietnamese monarchy, and the corresponding attitudes and reactions from the general populace, alongside the simultaneous evolution of the Whale worship belief in Vietnam.

### 3. Results and Discussion

#### *3.1 Young intellectuals with the process of creating the value of the religious heritage of Ca Ong worship from a historical perspective*

Vietnamese people themselves also have their own belief in praying for fish, shown by the fact that whales are objects of worship at temples established along the coast of Quang Ninh, Thanh Hoa, Nghe An, and Ha Tinh. The custom of worshipping fish not only exists from Deo Ngang upwards (Loi Nguyen Thanh 2006), but also in the North Central provinces (Nguyen Hong Phong 2003, Hoang Anh Nhan 2006). However, because the area from Thanh Hoa to Ha Tinh is shielded by Hai Nam Island, there are few big storms, and whales also do not like to enter the sea area full of islands, floating rocks, and submerged rocks, so the whale rarely becomes a blessing or sea god for fishermen in this area. Although there are fewer Ong mausoleums than in the Central and South Central regions (Loi Nguyen Thanh 2006), which are the two areas that suffer the most major storms in the country, Vietnamese people in the North Central and Southwest regions today continue to establish Ca Ong temple every time he comes to their shore (Nguyen Xuan Duc, 2007). In general, the custom of worshipping Whales existed in the minds of ancient Vietnamese people and developed during the process of contact and co-creation of traditions with the Cham people's custom of worshipping the god of ocean waves and whale souls (Vuong Tran Quoc 1993a). So, in other words, the change in consciousness about the sea of Vietnamese immigrants of Thanh-Nghe-Tinh origin that Tuong Ta Chi Dai (2006) talks about is essentially a return to the consciousness about the sea of the ancient Vietnamese people. (Kiem Thai Van 1971) (Tana Li 1999), Tran Quoc Vuong 2003).

Dai Viet Su Ky Toan Thu records that: "Ky Ty, (Dai Dinh) in the 10th year (1149), spring, February, trading boats from three countries, Trao Oa, Lo Lac, and Siam, entered Hai Dong, asked for residence and trade, so they established a site on the island, called Van Don to buy and sell precious goods and offer local products." Le Hoan defeated Be Mi Tax and captured soldiers; courtesans and monks. King Ly beheaded the

King of Champa, obtained more than 30 tamed elephants, captured alive more than 5 thousand people and maids who were good at singing and dancing Tay Thien songs, built a separate palace for Champa's maids, and translated Champa's music and drumming rhythms. The rice drum (Buddhist) was originally a musical instrument of Champa, round and long, crushed rice, covered at both ends, when tapped in the middle of the face, it made a clear and clear sound" (Tac Le 2002, 72). Including the attacks and capture of Cham prisoners during the Ly-Tran period, ancient villages interwoven with coconut trees, such as Nga Tu So, Co Nhue, Yen So, Dac So, the whole area from Ba La Bong Do up to Son Tay, there was a class of Vietnamese people who were Cham people and had completely Vietnameseized, with only a scattered identification of brown skin color. Curly hair, thick lips, over time, they are sandwiched between Vietnamese and Muong, mixed blood and speak Vietnamese, sometimes leaving behind a bit of ancient beliefs, such as Ba Danh Pagoda in West Lake and Vong La Pagoda (Dong Anh, Hanoi) as an unfinished tradition. From being a form of animistic belief that met the need to reassure human psychology in the face of the natural environment (the sea), the worship of Ca Ong, after the process of contact between Viet and Cham during the Ly dynasty, was personified by the Tran dynasty and identified with the famous rebel general at the end of the Ly dynasty, Dong Hai Dai Vuong Doan Thuong, who together with General Hoai Dao, King Nguyen Non, turned history upside down, thereby strengthening the reputation of the Tran Dynasty, which was originally from a fishing background. After that, the belief in worshipping Ca Ong continued to be strengthened with the appearance of a temple worshipping students of the water god Da Can in Dam Set (Thanh Tri, Hanoi) (Vuong Tran Quoc 1993b). The temple worshipping Chu Van An's student of the water god in Dam Set has the literal name Gan, the literal name is Xa Can, possibly from the Cham word Sakan meaning whale (Tuong Ta Chi Dai 2006). According to ancient and historical documents, Tran Dynasty's ancestors were originally fishermen in coastal areas, then settled ashore and became powerful, strong, and wealthy leaders. Coming from a commoner class familiar with river work, the Tran family has a tradition of liberal pragmatism. That's why the young soldiers, generals, loyal officials, and intellectuals of the Tran dynasty were close to the people, understood the people, and loved the people. On the other hand, coming from a fishing background, accustomed to the sun, wind, and vast sea and sky has created a person with a heroic temperament, generous, generous, tolerant, rustic, healthy and open-minded (Vuong Tran Quoc 1981). Regarding religion, the Tran Dynasty advocated respecting both Confucian scholars, monks and Taoists. Connecting people with different ideologies and realizing those diverse teachings into the cause of building and developing the country. The Tran Dynasty overcame emotional thinking, subjective perception and prejudice - barriers, so that the disparate elements in each religion could unite together on the basis of national culture, shortening the gap between king and mandarin, court and people, the orthodox and the unorthodox, creating a sociable and open atmosphere for society. It can be considered that tolerant dialogue became one of the wise principles for the Tran Dynasty to maintain peace and national independence. That political line not only demonstrates the far-reaching strategic vision and cultural height of the Tran Dynasty but is also a beautiful expression of Vietnamese national culture - tolerance and love of peace (Nga Nghiem Thu 2018).

The dynamism, sensitivity to the times, and high responsibility of Vietnamese youth were also demonstrated through the Van Lang - Au Lac period, the anti-Northern colonial period, the Ly-Tran era, the resistance war against the Ming invaders with heroes full of youth such as Thanh Giong, Mai An Tiem, Lang Lieu, Tran Quoc Toan, Nguyen Hien, Ho Nguyen Trung, Nguyen Trai, Luong The Vinh, Le Quy Don and more than 100 doctors under the age of 30 from the early 15th century to the early 20th century (Mai Dang Quynh 2003, 14). What is special is that the current process of whale worship is the result of the rational choice of fishermen of Ngu Quang origin during the process of contact, exchange and cultural acculturation with the Chinese, Cham and Khmer ethnic groups. Rational choice theory holds that individual choices are always based on the goal of maximizing the benefits that the individual wishes to achieve. Although individual choices are still influenced by the characteristics and rules of the social context, rational choice theory is more concerned with the level of individual choices and the impact of these choices on the overall social environment (Hy Luong Van 2000, 19-20). The political context when the Vietnamese migrated to expand the coastal lands made them believe in the mystical magical abilities left by the Champa people, thereby forming the uniqueness, diversity, and complexity in the beliefs of the Vietnamese migrants after contact, influencing the beliefs of the Champa people (Nghiem Le Quang 1969). Over time, Dai Viet's young intellectuals no longer clearly understood the beliefs of Champa residents. In order to conform to the official views of the feudal state, a process of negotiation and compromise

took place. Young Vietnamese intellectuals began to assign new names and create new traditions for Champa symbols, adding new rituals and interpretations according to Confucian cultural traditions, changing names, Rites and rituals have gradually obscured Champa's origin (Dung Tran 2014).

### *3.2 Young intellectuals with the process of preserving and promoting the value of the religious heritage of Ca Ong worship in the context of digital transformation*

Because there is no basic system, premise, or common analytical foundation given by the above-mentioned authors when listing the cultural values typical of Vietnamese youth, to reflect the interconnectedness, system between cultural values typical of Vietnamese youth in the current period of profound globalization, this article decides to rely on the theory of historical-cultural area typology by author Them Tran Ngoc (2021), to show that, starting from the village community, youth identity is created by young men in rural and delta areas, including the spirit of morality, sense of responsibility, respect for face, and sectarianism. According to the author's theory of types of historical-cultural regions, all cultural differences are determined by differences in natural and social conditions. The plain terrain leads to a lifestyle of farming, forcing residents to live stably for a long time, not liking disturbance, and at the same time forming an attitude of living dependent on nature, not daring to conquer nature, only daring to live in harmony with nature. Because they depend on many different natural phenomena at the same time, Vietnamese people think in dialectical synthesis, covering all factors and focusing on the relationship between them. Attention is divided but a concise, profound expression is formed. A long-term stable lifestyle forms a life based on gratitude, which leads to an attitude of respecting virtue, respect for literature, and respect for motherhood. Because we must always respect love, we must always consider it, leading to the need to live flexibly and adapt to ensure the maintenance of affection in social relationships. Because they value emotions, change, and are flexible, the organization, hierarchy, and discipline of Vietnamese people are not too strict or outstanding. Finally, because we are always changing, flexible, and we value emotions and the general relationship between phenomena, fusion, synthesis, and combination are born. Thus, due to the negative nature, the identity of today's Vietnamese youth is shaped by friendliness, conservatism, devotion to outsiders, and pragmatism. In addition, stemming from both the village community and the negative nature, the Vietnamese youth identity, created by young men in rural and delta areas as the main subjects, carries both patriotism and Kindness. Besides, starting from flexibility, the identity of Vietnamese youth is dynamic. Both from synthesis and flexibility, the identity of Vietnamese youth is sensitive to the times.

In the current era of globalization, the dynamism, sensitivity to the times and responsibility of Vietnamese youth continue to be demonstrated through projects to restore the Imperial Citadel of Thang Long, costume period dramas, historical period dramas, songs with traditional influences and modern arrangements, projects that recreate literary works and innovative feature films. These are the positive, creative and enthusiastic methods and perspectives of Vietnamese youth that can be exploited and promoted to stimulate and promote the role of cultural promotion and responsibility to promote the strength of proactively contributing to sustainable social development.

Vietnam is a "late" economy that, although it has not completely overcome the "mechanical industry" level, has strongly shifted direction, discovering and emphasizing the development driving force of cultural resources as a unique strength. Although a strategic implementation solution has not yet been formulated, the "leapfrog" approach actively implemented by Vietnam has approached the high-level development trajectory of the modern world. Traditional culture, huge strategic resources, and real development motivation are being taken as the guiding axis for an integrated action strategy of "traditional - modern integration", in which people are taken as a solid basis for cultural development. But overcoming psychological barriers, habits, ideological biases and complex customs is still not easy to do in modern social life because laws, institutions and the culture of democracy and self-respect have not yet reached a level commensurate with the risks caused by the formation and development of social networks. Friendliness, dynamism, respectability and sensitivity to the times are the characteristics that help Vietnamese youth easily absorb the quintessence of human culture and civilization, bringing Vietnam's economy - culture - society to the most perfect level of integration into the international stage. From there, it becomes an important premise for the digital transformation of important elements of Vietnam's economy - culture - society. In the opposite direction, digital transformation also creates conditions to promote information connection between young people of different regions, regions, countries - peoples with

each other increasingly quickly and conveniently. The convenience in connecting cross-cultural information thanks to digital transformation will also continue to become a premise for generating more discoveries and inventions that can be applied depending on the social circumstances of each nation-state, with the social situation of Vietnam being a culturally diverse, multi-ethnic, agricultural country, in the period of transition to post-industrial society.

Digital transformation helps diversify the means of information and mass communication, thereby raising the need for awareness, meeting entertainment needs and requiring the issue of clarifying and selectively filtering information to receive and trust, to act correctly and not to deviate in life. At the same time, digital transformation also contributes to strongly promoting cultural connections between popular culture - elite culture - scholarly (academic) culture - folk culture. The boundaries between cultural types are gradually blurred, and therefore the number of characters and celebrities labeled as representing specific cultural values according to society's new biased patterns will also increase, and tend to be celebrities of popular culture, bridging the intersection between folk culture, scholarly culture and elite culture, and are no longer celebrities who characteristically represent a certain type of specific culture. That makes the process of eliminating and destroying traditional cultural values that are no longer able to adapt to media channels and mass media platforms happen faster than ever. The process of receiving exogenous cultural values no longer has enough time to test, filter, and clarify the turbidity like before. Therefore, the cultural value system that characterizes the identity of Vietnamese youth will also experience more fluctuations and impacts than ever before. In general, digital transformation will blur the boundaries between cultural types, cultural communities, and cultural regions, and digital transformation will push the need to affirm the identity of social groups, including young people, higher than ever. Digital transformation at a rapid and complex pace and development trend will make the process of affirming the cultural identity of Vietnamese youth in a period of social transition more complicated and unpredictable than ever. The nature of youth is dynamic, sensitive and creative, and Vietnamese culture is inherently flexible, democratic, and communal, so in building a framework to raise awareness, perfect the personality and cultural character of Vietnamese youth, it is necessary to apply both the flexibility, democracy, and community in Vietnamese cultural identity as well as the dynamism, sensitivity, and creativity in the identity of Vietnamese youth. Specifically, social institutions such as families, schools, dormitories, and Youth Unions can organize and take advantage of the dynamism, sensitivity, and creativity of young people to create digital media products that contribute to further increase the attraction of unique cultural values and products, characteristic of the nation's identity and soul, thereby strengthening the resistance of the indigenous culture to the process of contact, exchange and cultural transformation that is taking place with a strongly increasing intensity and pace. Any popular culture product is based on four basic principles for success: universality, convergence, immediacy, and entertainment. Therefore, institutions, frameworks, and products that encourage young people to be steadfast in thinking, perception, and ideals in the face of cultural traps of the "peaceful evolution" strategy also need to ensure universality, convergence, immediacy and entertainment. Smooth coordination between institutions will create favorable conditions for the creation of innovative products that are sensitive to digital, the times, and the needs of young people, while strengthening awareness and regulations, regulations within the legal framework aimed at sustainable development of society while enhancing the ability of Vietnamese youth to be vigilant and resistant to depraved, reactionary, violent, inciting, uncultural, and countercultural cultural products that are likely to be massively imported into Vietnam, infiltrated, destroying the ideology and ideologies of Vietnamese youth, thereby gradually eroding the socio-ideological basis of the regime and the socialist rule-of-law state of Vietnam. After the success of the music video Let My Tell You, the Ghen Co Vy dance, the hand washing dance, a series of forms of six bowl poems, chants, rhymes, ca tru dances, and propaganda paintings related to COVID 19 prevention, To prevent distorted news about the epidemic in Vietnam, schools and Youth Union clubs can organize competitions for young people and students to participate in transforming and inventing rules, laws, behavioral regulations, and dry school culture into lively, simple, and attractive.

Vietnam is the intersection of civilized cultures. This is the meeting place of waterway traffic flows: from North to South, from continent to sea and sea to land. This is also the port at the intersection of the Indian Ocean - Pacific Ocean. The shape of the country stretching from North to South creates cultural differences between regions vertically, creating a very diverse political culture. Social organization is highly communal: clan relationships, blood relations, and neighbors (distant relatives are not as good as near neighbors). Beliefs

and religions are extremely diverse and rich along the length of the country. The agricultural economy is based on seasonal crops and requires community coordination in villages and communes, so we should respect love, peace, avoid confrontation, avoid war, and be generous without being aggressive. In that situation, the high risk of aggressive war created heroes, thereby forming the ideology of cult of personality. Traditional and modern Vietnamese political culture both reflect patriotism, community, people-first ideology, and peace. In particular, protecting the achievements of Doi Moi, building the country of the entire Party and all people and consolidating territorial integrity are still two processes carried out by the Vietnamese government in parallel to consolidate and enhance the national position and prestige in the international arena. These processes are the most important characteristics that demonstrate the Vietnamese nation's bravery, patriotism, community, peace, and the people-first ideology of the current Vietnamese government. After the August Revolution of 1945, the discourse of patriotism as love of socialism was created by President Ho Chi Minh: "loving the fatherland and the people must be associated with loving socialism, because if we advance to socialism, our people will become more and more prosperous every day, and the country will become richer and stronger every day." Because of the ideology of "Taking the People as the Root", in the context of international integration, the Party and State of Vietnam have expanded the content of patriotism to not only love the people and believe in the path of socialism, but also to wholeheartedly exercise the rights and obligations of mastery of the country. The belief in worshipping Ca Ong is a collective practice of social construction, and always needs to be continuously fostered and reminded by nurturing mechanisms according to new cultural conditions and circumstances. The Vietnamese Party and State today need and should continue to learn from the historical lessons of the ancestors of the Tran, Le, and Nguyen dynasties who knew how to aim at the goals of the times, to meet their own needs in a creative, flexible, selective, and courageous way with meaningful cultural - ideological - educational traditions through the elite intellectual class and the masses. However, in the parallel process of protecting the achievements of Doi Moi and consolidating territorial integrity, and creating new traditions within the framework of serving the ultimate goals and needs of the entire Party and the entire people, it is still necessary to pay special attention to the fact that the process of creating traditions involves the negotiation of many subjects with diverse voices, and that the results of the above negotiation process have shortcomings. not completely predictable, does not always follow a certain pattern at the macro level.

#### **4. Conclusion**

Thus, young intellectuals are a special part of society, sensitive to the times, and especially have easy access to the waves of cultural exchange and transformation that take place and impact religious heritage in general, heritage with positive contributions from young intellectuals in particular. The religious heritage of worshipping Ca Ong is a special product that was created and transformed over time from the process of Vietnamese-Cham cultural exchange and transformation in the 11th-12th centuries until Vietnamese migrants and young Dai Viet intellectuals came into contact with Champa culture during the process of moving south. The article shows that this is not only a religious heritage that demonstrates the adaptation of Vietnamese people to an uncertain natural environment, but also represents the construction of identity, returning to the sea consciousness of ancient Vietnamese people through a series of formalization and formalization mechanisms implemented by the young Vietnamese intellectual class to increase the Buddhist, Confucian, and Lao characteristics of this belief in accordance with contemporary contemporary standards. On that basis, the article has come to the conclusion that in the current context of rapid and strong globalization and digital transformation, globalization itself is also a process of cultural exchange and transformation with a stronger intensity and frequency than previous waves of cultural exchange and transformation, and today's Vietnamese youth and young intellectuals need to continue to be facilitated to develop. promote dynamism and sensitivity with the times with new forms of cultural creativity that are pervasive, attractive, and more suitable to the needs of the masses, as well as the need to protect the country's solid sovereignty and integrity.

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