REDISCOVERING THE ROLE OF CULTURE IN THE INNOVATION PROCESS IN VIETNAM

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ABSTRACT

In the process of institutional innovation, market economic development, and international integration, has created premises, conditions, environment, and at the same time set new requirements for culture. The leadership of the Party and State management over culture, as well as the role of all actors in society in terms of culture, have created a new development step of Vietnamese culture. Achievements, as well as weaknesses and shortcomings in cultural development, have been summarized - officially assessed in Party documents (resolutions of the Party Congress and the resolutions of the Party’s Central Conferences). This study focuses on analyzing the role of culture in the country’s renewal process, thereby giving recommendations to continue promoting the role of culture in the country’s development process in the next stage.

Keyword: Rediscovering, role of culture, innovation process, Vietnam

1. INTRODUCTION

Since the last years of the twentieth century, the practice of socio-economic development, especially the large-scale global financial crisis, has set the requirements for sustainable development. A series of issues are raised as the relationship between growth and development, the factors that guarantee sustainable development, and the dialectic relationship of those elements; the role of culture, direction, and practical organization to ensure sustainable development (Communist Party of Vietnam, 2001). These are issues that need to be solved in every country in the world, including Vietnam.

For a country, to achieve development goals, to meet the physical needs of society, it is essential to have economic growth, in infrastructure, technology and technology, and building potential force and strength for the nation. It is a requirement at the same time as an objective law. Appreciating the importance of economic growth is necessary and correct, but it is worth noting that over the past time there is still a concept that concentrates on economic growth only, does not properly resolve the relationship between growth and development consider the economy as the decisive factor for all development, while other factors do not directly contribute to development. The mistake in the above concept is that only focusing on economic growth and considering economic growth itself will create national potential and strength and will solve other problems, such as society, culture, etc.

Here it is necessary to clarify the relationship between growth and development. Development is a broader, deeper, more comprehensive concept than growth. The connotation of development encompasses and shows the progression, progress in terms of quality of society on all its dimensions and fields, of the harmony between the standard of living and the quality of life, of the quality, human values, including economic growth and the need to improve the standard of living of the entire population, associated with a harmonious and comprehensive human development, cultural development. That means, from the requirements of development, there can be a phenomenon of growth but no development because the quality of society in general and the quality of life of people, in particular, are not guaranteed politics can be unstable, cultural, ethical, lifestyle have depraved expressions, etc. (Ngoc, 2002). Thus, even if the material life is increased due to economic growth, it is not the highest goal of development that has been achieved, which is to improve the quality of life, both physically and spiritually (Trung & Van, 2020). If it is purely economic growth, growth at any cost, even sacrificing other aspects, such as culture, society, and human construction, there is a direct risk of disrupting sustainable development, creating social disorder. In that case, there is growth but no development, it is anti-
development. Some scientists, when studying this situation of growth in some countries have called it “crude” growth, “rootless” growth, or “unconcerned” growth and “regardless of the future”. As a result, in such countries there may be a risk of social conflict, serious deterioration in lifestyles, personality, humanity, and morality, creating “the undiscovered poor and the rich is not ideal”, which in turn can cause instability in politics, culture, etc. The above comment is no longer a theoretical issue but has become a bitter lesson, “missing money” for a number of states today.

2. LITERATURE REVIEW

Since the 6th Congress (1986), the Party’s cultural lines have been raised to new heights, meeting objective requirements of development. The Party has emphasized the important role of literature and art in building human personality and lifestyle, affirming: “socialist culture and art is imbued with national identity”. At this congress, for the first time, the position of culture in the innovation cause was identified as the spiritual foundation of the society, the driving force for socio-economic development, industrialization, and modernization according to the goal of socialism. Thus, the 6th Congress of Delegates not only renews economic thinking but also develops the Party’s awareness of culture. Accordingly, the Vietnamese culture not only preserves the national identity but also aims at the popular and advanced.


3. RESEARCH RESULTS AND DISCUSSIONS

3.1. Approach to culture and the role of culture

Culture has a special place and role in the development of a country. However, when looking at the position and role of culture for development, there are often different approaches, which is an important part that depends on the conception of culture. Currently, according to some incomplete statistics, there are more than 400 definitions (concepts) of culture with different approaches.

In 2002, the United Nations Educational, Scientific and Cultural Organization (UNESCO) defined: “Culture should be mentioned as a set of spiritual, physical, and intellectual characteristics and the feeling of a society or a group of people in society and it contains, in addition to literature and art, the way of life, mode of coexistence, value systems, traditions, and beliefs”.

According to the UNESCO definition, culture contains both material and non-material elements, but the main role of culture is in the spiritual - non-material realm (soul, knowledge, emotion, literature learning, art, methods of coexistence, value systems, faith, etc.). Moreover, according to this definition, culture belongs to the category of a whole society or a group of people, so the role of culture in the individual and the role of culture in socio-political institutions (most is state) was not mentioned.

3.2. Our Party’s concept of culture has also developed.

In 1986, our Party inherited and developed the point of view on the culture of previous stages, offering the view: “Culture is the essential need of human life, demonstrating the general level of development of the country, in the field of
spiritual production, creating values, products enriching life”.

In 1998, the Party’s Resolution No. 5 (term VIII) on “Building and developing an advanced Vietnamese culture imbued with national identity” affirmed that “Vietnamese culture is the sum of material and spiritual treatment created by the community of ethnic groups in Vietnam in the process of building and defending the country ... is the result of exchanging and absorbing the quintessence of many world civilizations to continuously improve themselves. Vietnamese culture has forged the soul, courage, and bravery of Vietnam, brightening the glorious history of the nation”. “Culture is the spiritual foundation of the society, both the goal and the driving force of the socio-economic development”.

Central Resolution 9 (Session XI): “In terms of cultural construction and development, Vietnamese people meet the country’s sustainable development requirements” emphasized “Building Vietnamese culture and people to develop comprehensive, towards truth - goodness - beauty, imbued with the spirit of nationalism, humanity, democracy, and science. Culture really becomes a solid spiritual foundation of the society, is an important endogenous strength to ensure sustainable development, and firmly protects the Fatherland for the goal of a rich people, a strong country, democracy, and the public diploma, civilization”. “Culture is the spiritual foundation of the society, the goal and the driving force for sustainable development of the country. Culture must be placed on the same level with economy, politics, and society”.

Continuing to develop the previous views on cultural development, the XII Congress of the Party emphasized the view of culture as the spiritual foundation of society, the endogenous strength forging human qualities and character. Vietnam throughout its long history of building and defending the country (Van, 2019 & 2020). Emphasize building an advanced Vietnamese culture imbued with national identity in the context of a socialist-oriented market economy and international integration.

Thus, our Party’s conception of culture also affirms that “Culture is the sum of material and spiritual values”, but at the same time affirms the role of culture “is the essential need of children’s lives people”, “is the field of spiritual production, creating values, products that enrich life “,” is the spiritual foundation of society, endogenous strength”, “is the goal, the driving force sustainable development of the country”. At the same time, clearly stating the position of culture - “Culture must be put on par with the economy, politics, and society”. Here it is possible to raise two remarks: First, our Party still ranks culture in the spiritual domain, and therefore the role of culture is mainly in the spiritual domain. Second, on the other hand, when asserting that culture “is the endogenous power” of development, and “Culture must be put on par with the economy, politics, society”, showed in fact the culture’s role and position have not been properly recognized and respected, the culture that has not been accessed is the organic and natural content of the economic, political and social fields considered as “outside, next” factor interacting with economic, political, and social fields.

When it is not fully aware that culture is one of the cores, fundamental, and essential foundations of economic, political, and social development, in reality, the position and role have not been properly defined, and then culture cannot act as the endogenous force of development.

3.3. The position of culture in the development process

In order to properly define the position and role of culture for development, it is necessary to have a deep understanding of Ho Chi Minh’s conception of culture. In 1943, he raised the general concept of culture as the whole material and spiritual values created by mankind, he wrote: “For the sake of survival as well as the purpose of life, mankind is born create and invent language, writing, ethics, law, science, religion, literature, art, tools for daily subsistence in terms of dress, food, shelter, and modes of use. All those creations and inventions mean culture (Trung & Van, 2020). Culture is the synthesis of all modes of life with its manifestations that humans have produced in order to adapt to the needs of life and the requirements of existence”, Ho Chi Minh's general conception of culture shows that culture is not only a spiritual field, culture is a creative working life associated with the way of organizing the life of human society, culture, both an intrinsic factor and a direct result of human development, social production, and the existing and developing forms of organizations of each nation and human society. Or generally speaking, culture is a means of
existence and development of human society. Maybe that is why, 7 decades ago, since the early days of the revolution were successful, Ho Chi Minh spoke of the principle of “Culture enlightens the nation”. It is clear that he has deeply defined the role of culture in the development of the country.

In addition to the general cultural meaning, Ho Chi Minh also talked about culture in the narrow sense of spiritual values: “In the construction of the country, there are four issues that need to be paid attention to, must also be considered important. Equality: politics, economy, society, culture. But culture is a superstructure (Quoc Ngu newspaper, August 1945); or in a very narrow sense, culture is simply the human education level, He asks people to “go to cultural education”, “eradicate illiteracy”, etc. It can be seen that the meaning is narrow and the meaning is very narrow about culture in Ho Chi Minh’s conception is also in his universal conception of culture.

Following the same approach to culture with Ho Chi Minh, Pham Van Dong said that “culture… includes everything that is not natural but relevant to people during the process of existence, development, and development. Process people make history, etc., including the value system: ideological and emotional, ethical with qualities, intelligence and talent, sensitivity and the absorption of the new from the outside, consciousness protect the property and the identity of the ethnic community, the resistance and fight strength to protect themselves and keep growing”. According to this concept, culture is something that is not natural and is created by humans (Van, et al., 2020). However, with the development of human beings, especially in science and technology, the “wild” nature without human footprints no longer exists. Therefore, today's nature can also be said to be cultural nature, human and nature merged together to become a cultural entity. That is talking about a very new role of culture - eco-culture. Therefore, the United Nations has introduced the concept of sustainable development, which is sustainable development in terms of economy, politics - society, culture, and ecological environment. It can be said that the concept of sustainable development is an integrated cultural value of development in today’s time, and becomes a human value.

3.4. The perception of “Culture is the endogenous power of development”

Once affirmed “Culture is the endogenous power of development”, it is necessary to deeply realize that to become cultural endogenous strength must be “inside” and as an element - the content is the nature of economics, politics, society, and ecological environment. Culture cannot be seen only as “external, side” factors interacting with the economy, politics, society, and ecological environment, although culture is seen as relatively independent with these fields. Having perceived “Culture is the endogenous power of development”, a question that needs to be answered is where culture is? In which subjects? Of which subject? The fields of economics, politics, society, and ecological environment. It is necessary to see that culture resides in all subjects, institutions, organizations, objects subject to the interaction of subjects with people and human activities in society. The basic subjects of culture can be mentioned as Country - Ethnicity; Political system; Party and organizations within the Party system; State and organizations in the state power system; System of socio-political organizations; social organizations, professional society, the system of businesses, other economic organizations; System of non-business units; Families, lineages; Ethnic communities; Individuals; etc.

When defining “Culture is the endogenous power of development”, it is inevitable to clear the essential endogenous strength of culture in these subjects in the process of movement and development. The core cultural nature in those subjects depends fundamentally on the function and social role of each subject. There are subjects with functions and roles of social leadership and management (such as organizations of the ruling Party and State organizations), with subjects operating under the mechanism of social autonomy within the legal framework, there are subjects in the position of “led - managed”, etc. (Van, 2029 & 2020). It shows that in each subject there are two different cultural functions: cultural function is the endogenous power for activity and development of that subject, and cultural function influences (interacts) with other subjects in society. These two cultural functions in each subject are closely related - dialectical with each other forming the cultural nature of the subject; at the same time the cultural nature of each subject
organically interacts with the cultural nature of other subjects in society in different ways: forward, divergent, reverse, resonant, promote or constraining, restricting, imposing, etc. This interactive process creates cultural nature at a higher, broader system level, up to the National - Ethnic level, connecting with the international.

In terms of the National - Nationality, nature - position - role - cultural functions of the two subjects, the ruling party and the State, have the importance of “imposing” and dominating the most on all other subjects in society, because these two subjects have a leading role - managing the development of society (Hiep et al., 2019). This does not mean that nature - position - role - cultural functions of the two subjects are any ruling Party and that the State, when and always has a positive impact, promotes the development of society. This also depends decisively on nature and cultural values that the ruling party and the State “set” for the society, the social development orientation (Trung & Van, 2020).

In the world, many ruling parties along with the State led by that Party have failed (losing leadership, or letting the country fall into a stagnant, crisis after a period of rule can be very long, for many decades), one of the basic reasons is that the ruling Party and State have introduced cultural values - social values that are inconsistent (or contradictory) with the objective requirements of the development, conflict (sometimes creating a conflict) with the cultural values of other subjects in society, especially the cultural values of people, families, communities, and systems enterprise (Van, 2021). Then culture cannot create (and is not) the endogenous strength of the development of each subject, and especially does not create endogenous strength for the development of the entire social system - of the nation. Because everything that imposes irregular values can bring about temporary power, but will then have to “pay the price” of failures if there is no timely correction.

In this regard, it is very important to remember what F. Engghen said: One person invades another person, by violence can impose rulership on that people, but will not assimilate that person if the people invaders have a lower cultural level. On the contrary, the invaded people will be assimilated. In the history of more than a thousand years under the Northern domination of our nation, we also say this: Under the bamboo fortifications of Vietnam, there are endogenous cultural values - strength that the Northern feudalism cannot erase, cannot be assimilated. That is the endogenous strength for the struggle, fight to regain, preserve and defend the independence and long-lasting development of the Vietnamese nation.

4. CONCLUSION

Culture is an important area of social life, has a very important position and role in perfecting the personality of each individual, the solidity of each community, and the development of each country. It will not be possible to have a fast and sustainable development without promoting the internal strength of the country itself. But the most important internal force of each country is the people, the creations of that nation’s people. Therefore, “arousing the aspiration to develop a prosperous and happy country, promoting the cultural values and human strength of Vietnam in the cause of national construction and defense” must be considered a strategic task to arouse the endogenous strength of the nation in the current revolutionary period.

To create the basis for the formation and development of human values - cultural values - social values in response to the demands of the changing, rapid, complex, and breakthrough processes of In the current world, it is necessary to synchronously implement solutions for education and propaganda, legal solutions, economic solutions, social ethics solutions, “coercive” solutions; effectively combining the role of the Party with the role of the State, the role of actors and the role of society. It is important to create a healthy environment that encourages the formation, survival, development, and affirmation of democratic values, creative values, community cohesion, and social responsibility to promote rapid and sustainable development.

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