

PROBLEMS OF ENVIRONMENTAL ETHICS IN CONSTRUCTION CULTURAL ENVIRONMENT IN VIETNAM TODAY

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Abstract

Culture plays an important role not only in the formation of human personality, identity, and character of a nation, but today, culture is also considered as one of the important factors determining the strength and position of each nation state. Therefore, it is very necessary to build and develop Vietnamese culture and people, in which building a synchronous cultural environment to meet the requirements of sustainable development of the country. One of the factors contributing to the formation of the cultural environment is ethics, including environmental ethics. The term "environmental ethics" is new to the contemporary world, but ideas about it have existed for a long time in the development history of human society. Up to now, environmental ethics has received more and more attention from research stemming from pressing practical issues, it has become a topic discussed at many scientific conferences and has a certain position in many fields. In the field of science, at the same time, environmental ethics is also an effective measure and method to adjust human perception and behavior in dealing with the natural world. Environmental ethics is to promote the self-discipline, voluntariness and sense of responsibility of people in environmental protection. In order to build a synchronous cultural environment, it is necessary to build environmental ethics, towards the practice of environmental ethics in practice.

Keywords: *Cultural Environment, Environmental ethics, Sustainable development, Vietnam.*

1. Introduction

1.1. Environmental Ethics concept

Discussing the concept of environmental ethics has many different conceptions depending on the approaches of researchers from the perspective of philosophy, sociology and psychology, especially there are many studies on environmental ethics comes from philosophers.

In both the East and the West, there have existed many different views on environmental ethics, reflecting different worldviews and human views, as well as showing different levels of awareness of human society through each historical

period. Environmental ethics is also known as environmental ethics or ecological ethics. From the perspective of ecological ethics, the term "ecology" in Greek is "oikos" which means housing, residence and living place of living beings from inorganic to organic, from small to big, from plants, animals to humans. From another perspective, ecology can be expressed as the interrelationship between living organisms and the environment, including the interaction between human society and the entire biosphere. The term environmental ethics appeared in the 60s of the twentieth century, so far around the term "environmental ethics" there is much controversy about its definition as well as its connotations and characteristics.

In the framework of the article, the authors concept : *environmental ethics including perspectives, concepts, principles, standards of work adjustment, assessment, guidance and impaired control the behavior of all voluntary and voluntary social action towards the environment towards sustainable development (sustainability for humans and sustainability for the natural environment).*

Firstly, environmental ethics is the whole set of rules and standards to regulate and evaluate human behavior and behavior with the environment in order to bring benefits, happiness for present and future generations. Not only that, environmental ethics also contribute to sustainable development. Second, through these rules and standards, people adjust their behavior to the environment voluntarily and voluntarily. Third, environmental ethics represents the harmonious relationship between humans and nature. This is a relationship that shows respect and responsibility of people towards the environment. After all, environmental ethics is the expression of people's very high self-consciousness towards the environment, which reflects the conscience, responsibility, goodness, and obligations of people towards the environment. Environmental ethics consists of two components: environmental ethical awareness and environmental ethical behavior..

Environmental ethics is expressed in the consciousness and behavior of people with the environment, which is both mandatory and voluntary. It is mandatory because these standards and rules reflect the demands and requirements of society. These requirements and requirements are not legal, but the scope of impact and adjustment is inevitable and regular through public opinion to evaluate, so any move related to the environment one must also adopt the rules of environmental ethics to act. On the other hand, the environment is not the property of anyone alone, it involves many people, is community and human. Therefore, implementing environmental ethical standards is the responsibility, obligation and conscience of all individuals, organizations and social subjects. It is voluntary because individuals and communities implement rules and standards for the environment motivated by conscience, self-consciousness and goodwill towards the environment, not because of a commitment. legally required. They are aware of the need to protect the environment for

their own life, for their own benefit, so they act, and even feel happy and happy when performing environmentally ethical behaviors.

Thus, environmental ethics consists of two components: environmental ethical consciousness (including: environmental ethical standards, environmental ethical knowledge, environmental ethical sentiments) and environmental ethical behavior.

Environmental ethics has some basic characteristics such as:

Environmental ethics of self-discipline, voluntary very high in humans. In environmental ethics, people voluntarily set forth principles and rules of environmental ethical standards to adjust their behavior within the framework of that principle; that shows compliance with environmental ethics due to the urge of conscience, self-consciousness and they see their responsibility and obligation in environmental protection, and they feel happy when protecting the environment.

Environmental ethics is the expression of human social responsibility towards the environment (environmental responsibility). Because humans are playing a leading role in the process of exploiting and transforming nature, people have soon become aware of their responsibility in improving nature and protecting the natural environment. Human environmental responsibility towards nature is formed on the basis that people have a sense of environmental ethics and have a sense of environmental rule of law. Human social responsibility towards nature is expressed by people being aware of the consequences caused by their actions to nature and taking responsibility for those consequences.

Thus, there are many forms to protect the environment, however, protecting the environment by ethical means creates the ability to restrain and prevent bad and evil acts, harming nature and society. It also has the ability and motivation to motivate people to fight against acts of destroying resources and polluting the environment.

1.2. Cultural environment concept

In general, the cultural environment is the sum total of all kinds of cultural and spiritual conditions that exist around people and affect human activities. The main factors forming the cultural environment are education, science, economy, art, *morality*, religion, philosophy, national psychology and traditional customs. From a macro perspective, the cultural environment is an integral part of the entire social environment, therefore, it plays a great role in the stability, development and progress of the entire society.

Firstly, the cultural environment has an influence on the formation of value views and the concept of social distribution in a reasonable and humane way, suitable for different classes in society to ensure stability.

Second, the cultural environment affects social stability through human-to-human relations. Society is made up of people. Individuals and families are cells of society. People

living in society will of course arise many types of relationships and these relationships to different degrees will affect social stability.

Third, the cultural environment creates opportunities and conditions for cultural enjoyment and education. Besides, enjoying other spiritual values through books, television, music, exhibitions, cultural tourism and ecotourism is also very important. The problem for us today is that in parallel with the expansion of cultural space and environment, it is necessary to pay more attention to the quality of cultural enjoyment, to gradually reduce the gap between rural and urban areas, between fast-growing and slow-growing regions, especially remote and deep-lying areas.

The cultural environment is highly structured in both breadth and depth. That structure can be approached in many different ways such as: dividing into tangible and intangible elements; natural and social factors; existing, completed, selectively inherited elements and elements in the process of arising, forming and developing... The way to divide the cultural environment is only relative. When entering a specific cultural environment, it is necessary to base on the characteristics of the object, objective and subjective conditions to have the correct ways of seeing the cultural environment. In addition, according to the approach to the systematic structure of the cultural environment, it is possible to define the cultural environment with the following five elements: The whole cultural landscape; System of cultural institutions; System of forms of cultural activities; The system of cultural behavioral relations; Cultural people in each community.

The cultural environment is a unified whole, always moving and changing. The elements of the cultural environment have a dialectical relationship with each other, both as a cause and as an effect of each other. People and their cultural behavior are the factors that determine the content, nature and face of the cultural environment. Therefore, building a cultural environment must be carried out synchronously and comprehensively, without neglecting (or omitting) a single factor. At the same time, it is necessary to pay attention to the important factors so that appropriate solutions can be taken to protect and build a healthy, civilized and humane cultural environment in each locality and production unit. This is a matter of great significance both in theory and practice in order to promote social development, especially in the renovation process in our country today.

1.3. Literature reviews

There are many papers on ecological ethics. Some typical papers such as "*Some theoretical issues about environmental ethics*" by Vu Dung. Directly related to ecological ethics is the article "*On environmental ethics*" by Ho Si Quy. The Japanese researcher Tomnoby Imamichi has the article "*The concept of ecological ethics and the development of ethics ideology*", the translator Nguyen Thi Lan Huong.

The research paper has focused on clarifying the concept of environmental ethics, the constituent elements of environmental ethics, the factors affecting the environmental ethics in general. Although there are still different notions about the concept of environmental ethics, these works are generally united in the assumption that environmental ethics is formed in the process of human impact on nature, it is a system of views, concepts, thoughts, feelings, principles, rules, norms ... regulating and adjusting human behavior in the process of natural gender transformation to serve the human life, ensuring the development of both human beings and the natural world.

Recently, researching on environmental ethics in students has attracted more attention of researchers, including the National Conference on *"Environmental Education in Schools"*, Research Center Natural Resources and Environment with Hanoi National University to coordinate implementation; In particular, in 2009, the National Political Publishing House published a monograph *"Ecological Ethics and Ecological Ethical Education"* by Vu Trong Dung. More concretely, some works focused on studying the ethical education in specific scope and subjects such as: master's thesis in Philosophy *"Environmental ethical education for students of Resource and Environment College of Central in current"*(2014) by Mai Thi Thu Hang;

In the above works, the authors also assessed the situation, analyzed achievements, limitations in environmental ethics of students in Vietnam today. With evidence of serious environmental degradation in many urban areas, cities, craft villages, rivers, and coastal areas, the authors have shown weaknesses in environmental ethics and environmental ethical education in schools. The solutions to improve environmental ethics proposed by the authors are quite comprehensive and feasible; based on relatively focused theoretical research, based on fairly comprehensive assessments and international experience references ... The above mentioned environmental ethical researches achievements have the scope of research at the social level, national level. Only in certain specific cases, ecological ethics in schools were mentioned as an example.

In the social sciences in Vietnam, researches on the cultural environment, and the cultural environment in Vietnam are still very limited at present. Some of these studies include: Author Nguyen Thi Huong with the article *"Building a cultural environment to develop culture and people for sustainable development of the country"* published in the Journal of Political Theory The article has outlined the orientations of the Communist Party of Vietnam on building a cultural environment through congresses. At the same time, the author also believes that: "Cultural environment is the living totality of tangible and intangible cultural factors that surround people in a definite space and time, those factors affect each other and have an interactive relationship with people, in order to develop and promote the role of human being both as a product and as a cultural subject. (Nguyen Thi Huong, 2016). The article has pointed out the content of the task of building a cultural

environment in Vietnam today, including: building a synchronous cultural environment, associated with a specific value system and standards; building cultural life; building a system of cultural institutions and cultural landscapes in association with improving the quality and efficiency of activities of cultural institutions; create conditions for people to actively organize community cultural activities. Article *On the current cultural and cultural environment in Vietnam*, author Ho Si Quy. The article has an interesting way of posing the problem when comparing the concept of social environment and cultural environment. According to the author, compared with the concept of social environment, the concept of cultural environment is often used with a less defined meaning, with the outside being the whole of human life and the connotation being the cultural aspect, or the aspect of social environment. cultural; That is, it is almost identical to the concept of social environment in terms of scope, differing only in the aspect of considering culture, but not in other respects. Very rarely the cultural environment is understood to consist of purely cultural activities. The article also analyzes the cultural environment of Vietnam in terms of: ideology - theory; Socioeconomic; social spiritual life and affirmation: never before has the cultural environment in Vietnam been so rich and varied, dynamic and positive, encouraging and tempting, with many opportunities and challenges... like nowadays.

2. Method

The article is based on the theoretical basis of Marxism-Leninism, Ho Chi Minh's thought, viewpoints and lines of the Communist Party of Vietnam, policies and laws of the State of Vietnam on environmental ethics, cultural environment and related issues. Selectively acquire research results published by scientists on environmental ethics, cultural environment. To study the topic, the authors base themselves on the actual achievements and limitations and inadequacies in implementing environmental ethics, cultural environment in Vietnam through 35 years of renovation.

The research is based on the methodology of Marxism-Leninism and Ho Chi Minh's thought to deploy research tasks. Focus on using interdisciplinary methods of social sciences and humanities. Using a combination of methods: History, logic, combining history with logic, analysis, synthesis, comparison, forecasting... These specific research methods are used flexibly and appropriately to have a analyzes, comments and assessments on the issue that the Communist Party of Vietnam continues to promote environmental ethics on constructing cultural environment on sustainable national development.

3. Results

3.1. The relationship between environmental ethics and building cultural environment

Environmental ethics contributes to the formation of a new cultural lifestyle

In the process of national construction and development, we are not only interested in economic development, transforming nature to suit the purposes and aspirations of people, but we also have to renovate and build lifestyle for people towards human values, that is to build a lifestyle, a cultural way of life to behave with the natural environment, towards practicing environmental ethics. In the production process, people create material and spiritual values that not only satisfy people's needs in daily life and consumption, but also create for people to live in harmony, attachment, and friendliness towards nature, towards Truthfulness, Compassion and Beauty through the process of perception and human behavior towards nature.

The Resolution of the 5th Conference of the Central Committee of the Communist Party of Vietnam (Term VIII) in 1998 emphasized the requirements of building a new Vietnamese person: a healthy lifestyle, a civilized lifestyle, thrift, honesty, humanity, respect for rules and regulations, community conventions, and a sense of environment protection and improvement (Communist Party of Vietnam, 1998) . By 2014, in the Resolution of the 9th Central Committee of the XI session on building Vietnamese human culture to meet the country's sustainable development requirements, it continued to emphasize: We can easily accept a new civilization, but it is not easy to build a new cultural lifestyle; new people need to have a new civilized and modern way of life, always loving and attached to nature, then environmental ethics will turn into a habit, a new civilized and modern way of life, always loving and attached to nature, then the culture of friendly behavior with the natural environment becomes a good habit, become a human way of life, an inevitable human behavior. Improving the culture of dealing with the natural environment is also a cultural revolution - the culture of dealing with the natural environment. Improve environmental ethics, improve the culture of dealing with the natural environment and form an environmentally friendly cultural lifestyle is an urgent need in the current period and an indispensable need, the driving force of development, contribute to building a synchronous cultural environment in Vietnam.

Environmental ethics contributes to promoting socio-economic development

In the process of man's impact on nature to create material and spiritual values for society, man needs to consciously control the relationship between man and nature. understand the laws of nature and be able to apply those laws correctly in practical activities, especially activities that produce material wealth for society. Currently, humans are affecting nature in a stronger and faster way, polluting the environment, even destroying the environment. Therefore, it is necessary to build environmental ethics to contribute to the promotion of socio-economic development, when everyone living in society consciously obeys the requirements of natural laws, they will achieve with high efficiency in economic activities, labor productivity and real income of the society will constantly increase, making an important contribution to promoting the country's economic growth. From there, society

will invest back into production such as purchasing more production materials, applying modern science and technology to production, improving the professional qualifications of workers, etc. It is important to stimulate social production to develop in both breadth and depth. As a result, the social production is more and more stable and sustainable.

In the relationship between man and nature, man needs to live in real harmony with nature, "*according to nature*", which does not stop at the fact that man must obey the requirements of the laws but also in the fact that humans have to respond promptly and appropriately to erratic changes of natural conditions such as storms, earthquakes, tsunamis. Nowadays, with the development of science and technology, people have accurate predictions about the change of natural conditions, through which people will actively and actively prevent natural mutations in the direction of minimizing their harmful effects on people and the economy - society, thus, the economy - society society will have conditions to develop more and more.

At the same time, in economic activities, there must be a harmonious and balanced combination between economic efficiency and environmental efficiency, production is developed but the environment is not polluted, natural resources are not exhausted. ensure the survival and development of both humans and nature. There must be a close combination between economic development and environmental protection, in order to maintain the existence of people and nature. In order to survive, people still have to develop production, but are only allowed to develop it within the limits of nature's tolerance for the survival of nature itself, so that the capital of natural resources is used effectively and long lasting. The rational exploitation of natural resources will create good conditions for production development and promote socio-economic development.

In economic activities, people not only use products available from nature, rationally exploit natural resources, but also have to find ways to reproduce the natural resources that have been consumed, regenerate the exploited resources to the extent possible to restore the necessary and indispensable resources in their practice, creating conditions for a continuously reproduced social production and expanding, contributing to maintaining the economic growth rate of the society in a sustainable way. At the same time, the restoration of natural resources also has the effect of protecting and improving the quality of the living environment, helping society to maintain ecological balance, ensuring the existence of all natural resources. species in the natural environment according to its laws of survival and extinction. Thus, environmental ethical practices will make an important contribution to the protection and improvement of the quality of factors of production in society, creating a driving force to promote socio-economic development more and more stably and sustainably, so that life gets better and better, satisfy the material and spiritual needs of people in a healthy natural environment.

Building a cultural environment is a premise for building a harmonious relationship between people and nature

The cultural environment is a product of human society, and in each different community, different cultural environments will be established. In turn, those cultural environments have the power to absorb, sensitize and educate people, turning biological people into social people with typical qualities. Thereby, it will create people who not only know how to evaluate their perceptions and behaviors according to the criteria of what is right, good and beautiful, but more importantly, awaken in them the values of life, the reason for living, the joy of living in harmony between the social environment and the natural environment. Further, forming in people and social subjects a positive life attitude, fighting against actions that destroy the environment and resources, shaping a green lifestyle and green consumption. To build a healthy socio-cultural environment, it is necessary to pay attention to the harmonious development between people and people and the harmony between people and nature. Building the current cultural environment in Vietnam by people and for people, towards values for the community, and at the same time must be directed to each specific person, towards human liberation and human potential. Through building a harmonious relationship between people and people, it will create a social foundation to establish a harmonious relationship between people and nature. Therefore, in order to build environmental ethics, it is necessary to pay attention to policy mechanisms to create sustainable development.

3.2. Environmental ethics in building the cultural environment in Vietnam today

The XIII Congress of the Communist Party of Vietnam (2021) affirmed that awareness of environmental protection has been raised, the State has issued many policies and increased investment in this field. However, besides the achieved results, the Document of the XIII Congress also frankly looked at the weaknesses such as: "Legal awareness on management, economical and efficient use of natural resources, environmental protection. environment, adaptation to climate change is still low... Environmental quality in some places continues to deteriorate; adaptation to climate change is still passive and confusing. Natural ecosystems and biodiversity continue to decline, industry and environmental services, waste recycling, and waste treatment are underdeveloped and backward" (Communist Party of Vietnam, 2021). Currently, environmental ethics is in decline. The violation of legal regulations on environmental protection in organizations, individuals and business entities is taking place very complicatedly. The lack of consciousness also manifests in daily activities such as littering, wasteful use of resources, etc.

Despite being an agricultural country in the process of industrialization and modernization, with the goal of 2045 celebrating the 100th anniversary of the country's founding, becoming a high-income developed country with socialist orientation, Vietnam is

also facing many serious environmental problems. With a population of nearly 100 million people, it poses serious problems on people's livelihood, improving living standards, increasing income and environmental protection. Currently, ecological hazards in our country under the impact of industrialization, modernization, climate change, especially the contradiction between development and backwardness, due to the heavy influence of unfinished smallholder farmers' thinking and habits.

Our country's nature, besides being affected by the effects of wars in the past, is now also destroyed by unconscious activities, arbitrary irresponsible attitudes, lack of planning in the exploitation and use of natural resources. According to statistics before 1945, forest coverage accounted for 43.8%, now only more than 28% (ie below the alarming level of 30%). The area of arable land that is being eroded has increased sharply to about 13.4 million hectares (Tran Nguyen Tuyen, 2021). The main cause of this situation is shifting cultivation, illegal logging, traffic expansion, hydropower construction... not according to the unified planning. The problem of unreasonable land use planning is wasting this valuable resource of the country. Increasing ecological pollution is a difficult problem today. Many factories discharge industrial and domestic waste, toxic substances from the production process that are not treated seriously, but put directly into the environment, causing environmental pollution, causing diseases to people. According to statistics of the Ministry of Natural Resources and Environment, the country now has more than 5,400 craft villages, Hanoi alone has more than 1350 craft villages, but 95% of production activities pollute the environment, more than 50% cause serious pollution. important (Tran Nguyen Tuyen, 2021). These are small-scale enterprises and production facilities, with generally outdated technology, and have not invested properly in the treatment of environmental pollution and waste.

The problem of polluted wastewater management is more complicated and difficult. According to environmental experts, most rivers and most lakes in Hanoi and some urban areas are heavily polluted. Every year, millions of cubic meters of untreated water are poured into rivers such as To Lich River, Set River, Nhue River, Kim Nguu River, Lu River, etc. According to the Ministry of Natural Resources and Environment, the country currently has 615 industrial clusters, but only about 5% have centralized wastewater treatment systems, nearly 300 industrial parks with a discharge volume of over 2 million m³/day, but there are up to 70% of wastewater has not been thoroughly treated, 23% of FDI enterprises discharge discharges exceeding the allowed standards by 5-12%. According to statistics, every year, the country has about 9,000 deaths and over 200,000 cancer cases detected due to the use of polluted water (Nguyen The Trung, 2019). Along with waste and wastewater, the problem of emissions is also very serious. At the beginning of March 2019, the Green Innovation Development Center (GreenID) of the Vietnam Union of Science and Technology Associations announced the report of Greenpeace organization "On the current state of

global air quality in 2018". . According to this report, Hanoi ranks second, Ho Chi Minh City ranks 15th in terms of air pollution in Southeast Asia. According to the Pollution Control Department under the General Department of Environment, Vietnam has about 43 million motorbikes and more than 2 million cars in circulation, mainly using fossil fuels such as diesel and gasoline, which is a major source of smoke and dust, toxic gases into the air (Nguyen The Trung, 2019).

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The concentration of dust in urban areas exceeds many times the allowable norm. The concentration of CO₂ emissions, especially in big cities and industrial zones, exceeds the allowable standards by 1.5 to 2.5 times. In addition, noise pollution is also a problem for residential areas (Tran Nguyen Tuyen, 2021). Besides, the issue of mining, building materials, gold and gems... official and free has also been destroying the ecological environment. The use of mines in many fields is disrupting the balance of the ecological environment. According to many international experts, Vietnam is currently facing many serious environmental problems such as deforestation, soil erosion, over-exploitation of coastal resources threatening ecosystems, biodiversity and genetic depletion. This deterioration in environmental ethics and environmental status is posing hot issues and challenges for Vietnam's rapid and sustainable development in the coming time.

There are many reasons leading to the above-mentioned violations of environmental ethics :

Objective reasons

Vietnam is a country that has to go through fierce and prolonged wars. Currently, it has not escaped from the status of an outdated agricultural economy, the concentration of capital, human resources and technology for the task of protecting environment is still difficult.

The downside of the market economy is a factor leading to the deterioration of environmental quality. Starting from putting the interests first, especially economic interests, the market economy has created a strong stimulus for people in exploiting natural resources.

People's awareness of environmental protection is not high and there has not been a positive change from a small-scale ecological cultural lifestyle to a new ecological cultural lifestyle. Traditional environmental ethics has many positive aspects but still has negative aspects and is not suitable for the new development conditions of Vietnamese society.

Subjective reasons

Due to inadequate awareness of natural laws and people's awareness of environmental protection is still limited. The awareness of the environment and environmental protection of the people in general and the leaders and state managers in particular is still low, not meeting the development requirements of modern society. People's awareness of environmental ethics is still at the emotional level, not yet entering into the lifestyle and lifestyle to become the habits and customs of the majority of the people.

Awareness of environmental sanitation is too low, indiscriminate living habits in some rural areas are also big problems causing environmental pollution and diseases affecting human health.

There are many shortcomings in the enforcement of sanctions and the implementation of the environmental protection function by some relevant agencies. The legal system is not yet complete. The enforcement of the law on environmental protection in the past time has been weak, there have not been strong enough economic, legal and administrative measures to guide and adjust human activities in the direction of "environmentally friendly".

The Party's view of sustainable development has not been recognized, absorbed and respected. Many leaders of ministries, branches, provinces and cities still consider economic development the number one priority. Economic development first, environmental pollution treatment later, while pollution prevention and control is one of the basic principles of environmental protection activities. This ideology has led to the compromise of environmental goals in order to obtain economic benefits.

4. Discussion and Conclusion

4.1. Some solutions to build environmental ethics towards building a synchronous cultural environment in Vietnam

In order to protect environmental resources and sustainable development of the country, it is necessary to promote the construction of a cultural environment and a cultural lifestyle through promoting the roles of three actors: the State, people and businesses, thereby contributing to building successful environmental ethics in Vietnam.

First, the role of the State in building a cultural environment, a cultural lifestyle creates a premise for successful environmental ethics building.

In order to build environmental ethics, it is necessary to promote the role of the State as the subject of policy-making, legislation and management of environmental resources. To do this, the State needs to take the following solutions:

The State through functional agencies should have a specific and effective management mechanism for the cultural lifestyle of the people. The State, through the functional agencies, should have specific regulations and sanctions capable of deterring in order to create a habit of civilized behavior towards the environment. It is necessary to combine laws with customary laws and conventions in natural resource management in general and forest management in particular. Developing environmental protection criteria to create a basis for consideration and recognition of cultural villages, communes and families. Rewarding and commend activities and good examples in environmental protection towards sustainable development.

The State should issue specific regulations to prevent and avoid wasteful and inefficient use of natural resources and the environment. Natural resources and the environment are the assets of the nation, closely related to the survival and development of many generations of Vietnamese people, so the State needs to publicly announce the expenditures of the budget. State (except for secrets related to national defense and security), especially public investment, publicize projects and plannings related to natural resources and the environment. The fact shows that the publicity and transparency associated with the accountability of the state apparatus are very important to overcome the thinking of tenure and group interests in the formation of mechanisms and policies, in the land use or regulation, in public investment and in the use of public assets in relation to natural resources and the environment. To bring about long-term effectiveness, fight waste and effectively use natural resources, it is necessary to change the mindset of people and the whole society towards this evil. Society should consider the waste of natural resources as a social evil, a manifestation of moral degradation and consider this a "national evil".

In order to build environmental ethics, it is necessary to supplement environmental ethics criteria for the contingent of cadres and civil servants. The current cadres, in addition to professional knowledge, must also have a level of awareness about natural resources and the environment, self-discipline in the implementation of environmental ethical behaviors, and persuading people to protect the environment. environment. At the same time, the state needs to have an effective mechanism to prevent group interests between enterprises and state officials in violating regulations on environmental protection.

The State through agencies and departments mobilizes people, businesses, production and business establishments to change their production methods towards sustainability.

Second, the role of people in building environmental ethics.

Building a cultural lifestyle of the community contributes to building environmental ethics. In order to build a cultural lifestyle, it is necessary to selectively inherit the good values of the tradition and at the same time absorb the cultural lifestyle of humanity to contribute to building environmental ethics. The restoration and development of a lifestyle in harmony with nature contributes to repelling pragmatic conceptions of life, pursuing material benefits at the expense of nature. When we care about building a cultural lifestyle, people will pay more attention to the community. That “on the one hand, demonstrates intergenerational justice, the responsibility of the present generation to future generations; On the other hand, it shows the cultural and ethical behavior of the previous generation towards future generations (Pham Van Duc, 2015).

In order to build environmental ethics, each citizen needs to well deal with the relationship between material needs and spiritual needs, between material values and spiritual values. In human life, material life and spiritual life always have a dialectical relationship with each other. Therefore, each of us should know how to harmoniously combine both material life and spiritual life between the interests of humans and the interests of nature, the interests of present and future generations. In order to build environmental ethics, it is necessary to build a movement to save material consumption while promoting spiritual values. “When people pay more attention to the meaning of life, to human morality, to the categories of right, love and responsibility, passion for needs and material comfort will certainly be pushed back and overcome” (Tran Van Binh, 2011).

To build environmental ethics, it is necessary to promote the positive, proactive and creative spirit of each individual and group in environmental protection. Each citizen by specific work can participate in environmental protection propaganda activities, show responsibility for environmental protection such as: helping environmental protection organizations, participating in public activities. , through the mass media and public opinion to fight against the phenomena of violating environmental ethics and overcome.

Third, promote the role of enterprises (production and business establishments) in building environmental ethics. In order to successfully build environmental ethics, promoting the active role of enterprises and production and business establishments is an indispensable requirement, therefore, businesses need to:

Enterprises need to pay attention to cleaner production. The goal of cleaner production is to avoid pollution by using resources, materials and energy in the most efficient and economical way. Cleaner production includes the reduction of negative effects from production, distribution, exchange and consumption associated with the design to dispose of the product. Cleaner production associated with the environmental responsibility of the enterprise is reflected in the specific strategies and activities of the enterprise in which the interests of customers are associated with environmental benefits.

Build organizational culture. Currently, with the trend of globalization and international integration deepening, businesses are facing great opportunities as well as challenges that require improving their competitiveness. through business strategy, technology, productivity, quality... To do this, each enterprise has been and is not only interested in building business ethics. but also build environmental ethics associated with corporate culture. Building corporate culture associated with building environmentally friendly production methods to create quality products that contribute to improving corporate profits.

Implement environmental responsibility associated with protecting customers' interests. Success and business benefits are tied to customers. Ethical and environmental behavior of enterprises reflected in product quality and service attitude can attract customers to products of enterprises. and create trust and motivation for businesses to affirm their brand value through environmental ethics. Thus, when an enterprise implements environmental ethics well, it is the basis for affirming its environmental responsibility to the community. Implementing environmental responsibility is demonstrating business ethics that build the trust of partners, customers and consumers in the business.

Developing and harmonizing strategies of business ethics and environmental ethics in accordance with the development goals of the enterprise. The development of strategies, business ethical standards, and environmental ethics need to be concretized into specific business models and strategies: corporate logo, ethical criteria in business, business strategy Business associated with community benefits through the implementation of social responsibility, through environmental protection should be given importance from the very beginning associated with the process of business formation and development. In order to implement a business ethics strategy associated with environmental ethics, it is necessary to strengthen the dissemination and education of business ethics for employees in the company and group so that they are properly and fully aware of the legal regulations, responsibilities as well as business ethics.

4.2. Conclusion

Environmental ethics including views, concepts, principles, standards of work adjustment, assess, guide and control the behavior of social actors on the environment in a self-conscious, voluntary towards sustainable development (sustainability for people and sustainability for the natural environment). Environmental ethics requires a very high self-discipline in people, demonstrating human social responsibility for the environment (environmental responsibility).

Environmental ethics has a great role in environmental protection and sustainable development of the country . In the current conditions with the impact of social conditions, people still violate environmental ethics, so it is necessary to build environmental ethics. Building environmental ethics in Vietnam today is the process by which social actors

with certain roles and positions come up with ways to build unified environmental ethics based on environmental ethical standards in order to forming and perfecting in each citizen the awareness and ethical behavior of the environment on the basis of the current socio-economic conditions in Vietnam today.

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