

HO CHI MINH'S CULTURE AND MORALITY – FOUNDATION OF VIETNAMESE MORALITY CULTURE

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Abstract: Ho Chi Minh has a system of perspectives on revolutionary morality and he is also a great sample of morality culture of the Vietnamese people. In the context of national renovation and development, Ho Chi Minh's morality culture is determined by the Communist Party of Vietnam as the foundation for the development of the Vietnamese people and modern society. In this article, the author generalizes, analyzes the origin and characteristics of Ho Chi Minh's morality culture and its impact and orientation to the Vietnamese morality culture from the past, to the present and in the future. On that basis, it affirms that Ho Chi Minh's morality culture plays a significant role in the current international cultural exchange cooperation.

Keywords: culture, moral culture, Ho Chi Minh's morality culture, Vietnamese morality culture.

1. INTRODUCTION

The VIIth Congress of the Communist Party of Vietnam in 1991 affirmed: The Party took Marxism-Leninism and Ho Chi Minh's ideology as the foundation of thought and guideline for all revolutionary actions. Through the congresses, Ho Chi Minh's ideology became the development theory for the country and his morality culture has since become the cultural foundation for the Vietnamese nation. Ho Chi Minh's morality culture, which is a pillar, has great significance for the development of modern Vietnamese people, thereby strengthening and expanding the national culture.

2. OVERVIEW OF RESEARCH SITUATION

Ass. Prof. and People's Teacher Tran Van Binh, Ph.D. is a person who has spent many years focusing on studying Ho Chi Minh's ideology, especially in the field of culture and human. Articles of professors, though born at different times, are aimed at researching and confirming the great contributions of President Ho Chi Minh to the construction and development of Vietnam's culture and human. The book "*Ho Chi Minh Heritage on Culture and Morality*" (2015) includes 2 main contents: Ho Chi Minh's Heritage on culture and Ho Chi Minh's Heritage on morality. Through research articles under different perspectives, the author introduced the most basic and most realistic ideas for the construction and development of culture and human; attaching the research and learning of his ideology to solving the fundamental and urgent problems of culture and human in our country at present.

Ass. Prof. Hoang Chi Bao, Ph.D. is a pioneer in the study of Ho Chi Minh's moral culture with the project: "*Ho Chi Minh's moral culture*" (2013). Accordingly, he affirmed: Ho Chi Minh's ideology and morality are manifested into culture, into art in work handling, communication and daily activities. Ho Chi Minh's moral culture has a pervasive power and strong empathy, transcending time and space to enter every life. Up to now, Ho Chi Minh's moral culture remains intact, illuminates the vivid expression in the mindset and the most specific and clear actions, namely lifestyle, behavior with people, with work and with nature. Ho Chi Minh has created a new era, a new culture in the history of the Vietnamese nation, which is also a valuable contribution to the cultural development of the world.

Let's discuss about this issue, the project: "*Culture and Morality in Ho Chi Minh's Ideology*" (2008): The author has initially mentioned many issues, with different perspectives. These are issues of culture, morality, humanity, international relations, development philosophy, democracy, civilianism, etc., and a red thread throughout, the basic spirit of the book, that is Ho Chi Minh is a great cultural sample. Ass. Prof. Bui Dinh Phong continued to supplement and develop this topic with the book "*Moral culture in Ho Chi Minh's Ideology*" (2017): focus on discussing Ho Chi Minh's thoughts on culture, morality and some moral and cultural practical issues in the current period of national renovation and development.

It can be affirmed that: Ho Chi Minh's moral culture is a central issue in the study of Ho Chi Minh. It is being researched and clarified by scientists, focusing on the specific, profound, profound and oriented aspects to serve the process of innovation and development of Vietnam. Along with that is the affirmation of national cultural identity in the process of cultural exchange and sustainable development with diverse and rich cultural diversity environment at present.

The above are some of the typical research works on Ho Chi Minh's culture, morality and moral culture. Based on these works, the author has a general and basic view of Ho Chi Minh's moral culture; as a basis for implementing a separate research direction for your article.

3. CONTENT

3.1. Basic concepts

3.1.1. Moral culture:

The concept of moral culture is a broad concept, with many meanings:

General Vo Nguyen Giap affirms that: Ho Chi Minh's most important cultural career was to lead the entire population to fight against foreign invaders in the new era to regain the people's rights to life and a cultural life. President Ho Chi Minh, together with the human race, excluded a great obstacle on the way to the civilized world, erasing a stain in history as a colonial regime.

The great Colombian culturist Marxist, the Nobel Prize winner, spoke at the second meeting of Latin American intellectuals in December 1985 as follows: "Revolution itself is also a cultural career, it expresses a whole genius and the ability to create, prove and demand in all of us a deep belief in the future."

Ho Chi Minh pays special attention to moral issues: The moral issue was posed by Ho Chi Minh and comprehensively considered in all areas of human activity, from private to public work, from production workers in the rear to the battle front, from learning, working to daily activities. Ho Chi Minh also discussed morality in all areas from family to society, from class to ethnicity, from national to international. Ho Chi Minh's comprehensive consideration of morality is an objective view, consistent with the rich and diverse activities of social life and of every human being. Ho Chi Minh's moral ideology is both Vietnamese morality and the way of Eastern moral culture and has the appearance of Western morality.

In life, when practicing moral culture, people will become perfect in Truth-Goodness-Beauty in every individual. Living in a community, faith is the foundation of building a moral culture, creating an intense vitality. Moral culture activities are seen as part of the humanitarian activity.

Thus, being able to access moral culture is: not limited to two hours of culture in the context of literary literature or some moral subjects, but must be conceived to be broad and true. Moral culture is good and profound in the relationship between God and man, the relationship between God and all things; the connection between people and people, the relationship between people and things, etc.

Moral culture consists of two aspects: moral reasoning and moral action. When the political leader has a unity between the two sides, forming a comprehensive body, creating a strong, positive and pervasive change for the people and a foundation for the cultural foundation literature, he has a moral culture as the national culture expresses the good and noble things of a nation from literature, philosophy, art, customs and habits to the national spirit of the nation. Ho Chi Minh's dedication to Vietnam's revolutionary career is a constant affirmation of his moral culture.

3.1.2. Ho Chi Minh's moral culture:

Prof. Do Huy stated that: "Ho Chi Minh's ideology has moved in the history of the nation and humanity, establishing *the ideological foundation of the Ho Chi Minh era*. It is an era in which the Vietnamese people have raised traditional values to a new height and are present to humanity as a *heroic, civilized, polite and modern* people ... Continuing many lines of

thought in spiritual heritage of mankind, *Ho Chi Minh's ideology is a ideological system formed in three major movements of the twentieth century, in order to bring the people of Vietnam to independence, country's unification to reach the Socialism, people can live freely, warmly, happily, contributing to stabilizing the world situation, developing friendship among peoples for the sake of social progress and good development of personal, natural and human community values.*[2]. This is a definite affirmation for the cultural career that Ho Chi Minh is the most active subject; but morality is the basis, bringing the decisive source for Ho Chi Minh's revolutionary career.

Ass. Prof. Hoang Chi Bao, Ph.D. once affirmed: "Ho Chi Minh's moral culture is an organic unity, inseparable between his moral thought and the practice of his moral life, a true, vivid, intellectual, emotional and embodiment feeling - the soul - the way of life and the personality of Ho Chi Minh - the most beautiful Vietnamese people, is the unique identity of the national moral culture associated with the height of moral ideology of the revolutionary era and continued get the moral cultural elite of humanity"[1, 444].

It can be seen that: Ho Chi Minh's moral culture is the unity of Ho Chi Minh's moral thought and action. It is a combination of Ho Chi Minh's morality and his moral thought. It is the moral culture of brave, brave political leader in the complex variation of revolutionary situation in the twentieth century. It is shaped and affirmed in the national democratic people's revolution and the socialist revolution in Vietnam ò Ho Chi Minh. His moral culture has become the ideological foundation for the Ho Chi Minh era. Ho Chi Minh's moral culture is recognized by the people of Vietnam and the world and becomes a valuable system for building the people and culture of the Vietnamese people from the past to the present.

3.2. Ho Chi Minh's moral culture with the moral culture of the Vietnamese people

3.2.1. Ho Chi Minh's moral culture was formed, accompanied and developed together with the Vietnamese national moral culture

Prof. Do Huy has many Vietnamese cultural studies that have affirmed that: "Vietnamese people have a clear humanism, where they blend together four basic elements such as constants throughout the length of national history and form the fundamental values of cultural values: patriotism is strong in community spirit; altruistic spirit is the basis of Vietnamese toleranceism; independent will, strong self-expression expresses a spirit of agitation and intense vitality to all difficulties; spirit of solidarity of families, villages, nations and ethnic groups.

On the basis of the humanism of Vietnamese people, the traditional culture of Vietnam has gone through the process of intercultural integration, accepting culture, innovation, diffusion and cultural growth, expanding internal mechanisms, giving birth, preserving the constant invariant, creating a constant rotation. That process creates the Vietnamese cultural identity and dignity. This dignity is both the source of cultural personality and creation of original values in the Vietnamese values table. Cultural ideologies into Vietnam have always been carefully Vietnameseized because Vietnamese people with indigenous cultures exist for a long time. [3]

The moral culture of the Vietnamese people is also formed during the development of national culture. As a nation with a history of building and maintaining water throughout thousands of years of history, along with the development of wet rice agricultural production, patriotism and solidarity of the village community has grown based on that. Vietnamese patriotism is a unique, outstanding feature that embraces the national moral culture. Every other value is permeable, decanting through the prism of patriotic value. On the other hand, the moral culture of the Vietnamese people has the exchange and interaction with the Eastern-Buddhist-Lao ideologies in the early period of national construction, undergoing the development of the Vietnamese feudalism until 1858. For later when France opened fire to invade Vietnam, the moral culture of the nation changed dramatically, mainly due to the influence, influence of the half-colonial regime, half of feudalism and the complicated transformation in the social-class structure.

The values of Western culture, along with new ideas of Eastern culture continue to impact, affecting the Vietnamese moral culture. However, despite all the variability of the times, the Vietnamese moral culture still retains its inherent national identity, because this people has a very stable cultural background whose origin is mainly is Vietnamese patriotism. The patriotism of the Vietnamese people has changed positively and was really elevated when Ho Chi Minh was attached to the proletarian internationalism of the working class in the early years of the twentieth century. It continued to be supplemented and perfected through the process of revolutionizing the people's democratic people of Vietnam after 1945.

The moral culture of Ho Chi Minh is ultimately rooted in Vietnamese patriotism, in the time of nationalism, invaded by imperial forces and colonialists. Before going out to find a way to save the country, Ho Chi Minh had absorbed all the positive thoughts of the East, forming the characteristic traits of Vietnamese people such as: patriotism, optimism, love ... When going abroad, living in the economic-political-cultural center of the world such as England, France, America, or living in colonial regions of Asia, Africa, Latin America, especially when he lived in the Soviet Union in 1924, Ho Chi Minh had the opportunity to learn about life and moral cultural values of these countries. Since then, he has received, collected, and filtered, and finally created a leap in his life and worldview. Ho Chi Minh's moral culture was clearly and firmly shaped in 1920 when he found the way to save the nation of national liberation of Vietnam according to the Russian October Revolution and the doctrine of Marxism-Leninism.

Later, Ho Chi Minh reaffirmed his foundation of cultural moral ideology: "Confucian doctrine has the advantage of cultivating personal morality. Jehovah's religion has its advantages as a great kindness. Marxism has the advantage of a dialectical working method. The advantage of Sun Yat-senism is that its policy is appropriate to our country's conditions. Confucius, Jesus, Marx and Sun Yat have no common advantages? They all seek happiness for mankind to pursue happiness for society. If today they live in this world, I believe that they definitely live together very flawlessly like close friends. I try to be a small pupil of them" [4].

Through research works on Ho Chi Minh, it can be affirmed that: Ho Chi Minh received Marxist-Leninist doctrine and other doctrines in the world without dogma, stereotyping, machines, but always creative and innovative. He deeply grasped the revolutionary and scientific nature, the dialectic and humane spirit, how to handle all things of C. Marx, Lenin, using creatively and contributing to the development of Marxist-Leninist theory in the specific situation of colonial Vietnam in the twentieth century. As the Resolution No. 09 - NQ/TW of the Politburo dated February 18, 1995 confirmed: While solving important issues, especially on the theory of revolutionary national liberation and advancing to socialism in colonial and dependent countries. That is the intelligence, bravery and cultural nuances of Ho Chi Minh.

When I studied Ho Chi Minh, I realized that Uncle Ho was the first person to pay special attention, talk a lot and write a lot about revolutionary morality. In particular, he focused on educating revolutionary morality for the staff, party members working in Party agencies, authorities and mass organizations. Those are the qualities: Laborious, Thrifty, Upright, Impartial; Humane, Kindness, Intellect, Braveness, Uprightness and Loyalty. Because according to Ho Chi Minh, these people are the ones who keep the direct connection with the people, the bridge between the Party and the People. He affirmed: an example of surviving more than 100 speeches and propaganda; therefore, the staff and party members are pioneering and exemplary in their work, work and communication, daily activities to imitate the masses, to orient and guide them. In parallel with that, they must be unyielding fighters before Individualism arises from within themselves, plus the impact and influence of external factors. Ho Chi Minh himself also became an exemplary moral example for cadres, Party members and people. Ho Chi Minh's moral culture was confirmed, respected and spread throughout the process of the national liberation revolution and socialist revolution in Vietnam later.

Thus, Ho Chi Minh's moral culture is formed, accompanied and developed with Vietnamese moral culture. In terms of time: it gradually formed when Ho Chi Minh was young and after Vietnam was dominated by foreign forces, it had a transformation and integration between Eastern morality and Western morality. In terms of space: it shapes and develops during the fierce struggle between capitalism and socialism around the world. Although originally an oriental person with the Confucian-Buddha-Lao ideology as a human being, when exposed to Western culture and especially the reception of Marxism-Leninism, Ho Chi Minh himself form their own moral culture and from that time, his ideology has changed markedly. It is no longer pure patriotism: keep the village, keep the country, but it has become a dialectical, organic and dialectical combination of patriotism and internationalism of the working class.

As the political leader of the new Vietnam, with its noble personality and superior vision, Ho Chi Minh's moral culture has fundamentally changed the Vietnamese moral culture, turning it from tradition. to modern; from the thinking, the way of drilling in the Eastern style combined with the Western scientific thinking creates a new cultural layer, which is stable, firm and has higher adaptability. Ho Chi Minh's moral culture helps the Vietnamese from the position of slaves to the position of the country's master. Since then, it strengthens the endogenous strength for the nation, combined with exogenous power has made Vietnamese moral culture expanded. However, it still has its own nuances, cannot be mixed with other countries' moral culture. It is the power of pioneering, will, aspiration, revolutionary optimism, peace and desire to promote solidarity and mutual understanding among countries around the world.

3.2.2. *Ho Chi Minh's moral culture is the basis for shaping and building a new moral culture of the Vietnamese nation*

Firstly, the moral culture of Ho Chi Minh transforms Vietnamese moral culture from traditional to modern.

Vietnam is an agricultural country, Vietnamese culture is a pivotal, feminine, intellectual and talented culture. "In a thousand-year traditional culture of Vietnamese, industrial, and commercial people, the law is not the main measures to improve productivity and maintain social order. Vietnamese people often go to school to help the country. When not acting as a mandarin, he became a teacher. The literary teacher, the healer, the geologist assisted the spirituality with the common work of the "behind-the-scenes". In Vietnamese cultural history, historical and military knowledge was developed. Although being a rice farming country, the science of agriculture is not developed, but mainly the production experience is drawn in folk songs and proverbs from one generation to the next. Therefore, in the cultural values of Vietnam, natural science is not outstanding values in addition to a few personalities associated with mathematics, with geographical astronomy "[3].

First, Ho Chi Minh's moral culture has changed the moral awareness and beliefs of Vietnamese people. In the moral culture of Vietnamese people, moral beliefs and beliefs play a very important role. If at the time of the original commune, people were aware of good and evil and had faith in good and hate evil. During this period, people initially lived mainly by hunting and gathering; the good that they worship is the natural forces, which are the gods: mountain god, river god and sea god. When they entered the feudal period, their beliefs were transferred to the head of the King, or the prestigious and influential political leaders. Confucianism-Buddha-Lao ideology is maintained and peaceful living in Vietnamese society. In 1858 when Vietnam was invaded by the French colonialists, the moral culture was also affected, strongly influenced. The introduction of Western culture has created a big boost to Vietnamese moral culture; so in 1945, the Vietnamese moral culture really had a big turning point, when the Democratic Republic of Vietnam was born, led by leader Ho Chi Minh.

Therefore, it can be seen that: Vietnamese moral culture after 1945 has a strong attachment to the moral culture of President Ho Chi Minh. Ho Chi Minh's morality and his moral ideology have become the foundation for awareness and behavioral, solidarity and cooperation activities between classes and classes in Vietnamese society and this is still expressed through foreign activities of the new Vietnam. Congress II of the Vietnam Labor Party (February 1951) emphasized that: study and follow the morality and behavior of President Ho Chi Minh. This is an affirmation of the great and many contributions of leader Ho Chi Minh to the cause of national liberation of Vietnam. Thus, at this time Ho Chi Minh's moral culture became the foundation for the moral culture of the Vietnamese people.

Secondly, an issue that should be particularly noted here is that Ho Chi Minh's moral culture has a close unity between moral thought and action. On June 5, 1911, the patriotic young man Nguyen Tat Thanh boarded a ship to the West to find a way to save the country. This is a revolutionary decision for him and for the whole Vietnamese people. For nearly 10 years, in July 1920, he found the way to save the country and liberate the Vietnamese people. It can be seen that: His patriotic thoughts and his actions to find a way to save the country are a great moral act. His desire for independence and freedom is also the desire of a people. The young revolutionary career of the young man is a powerful testament to the unity of moral thought and action. That is the unity of the goal: liberating the nation associated with the liberation of class - society and liberating people.

Entering the period of revolutionary national liberation and socialist revolution in Vietnam in the twentieth century, Vietnamese moral culture has changed in the direction of revolution. If before, people believe in nature or heroes and great people of the nation like: Hai Ba Trung, Tran Hung Dao, Nguyen Trai, etc. with revolts to protect the independence of the nation from the domination and domination of the feudal Northern forces according to feudal ideology to the revolutionary era national liberation, the moral belief of the Vietnamese people is a consistent belief, absolutely to Ho Chi Minh leader. It is a belief in the proletarian revolution that he has chosen, associated with the revolutionary doctrine of Marxist-Lenin. It was this doctrine that made the belief of the Vietnamese people revolutionary, because it escaped the shadow of feudal ideology, of the feudal regime to come to the light of the October Revolution, come to the transitional age of building socialism around the world.

Secondly, the moral culture of Ho Chi Minh greatly changed the value system of the Vietnamese people, including new, more positive internal contents.

In the traditional spiritual values table of the Vietnamese nation, the values: Patriotism, diligence, heroism, creativity, optimism, love for people, because of the importance of people and practice throughout the history of the nation. At the time of Ho Chi Minh, the above values were preserved but Ho Chi Minh included in them new contents. People emphasize values: Laborious, Thrifty, Upright, Impartial; Humane, Kindness, Intellect, Braveness, Uprightness and Loyalty in determining people's moral qualities and personality. But these concepts are no longer confined to the old moral thinking of the feudal regime, which binds people; However, Ho Chi Minh received a creative and extended degree with Marxism-Leninism and was absorbed and propagated into Vietnam from the 20s of the twentieth century. These are moral values with the thought of thoroughly liberating people, people standing at the center of history, considering people as both objects and objectives and the driving force of commune development.

Entering the period of socialist revolution in Vietnam after 1975, Ho Chi Minh's moral culture continues to be affirmed as a foundation for Vietnamese moral culture. The Communist Party of Vietnam Congress VII in 1991 raised Ho Chi Minh's thought and affirmed its fundamental ideological role with the Vietnamese people. Since 2007, President Ho Chi Minh's campaign of studying and following ideological, moral and style has become a cultural activity throughout the country, attracting people to participate in learning and follow. Therefore, it can be affirmed that: The value system of the Vietnamese nation in the modern era has taken Ho Chi Minh's humanism as a foundation, especially from his moral and cultural personality. The Vietnamese education and development philosophy also takes Ho Chi Minh's moral culture as the most basic methodology.

3.2.3. Ho Chi Minh's moral culture in relation to East-West moral culture

The encounter between East-West moral culture in Ho Chi Minh people is a dialectical process: to acquire and refine, with the spirit of innovation and creativity on the basis of Vietnam's revolutionary practices and the independent and independent absorption of Ho Chi Minh individuals. First of all, it should be confirmed that: The basis of Ho Chi Minh's moral culture is the Eastern moral culture associated with the Vietnamese people. Ho Chi Minh himself received the most positive elements of Vietnamese culture, but the prominent factor was patriotism and he himself lifted it up into a constant spiritual value, a cornerstone of Vietnamese moral culture. Ho Chi Minh's revolutionary career also carries the value of patriotism. At the same time, in the journey to discover the East, Ho Chi Minh paid special attention and admired Ton Trung Son's thought of the Three People: "Independent people, civil liberties, and happy people". People absorb it because according to him it is consistent with the ideological - cultural tradition of the nation. In the course of history, it can be seen that since the feudal period, the kings also respected the role of the people. But it was not until Ho Chi Minh's time that the people were regarded as the goals and motives of development, not as a means to serve landlords and feudal lords.

For Western moral culture, Ho Chi Minh absorbed the democratic ideology, democratic culture of the French Revolution of 1789, the ideological independence of the American Revolution of 1776, especially with the reception of Marxism - Lenin, Ho Chi Minh made a revolution in his own worldview. If the collective democratic ideology, the person who receives from the traditional oriental culture, the democratic ideology for the human individual must come to full awareness when it comes to Western culture. When the scientific and revolutionary worldview of Marxism-Leninism played a key role, deciding to form a new world view of Ho Chi Minh, Ho Chi Minh's thought began to guide the issue of human construction ways for new Vietnamese people. Thus, Ho Chi Minh is the symbol of the combination of East-West moral culture. With an exemplary personality and a revolutionary career that the Vietnamese people and the world admire, the moral culture of Ho Chi Minh became the foundation for modern Vietnamese moral culture.

4. CONCLUSION

In short, it should be confirmed that: Ho Chi Minh's moral culture was formed during the national democratic people's revolution in Vietnam. The peculiarity of his moral culture is the East-West harmonious humanism. There, people are always ranked in a central position, a source and a driving force for the development process. In the development process of the Vietnamese nation, Ho Chi Minh's moral culture has really elevated and expanded the traditional moral culture, with the construction of a new and progressive ideology for the nation. In the process of cultural exchange and international integration in Vietnam today, the moral culture of Ho Chi Minh is a bridge, a confluence for exchange, promotion and development of the contemporary culture.

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