How to Cite:

Van, V. H., Phong, N. X., Vinh, L. N., & Hoa, P. T. (2022). Resignation culture in Vietnam today: Issues and recommendations. Linguistics and Culture Review, 6(S2), 210-221. https://doi.org/10.21744/lingcure.v6nS2.2028

Resignation Culture in Vietnam Today: Issues and Recommendations

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Abstract --- Resignation culture is a political culture, a culture of behavior based on conscience when leaders see themselves as having shortcomings, shortcomings, or in other words, they are no longer worthy to undertake the task, will resign. Voluntary resignation is a serious expression of a leader's high self-esteem, political leadership, and moral integrity. Self-resignation requires putting the interests of the organization and society above the interests of individuals and local interests, bravely overcoming selfishness, ambition for power, and vanity of the leader. manage. Based on clarifying a number of theoretical issues about the resignation culture, the study analyzes the current situation (manifestations) of the resignation culture in Vietnam, thereby proposing recommendations to build and develop the resignation culture in Vietnam.

Keywords---cadres, cultural issues, issues, recommendations, resignation culture, Vietnam today.

Introduction

Political culture, as a special type of culture, is a concept that talks about the penetration of culture into politics, is politics with culture, or in general, human values. created in the process of participating in political activities (Duy, 2013). Thus, political culture is not politics itself, culture itself, or a simple combination

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Manuscript submitted: 27 August 2021, Manuscript revised: 09 Nov 2021, Accepted for publication: 15 Dec 2021

of these two fields, but it is politics that embraces culture from its inner nature. The expression of political culture manifests itself in two basic aspects: First, politics with the meaning of democratic and progressive politics must aim at the highest goal of being for people, liberating people, and respecting people. respect human rights, create conditions for people to develop freely, comprehensively, and harmoniously. This is the profound humanity of cultured politics. Second, good political ideas are not abstract ideas but must be practical, concrete, capable of coming to life. That is, it must be thoroughly understood in political ideology, reflected in the policies of the ruling party and the state, in its behavior, and in the implementation of specific plans for social development and restoration. individual life as well as that of society (Arshad et al., 2020; Van, 2020; Van & Luong, 2019).

Political culture makes the influence of politics on social life like the power of culture (Faculty of Political Science, Academy of Journalism and Propaganda, 2009). That is the kind of power that does not rely on power or coercion but through sensibility, arousing the creative spirit and self-consciousness of all social classes. The building of political culture must focus simultaneously on all three aspects: selected social values, political capacity and development level of the political culture of political subjects. Recently, when it comes to political culture, people do not simply refer to it as a concept but begin to refer more to its manifestations in practical political life (Faculty of Culture and Development, Academy of Journalism and Communication, 2012). In which, resignation culture is a new concept, also an expression of attention and research interest of not only scholars, researchers but also political and public officials. essay.

This stems primarily from the positive effects of resignation culture on political life. Resignation is an honest attitude to yourself, an expression of courage, of self-respect. In order to have a really good society, honor and self-esteem should always be placed at the highest position in the human value scale. Resignation is very respectful, it even has national significance because those who are already incompetent but still take up their positions are hindering the development of the country (Van, 2013). At this time, the role of resignation culture is not only limited to the bravery or self-esteem of an individual but also affects the development of an entire nation and nation. There are many reasons for a person to resign or stop taking on the current task. Maybe it's because of the responsibility, maybe there is no other choice, some people consider it a way to save face, and many people think that the time has expired to be unable to hold on to, etc. However, for any reason, Resignation culture also represents the inevitability of a civilized society.

In practical terms, in developed countries, resignation is the behavior culture of people with positions and rights and has become the responsibility of those with positions and rights, accepted by public opinion (Anh, 1930; Anh, 1950). A transport minister in India resigned before a bridge collapse, or in Japan, the head of the Government, the prime minister, also often resigns when something happens and finds himself unable to shoulder the burden. again. That is the way people choose when they see that they are no longer capable, trustworthy, or may be removed by the competent authority. It has become normal behavior.

However, in Vietnam, resigning has not yet become a habit, although not admitted in the history of Vietnam, there have also been a number of people in different positions who resigned when they found themselves no longer trusting and distrustful. still deserving of that position or disagree with the views or behavior of superiors such as Chu Van An, Nguyen Cong Tru, Nguyen Binh Khiem, etc. (Ngoc, 1998; Anh, 1950). The men resigned not because they did not fulfill their responsibilities, causing great harm, but mostly because they were vague and disagreed with the king's views. In modern times, there have been cadres who have resigned, even in high positions such as General Secretary, Minister. However, whether that resignation is accepted or not and the views and attitudes of the whole society on that issue, so far, is still an open issue. Therefore, it is time for us to have very specific and systematic studies on this issue to soon come to a consensus in both perception and action, both in theory and in practice.

Theoretical foundations, practice, and research methods

Theoretical basis: based on the theoretical basis of Marxism - Leninism, Ho Chi Minh's thought and the views of the Communist Party of Vietnam on politics, political culture, political leaders of the working-class

Practical basis

The actual political situation of Vietnam and the increasingly urgent requirements of the resignation culture for Vietnam's politics.

Research methods

The topic uses the methodology of Marxism - Leninism whose core is dialectical materialism and historical materialism.

Specific methods

Logic, history; compare, compare, combine with the analysis and synthesis of relevant documents.

Literature Review

In the article "Culture of behavior from Foucault to Deleuze" by Pham Quang Anh (Journal of Culture and Arts No. 339, September 2012), he said that "The norms that are considered by the whole society as values and are recognized are called behavior pattern. Such patterns can be considered cultural only if they are satisfied that they are frequently repeated, in the same way by many people, are normative for the community, and represent the ideological or emotional knowledge that the subject has attained. yes, objectively speaking, it verifies a particular value (economic, political, moral, or aesthetic). In the modern context, resignation behavior has become so much more diversified that the perspective of cultural studies is useful in providing objective views in specific contexts in order to help people understand the nature as well as the downside of the issue of

resignation in order to adjust behavior so that there is a truly human culture (Sasmita & Piartrini, 2019; Zakharova, 2021; Khan et al., 2021).

The article "Cultural contact, exchange, and development, the relationship between Vietnamese culture and the world", (Journal of East Asian Studies, No. 4, 1994) by researcher Pham Duc Duong. In this article, the author analyzed the process of exchange and development of Viet Nam culture with world culture, pointed out similarities and differences between Vietnamese culture and world culture, thereby concluding. many lessons for the cultural relations of Vietnam in the current period.

The book "Japanese culture and development stages" was edited by Ho Hoang Hoa, (Social Science Publishing House, Hanoi 2001). The book has provided readers with an overview of the history of development and characteristics of Japanese culture through the ages, ancient, medieval, and modern, by analyzing, evaluating, and commenting an In-depth, the author has provided readers with outstanding cultural milestones in the movement and development of Japanese culture.

In the treatise on Japanese studies by Duong Ngoc Dung, Ho Chi Minh City General Publishing House, in this work, the author has focused on analyzing and introducing Japanese literature from a comparative perspective with China and Vietnam., analyze the relationship between religion and politics in Japanese culture. The book is the basis for those who want to learn about Japan in general and Japanese culture in particular.

There are also groups of typical research works such as: "Japanese culture with common characteristics and individual approach (1997) by Hasebe Heikichi; Policies and measures to solve social welfare in Japan (1998) edited by Nguyen Duy Dung, Hanoi Social Science Publishing House; On the eve of the 21st century, looking back at Japan's development model (2001) by Luu Ngoc Trinh, World Economic Institute, Hanoi Statistical Publishing House, etc.

Article "Culture of resignation" by Quyen Duy, (Communist Magazine, no. 843). In the article, the author briefly gives a view on the resignation culture, gives a view on the reasons why the government needs to develop regulations on the resignation of civil servants in Vietnam. There, "Resignation is understood as a resignation from the current position. Thus, resignation can only happen in those who have positions and rights. Voluntarily resigning, self-discipline is an honest attitude to oneself, shameful when doing things that are unethical, going against the aspirations of agencies, organizations, and the community is a manifestation of the nobility. noble, brave, self-respecting". In addition to defining resignation, the author of the article also points out the basic reasons why the Government has to develop regulations on the resignation of cadres and civil servants, and according to him, it is due to three reasons: The main reasons are as follows:

Firstly, our cadre organization is still weak, especially in education, leadership, and management, which has made a large number of leaders and managers at all levels lack training and practice. foster care, practice integrity, and lack of

example do not fulfill their responsibilities, cause great harm, but almost no one has ever apologized or resigned.

Second, we do not have a legal system that clearly defines the responsibilities and authority of each position, especially for leaders and managers, so there is no basis for people or organizations, and agencies to supervise.

Thirdly, the current resignation is too difficult, so no one has voluntarily resigned, so there must be regulations, and at the same time, in our country today, there has not been a culture of resignation. That means that a large part of leaders and managers do not have self-esteem, lack honesty, and behave with impurity.

Besides this article, there is also a collection of essays "Culture and People" by Nguyen Tran Bat, (Hanoi Writers' Association Publishing House, 2011), where the author not only analyzes the main cultural and cultural connotations. but also refers to the levels of leaders, from the political awareness level; ideological level; level of force gathering, these three levels force politicians to acknowledge the starting point: People are a category of political culture, he wrote: "When it comes to political life, people often think immediately to politicians and political parties, but there would be no politicians without the people." Thereby he asserted that it was the people who discovered the politicians and that it was the people who were the measure for the politicians. Therefore, leaders must be able to show their role, otherwise, when they cannot perform their role, they must resign or they will be denied by the people themselves and replaced by characters politically better (Van et al., 2019; Graen & Ginsburgh, 1977; Arnawa et al., 2019).

Research Results and Discussion

Some manifestations of resignation and resignation culture from 1945 to present

Under the leadership of the Communist Party of Vietnam and President Ho Chi Minh, our people stood up for the August revolution, gaining independence and freedom for the nation from the hands of the French colonialists and Japanese fascists. The Democratic Republic of Vietnam was established on September 2, 1945. Immediately after that, our people, under the leadership of the Party and President Ho Chi Minh, continued the long-term resistance war, overcoming all difficulties and hardships, smashing the invasion wars of the French colonialists and American imperialists. and hostile forces, expanding reactionary forces, defending the independence, peace, unity, and territorial integrity of the Socialist Vietnamese Fatherland, fulfilling noble international tasks.

In 1986, implementing the Resolution of the 6th Party Congress, our Party launched the doi moi process. Up to now, nearly 30 years of reform, under the leadership of the Party, our country has achieved many achievements in the development process. socio-economic, the country is out of poverty, people's living standards are constantly being improved, the gap between our country and other countries in the region and the world gradually narrows, the voice and position of The country in the world are constantly being improved, is a responsible member of the international community, is trusted and appreciated by world friends.

However, besides the achieved achievements, the doi moi process associated with building a socialist-oriented market economy also revealed many limitations, the economy has not developed sustainably. Competition is still weak, the gap between rich and poor is widening, many evils appear in society with an increasing tendency, environmental pollution, natural disasters, epidemics become big problems, bureaucracy, corruption Corruption, and waste are still serious, with sophisticated and complex manifestations, which have not been prevented or repelled, causing social irritation (Communist Party of Vietnam, 2016 & 2021).

The Party building work has many limitations, weaknesses, and is slow to be overcome: The situation of political, ideological, moral, and lifestyle degradation in a large number of cadres and party members and corruption, waste, bureaucracy, negatives, and social evils have not been prevented or repelled, but they continue to develop in a complicated way, along with the gap between the rich and the poor and the weakness in management and administration of many people. At all levels, many branches reduce people's trust in the Party and State, threatening the stability and development of the country (Communist Party of Vietnam, 2021). Many shortcomings and mistakes of party members and party organizations were slowly discovered. Irresponsibility, opportunity, moral degradation, and lifestyle are still quite common among some cadres and party members. Discipline and discipline in many party organizations are not strict. The solidarity and consensus in many committees are not good. The capacity and quality of a part of cadres, party members, civil servants, and public employees are still inadequate (Yuan et al., 2016; Rigby et al., 2017; Kersaint et al., 2007).

Characteristic of resignation issues and resignation culture from 1945 to present

- First, through cases of resignation in Vietnamese politics from 1945 to the present, we can confirm that Vietnam today is in the process of forming a resignation culture. If negative factors irritate public opinion, showing the weakness of management capacity in some fields, localities and units, the number of resignations mentioned above is still modest to form a resignation culture.
- Second, it can be concluded that Vietnam is currently in the process of forming a resignation culture, so this culture has not been really popular, but only stopped at a few typical and typical cases. Figure.
- Third, the resignation in some cases did not really come from the spirit of self-discipline and responsibility towards the collective but only made decisions when public opinion was too urgent, and authorities intervened.
- Fourth, the negative influence of the market economy, money-driven society, and fame leading to the resignation culture has stopped at a phenomenon, has not yet become popular, and has become a characteristic political culture. of Vietnamese politics.
- Fifth, our Party takes the principle of "collective leadership, individual responsibility" as the "leadership regime" of the Party, but in many cases, it is not clear that individual responsibilities and responsibilities of the head are not clearly defined. responsibility of the collective, leading to a formal situation, many people take advantage of the collective, attributing

responsibility to the collective to avoid individual responsibility when there is a defect, on the contrary when there is merit, they receive it for themselves and ignore the collective.

Expressions of resignation culture in Vietnam today

The 6th National Party Congress (December 1986) was like a new wind that fundamentally and radically changed all aspects of social life. During the past decades of reform, our country has achieved many achievements in various fields. People's lives have been gradually improved, economic life has been increased, along with the improvement of economic life, political life has also changed (Communist Party of Vietnam, 2021).

Through the resignation cases in Vietnamese politics in the current period, the following conclusions can be drawn:

- Firstly, in Vietnam today there is a culture of resignation but it is only at a primitive level. Voluntary resignations in Vietnam are not yet common. Most of these resignations are due to pressures from public opinion or certain areas or aspects. However, there have been manifestations of resignation culture in resignations in Vietnam in recent years. This is an important initial basis for the formation of a resignation culture in Vietnam in the coming years.
- Secondly, Vietnam today is in the process of forming a resignation culture, so this culture has not been really popular, but only stopped in a few typical and typical cases. At the same time, the resignation in Vietnam with a multi-sector economy, many types of ownership, resignation is very diverse and complex in form, nature, content, and motive. The resignation of leaders and managers in state agencies and enterprises is different from that of private enterprises and companies.
- Third, Vietnam is in the process of transformation to form values, so the act of resigning is also forming randomly, spontaneously, and phenomenally (Nao & Van, 2020). The resignation culture in Vietnam is gradually moving towards perfection, inevitable and sustainable stability.
- Fourth, the resignations in Vietnam in recent years are largely due to individuals who have not stated clearly and frankly the cause of the resignation. This proves that I want to resign but I am still afraid of public opinion issues and social prejudices. These become the obstacles that make resigning difficult, reluctant, and coercive when making mistakes or failing to fulfill their duties.
- Fifth, the negative influence from the negative side of the market economy, the money-driven society, the fame leading to the resignation culture has stopped at the phenomenon, has not yet become popular, and has become the main cultural feature. characteristic of Vietnamese politics. Many times money becomes the end goal for all actions where it is very difficult to resign.
- Sixth, the Communist Party of Vietnam takes the principle of "collective leadership, individual responsibility" as the "leadership regime" of the Party, but in many cases, it is not clear that individual responsibilities and responsibilities of the head are not clearly defined. responsibility of the

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collective, leading to a formal situation, many people take advantage of the collective, attribute responsibility to the collective to avoid individual responsibility when there is a defect, on the contrary, when there is merit, they receive the share.

Some recommendations to build and develop a culture of resignation in Vietnam

- First, building a clean and strong team of leaders and managers: Leaders and managers themselves need to be aware that their positions are not only associated with rights but also with responsibilities, with a spirit of dedication and sacrifice for society. Voluntarily resigning from positions of power and authority when making mistakes will create an opportunity to restructure and re-consolidate the staff of agencies and organizations, which means better rationality in society. That helps people who have the moral character, ability, and qualifications to maximize their potential if in the right position, and also helps agencies, organizations, and society avoid damage. unnecessary harm. Over the years, the team of leaders and managers of our country have made important contributions to the construction and defense of the Fatherland. The Resolution of the 4th Central Committee (term XI) clearly states: "The contingent of leaders and managers at all levels has matured and made progress in many aspects. The majority of cadres and party members are conscious of training and improving their political, moral, and lifestyle qualities, have a sense of serving the people, and are trusted by the people. The achievements of 25 years of renovation are the results of the entire Party, people, and army, including the great contributions of cadres and party members" (Central Committee of the Party, 2012). In addition to those achievements, the Resolution of the 4th Party Central Committee (XI term) also emphasized: "A large number of cadres and party members, including those holding leadership and managerial positions, including a number of senior cadres, deterioration in political ideology, morality, lifestyle with various manifestations of ideal fading, falling into selfish individualism, opportunism, pragmatism, chasing after fame profit, money, position trumpet, partiality, corruption, waste, arbitrary, unprincipled, etc.". That is the reason that hinders the promotion of the resignation culture in Vietnam, seriously affects the sacred image of the Party, and erodes the people's trust in the regime (Nicholson & Sahay, 2001; Carson & Nelson, 1994; Zakharova, 2021).
- Second, promote propaganda and orient public opinion on resignation culture: Promote propaganda in society about the resignation culture, should encourage voluntary resignation, and appreciate those who have enough courage, self-respect, and shame to voluntarily resign, and at the same time shape public opinion. Nor should society be heavy on those who voluntarily resign. It is necessary to develop a culture of dealing with resignations and those who resign. It is necessary to be aware of the problem, that is, it is normal to resign when necessary, or rather, it is unusual to just accept a position without resigning, and it is against the law (Ministry of Politics, 2021). This does not mean that we hesitate to fight against evil deeds, blatant corrupt acts, depraved lifestyles, disregard for morality, and standing outside the law as some cases have been and are doing. brought to light, irritating in public

opinion, reducing people's trust in the Party, State, and regime. With habits and thoughts that have been ingrained for thousands of years, changing the way of thinking with resignation is a long-term job. In order to do this, the mass media need to orient public opinion, consider resignation as a very natural and normal thing to do, to avoid creating unnecessary pressure on those who resign. Besides, it is also necessary to propagate to the society to gradually remove the mentality of having a position in society, which means eternal benefits and perks, and eternal reputation. In an open and integrated society, when democratic rights are promoted, when someone takes up positions in the state apparatus, they are the faithful servants of the people, standing up to shoulder the task. that society assigns for a certain period of time (Trung & Van, 2020). The position is also just a condition to perform the responsibilities assigned by society and to meet those responsibilities is not easy. It requires the person holding the position to be talented and virtuous enough to be able to carry it, the rights associated with the responsibilities are very clear and the responsibilities are somewhat heavier (Nao & Van. 2020). Moreover, if the person holding that position can't fulfill his responsibilities to the community, it is also honorable to leave the position, because it creates opportunities for others to do better, bringing many benefits to the community. than. It is also creating peace in your own soul. That behavior is very humane, so society needs to see it positively.

Third, develop mechanisms and laws suitable for resignation culture In order to strengthen the building and supplement the resignation culture for leaders and managers, it is necessary to have a document specifying at what level of wrongdoing should resign, and at the same time increase the opening of more training courses. and seminars on resignation culture for cadres and party members. Administrative activities must rely on the people, take the people as the base, always take care of the people, not be bossy, harass, cause difficulties or troubles when performing their tasks, always be courteous, listen to opinions, explain and provide clear and specific instructions on regulations related to work, dedicated to serving the people (Ministry of Politics, 2021). To ensure the correct order, procedures, and time to settle people's affairs, not to refuse to perform tasks within the scope of their responsibilities. Respect and keep the appointment schedule to receive people, promptly solve problems, complaints, and denunciations of the people. At the same time, it is necessary to promote political culture, office culture, "apologetic culture" to the people in the process of performing official duties. President Ho Chi Minh once advised: do not flatter the superiors, do not despise the lower ones, be sincere, humble, honest, unite, learn from people and help them progress.

At work, cadres and civil servants must be willing to admit their mistakes and admit their shortcomings when they do wrong, thus creating equality and fairness in society. Because in fact, the bigger the official, the more they don't know what the word "resignation" means. Cadres and civil servants must be ethical, have a positive spirit, and know how to act for the "common". President Ho reminded the cadres and civil servants - the people's servants: Regardless of position, whatever work we do, we are the servants of the people, the food we eat, the clothes we wear. What we wear, the materials we use come from the people's sweat and

tears. So we have to compensate the people properly. To do so, we need to be thrifty, honest, and righteous (Minh, 1995).

Leaders and managers must keep the word "credibility" in the leadership and management relationship. It is necessary to overcome the negative impacts brought by the economy, politics, culture, and society. To do that requires the involvement of the whole political system. In order for the officials not to be greedy, we must have a reasonable economic policy mechanism for them. In order not to run for power, there must be a reasonable mechanism for recruitment, selecting the right person for the right position, receiving rewards, and reprimanding and criticizing for wrong actions. In addition, it is necessary to have a reasonable and healthy working environment with a culture so that everyone has the ability to behave culturally (Weinberg, 2000; Johnco et al., 2014; Hall et al., 2007).

Conclusion

Resignation culture is an important factor contributing to the formation of political culture. The development of political culture is reflected in complete and transparent politics, creating a strong driving force for the leadership role of politics in the economy and social life. The resignation culture will be a buoy to filter out leaders with limited capacity, degraded morals, making the cadres both talented and virtuous, meeting the requirements of the new political reality. In order for a resignation culture to thrive, solutions must be implemented in sync. Besides, there is the strong and drastic involvement of the elements constituting the organizational system of political power. In which, the Party must be determined in leading to repel social evils, especially corruption and negativity. The Party must advocate raising awareness among the people about the act of resigning, considering it a very normal activity in our country's politics. The State must strengthen effective management, separate economic forces from political forces, and eliminate the octopus of interest groups by effective measures. Improve social transparency index. People's unions need to be enhanced with social protection functions. Unions must have an independent and objective voice that reflects the legitimate interests of their organizations (Kealey, 1989; Christy & Priartini, 2019; Lefebure, 2019).

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