

HO CHI MINH'S IDEOLOGY ON THE ROLE OF CULTURE IN THE COUNTRY DEVELOPMENT

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Abstract: Ho Chi Minh's ideology on culture is a very rich content, referring to many different aspects. In this article, the author presents the content of Ho Chi Minh's ideology on the role of culture to clarify the philosophy of development in the perspective about the role of culture, thereby recognizing the value of ideology in the sustainable country development at present.

Keywords: Ho Chi Minh, role of culture.

I. INTRODUCTION

If the great nature is the first cradle that nourishes man, then culture is the second cradle, where the whole spiritual life of man is formed, nurtured and developed. Man cannot exist without separating the great nature just as man cannot truly be human if separated from the cultural environment. Since culture is the promotion of human's intrinsic capacities, the fullest expression of human nature, culture is present in any human activity, whether it is in economy, politics, society, etc.

In 1943, in the last part of his book of poetry "Diary in Prison", Ho Chi Minh gave a complete conception of culture. He wrote: "For the sake of survival as well as the purpose of life, mankind created and invented language, writing, morality, law, science, religion, literature, art, tools for daily living in terms of dress and accommodation and use methods. All those creations and inventions mean culture. Culture is the combination of all modes of life along with its manifestations that humans have produced to adapt to the needs of life and the demands of existence" [5, p.458].

He also added: Five great points for building national culture:

- 1/ Building psychology: independent spirit, self-reliance.
- 2/ Build morality: sacrifice yourself, benefit the masses.
- 3/ Social construction: all careers are related to the welfare of the people in society.
- 4/ Construction of politics: civil rights.
- 5/ Construction of economy.

With this definition showing, culture is understood in the broadest sense, including all the material and spiritual values created by man, culture is the driving force for human survival, and culture is the goal of human life. Moreover, Ho Chi Minh also pointed out that in order to build a national culture, we must build all aspects of economy, politics, society, ethics, human psychology, and vice versa for a society to develop. In a sustainable manner, socio-economic development must be for cultural and human purposes.

Ho Chi Minh's ideology on culture is a system of views that refers to many aspects of culture. In this article, the author presents content of Ho Chi Minh's ideology on the role of culture to clarify the development philosophy in the perspective of the role of culture, from which we can see the value of ideology in the country sustainable development at present.

II. CONTENT

Like all natural and social phenomena, culture is always in a constant process of development and change. Ho Chi Minh has repeatedly affirmed: "In the great cause of the resistance war and national construction of our nation, culture plays a very important part". "Culture and politics are closely related". Politics, economy, society, culture must all be considered equally important..." Therefore, culture is of course a part of the revolutionary cause, with the task of serving the Fatherland and the people.

Studying Ho Chi Minh's ideology on the role of culture can be generalized through the following basic contents:

1. Culture "lights the way for the nation", culture "leads" the nation

He was an active person who is always searching for and creating to achieve the maximum truth, he was knowledgeable about national circumstances and Eastern characteristics, even though he lived away from the homeland for more than 30 years, he understood the patriotic tradition and the ethical sense of the nation, and at the same time acknowledged the childish and outdated diseases of the thousands of years' history that influenced the way of thinking and perspective of people in small-scale society. Those people, either passively, conservatively created stagnation, or are also easily corrupted by mixed peasant thinking. He requested "culture to go deeply into the national psychology", "culture to light the way for the nation" was from that national practice.

From Ho Chi Minh's point of view of culture [5, p.458], culture covers all areas of national life, from building the national spirit, educating social ethics, implementing social policies and ensuring social welfare, building democratic political institutions, ensuring the democratic rights of the people to economic development, creating a material foundation for society. Culture spreads and penetrates into all areas of life to form the national sense of self-awareness, bravery and character, create the foundation of social ethics, and human relations in behavior between people and people, creating a politics for the people, so Ho Chi Minh's ideology "culture enlightens the nation" of Ho Chi Minh is shown in the following contents:

Firstly, it is shown off in ability of development orientation for an entire nation. Culture itself is considered to be the spiritual foundation of the society, both the goal and the driving force of the social development, the culture that shows the national identity personality... is to speak the orientation of the culture.

President Ho Chi Minh, after many years of struggling to find ways to save the country, on the basis of practical surveys of Vietnam and the world, to meet the aspirations of the Vietnamese people, chose a suitable model with the cultural traditions of the nation. He affirmed the national independence goal and ideal associated with socialism to develop the country.

This model aims to build a rich and strong Vietnam, in which everyone lives a prosperous, free, happy, civilized life, with conditions for comprehensive development of both individuals and communities in the country unite, help each other make progress, have friendly relations and cooperation with people of countries around the world. This goal shows the viewpoint of choosing a development model of Vietnam, which is development associated with culture and for cultural purposes.

It is the Vietnamese cultural tradition, whose core spirit is patriotism, a deep sense of community, optimism and humanity, love for people as if loving, the desire to live in love, peace, compassion, etc. is the basis for the choice of socialism model, the spiritual foundation for our people to reach that fair and good society.

Ho Chi Minh himself started building a new national, scientific and popular culture. Choosing a direction for an entire nation is a very important task. Ho Chi Minh chose the path of national independence associated with socialism. That is also the choice of culture. That right direction has had the effect of mobilizing the full strength of the nation - both past and present - combined with the power of the times, into developing along that path. Therefore, all manifestations deviating from that path need to be overcome. In that way, Ho Chi Minh was always conscious of bringing people together in the revolutionary cause of Vietnam. Ho Chi Minh emotionalized and dragged many people on the wrong path,

lost their way into the development direction of the nation. That cultural light, we can call it the Ho Chi Minh cultural light [14, p.406].

Secondly, in the development of the nation, the role of culture “guide” and “leader” - in a broad sense - is also reflected in the adjustment in the planning of the system of political domination and adjust the behavior of each person and the whole society.

The correctness of the principles, lines, policies and guidelines of the political system is often proportional to the cultural level of the nation. At the same time, the cultural behavior of the political organization, of the person also reflects the political cultural level of the organization, or that person. In the political field, if we do not pay attention to the field of political culture, the status of political activists will be violated. Ho Chi Minh was a person who reached a high level of political culture, so his behavior reflected the status of an outstanding culture.

The adjustment and regulation of culture must be reflected in politics and economy, must actively participate in promoting the fine traditions of the nation in order to build and develop the country. Culture must be penetrated deeply into social life, into each person, unleash the creative potential of human, create motivation for people to take control of their destiny, stand up to liberate themselves from oppression, striving to build a democratic and humane society in accordance with the progressive political ideal of the times. Therefore, Ho Chi Minh emphasized that culture must be in politics and economy, culture must “rebel, exorcise evil”, change bad habits, build a healthy society, everyone must live together rationally and passionately. Ho Chi Minh paid special attention to the relationship between people through the word of “love”. He emphasized that, learning Marxism – Leninism, but treated each other without love, then learn for what? Human love - an original human value in social relations has always been focused on by Ho Chi Minh. Ho Chi Minh is a person who always believes in people, believes in the strength and direction of goodness within each person, thereby seeking to arouse and promote creative positivity in each individual and in each organization and each community. He has always transmitted belief and strength to people in building a new cultural life: “No need for intelligence, as long as you want to do, if you want to do it, you will definitely do it. Everyone does the same, and our country will naturally become a new country, a civilized country “Learning Marxism – Leninism, but treating each other without meaning, then learn to do? Human love - an original human value in social relations has always been focused on by Ho Chi Minh. Ho Chi Minh is a person who always believes in people, believes in the strength and direction of goodness within each person, thereby seeking to arouse and promote creative positivity in each individual and in each organization and each community. He has always transmitted belief and strength to people in building a new cultural life: “No need for intelligence, as long as you want to do, if you want to do it, you will definitely do it. Everyone does the same, and our country will naturally become a new country, a civilized country “Learning Marxism – Leninism, but treat each other without meaning, then learn to do? Human love - an original human value in social relations has always been focused on by Ho Chi Minh. Ho Chi Minh is a person who always believes in people, believes in the strength and direction of goodness within each person, thereby seeking to arouse and promote creative positivity in each individual and in each organization and each community. He has always transmitted belief and strength to people in building a new cultural life: “No need for intelligence, as long as you want to do, if you want to do it, you will definitely do it. Everyone does the same, and our country will naturally become a new country, a civilized country “Ho Chi Minh is a person who always believes in people, believes in the strength and direction of goodness within each person, thereby seeking to arouse and promoting creative positivity in each individual and in each organization and each community. He has always transmitted belief and strength to people in building a new cultural life: “No need for intelligence, as long as you want to do, if you want to do it, you will definitely do it. Everyone does the same, and our country will naturally become a new country, a civilized country “If you have a will, you can do it. Everyone does the same, and our country will naturally become a new country, a civilized country “If you have a will, you can do it. Everyone does the same, and our country will naturally become a new country, a civilized country” [7, p.118].

Thirdly, culture is a measure of social development. An index of general development or any specific index of development in any particular area of society within an ethnic group must be considered as a development index of

culture. In such a sense, it is not possible to simply take the development index of a single field, for example, cannot simply take the economic development index, to measure the overall development of a nation, although that index is very important.

First of all, the development of the country is reflected in the people's intellectual level. So, acutely aware that “an ignorant people is a weak people” [6, p.7] so right after the success of the August Revolution in 1945, Ho Chi Minh, as the interim President of the Government, concentrated all his efforts on the goal of improving people's knowledge. He emphasized: “One of the jobs to be done quickly at the moment is to improve the people's knowledge” [6, p.40]. Believing in the power of the people, Ho Chi Minh stated: “To maintain independence/To make the people strong and rich/Vietnamese people must understand their rights, their duties, and must have knowledge about a new way to be able to participate in the construction of the country” [6, p.40].

Secondly, the measure of development is also reflected in the value system and standards that create national identity

Each nation, country, each community of people ... in the process of formation and development, all forms a distinct personality, characteristics (or cultural identity). There is no nation, nation or community that does not have a subculture, and vice versa, there is no specific culture outside the nation, nation or population community.

In such a sense, if the essence-cultural identity-identity is lost, it is regarded as the loss of itself and the population community, the nation, the nation, as a cultural unit, will be assimilated and lost.

In Ho Chi Minh's ideology, culture is the soul and national identity. Ho Chi Minh said that culture cannot be separated from the nation, culture, first of all, is the culture of a nation, it carries the soul and the face of the nation, which is the national identity of the culture. Each culture has its own national character. The national voice, national psychology, national sentiment, national customs and arts and culture, make up the essence of that way. As early as 1924, Nguyen Ai Quoc wrote: “Each nation must take care of its own national characteristics in art” [11, p.480]. Many times he reminds to “strip off the national spirit” in cultural construction, in artistic creation, to “keep the national character” - to keep the national character means to keep the values. a long tradition of the nation, typically patriotism, community cohesion, human morality, a way of life that respects gratitude, respect for old age, love children, and know how to eat and miss those who plant trees... With Vietnamese culture, he takes pride in “my father's art is very good”, “my national music is very unique” and “voice is an extremely long and precious wealth of nation. We must preserve it, cherish it, and make it more and more widespread ” [10, p.465]. By 1946, in the opening Speech of the first National Cultural Conference, Ho Chi Minh emphasized: “Getting the good experience of the old culture and cultivating the culture of Vietnam is pure spirit. Vietnamese drugs “; “Know how to inherit and promote the fine traditions of the nation to suit new historical conditions. It is necessary to build and develop pure fine customs and customs, pay attention to patriotic traditions, live a meaningful life, protect precious capital in science, art, voice, writing, historical traditions. Restoring old capital should restore what is good and remove what is not; “Need to expand your knowledge of world culture; East or West has something good, something good we must learn “; But the key is “do not make me an imitator”, and “bear to borrow without paying”, “the root of culture is the nation”. Studying cultures of other countries must be suitable with Vietnamese conditions, combined with Vietnamese culture to create new values to contribute to the development of human culture. In 1962, in his speech at the art exhibition, President Ho Chi Minh kindly instructed the artists and artists to “promote the national character” [11, p.359]

The cultural identity is not a static element. It plays the role of a cultural force, a fulcrum, which is the core issue for the destiny of each nation. It is the identity of a people from disappearing on the world map. It is also the strength for that nation to always assert itself, creating a solid spiritual foundation of a nation. It arouses the vitality of the roots, the spirit of “drinking water, remember the source”, at the same time it also upholds the national tradition of succession under the motto “children are better than their father”. Maintaining the national identity of culture will create unity between the two sides: Maintaining the roots and roots without falling behind, integrating into the general growth of humanity by “practice” and your own experience. It carries the spirit of striving and the spirit of application in preserving and creating, it is an act, one behavior and one potential. The attachment to national identity, belief in the future, leads to creative actions in all fields with the ultimate goal of making the people rich, the country is strong, a democratic, just and civilized society.

Outstanding cultural house Ho Chi Minh showed the most clearly the role of culture. He brought all of Vietnam's cultural strength into the country's revolution in order to achieve the goal of a rich people, a strong country, a fair society, democracy and civilization. The person who emphasizes the cultural viewpoint affirms the personality or characteristics (identity) of the nation and population community.

One people cannot bring their own cultural values imposed on others. And so, it is cultural identity-essence that guarantees the fundamental national rights of each nation: independence, sovereignty, unity and territorial integrity.

Ho Chi Minh's broad and specific cultural vision shines in his instructions to develop Vietnamese culture in each of the nation's upward journeys.

2. Culture is the spiritual foundation of social development

Ho Chi Minh affirmed that a social life consists of four aspects and must be built up in four aspects simultaneously: economy, politics, culture and society. "Culture - art as well as all other activities, can not stand out and must be in economics and politics" [8, p.246]. Culture is a superstructure.

From the above point of view, first of all, it must be seen that culture is a mental activity, belongs to human consciousness. Therefore, the development of culture is subject to the regulation of economic and political bases of a certain social regime. Separating from that economic and political basis, it is impossible to understand the content and nature of culture. Ho Chi Minh has drawn an extremely important conclusion to guide the entire cultural development of our country: "Culture is a superstructure, the infrastructures of the society with architecture, then only culture will have enough conditions to develop" [12, p.320]. Participating in the revolution is the only way, the inevitable need of culture, culture and creative and active people in this field: "Obviously, if a nation is oppressed, its culture also loses itself. If culture wants to be free, it must join the revolution" [13, p.504].

However, admitting that culture is subject to economic and political regulation is only one aspect of the relationship. There is a second equally important aspect is to see the relative independence of culture compared to economy and politics. That means, the economic base does not have a direct or immediate impact on the culture, it is not that whenever the economy is high, the culture must be high, and vice versa. Culture is the direction for economic, political and social development. Because talking about culture refers to the overall values and creative potentials of the country. If we want to develop, we need to base on those values, we need to exploit and promote those values. Culture must become the content and foundation of the Party's direction, undertakings, policies and practical activities as well as organizations and each official and party member.

Thus, if economy is the material foundation of social life, then culture is the spiritual foundation of society. Culture is the spiritual foundation of society which means culture contributes to the foundation of society. If the foundation is solid, the development of the country will be healthy. Culture is the spiritual foundation, requiring culture to be placed in an important position. Just as economics creates material values, the physical and spiritual foundations create the necessary and sufficient conditions for the society to exist and develop. Without material conditions, there is no human existence, but without spiritual conditions the society cannot develop. During the existence and development of history, material and spiritual foundations often permeate each other and support each other. As long as the spiritual foundation weakens, then society will fall into crisis, social evils appear and economic development will be in trouble. Therefore, economic and political development must be very cultural.

3. Culture is both the driving force and the goal of the social revolution

Culture is a measure of a country's development and progress. The highest goal of the revolution is human liberation, including the cultural element. Therefore, the revolution must bring new cultural light back to the slaves, poor and backward people. Only then, when receiving advanced cultural elements, the nation can gather and bring into play the maximum synergy to promote the revolutionary cause. That explains why, even when the country was facing accumulating difficulties in all aspects, Ho Chi Minh still focused on cultural issues and viewed cultural development as a driving force that brought the revolution through all obstacles and difficulties. Associating national liberation and social liberation with human liberation was the highest ideal of the revolutionary ideology associated with Ho Chi Minh's cultural goals. He emphasized: "Culture enlightens the nation", culture changes society, makes everyone have an ideal of independence and autonomy; must repair corruption, laziness, vainness, luxury, etc.

To say culture is both the driving force and the goal means:

Firstly, the culture fosters right ideology and noble emotions

We know that culture belongs to the spiritual life of society. Ideology and emotions are the main problems of the spiritual life of society and people. Ideology can be right or wrong, emotions can be vile or lofty. According to Ho Chi Minh, culture will foster righteous ideology and noble emotions for the people, and eliminate the mistakes and humility that may be present in the ideology and feelings of each person. In the opening address of the National Cultural Conference on November 24, 1946, Ho Chi Minh stated clearly: how culture should give everyone the ideal of autonomy, independence and freedom. At the same time, culture must help the nation to have the spirit of selflessness for the nation's sake, and for the common good but forget its own interests. How should the culture go deep into the national psychology to build great emotions such as patriotism, love for people; love the leg, the good, the beauty; love honesty, sincerity, loyalty; hate the bad habits, vices, degeneration, metamorphosis, hate all "internal invaders", believe in people, in the truth, in the truth, in the ways of the Party, of the social revolution. Since then, Ho Chi Minh made an important point: "Culture illuminates the way for the nation".

Secondly, culture improves people's knowledge.

Culture is always associated with the people. So when the country became independent, Ho Chi Minh said: "One of the quick jobs right now is to raise the people ...

Wanting to maintain independence,

Wanting to make the strong people rich,

All Vietnamese people must understand their rights, their duties, have knowledge to participate in the work of building the country, and first of all, they must know how to read and write the national language" [6, tr.40].

When the North transitions to socialism, he said: "We must turn an ignorant, miserable country into a highly cultural country and a happy and happy life" [9, p.92].

Thus, improving people's knowledge, it means talking about the educational function of culture. The people who advocate the improvement of people's knowledge, first of all, the entire people must be determined to eradicate the "ignorance", eliminate the illiteracy to gradually improve their qualifications, "study to work, be human, to be cadres", making the country a highly cultural country. Learning must go hand in hand with practice, reasoning associated with practice. Learning at any time, anywhere, must constantly improve political, professional knowledge, cultivate Marxism-Leninism, from which to apply creatively in our country's circumstances.

Thirdly, the culture of fostering good qualities and healthy styles always directs people to reach Truthfulness, Kindness, and Beauty in order to constantly improve themselves.

Human qualities and styles are formed in the relationship of morality and lifestyle of individuals and society, in the habits and customs of the community and nation. Culture helps people to recognize and distinguish the good, the healthy from the bad, and the bad, between progress and backwardness that prevent people and society from moving forward. Therefore, "culture must correct corruption, laziness, ephemeral, luxury, repair the old society, build a new one". In March 1947, the author wrote the book "New Life" under the pen name Tan Sinh, the book's contents talk about eating, dressing, living, traveling, working for individuals, families, villages, etc., clearly stating: "New life" is not all old and new, not everything is new. What is old but bad, then quit. For example, we must let go of laziness and greed. If something is old but not bad, it must be modified to make it reasonable. Example: Worshiping, weddings are too expensive, we must cut them down. What is good, old, has to be developed. For example: We have to be friendly, loving, loyal to the country, dedicated to the people more than before. Something new is good, we have to do. For example: "Eat and live in a hygienic manner, work in order" [7, p.113].

III. CONCLUSION

Thus, culture is the factor that helps each person and society to recognize and distinguish the good, the healthy from the bad, the bad, between progress and the backwardness that hinders people and society from progressing forward. And the human and social development ultimately is due to cultural goals, towards true values, goodness and beauty.

Talking about culture is talking about quality, to value at the same time talking about the level of human development. Developing culture as the spiritual foundation of society is towards building a progressive and human spiritual foundation. In other words, its ultimate goal is to go to a society that satisfies all the cultural needs of human, human development. In that society, on the one hand, economic, political and social objectives must solve pressing problems such as improving material life, developing economic, improving technology, and creating conditions for progressing a civilized society. On the other hand, besides the goal of getting rich, ensuring material conditions, it is necessary to improve the spiritual life, ensure the ethical and aesthetic standards, the cultural and spiritual lifestyle, towards the beauty and beauty. This indicates that economic development is the basis for improving the quality of life, satisfying more and more cultural and spiritual needs of the people. Cultural development is the goal and the driving force of the economy, becoming a great power to guide the economic development.

Ho Chi Minh's ideology on the role of culture is forever a torch to light the way for the current national construction and development, building a Vietnam with “rich people, strong country, democracy, fairness and civilization”.

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