

## Ho Chi Minh's thought on political culture and problems for political culture Vietnam today

## O pensamento de Ho Chi Minh sobre a cultura política e os problemas da cultura política Vietnã hoje

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## Abstract

President Ho Chi Minh is a great revolutionary of the Vietnamese nation, but first of all, Ho Chi Minh is a great cultural man. According to Ho Chi Minh, culture is associated with morality, politics, economy, society and revolution. Making a revolution to liberate people, turning slaves into free people, that is culture. Ho Chi Minh's political culture reflects the relationship between the holistic elements of political thought and behavior associated with Ho Chi Minh's life and political career, which are expressed through his personality and political behavior. political legacies left by Ho Chi Minh in real political life. Currently, besides the advantages and the cause of national construction and defense, Vietnam is facing many difficulties and challenges. Illustrating political culture, pointing out the problems posed to Vietnam's political culture today is an urgent issue. From the philosophical approach, political philosophy, through research and analysis of documents in Ho Chi Minh's complete volume; of previous researchers and the guidelines, policies and laws of the Government of Vietnam related to political culture, the article analyzes and clarifies the basic content of Ho Chi Minh's thought on culture, politics and problems for the current Vietnamese political culture.

**Keywords:** Thought; Politics; Ho Chi Minh; Culture; Political Culture; Vietnam.

## Resumo

O Presidente Ho Chi Minh é um grande revolucionário da nação vietnamita, mas antes de tudo, Ho Chi Minh é um grande homem cultural. Segundo Ho Chi Minh, a cultura está associada à moralidade, política, economia, sociedade e revolução. Fazer uma revolução para libertar as pessoas, transformar escravos em pessoas livres, isso é cultura. A cultura política de Ho Chi Minh reflete a relação entre os elementos holísticos do pensamento e comportamento político associados à vida e carreira política de Ho Chi Minh, que são expressos através da sua personalidade e comportamento político. legados políticos deixados por Ho Chi Minh na vida política real. Atualmente, para além das vantagens e da causa da construção e defesa nacional, o Vietname enfrenta muitas dificuldades e desafios. Ilustrar a cultura política e apontar os problemas que hoje se colocam à cultura política do Vietname é uma questão urgente. Da abordagem filosófica, à filosofia política, através da pesquisa e análise de documentos no volume completo de Ho Chi Minh; de pesquisadores anteriores e das diretrizes, políticas e leis do Governo do Vietnã relacionadas à cultura política, o artigo analisa e esclarece o conteúdo básico do pensamento de Ho Chi Minh sobre a cultura, política e problemas para a atual cultura política vietnamita.

**Palavras-chaves:** Pensamento; Política; Ho Chi Minh; Cultura; Cultura Política; Vietname.

## 1 Introduction

Currently, Vietnam is entering a phase of renovation and integration, in the process, challenges are posed to preserving the national cultural identity and enhancing culture in political and economic activities, society is one of the important issues. President Ho Chi Minh (1890 - 1969) was not only a genius politician but also an outstanding cultural man of Vietnam. Ho Chi Minh has skillfully combined politics and culture, creating the art of leadership, which has strong appeal to the Vietnamese people. Ho Chi Minh's political culture includes the intellectual values, ideals, beliefs, qualities, abilities and political behavior of truth - goodness - beauty that Ho Chi Minh created during the process. struggle for the cause of national liberation, class liberation, social liberation, and human liberation. Ho Chi Minh's political culture reflects the relationship between the holistic elements of political thought and behavior associated with Ho Chi Minh's life and political career, which are expressed through his personality and political behavior. political legacies left by Ho Chi Minh in real political life. All revolutionary activities of Ho Chi Minh, from studying, working, perceiving ideas or dealing with political issues, are directed towards a noble ideal that all nations in the world are equal, solidarity and peaceful coexistence on the basis of respect for the diversity of cultural identities; there is no more oppression, exploitation and injustice in society; people are liberated from all ties, have conditions for comprehensive development and enjoy all cultural achievements created by themselves. Ho Chi Minh's political culture belongs to the category of Marxist political culture, which is reflected in the entire ideology and political career system created by Ho Chi Minh; orientation for the lines, policies and activities of the Party, State, political and social organizations, mass organizations and political people in Vietnam.

In the Document of the 13th National Congress of the Communist Party of Vietnam, the Party's views on building and promoting cultural values and Vietnamese human strength are presented in a unified, dialectical relationship when asserting: "Preserve and promote Vietnamese cultural values and human strength in the cause of national construction and defense and international integration" [9,202]. The special thing about Ho Chi Minh is that Ho Chi Minh's political ideas are always expressed in the form of culture, entering people's hearts through culture. Ho Chi Minh saw the power of the revolution from the gathered and united masses with the noble humanistic goal of independence and freedom and happiness, which is also a cultural goal. According to Ho Chi Minh, culture has great significance and holds a particularly important position. Culture is built and fostered throughout history, it forms the spiritual foundation of a society, plays an important role both as a goal and as a driving force for sustainable development of the country. Ho Chi Minh's thoughts and views on culture in general, including political culture in particular, became the orientation

for the Vietnamese government to build an advanced Vietnamese culture imbued with national identity. As the resolution of the XIII Congress of the Communist Party of Vietnam affirms, “Developing a comprehensive human being and building an advanced Vietnamese culture imbued with national identity so that culture can truly become an endogenous force, the driving force for national development and defense. Increase investment in cultural development. Build, develop, and create the most favorable environment and social conditions to arouse patriotic traditions and beliefs. national pride, belief and aspiration to develop a prosperous and happy country; the talents, intelligence and qualities of Vietnamese people are the center, goal and most important development motivation of the country.” [10,330].

## 2 Research Methods

The article uses dialectical materialism and historical materialism in research and specific methods include: analysis, synthesis, logic and history.

## 3 Techniques of use

The article uses research techniques and document analysis in Ho Chi Minh, the complete volume of the national political publishing house, 2009, Hanoi; of previous researchers and the undertakings, policies and laws of the Communist Party of Vietnam and the Government of Vietnam on culture, political culture and problems posed to the current Vietnamese political culture.

## 4 Research question

*Question 1:* What is the basic content of Ho Chi Minh’s thought on political culture?

*Question 2:* What is the problem facing Vietnam’s political culture today?

## 5 Research purposes

The purpose of the article is to analyze and clarify the basic content of Ho Chi Minh’s thought on political culture and the problems posed to the current Vietnamese political culture.

## 6 Results and discussion

### 6.1 First, the basic points of political culture according to Ho Chi Minh's concept

Ho Chi Minh is a hero of national liberation, an outstanding cultural celebrity of Vietnam. According to Ho Chi Minh, culture is associated with morality, politics, economy, society and revolution. Making a revolution to liberate people, turning slaves into free people, that is culture. In a society that still oppresses and exploits classes, nations and people, the most beautiful and culturally appropriate behavior is revolution. Culture is the behavior of people before life, radiates on all aspects of life, is the clearest expression of a civilization. Culture is the crystallization of material and spiritual values created by humans. The creator and in turn, culture elevates man and facilitates his own progress. Therefore, according to Ho Chi Minh, culture is both the spiritual foundation of society, the goal and the driving force of the revolutionary cause. Culture according to Ho Chi Minh's point of view belongs to the spiritual life of society; Culture develops on an economic basis, but when it becomes an endogenous driving force, culture has an impact on the economy, promoting economic development. That is not to mention that each ladder of economic development creates a ladder of cultural development and each ladder of cultural development in turn creates a new economic development step. Ho Chi Minh emphasized that culture must have a political ideology, but ideological culture illuminates the way for the nation to go, leading the nation to realize independence, self-reliance and self-reliance. Thus, culture not only affects the economy, politics and society, but also in economic and political activities must have cultural intelligence and bravery. According to Ho Chi Minh, politics without culture, not associated with people's daily activities, not derived from love for people, not associated with folk, is trivial and crude politics, is to disregard and obscure politics, self-destruct politics. The special thing about Ho Chi Minh is that Ho Chi Minh's political thought is always expressed in the form of culture, entering people's hearts by culture, ie education, persuasion by emotion. Ho Chi Minh saw the power of the revolution from the gathered and united masses with the noble humanistic goal of independence and freedom and happiness, which is also a cultural goal. In terms of everyday politics, folk politics, that is, the politics of understanding and answering the people's legitimate thoughts and aspirations, but also a modern kind of politics, because it is crystallized. human intelligence with the quintessence of the nation. From this perspective, political culture is also a feature of Ho Chi Minh's thought on culture.

Ho Chi Minh's political culture is an individual political culture as the political leader of a nation. Therefore, the structure of Ho Chi Minh's political culture reflects

the relationship between the holistic elements of political thought and behavior associated with his life and political career, expressed through personality and political legacies that he left in real political life. In particular, ideological values as a component of Ho Chi Minh's political culture manifest in the following basic contents: *Firstly*, political knowledge includes, understanding of cultural traditions, the political culture of the nation, the political and religious theories represented in the world and especially the Marxist-Leninist doctrine. *Second*, knowledge of major world revolutions such as the American bourgeois revolution, the French revolution and the Russian proletarian revolution. Third, knowledge about the nature of colonialism, imperialism and the reality of the revolutionary movement of the working class and the working people in the country; the national liberation struggle movement in the colonies and the revolutionary movement of the Vietnamese people.

Ho Chi Minh's political culture is reflected in the entire ideology and political career created by Ho Chi Minh; orientation for the lines, policies and activities of the Party, State, political and social organizations, mass organizations and political people in Vietnam. In Ho Chi Minh's political culture, *the political culture in which patriotism is the red thread runs through*. Patriotism is a red thread throughout Vietnamese history, the highest standard of Vietnamese cultural values, and lays the foundation for the traditional Vietnamese political culture that Ho Chi Minh later molded. into an immortal principle: *"Nothing is more precious than independence and freedom"*. Independence and freedom are the most precious things in life, the value of all values, the first condition for existence as a human being and above all of a nation. It was also from that political culture background that Ho Chi Minh became a political culturalist, loved the cause, resolutely fought for independence, national freedom, and happiness for the people. In addition, Ho Chi Minh's political culture also focuses on *the political culture of taking the people as the root*. In traditional Vietnamese society, scholars, farmers, workers and merchants are the basic members, the majority are farmers. Farmers are farmers, they are people, people are people, but people are likened to water, and water can carry boats and can capsize boats. Nguyen Trai once said that when the boat capsized, the people's strength was like water. Following that value, Ho Chi Minh said: "There is nothing more beautiful and glorious in society than serving the interests of the people" [13,276]. Therefore, his political will and beliefs throughout his life were: "I have only one desire, the ultimate desire, to make our country completely independent, our people completely free, Everyone has food to eat, clothes to wear, everyone can study" [15,161]. Besides, Ho Chi Minh's political culture also focuses on *political culture with the community and practicing democracy*. Ho Chi Minh is a man of democratic ideals, an exemplary model of democratic practice in dealing with the people, cadres, party members and the social community. He affirmed: "Our country is a democratic country. How much benefit is for the people, how much power

belongs to the people. The government from the commune to the central government is elected by the people” [14,245]. In Ho Chi Minh’s political culture, dealing with the community, practicing democracy, strengthening the relationship between the Party and the people, has great significance in building the current Vietnamese political culture. Finally, Ho Chi Minh’s political culture has always paid attention to and focused on *the unifying culture of thinking and action, talking and doing*. Ho Chi Minh highly appreciated the role of theory in practice. According to Ho Chi Minh, practice without guiding theory becomes blind practice, then reality does not know which direction to go, does not know where to go, just like a ship in the vast ocean without any direction. compass. The unification between thoughts and actions, between words and deeds in Ho Chi Minh’s political culture has created “a new way of working, a new working style, showing wisdom and bravery” [8,74].

## 6.2 Second, the problems posed to Vietnam’s political culture today

For many years, political culture in Vietnam has established basic values as the foundation, cultural premise and strong driving force of the renovation and integration process. In practice, the advantages of educating and improving political culture for party cadres and people are reflected in a number of specific results in the whole country, as well as in each locality. However, political culture in Vietnam is facing pressing issues that must be resolved. Specific expression in the basic points;

**Firstly**, to build a contingent of cadres, party members, civil servants and public employees with moral qualities, dedicated, wholeheartedly serving the Fatherland, serving the people, closely attached to the people; has a sense of respect for the law, democracy goes hand in hand with discipline, discipline, personal freedom associated with social responsibility and civic duty. Because, in the renovation process, the Party and State of Vietnam have discussed the task of building culture in politics, focusing on building culture in the Party, in state agencies and mass organizations. The Vietnamese Party and Government clearly recognize that compared with achievements in the fields of politics, economy, national defense, security and foreign affairs, achievements in the field of culture are not commensurate; It is not enough to have an effective impact on building a healthy human and cultural environment. The most worrisome is the culture in politics with the deterioration of political ideology, morality, lifestyle, and internal “self-evolution” that has not been prevented or repelled. Present, some parts still show subtle, complex; corruption, waste, bureaucracy, negativity, corruption of power are still serious. Those manifestations are only a short step, even a very short one, incalculable danger, which can lead to aiding or colluding with evil forces, hostile, betraying the revolutionary ideals of the Party and Government. and nation.

**Secondly**, the education and training work, the raising of people’s intellectual level, especially in remote and mountainous areas, still have many differences

compared to urban areas, unhealthy cultural activities and evils. society is still developing, discipline and social order are still loose in many places, law enforcement is not strict, bureaucracy, corruption still occurs in many areas. In the fight against corruption and negativity recently, the Party and Government of Vietnam disciplined hundreds of cadres and party members at all levels, including senior officials managed by the Central Government. This shows that: in addition to the degeneration, decadence, and metamorphosis of *political culture* of individuals, cadres and party members being handled, there are also responsibilities of party organizations, agencies and units, in That is caused by neglect, neglect in education, consolidation - fostering *political culture*. President Ho Chi Minh once warned very early that “the enemy outside is not scary. The enemy inside is scarier, because it destroys from the inside out”(9). It is the “internal enemy”, not any other force, that is eroding *political culture*, leading to the decline of people’s confidence in the government at all levels and the leadership of the Party. Therefore, it is necessary to drastically “lift up” the spirit, ensure “high unity of will and action” in the whole political system in order to strengthen and promote *political culture* in the Party and in each organizations and individuals; seriously and seriously perform the role of example, set an example of party members to the people, of superiors to subordinates; “Talking and doing, there is no forbidden zone, no exception, no matter who that person is, no pressure from any organization or individual...”(10); step up the improvement of the mechanism to prevent and combat corruption and negativity.

**Third**, abuse of power, abuse of power, abuse of power in the performance of official duties. When it comes to culture in politics from the perspective of “cadres ethics”, there is a problem that is the abuse and alienation of power. In the work “Necessity, thrift, integrity, integrity” written in 1949, Ho Chi Minh wrote a sentence that is valuable to illuminate today, even later. That is, “cadres of high-ranking agencies and organizations have great power, low-level officials have small rights, but no matter how big or small, having the right without conscience is the opportunity to gouge (embezzle), have the opportunity to eat bribes. In the concept of culture in politics, there are two opposing sides: Using power to serve the country and the people and using power to benefit the people. individuals, families, groups. When people who lack character and character are empowered, they exercise power according to the second opposite. The higher and longer the power is, the more their mistakes The more violations, the more serious the violation, the greater the loss to the People. Therefore, there are many manifestations of cultural degradation in politics that society is condemning such as: Bureaucracy, harassment of the people. , irresponsibility, corruption, factionalism, abuse of power to enact policies to benefit certain interest groups, reduce the overall efficiency of the economy or cause unfairness, promote or hinder turn human others slow down or fail to do something that is their responsibility



or directly related to their work or do something that is not allowed to benefit public officials or their relatives or acquaintances, taking advantage of their powers to appropriate property. that they are responsible for managing, performing their official duties in contravention of rules and procedures, even setting up some rules and procedures that are not regulated by law, or shortening the process, ignoring the requirements that the law requires. necessary regulations are arbitrary, make decisions contrary to authority, domineering, arbitrary, only value individual opinions, ignore collective opinions, violate the principle of democratic centralism in governance work... They occur at most, if not all, levels, sectors, localities, to varying degrees. That increasingly requires a higher emphasis on moral and cultural Party building for Vietnam today.

The cause of this phenomenon we can mention is that there are limitations in political knowledge: many pressing practical issues have not been explained in theory and have not been timely learned from experience. The legal policy system is still overlapping and incomplete, legal activities are still limited, the institutions of the political system are not specific, and the organizational structure is still cumbersome and ineffective. In addition, some traditional values of the nation are in danger of fading away, the newly established values are not really solid, not yet popularized in society. The flip side of autonomy and village community, leading to a series of socio-psychological diseases still exist and affect the current development of the country such as: still doing small-scale production, familial disease, general scurvy disease, the disease of “the king’s magic loses to the village’s rule”, slow working style... Some cadres worked in the style of revolutionary mandarins, with many evils and behaviors. counterculture arose in the team of leaders and managers at all levels. In society, there is still an attitude of disinterest in politics, there is a mentality of neglecting the building of a political culture for superiors.

For Vietnam today, building a development-constructive State is a new development in the quality of the state’s role in new conditions, stemming from the enhancement of the State’s control function to the upliftment of the factors of state control. manage and create development opportunities. The process of globalization is taking place strongly in all important aspects of the world’s activities, especially, despite extensive international integration, developing or underdeveloped countries still face many obstacles, difficulties, challenges and fierce competition in terms of strategy, commerce, science, technology, and military... Over the years, political culture in Vietnam has established values. fundamental values as a foundation, a cultural premise and a strong driving force of the doi moi, besides the positive aspects, the deep international integration process and the negative side of the market economy affect It is not small to the capacity, quality and reputation of the key staff, including the political and cultural aspects.

## 7 Conclusion

Political culture is a specific aspect of culture that refers to human development, which is reflected in the level of political understanding, the level of organization of the power apparatus. Political culture is associated with the relationship between classes, classes, components, and ethnic groups in a country and between states and nations according to a certain standard of values. Ho Chi Minh's political culture is an individual political culture as the political leader of a nation. Political culture is, first and foremost, cultivating the personality and self-cultivation of cadres and party members with authority, leadership, and leadership. The Party and Government of Vietnam emphasize on building a contingent of cadres at all levels, especially at the strategic level, and with qualified, capable and reputable leaders. That awareness and determination of the Party and Government of Vietnam is a true return to Ho Chi Minh's point of view in the task of building a political culture that Ho Chi Minh raised more than two-thirds of a century ago. Ho Chi Minh's thought and example on political culture are the spiritual property of the Party and Government of Vietnam in the current renovation and integration process, making an important contribution to encouraging, motivating and encouraging good deeds, useful for the collective, for the country. Political culture as a scientific - revolutionary - humanistic value system also struggles to oppose, eliminate, and oppose immoral thoughts and actions, violations of discipline and law; directing people to good things for the collective benefit, including their own interests. Personal political culture helps cadres, party members and civil servants feel ashamed when doing bad things, wrong things do not allow themselves to do things that are uncultured, immoral, violate discipline and law.

This study was carried out to analyze the basic content of Ho Chi Minh's thought on political culture and the problems posed to Vietnam's political culture today. The results show that Ho Chi Minh's political culture is reflected in the whole system of ideology and political career created by Ho Chi Minh; orientation for the lines, policies and activities of the Party, State, political and social organizations, mass organizations and political people in Vietnam. The problems posed to Vietnam's political culture today are related to the following contents: building a contingent of cadres, party members, civil servants and public employees with moral qualities, dedication and wholehearted service Fatherland, serving the people; The work of education and training, the raising of people's intellectual level, especially in remote, mountainous and remote areas still has many differences compared to urban areas, unhealthy cultural activities and social evils still exist. development, discipline, social order in many places is still loose, law enforcement is not strict, bureaucracy, corruption still occurs in many areas; abuse of power, abuse of power, abuse of power in the performance of official duties. The article has also raised the basic causes of the problems posed to the current

political culture of Vietnam. The limitation of this study is that it has not analyzed solutions to improve political culture in Vietnam in the near future. Hopefully these limitations will be supplemented and perfected by future studies.

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