Ntic and Teenagers in the South: Case of High-School Students in Recife, Aignan, and Hanoi

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From the work on the Eurocentric critical thinking and on the territorialisation of the Internet, three researchers will present the theoretical and epistemological bases of an international research on the intercultural aspects of the impact of the New Technologies of Information and Communication (NTIC) on the process of socialization and subjectivation of high-school students from three continents. It will be the issues of a methodological triangulation based on the ecology of knowledge and the intercultural perspective, in the respect for the cultural context of the participants, their pluralities and particularisms. Online questionnaire consisting of 50 questions was developed in Portuguese in Brazil and translated according to the method of trans-cultural adaptation in French and then in Vietnamese. It will be a question of a critical analysis of the construction and validation of the instrument, its cross-cultural adaptations, as well as the method of result analysis through the Program Statistical Package for the Social Sciences (SPSS), the objective of which is to describe the modalities of use of social networks, and video games of high-school students in Hanoi. Thus it is hoped to compare the characteristics of the population studied (number, age, schooling, and sexes), the rhythm and modalities of use of video games and social networks, the relationships between different members of the family and their peers, to the data of the other two populations studied. The parallel between the data obtained in Vietnam, France, and Brazil will contribute to the understanding on the part of the context and the cultural affiliation in the establishment of relationships between the users and the NTIC and consequently to the definition of the methods of prevention of risks more adapted to the realities of young people and their families.

Keywords: New Technologies of Information and Communication, teenagers, high-school students

Introduction

“... The understanding of the world is much wider than the Western understanding of the world” (Santos, 2006)

If we refers to “epistemologies of the South”, the advent of modernity is accompanied of colonialism and
the homogenization of a euro-centered knowledge. Values and practices from the occident are adopted by societies of the third world, whose the customs remain associated, in European mentalities imprinted the imperialism, with traditional, instinctive, and little rational mores. In addition, the post modernity, marked by the vertiginous reinforcement of the technology and the democratization of progress in all genres, does not happen to vary these representations, fruits of persistence of an organization of the world born nearly four centuries ago with the conquest of the Americas, and then the transatlantic slave trade. In the contemporaneity, Western models, products for the most in North America, are needed in cosmopolitan societies such as the Madagascan society but also in millenary societies as Vietnam and even in the countries of the “new” world, such as Brazil. Then in this international globalized context, can we still consider a counter-hegemonic globalization?

This text, based on an intercultural perspective, is part of a space turning in the Social Sciences and Humanities, succeeding to the linguistic turn of the years 1970, which highlights the contribution of taking account of the spatiality to contemporary research. It has for objective the presentation and analysis of the results obtained from a population of high school students of Hanoi (VN) to an international research realized initially in Recife (BR) and then proposed to high school students in Aignan (FR). To do this, four researchers of the countries of the south (Vietnam and Brazil) make enquiries about the influence of the context and of cultural appurtenances of young people on the modalities of use of the New Technologies of Information and Communication (NTIC).

If on the one hand, the collective work of research confirms the importance and the plurality of non-European ethics and epistemologies; on the other hand, it is to include the cultural and political context in the production of knowledge and the epistemological reflection. It thus aims to contribute to the recent studies on the territorialization “of Internets” and to create a mutual intelligibility between different experiences of the world, without endangering their identities nor autonomies, without reducing them to a homogeneous entity.

The Intercultural Perspective as a Research Model

This international multi-centered research is registered in an intercultural perspective, considered, such as the intercultural translation, one of the pillars of the epistemology of the South. It is a procedure creating a mutual intelligibility between the different experiences of the world, that they are available or possible. This procedure does not confer the status of exclusive or homogeneous totality on any particular group. The experiences of the world are processed, at different times of the translation work, either as whole as either of the parties, as are the realities which escape these totalities or to these parties (Santos, 2011).

The other pillar of the epistemology of the south is “the ecology of knowledge”, based on the idea that there is no knowledge or ignorance in the Absolute. Any ignorance is ignorance of a particular knowledge and all knowledge triumph over a particular ignorance. In the ecology of knowledge, ignorance is not necessarily the starting point; it may very well be the point of arrival. The ignorance is just a way of considering what has been learned is more valuable than what was left of the side. The utopia of inter-knowledge is to acquire other knowledge without forgetting its own (Santos, 2011).

According to Boaventura de Sousa Santos, the dominant mode of thought in Western countries is established on a mono-cultural approach¹. Through therefore “the epistemology of the South”, he hears a new

¹Monoculture of knowledge and rigor, of linear time, of the naturalization of differences, of the capitalist productivism, etc.
production and assessment of knowledge or valid knowledge, scientific, or not. It also intends to by that new relationships between different types of knowledge, on the basis of the practices of classes and social groups which have systematically suffered the inequalities and discriminations due to capitalism and colonialism. This leads to the use of the knowledge of the common sense in a counter-hegemonic manner. This consists, on the one hand, to explore of scientific alternative practices made visible through the plural epistemologies of scientific practices (Santos, 2007), and on the other hand, to promote the interdependence of scientific and non-scientific knowledge, revising the reports north/south. According to Santos (2011), the South is not a geographical concept even if the vast majority of the populations concerned live in the southern hemisphere. Rather it is a metaphor of the human suffering caused by the capitalism and colonialism at the mondial level, and the resistance in order to overcome or mitigate it. There is, therefore, a South anti-capitalist, anti-colonial, and anti-imperialist. This South also exists in the North, in the form of excluded populations, reduced to silence and marginalized, such as the undocumented, the unemployed, and the ethnic and religious minorities, the victims of sexism, homophobia, and racism. In the countries of the South, there is also a North composed of local elites.

The other theoretical referent of this study is the work of the Brazilian anthropologist Eduardo Viveiro de Castro (2009). With the concepts of “perspectivisme” and “multinaturalisme”, he also seeks to “decolonize the thought” moving the theoretical dynamism of the anthropology of the side of the observed, thus redefining the work of the observer as an art of the translation, or the acclimatation. According to De Castro (2009), “the other of the Other was not exactly the same as the other of the Same” (p. 15). This relationship in chiasm between two epistemologies, two ways to build knowledge, is in his eyes the evidence that any human collective has own intellectual practices with a view to being objectified, that no society awaits the ethnological view in order to determine what it is and that it is therefore possible to ask them in return what we are (Charbonnier, 2010).

Finally, we refer to the book “Smart, investigation on the Internets” of the researcher and French journalist Frédéric Martel (2014), in which he says that the Internet has never been truly global, that there are many uses of the net that there are territories and that the borders remain therefore in the virtual world. He argues, from a field survey conducted in 50 countries, how the conversations are that overall rarely on the Internet. They depend on the languages, cultures, they are therefore much territorialized.

We are therefore faced with a trilogy of theoretical referents that leads us to give the remarks to the actors of the South, both at the level of the construction of knowledge, the methodology of the research, and of the development of the sense of their practices, that is to say, the content of the exchanges between the young people of the South. In addition, it is recognized that the “internets”, even if hegemonic, vary in the respect of the cultural context of the participants, their pluralities and particularisms.

**Methodological Triangulation of Research and Methods of Data Collection**

The research project “Intercultural aspects of the use of online video games (J.V.) and of social networks (R.S.) by adolescents in Recife (Brazil), Aignan (France) and Hanoi (Vietnam). Between globalization and cultural affiliation” is the result of a study conducted in 2012 and 2013 in Recife (Brazil)2, whose objective was to understand the Impact of the NTIC on the process of subjectivation and socialization of adolescents

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2Conducted by a team of students in psychology under the coordination of Mrs. Costa Fernandez, professor in the Program for post-graduation in Psychology of the UFPE.
The studied population is composed of students of a private college in a large city in the north-east of Brazil, a public college in rural area in the south-west of France and a large public college of the capital of the Socialist Republic of Vietnam. From a methodological triangulation, this research has started by the quantitative analysis of the responses given by the participants in Brazil in the on-line questionnaire consisting of 50 questions on their family situations, the use of the instruments connected to the Internet in the family and in society. The factorial analysis of the responses has enabled to identify nine items with a good index of internal coherence, grouped in a Factor Index of Interest to the Internet (I.I.I.). The second part of the study, qualitative in nature, has promoted the exchange in focus groups on the meaning assigned by the young people of each of the four levels of I.I.I. to their use of social networks and games on-line. The content of the exchanges have been recorded, transcribed and analyzed by the method of content analysis (Bardin, 2009). The indicators used in the construction of methods of prevention of risks associated with the use of social networks and games on-line in the State of Pernambuco/Brazil have been identified (Costa-Fernandez, Binh, & Regnault, 2016).

However, the applicability of these indicators in other cultural contexts would not be of itself. Being the result of the hegemonic globalization of Western practices in the contemporaneity, the NTIC are frequently used by young people in Brazil, France, India, and Vietnam, where the necessity of public policies allowing to enframe both the social inclusion that the risks and challenges of this use. But how to characterize the link established between the adolescents and the virtual in each context, every cultural reality? Then a new research has been put in place in order to compare the results obtained in Brazil to the data of the young people in France and thus develop methods and strategies for the prevention of risks associated with NTIC which take into account cultural and intercultural aspects of the culture of the users. In 2016, this research has been extended to the Hanoi city, in Vietnam.

To do this the questionnaire on line developed in Portuguese in Brazil has been translated according to the method of adjusting trans-cultural in French and then in Vietnamese by the research team (Beaton, Bombardier, Guillemin & Ferraz, 2007). This questionnaire, composed of 50 objective questions, has been proposed to young people from several colleges in Hanoi City, after having been validated and applied in Brazil and then in France. It was a question of a critical analysis of the construction and validation of the instrument, its cross-cultural adaptations as well as the analysis method of the results obtained in Hanoi through the Program Statistical Package for the Social Sciences (SPSS) (Moussa, Costa-Fernandez, Lescarret, & Nguyen, 2015).

**Internet Access and Public Policies in Vietnam**

The Internet development marks the human species in its evolution with challenges for all countries of the five continents. Vietnam is no exception to this. The reforms of the Renovation (Đổi mới) at the end of the 1980s have initiated the progressive insertion of the Vietnamese authoritarian regime in the circuits of the globalization. The opening to investments, as to the circulations of urban foreigner models, contribute since to the accelerated reconstruction of the mechanisms of urban production and practices, in a context where the cities are today considered as the levers of national development. In this context of internalization and openness, the NTIC have taken a central place since the 1990s in a millenary, multicultural, and multilingual country, relied on its 92 million inhabitants (including a third is made up of young people). In effect, this means of communication has
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become an instrument of information, transmission and access to economic, social, educational knowledge, opening the users in the plurality of cultures of the world (Tran Dinh et al., 2016).

Its use has become inescapable and imposes on the Vietnamese Government the urgency to take technical and administrative adapted-decisions to put this tool at the disposition of all, voting laws that favorize digital inclusion in view of the sustainable development of the nation and the development of each individual in the face of globalization, while preserving the cultural identity of the people (Costa-Fernandez, 2013; 2016a; 2016b; Costa-Fernandez & Lescarret, 2012; Costa-Fernandez, Lescarret, & Nguyen Ngoc, 2014).

In Vietnam, the Internet access is subject to state management of the National Center of the Internet (VNNIC) created the 28/04/2000. Directly under the Ministry of Post and Telecommunications, this center has for purpose to manage, distribute, to monitor and promote the use of the Internet, to participate in international activities related to the Internet, and to hang effective technical measures for the benefit of Internet users. Public policies related to the management and use of the Internet in transitional period aim at the industrialization, modernization, and the sustainable development of the country, according to the official texts.

According to the general Directorate of Statistics, up to now, the Vietnam account for more than 60 million Internet users, or two thirds of the total population, becoming the mass media the more popular, exceeding the written and oral press, which confirms the effectiveness of the measures taken. The Directive number 58-CT/TW dated 17/10/2000 of the Political Bureau has insisted on the implementation of information technologies in the education, training, and on the development of online training in response to the learning needs of the whole of society and especially on the implementation of computers connected to the Internet in all schools and training institutions. As a result of this Directive, the Ministry of Education and Training has developed the online training program “E-learning” since the school year 2008-2009.

In 2006, the opening of Facebook to Vietnamese young people represents a turning point in the history of social networks in the country of dragon giving a new dimension to the social exchange online. The subscriber can share his daily life and share with friends, its use becomes widespread and intense. The volume of information posted each day on social networks and in particular on Facebook is colossal. The themes of the publications are without limits, ranging from the economy to the environment, passing by the offers of employment or simple exchanges between friends. By pulling the best advantage of these information, Internet users can quickly put it to use and solve problems of daily life. With a simple message, everything that is sought is at hand. Today, the craze for social networks occupies a place in the life of the young users like that it speaks of “Facebookaholic”. How to explain a dependency of social networks like this?

Characteristics of the Populations Studied to the Three Sites
The Participants in Brazil and in France are Slightly Older Than Those of Vietnam

The participants in France have 14 years (24.7%), 13 years (23.5%), and 12 years (22.4%), whereas participants in Brazil have mainly 13 years, then 14 and 11 years. In Hanoi, we report the majoritarian participation of students of 12 years (43.2%), followed by those of 11 years (26.3%), 14 years (13.2%), and 13 years (12.9%).

More girls Than Boys Respond to the Questionnaire in France and Brazil, While in Hanoi There are as Many Girls as Boys

We note a slight supremacy of girls over the boys in France and Brazil. This could be due to a greater
availability of girls to respond to surveys. The percentage of girls has been more important (52.4%) than that of boys (47.6%) in France. In Brazil, we also note more girls (53%) than boys (47%). In Vietnam, by against there has been as many girls as boys (50%). This can be associated to the imbalance girl/boy who continues to worsen in Vietnam. East Asia is one of the regions most affected by the phenomenon of preference for boys. China alone accounted for 57% of women missing in the world in 2010 according to the United Nations Fund for Population (UNFPA). In Vietnam, the phenomenon has appeared late but has progressed rapidly in the years 2000 (United Nations Fund for Population (UNFPA), 2012).

**Level of Education is Appeared as More Significant Than the Chronological Age for the Classification of Young People**

As well in Brazil, that in France or in Vietnam primary education lasts 5 years. At the end of primary, in Brazil, the student passes to cycle: “Fundamental 2” (from the 6th to the 9th), in France to College (from the 6th to the 3th), and in Vietnam the student integrates the secondary, divided into lower secondary school, four years, and higher secondary school, three years. The basic secondary education (lower) in Vietnam brings together the classes six to nine and welcomes children aged 11 to 14 years.

The students who participated in the study are shared equitably between the four levels of the college, that is to say, between 11 and 14 years. We note a slight supremacy of the students of the 6th class in France (corresponds to the 5th class of the Fundamental 2 in Brazil) (27.1%). For the research conducted in Brazil, the majority was in the “Fundamental 2” (69%), in particular to the 7th class (22%). In Hanoi, the majority of students is to the 6th = 64.7%, then the 4th = 14%, 5th = 13.1%, and 3rd = 8.2%.

**School Rhythm**

In Vietnam, at the end of lower secondary school, the student obtains the certificate (Lower Secondary Education Graduation Diploma). Access to upper secondary education is possible by an entrance examination, or to the professional training program (three to four years).

The majority of the students at the College Green in Aignan is educated in a system of day boarder, which means that they spend the whole day at the school and return in the evening at home (58.8%). In Brazil, the majority of students study in the morning (between 7h 30 and 12h 30), which leaves more time for the extra-curricular activities. In Hanoi, students are predominantly in the regime of day school (90.1%), only (9.4%) are boarding.

**Extra-curricular Activities**

In France, the majority of the participants made the sport outside class hours (42.4%). No activity of academic catch-up is provided outside the college (0%). Very few students are studying a foreign language outside the school hours (2.4%) and very few students study music (9.4%). In Brazil, a majority of young people practice of sports activities (49%), some are of the school catch-up (28%) and/or learn a foreign language (21%). It is observed that in the two populations studied, the majority of young people is of sporting activities outside school hours, which is confirmed in Hanoi, where 29.8% go in for sport, followed closely by the course of support (25.1%) and foreign languages (19.2%). Only 8.8% play music in Hanoi.

**Family Relations**

The majority of the young people who responded to the questionnaire lives with their nuclear family (four persons), as well in Brazil (43%), and in France (35.4%), or in Hanoi (33.1%). The nuclear family, understood as
a form of family structure based on the notion of a couple, either a “set of two persons related by a desire to form a material and emotional community, potentially concretized by a sexual relationship in accordance with the law”, is a constant in the life of young people attending school, whether it is in the rural areas, as in France that urban in Brazil or in Hanoi.

The majority of young people live with their parents, especially in Brazil (95%) and in Hanoi (95.3%) but also in France (72.9%). In general, the young people have a single room in France (77.6%) and in Brazil (61%), which confirms the thesis of “La culture de la chambre” (Glevarec, 2009), according to which the young people in the contemporaneity know the world, have social and emotional relations since their “cave”. Poorly known before the years 60, “La culture de la chambre” is accompanied by the appropriation of personal equipment and connected, as well as to the associated services (Richard, 2014). In Hanoi, the majority of participants share the room with a brother or a sister (37%). Only 34.1% have an individual room. The variations in the design of the Vietnamese house, as well as the exorbitant price of the square metre in Hanoi, may explain such differences.

Almost half of the participants has a brother (in France 45.9%) and also in Brazil (45%). In Hanoi, this percentage arrives at (70.2%), which is justified by the public policies of family planning in Vietnam. Between the measures taken to limit fertility, we found in Vietnam, as in China, deletion of family allowances from the third child, premiums of sterilization, encouragement of abortion, etc.

**Siblings**

Almost half of the students said to be the youngest of the family in France (43.5%) and in Hanoi (37.8%), while in Brazil, the majority claims to be the eldest (41%), as well as in Hanoi (52.3%).

**Family Habits**

34.1% of young people meet frequently with members of his family in Brazil and 50% in France. In Hanoi, 70.2% of the participants indicated that they meet with the members of their family very often.

Almost half of the participants says to take the meals with the members of the family very frequently in France (48.2%) and Brazil almost always (25%) and always (18%), with a total of (53%). In Hanoi, often (35.3%), very often (53.8%), and only 9.2% responded sometimes.

76.2% of participants in France say they watch television with the members of the family in Brazil (92%) and in Hanoi (47.1%). The other activity the most cited is to blabber in family in France (57.1%), in Brazil (71%), and in Hanoi (20.9%).

45.9% of participants in France affirm the meeting with the members of his family at the weekends and in Brazil (53%). In Hanoi, the participants meet them rather the evening (66%). The majority of young people frequently said satisfied with the time spent in family in France (32.9%), in Brazil (40%), and in Hanoi (46.20%).

**Comparative Study of the Responses Given by the Young People of the Three Sites**

**With Respect to the Use of the Computer**

32.9% of participants in France have two computers at home or only (31.1%). In Hanoi, they claim to have more than 3 (30.2%), 2 (30%), and 1 (33.4%).

In most families, the computer is located in the office (56%) or in the room (44%). In Hanoi, the responses indicate the contrary: the computers are placed especially in the room (46%) and only 30.4% are in the office. With the increase in portable devices, it is to be expected that this result changes considerably.
55.3% of participants in France have not a personal computer, such as in Hanoi (60.4%); 31.8% of participants in France uses the computer connected to the internet only once a day in Hanoi (40.4%); and 45.2% of participants uses the computer in the evening in France and in Hanoi (57.4%).

30.6% of participants in France connects to the Internet by the notebook and by the notebook (30.6%) and in Hanoi by Smartphone (53.1%), portable (25.6%), and fixed computer (16.3%). The majority rest 30 minutes connected by day in France (22.4%) and in Hanoi (25%) or more than five hours (17.6%). In Hanoi, 19.7% say stay one hour connected. In Brazil, they claim to remain for more than five hours per day connected to the Internet.

51.8% of participants in France stated that parents do not control or limit their access to the Internet. On the contrary in Hanoi, 36.3% say that parents decide on the time that the young pass in front of the computer. 34.5% of young people affirm that they limit the time of the connection to the Internet. The majority have never attended a Cybercafé (Lan-House) in France (83.5%) nor in Hanoi (56%), while in Hanoi 12.2% say go there from time to time.

The exchange of mail (e-mails) is not the preferred mode of communication of the population studied. The majority of participants in France does not use of Emails (35.3%), in Hanoi not more (37.6%), and when they do this it is for the purpose of communicating with friends, in France (32.9%) and in Hanoi (32.3%).

As to the Use of Social Networks

The social network the more frequented is the Facebook in France (33.3%) and in Hanoi (67.2%). In Brazil, Facebook is also the social network the more used by adolescents and its use reached almost 100% of youth in 3rd year of secondary school (terminal in France).

Social networks are used to maintain relations with the friends in France (47%) and in Hanoi (33.7%). 22.9% of participants in Hanoi affirm the use to discover new knowledge.

57.6% of participants in France say they do not be friends with persons known through social networks. In Hanoi 29.3% say that they do (we believe to a bias related to the translation of the question).

58.8% of participants never use another name to communicate by social networks in France or in Hanoi (69.5%) and their profile corresponds with the personal characteristics in France (48.2%) and Hanoi (47.5%). 65.9% of participants in France and 52.7% in Hanoi do not pretend to communicate with strangers.

50.6% of participants in France do not block the unknown and 55.3% do not fear for virtual relationships. In Hanoi 29.6% of participants admit to having sometimes afraid and 26.8% block those that they do not know. The majority in France claims to have never made an appointment with people encountered by the Internet (71.8%) nor in Hanoi (71.5% ).

44.7% of students in France says connect from time to time at the site of their College of Aignan and when they do, it is to realize a duty (40%) or inform social and cultural events (30.6%); in Hanoi. only 32.2% consult the site of their school occasionally, 54.9% to know the agenda of events.

As to the use of the games on-line, 92.3% of students in France play with other video games that those of the list proposed. In Brazil, the video game the most used by adolescents is the Sims 4, a simulation game of life, which seems to confirm the function of socialization of the digital game which reproduces the values and social norms of the real life in a playful way.

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4 The Sims in English, Sim people in Japan, is an isometric 3D life simulation video game only playable solo.
We observe at the 3rd of the college of Aignan an elevation of the interest of the boys vis-à-vis the video games, similar to an increase verified in Brazil around the 8th and 9th classes, which corresponds with a gain of interest for video games toward the end of the college. This increase is not verified among girls and it tends to reduce the following classes. Half of the participants of the site of Hanoi says play with knowledge (50.6%) and the other half admits playing with unknown (49.4%).

57.6% of participants in France say play half an hour per day and in Hanoi (34.7%) and a day per week in France (43.5%) and in Hanoi (27.8%).

The parents and responsible have no control on the time spent and the type of game on-line practiced in France (57.6%) and in Hanoi (28.3%); when they do not play on the internet, the young people in France prefer to play sport (28.2%) or watch the television (25.9%) and in Hanoi (25.2 %).

The last question was the most discriminative in France as in Brazil and in Hanoi. A little more than half of the young people in France (55.3%) says use video games without this having any impact on their daily lives, while in Brazil (65%) and in Hanoi (61.3%) these rates exceed 60%. These young people affirm that the use of video games does not prevent other leisure, which can be considered to be a lack of critical toward their conducts. Almost a quarter of the participants in France (23.9%) and only (14%) in Hanoi admit that this activity may have a small impact on the school performance.

If we cross the answers data with the sex of the young people, it is found that the boys, in general, recognize more the effect of these practices on the school work, the reduction of social activities and the increase in conflicts motivated in large part to the disturbances of sleep. The girls claim to use social networks and video games only at the weekends and this, regardless of the culture of belonging.

**Conclusion**

This article had for objective to present the bases of a research initiated in Brazil and then applied in France and Vietnam. It was also to compare the answers given by the young people of the three sites to the questionnaire translated and adapted to each culture and check the validity of a trans-cultural instrument reliable for the measurement of the interest for the Internet. To do this, it has been verified if the structure of the factor found with the Brazilian data is reproduced in a cultural context as separate France and Vietnam (Costa-Fernandez, Tran Thu, & Linh, 2016). The obtaining of such an instrument would be important for the intercultural research, which would contribute essential way to the constitution of this new area of knowledge, yet poorly known in the academic community. Although it is possible that a set of behaviors (elements) are sufficiently associated between them to form a measuring trans-cultural instrument aimed to assess the interest of young people for the Internet (I.I.I.), its application would contribute to the improvement of public policies in the field of digital inclusion and the creation of methods for the prevention of risks related to the use of the Internet by the teenage people.

The results of the comparative study carried out between the responses to the three sites (Recife, Aignan, and Hanoi) confirm that the Internet, in particular the access to social networks and the use of video games affect the school life and daily life of college students. It is clear from the answers to the three sites that social networks as a means of communication, information, distraction, and learning, will have effects on the modalities of the relations of the users with their entourage, at school, in the family, and in society. But what should be the attitude of responsible people? How to prevent and avoid the deviates, the excesses of any kind? These practices are compatible with a healthy life, blossomed and a balanced development?
Little variation is attributed to the cultural affiliations of users. At this level of analysis, it would therefore seem that the use of these symbols of the globalization reflected fairly evenly on the daily life of the users, whatever their cultures. Nevertheless, the statistical analysis of the data has just set aside these conclusions. If the crossing of data obtained in France has enabled the validation of the index of interest to the Internet (I.I.I.) composed of nine items extracts of a factorial analysis conducted from the on-line questionnaire in Brazil, the same is not checked with the data of Hanoi. It therefore finds that this factor structure, which has shown a valid in France and Brazil, has not been in Vietnam. This may be a function of various methodological bias, adaptations that it was necessary to put in place for the realization of the study in a cultural context if different, but not only. The gap between an oriental society (Hanoi) and two Western societies (Recife and Aignan) has shown significant enough, to the point of invalidating the transposition of the instrument. These results point the finger of the enormous difficulty of intercultural research, especially when they are intended the comparative study of the sites and the validation of a trans-cultural instrument of evaluation.

**Perspectives …**

In the digital era marked by the explosion of virtual social networks with huge potential for the exploitation of knowledge, information, assets, and challenges undeniable, Vietnam has invests the digital inclusion and sustainable development despite the risks to avoid on the school life and spiritual life of Vietnamese young people, according to the Vietnamese. All these changes are happening in a context of rapid urban and economic growth, accompanied by an in-depth transformation of systems of urban mobility. The Southeast Asia has become the theater of a rapid diffusion of the smart phone and mobile applications likely to transform the mobility services and, in term, to move the balances between these services. Recent work (Eskenazi & Boutueil, 2016) explore the role of mobile applications to bring Internet to the scope of all as a means of information, mass communication, transformation of taxi services in the two cities of Southeast Asia: Kuala Lumpur, Malaysia, and Ho Chi Minh City, Vietnam. The analysis shows in particular that the mobile applications of taxi reservation contribute to increase the incomes of the drivers and to improve the quality of service perceived by the user. It also shows that these mobile applications question the role of the public authorities in the field of planning, regulation and control of the sector.

Furthermore, the use of the sites the Vietnamese by expatriates will have repercussions in the reconfiguration of identity of Viet Nam, as illustrates the work on the uploading of a song “Hello Vietnam”. Hoang Ngoc, L. (2010) analysis of what has been its circulation on the canvas and the different types of reception that the song, scope by expatriates, has aroused. Some have considered too naive, others as moving. The Cyber-vietnamiminity is a place of contradictions and hybridity. The interpreter of the song is considered as a new social figure combining two forms of ideological and utopian imaginary and crossing the traditional nationalism to an anchor in the world.

All this frenzy finds its roots in the immense field of the possible which can be accessed with the click of a mouse. Each time that it connects to Facebook, a universe of potential actions to offer to itself:

The update of the status: According to the youth, they change regularly of status, delivering as well of the confessions, philosophical questions or reflections of his mood to all those who have access to their “page”. The thirst for sharing and popularity often incites to publish massively the content whose interest is sometimes subject to discussion. When a young meets a certain success via the sharing of its information by other users, he will naturally have a propensity to feed regularly his page, in order to also keep this social recognition.
Comment & I like: The actions of “Comment” and “I like” are the most used by the young people on Facebook. This is because when one is satisfied with the reactions to the publications, a process of identification develops and impulses to react by mimicry to publications of its friends. This phenomenon creates a relationship of interdependence between users, each brings the recognition to the other. Actually, a good number of Vietnamese young are influenced by images and messages published on the social networks. They mimic in mass of behaviors judged by adults often as displaced, because intended to respond to an ephemeral mode and of trends sometimes questionable. Social networks are therefore a double-edged sword. They can on the one hand help users to promote their ideas or projects, to share their views and to make themselves known quickly by a large number of individuals. On the other hand, young people are not always masters of their remarks or what will happen once published on the Internet. The Social are approaching those who are far and away from those who are close. They can therefore have harmful impacts on young people. Then it seems important to transmit to the new generations of useful information for that they make a thoughtful use of social networks. If the benefits are numerous, their disadvantages cannot be forgotten. It is clear from the various official texts that the social networks including Facebook as a most popular way of information, learning, sharing, cultural enrichment, and professional, must serve to the personal development, avoiding the deviates and the debaucheries disseminated on the canvas.

References


