

Ho Chi Minh's Educational Thought and Its Relevance to the Socialization of Higher Education in Vietnam Today

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ABSTRACT: This paper examines the relevance of Ho Chi Minh's educational thought to the current policy of socialization of higher education in Vietnam. Based on a qualitative approach combining document analysis and historical - political interpretation, the study clarifies the core elements of Ho Chi Minh's educational thought, including education for all, lifelong learning, people's ownership, the close linkage between education and productive practice, and the unity of ideology, organization and action in leadership. It then analyzes how these principles underpin contemporary higher education socialization, particularly in the diversification of providers, the expansion of community and enterprise participation, the promotion of university autonomy with social responsibility, and the pursuit of equity in access and quality. The paper argues that Ho Chi Minh's thought provides both a normative orientation and a critical framework to distinguish socialist-oriented socialization from market-driven commercialization. The findings suggest that a more consistent application of Ho Chi Minh's educational thought can help harmonize State leadership and social participation, strengthen equity and quality, and guide the sustainable development of Vietnam's higher education system in the new context.

KEYWORDS: Ho Chi Minh's thought; higher education; socialization; university autonomy; educational equity.

I. INTRODUCTION

Since the beginning of the national renovation reform, the Communist Party of Vietnam (CPV) has consistently affirmed that education and training constitute a top national priority and a decisive driver for developing high-quality human resources. The 10th National Party Congress (2006) emphasized the need to fundamentally restructure the education system to meet the demands of industrialization and modernization, while actively mobilizing the participation of society in this effort (CPV, 2006). Within this broader reform orientation, higher education was identified as a strategic pillar requiring both expansion of training capacity and improvement in quality. In this context, the socialization of higher education emerged as a crucial policy instrument designed to mobilize resources from the State, communities, enterprises, and various social actors.

The 11th and 12th National Party Congresses (2011, 2016) further deepened this orientation by linking higher education development to the building of a socialist rule-of-law State, a socialist-oriented market economy, and the formation of a high-quality workforce capable of competing in the context of regional and global integration (CPV, 2011, 2016). Resolution 29-NQ/TW on the fundamental and comprehensive renovation of education and training concretized these viewpoints by requiring the diversification of higher education providers, the promotion of university autonomy, the strengthening of social responsibility and quality assurance, and the construction of a learning society. In this framework, the socialization of higher education was no longer understood merely as the expansion of non-public institutions or the increase of tuition fees, but as a reconfiguration of the relationships among the State, universities and society in accordance with socialist principles.

The 13th National Party Congress (2021) marked a new stage by setting strategic goals toward 2030 and a vision to 2045, in which science, technology, innovation and high-quality human resources are considered core drivers of national development (CPV, 2021). In this vision, higher education must be comprehensively renewed in the direction of autonomy, digital transformation, international integration and social responsibility, while firmly maintaining the socialist orientation and ensuring that no social group is left behind. The socialization of higher education, if properly guided, is expected to harmonize State leadership with the active participation of enterprises, communities and learners, thereby expanding access, improving quality and increasing the resilience of the higher education system in the face of new challenges.

Within this long-term orientation, Ho Chi Minh's educational thought provides a profound theoretical and ethical foundation for rethinking and reorienting the socialization of higher education towards 2030. His views on education for all, lifelong learning, people's ownership, the close linkage between education and productive practice, and the unity of ideology, organization and action

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in leadership offer important criteria for distinguishing socialist-oriented socialization from market-driven commercialization. This paper therefore examines the socialization of higher education in Vietnam through the lens of Ho Chi Minh's thought and the CPV's congress documents, with a view to clarifying the main opportunities and challenges and suggesting policy directions that can guide the sustainable development of Vietnam's higher education system up to 2030.

II. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Research on Ho Chi Minh's educational thought consistently highlights its humanistic, democratic, and development-oriented nature. Scholars such as Nguyen (2015), Pham (2018), and Vu (2020) identify several core principles: education for all; lifelong learning; the unity of moral, intellectual, and physical development; the role of the people as both the object and subject of education; and the connection between education and productive labor. International scholars (e.g., London, 2011; Harman & Hayden, 2010) further note that Ho Chi Minh's philosophy combines socialist values with pragmatic nation-building strategies, especially in shaping human capital. However, the existing literature often discusses these ideas in general terms without explicitly linking them to contemporary higher education socialization in Vietnam.

The concept of socialization in Vietnam differs significantly from the Western sociological understanding. Vietnamese scholars such as Dang (2009), Tran (2014), and Ta Thi Bich Ngoc (2021) argue that socialization refers to mobilizing societal resources for public-service provision under State leadership. Prior studies highlight three core dimensions: diversification of educational providers, cost-sharing between the State and society, and increased participation of enterprises and communities in educational governance. Ta (2021) proposes one of the most comprehensive theoretical models, identifying five pillars: diversification, financial mobilization, non-financial resource mobilization, university autonomy with accountability, and international cooperation. Despite this progress, the literature also identifies persistent challenges including inequality, commercialization, and inconsistent governance mechanisms.

Global research on higher education governance identifies several trends relevant to Vietnam's socialization trajectory. Studies by Marginson (2016), Altbach (2015), Teixeira et al. (2012), and OECD (2019) emphasize diversification, public-private partnerships, enhanced institutional autonomy, and broader stakeholder engagement. While diversification improves flexibility and innovation, international literature also cautions about risks related to equity, quality assurance, and market-driven behavior. Scholarship in Southeast Asian contexts (Mok, 2000; Welch, 2010) highlights similar patterns in systems transitioning from state-centric to mixed governance models. Nevertheless, few international studies examine the ideological or party-led dimensions of higher education governance, making the Vietnamese case theoretically distinctive.

Meanwhile, Vietnamese political science and policy studies represented by Nguyen (2016), Dao (2019), and Le (2020) examine how the Communist Party of Vietnam directs education development through congress resolutions and ideological frameworks. These studies emphasize that Party leadership ensures socialist orientation, prevents uncontrolled marketization, and guides expansion with social equity in mind. However, the literature rarely connects Ho Chi Minh's thought, Party leadership theory, and higher education socialization into one coherent analytical lens.

Taken together, three major gaps emerge: (1) studies on Ho Chi Minh's educational thought seldom explore its relevance to contemporary higher education governance; (2) research on socialization focuses mainly on resource mobilization or non-public institutions, lacking ideological and theoretical grounding; (3) the relationship between Party leadership, Ho Chi Minh's principles, and contemporary socialization policies has not been systematically analyzed.

This paper fills these gaps by integrating Ho Chi Minh's educational thought, the Party's governance orientation, and the modern concept of higher education socialization into a unified theoretical framework. Ho Chi Minh's core principles education for all, lifelong learning, people's ownership, the linkage between education and productive practice, and the unity of ideology, organization, and action affirm that education is both a State responsibility and a people's cause. Within this foundation, the Communist Party's leadership theory explains why socialization in Vietnam is designed under Party guidance, with the State playing a leading role while encouraging broad societal participation to ensure equity, quality, and socialist orientation.

III. THE FOUNDATIONAL VALUES OF HO CHI MINH'S EDUCATIONAL THOUGHT AND THEIR INFLUENCE ON HIGHER EDUCATION SOCIALIZATION.

3.1. Core Elements of Ho Chi Minh's Educational Thought

Ho Chi Minh's educational thought is characterized by its comprehensive, humanistic, and highly practical nature, reflecting a steadfast orientation toward human development and national advancement. From the early years of the revolution, Ho Chi Minh affirmed that education must serve the interests of the people and the nation. He emphasized that the purpose of learning is "to work, to be a human being, to be a cadre; to serve the Fatherland and humankind" (Ho Chi Minh, 2011, vol. 4, p. 33). This perspective laid the ideological foundation for revolutionary education and highlighted the role of education in developing human resources for national construction and defense.

In addition to clarifying the objectives of education, Ho Chi Minh placed great importance on fostering wellrounded human development. He repeatedly stressed the requirement of being "both virtuous and competent," in which moral character is the

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foundation of one's personality, while professional competence is essential for fulfilling assigned tasks (Ho Chi Minh, 2011, vol. 5, p. 269). This viewpoint reflects his consistent conception of comprehensive education that harmonizes morality, intellect, physical well-being, and aesthetics establishing a crucial orientation for training high-quality human resources.

Another central component of Ho Chi Minh's educational thought is the principle of "learning in tandem with practice, theory linked to reality." He asserted that knowledge only becomes valuable when applied to real life and productive labor. Ho Chi Minh wrote: "Theory without connection to practice is empty theory" (Ho Chi Minh, 2011, vol. 6, p. 247). Therefore, education must be closely tied to daily life, work, and the needs of socio-economic development. This principle forms an important theoretical basis for renewing training content and teaching methods in the context of industrialization and modernization.

Finally, Ho Chi Minh emphasized the spirit of lifelong learning, considering it an essential requirement for every citizen in a modern society. He stated: "Learning has no end. As long as we live, we must continue to learn, learning to progress" (Ho Chi Minh, 2011, vol. 8, p. 127). This idea provides the foundation for building a learning society and promoting open, flexible, and continuous education models especially relevant today as knowledge evolves rapidly in the digital era.

3.2. Ho Chi Minh's Thought on Mobilizing the Strength of the Entire People in Education

Ho Chi Minh's thought on mobilizing the strength of the entire people in education clearly reflects the view that education is the collective undertaking of the whole society. Although he did not directly use the term "educational socialization" as it is understood today, the substance of his thought contains foundational elements of this policy. Ho Chi Minh repeatedly affirmed that "the whole society must care about education," emphasizing the responsibility of all social groups in learning and in creating conditions for others to learn (Ho Chi Minh, 2011, vol. 10, p. 432). He believed that education is not only the task of schools or the State but a common duty of the entire population, aimed at building a knowledgeable, cultured, and self-reliant nation.

At the same time, Ho Chi Minh placed particular importance on the cooperation among the School - Family - Society, considering them three inseparable pillars in educating younger generations. He stated that this close coordination would create a comprehensive educational environment, capable of mobilizing the combined strength of social resources, including human, material, and intellectual resources (Ho Chi Minh, 2011, vol. 7, p. 215). This perspective constitutes the essence of educational socialization in the modern sense, in which all social actors participate, contribute, and share responsibility for improving the quality and effectiveness of education.

3.3. Applying Ho Chi Minh's Thought to the Socialization of Higher Education in Vietnam Today

The socialization of higher education in Vietnam must be guided by Ho Chi Minh's Thought to ensure its proper, sustainable, and nationally oriented development. First, Ho Chi Minh's principle of "education for human beings and for the Fatherland" establishes the core requirement that higher education socialization should not be limited to mobilizing financial resources. Rather, it must be directed toward improving training quality and fostering the comprehensive development of learners. He affirmed that learning must aim to "become a person, perform work, serve as a cadre... and serve the Fatherland and humankind" (Ho Chi Minh, 2011, vol. 4, p. 33). Therefore, non-public higher education institutions or institutions operating under socialized models must commit strongly to their mission of cultivating citizens with both moral character and professional competence, avoiding the tendency of educational commercialization and ensuring adherence to national training standards.

Second, applying Ho Chi Minh's principle of "learning paired with practice, theory linked to reality" is essential for strengthening the "University - Enterprise - State" linkage. Ho Chi Minh emphasized that knowledge only becomes meaningful when applied to productive labor and real life; "theory without connection to practice is empty theory" (Ho Chi Minh, 2011, vol. 6, p. 247). This underscores the need for multi-dimensional cooperation among universities and the business community through the co-development of curricula, joint investment in laboratories and practice facilities, and the facilitation of internships and experiential learning for students. Such partnerships help enhance training quality and better align labor supply with demand, reducing the mismatch between graduate skills and market needs.

Third, the spirit of lifelong learning expressed in Ho Chi Minh's statement that "learning has no end; as long as we live, we must continue to learn" (Ho Chi Minh, 2011, vol. 8, p. 127)—provides an important foundation for building a learning society and promoting lifelong learning culture in higher education today. Higher education socialization must expand learning opportunities through promoting institutional autonomy and diversifying learning modalities such as online learning, distance education, and blended learning. These approaches enhance learners' ability to study proactively and help higher education become more flexible and accessible to people of different ages and socioeconomic backgrounds.

Finally, applying Ho Chi Minh's Thought to higher education socialization requires ensuring equity and democracy in education values he regarded as fundamental rights of every citizen. Ho Chi Minh affirmed that "everyone must have access to education," considering this a central goal of the new regime (Ho Chi Minh, 2011, vol. 5, p. 453). Therefore, in the process of socialization, the State must provide financial assistance, student credit policies, scholarships, and priority support for learners in remote, disadvantaged, and ethnic minority areas. In addition, an independent and transparent quality assurance and accreditation system must be strengthened to ensure that all higher education institutions public or non-public meet required quality standards, contributing to a democratic, equitable, and sustainable higher education system.

3.4. Solutions for Applying Ho Chi Minh's Thought to the Socialization of Higher Education

First, it is essential to thoroughly integrate Ho Chi Minh's principle of "education for human beings and for the Fatherland" into the formulation of policies on the socialization of higher education (SHE). All socialization activities from developing non-public institutions to mobilizing societal resources must aim at improving training quality and developing human resources to serve the nation. Ho Chi Minh affirmed that the purpose of education is "to become a person, perform work, serve as a cadre... and serve the Fatherland and humankind" (Ho Chi Minh, 2011, vol. 4, p. 33). Therefore, a strict monitoring mechanism is needed to prevent the commercialization of higher education and to ensure that non-public institutions adhere to national quality standards and maintain their mission in alignment with national and societal interests.

Second, applying the principle of "learning paired with practice, theory linked to reality" is crucial for establishing a strong tripartite collaboration between Universities – Enterprises – the State. Universities must expand cooperation with enterprises in designing market-driven curricula, jointly developing laboratories, research centers, and practice facilities, and organizing internship and experiential programs for students. Ho Chi Minh emphasized that knowledge only becomes valuable when applied to real life: "Theory without connection to practice is empty theory" (Ho Chi Minh, 2011, vol. 6, p. 247). This principle forms the basis for promoting multi-stakeholder partnerships that enhance training quality and better align higher education with labor market needs.

Third, the spirit of lifelong learning expressed in Ho Chi Minh's assertion that "as long as we live, we must continue to learn... learning to progress" (Ho Chi Minh, 2011, vol. 8, p. 127) should guide the development of an open and inclusive learning society within higher education. Universities should adopt flexible, multi-modal training models such as online learning, blended learning, short-term training programs, reskilling, and upskilling courses. To achieve this, university autonomy must be strengthened in parallel with accountability, enabling institutions to develop diverse and responsive educational offerings that meet the lifelong learning needs of society.

Fourth, ensuring equity and democracy in education is fundamental to applying Ho Chi Minh's Thought, consistent with his view that "everyone must have access to education" (Ho Chi Minh, 2011, vol. 5, p. 453). During the socialization process, the State must implement policies such as scholarships, preferential student loans, and tuition support for disadvantaged students, especially those in remote and ethnic minority areas. Additionally, an independent and transparent quality assurance and accreditation system must be strengthened to ensure that all institutions public and non-public meet minimum quality standards. This helps guide SHE in accordance with socialist orientation and narrows educational access gaps among social groups.

Fifth, it is necessary to mobilize the collective strength of society in education following the "School - Family - Society" model emphasized by Ho Chi Minh (Ho Chi Minh, 2011, vol. 7, p. 215). To achieve this, universities should strengthen dialogue mechanisms among students, institutions, enterprises, and communities; encourage citizens, social organizations, and professional associations to contribute intellectual, material, and financial resources to higher education; and promote training contracts from the State and enterprises. Expanding cooperation with social and nonprofit organizations is also essential to mobilize resources for institutional development, scholarships, and student support programs. When community strength is fully harnessed, SHE will develop sustainably and bring benefits to learners, institutions, and society as a whole.

IV. DISCUSSION

4.1. The Socialist Orientation of Socialization: Ho Chi Minh's Thought as the Ideological Anchor

One of the most distinctive features of Vietnam's socialization of higher education (SHE) is its ideological foundation rooted in Ho Chi Minh's educational philosophy. While global literature often views higher education diversification as a market-driven transition (Altbach, 2015; Marginson, 2016), Vietnam frames diversification as a people-centered socialist strategy. Ho Chi Minh consistently emphasized that education must serve the people, the nation, and social progress, not market profit. His principle that education is for the masses and everyone must have access to learning provides a normative anchor that prevents SHE from becoming a pathway toward uncontrolled privatization.

Unlike neoliberal models, where diversification often leads to commercialization, Vietnam's model guided by Ho Chi Minh's Thought emphasizes State leadership, public responsibility, and regulated participation from non-State actors. This ideological distinction helps explain why Vietnam continues to maintain strong State investment, strict quality assurance mechanisms, and policies to ensure equity even as private institutions expand. Thus, Ho Chi Minh's Thought functions not only as a historical value system but also as a regulatory philosophy shaping the boundaries of acceptable socialization.

4.2. Balancing Market Efficiency and Social Equity

The expansion of non-public universities, public-private partnerships (PPP), and diversified financing mechanisms has generated both opportunities and challenges. International evidence shows that diversification improves access but can also deepen inequalities (Teixeira et al., 2012; OECD, 2019). In Vietnam, this tension is particularly sensitive because SHE must remain consistent with the socialist orientation ensured by the Communist Party.

Ho Chi Minh's emphasis on fairness in education and his belief that no one should be left behind provide a moral compass for contemporary policy-making. This is visible in State policies such as tuition caps, student loans, scholarships for disadvantaged

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groups, and preferential investment in remote areas. Applying Ho Chi Minh's Thought means that socialization cannot be allowed to generate educational stratification. Instead, Vietnam must develop mechanisms that combine market efficiency with social responsibility, ensuring that private participation does not undermine equity.

Therefore, a key discussion point in this article is that Ho Chi Minh's egalitarian educational philosophy plays a corrective role helping Vietnam harness private resources **without letting market logic dominate** the higher education system.

4.3. The Role of Party Leadership in Shaping Socialist-Oriented Socialization

International literature typically does not consider party-led governance as a framework for higher education development. However, Vietnam provides a unique case where the Communist Party's leadership shapes SHE through congress resolutions, ideological direction, and legal regulations.

Ho Chi Minh viewed the Party as the force that "leads, organizes, and ensures success." In the education sector, his view implies that diversification must remain within socialist boundaries. Party resolutions especially Resolution 29 (2013) on fundamental and comprehensive educational reform reaffirm this approach, preventing SHE from drifting toward neoliberal privatization models.

The combination of Ho Chi Minh's philosophy and the Party's leadership theory produces a distinct governance model:

- The State leads and regulates.
- Society contributes resources.
- Communities participate in monitoring.
- Benefits are shared, not monopolized by private actors.

This creates a dual governance logic: market mechanisms are allowed, but always under socialist control to ensure fairness, inclusion, and national objectives.

4.4. Practical Challenges in Applying Ho Chi Minh's Thought to SHE

One challenge in applying Ho Chi Minh's educational principles to the socialization of higher education (SHE) is the pressure of commercialization. Some non-public universities prioritize enrollment and revenue over training quality, which contradicts Ho Chi Minh's view that education must serve the people and contribute to social progress.

A second challenge concerns unequal access to higher education between urban and rural learners. Although SHE aims to mobilize societal resources, students in mountainous and ethnic minority areas still face significant disadvantages in terms of financial capacity, program availability and learning conditions, falling short of Ho Chi Minh's ideal of educational equality.

Another difficulty is the weak coordination among key stakeholders. The "School -Family - Society" model has not been effectively implemented, as enterprises participate inconsistently, families lack adequate information, and communities play only a limited role. This reduces the collective strength that Ho Chi Minh regarded as essential for educational development.

Finally, many training programs remain disconnected from labor market needs, despite Ho Chi Minh's emphasis on linking learning with productive practice. In several fields, curricula are still theoretical and slow to adapt to industry requirements, limiting the effectiveness of SHE and reducing graduates' employability.

4.5. Implications for Policy and Governance Reform

Drawing on the core principles of Ho Chi Minh's educational thought, several implications arise for future policies on the socialization of higher education (SHE). First, it is essential to strengthen ideological education for higher education leaders to prevent commercialization and ensure that the expansion of social participation aligns with national development goals. At the same time, enhancing university autonomy must go hand in hand with stronger accountability mechanisms, reflecting Ho Chi Minh's emphasis on the unity between rights and responsibilities.

Second, Vietnam needs to develop a more coherent national framework for community participation, thereby operationalizing Ho Chi Minh's principle of people's ownership in education. Expanding industry-university partnerships is also vital, as it translates his emphasis on the unity of learning and productive practice into concrete mechanisms for improving curriculum relevance, research collaboration and graduate employability.

Finally, policy reforms must continue to prioritize equity, especially for disadvantaged and marginalized groups, in order to uphold Ho Chi Minh's vision of inclusive education. By integrating socialist orientation, lifelong learning, multi-stakeholder participation, quality assurance and equity protection, Vietnam can shape a distinctive SHE model that balances diversification with social responsibility and national values.

CONCLUSIONS

Ho Chi Minh's educational thought is an invaluable theoretical and practical legacy, containing enduring values for Vietnam's ongoing reform of education and training. In the context of globalization, the Fourth Industrial Revolution, and the increasing demand for high-quality human resources, applying his thought to the socialization of higher education (SHE) holds significant importance. Core principles such as education for human beings and the nation, the unity of learning and practice, the holistic

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development of individuals, lifelong learning, and the mobilization of the collective strength of society provide foundational orientations for expanding societal participation in higher education.

The study demonstrates that SHE is not merely about mobilizing financial resources; rather, it focuses on strengthening the collaboration among School - Family - Society, enhancing the social responsibility of higher education institutions, and ensuring equitable access to education for all citizens. Applying Ho Chi Minh's Thought guides SHE in the right direction, preventing commercialization, improving training quality, and fostering an open, flexible educational ecosystem that meets the demands of a knowledge-based and innovation-driven economy.

In the coming years, deeper research is needed on multi-stakeholder governance mechanisms, models of university enterprise community cooperation, and policy frameworks that secure equitable access to higher education. Remaining steadfast in applying Ho Chi Minh's educational thought will provide a solid foundation for building a modern, humanistic, globally integrated, and sustainable higher education system.

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