

HO CHI MINH POINTS ON CULTURE WITH THE PROBLEM OF BUILDING SCHOOL CULTURE FOR CURRENT VIETNAMESE STUDENTS

PONTOS DE HO CHI MINH SOBRE CULTURA COM O PROBLEMA DE CONSTRUIR CULTURA ESCOLAR PARA ATUAIS ESTUDANTES VIETNAMITAS

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Received: 2 Feb 2023

Accepted: 15 Apr 2023

Published: 13 May 2023



Abstract: Ho Chi Minh is the beloved leader of the Vietnamese people. His whole life and career are exemplary cultural and moral examples for generations of Vietnamese people to follow. In today's international integration phase, the building of school culture at universities is concerned with the whole society, the purpose is to orient students to values of truth, goodness, and beauty to create a class of people with humanity way, having revolutionary ideals, cultural lifestyle, meeting the requirements of a comprehensive renovation of education and training and providing high-quality human resources for the development of the country. The article studies Ho Chi Minh's thoughts on culture, thereby applying his thought to building school culture at universities in Vietnam today.

Keywords: School culture. Student culture. Vietnamese students.

Resumo: Ho Chi Minh é o líder amado do povo vietnamita. Toda a sua vida e carreira são exemplos culturais e morais exemplares para as gerações de vietnamitas que virão. Na atual fase de integração internacional, a construção da cultura escolar nas universidades preocupa-se com toda a sociedade, o objetivo é orientar os alunos para os valores da verdade, bondade e beleza para criar uma classe de pessoas com jeito humano, com ideais revolucionários, culturais estilos de vida, respondendo às exigências de uma renovação integral da educação e da formação e disponibilizando recursos humanos de qualidade para o desenvolvimento do país. O artigo estuda os pensamentos de Ho Chi Minh sobre cultura, aplicando assim seu pensamento à construção da cultura escolar nas universidades do Vietnã hoje.

Palavras-chave: Cultura escolar. Cultura estudantil. Estudantes vietnamitas.

1. Introduction

Ho Chi Minh is a world cultural celebrity, a beautiful symbol of the national cultural core, unifying with the elements of human culture. According to Ho Chi Minh, culture is a solid spiritual foundation, an endogenous strength, and an important goal of the movement and development of society, and culture has the function of "lighting the way for the nation". (Minh, 1997, p. 11). Accordingly, Ho Chi Minh's cultural thought is the guideline for the process of economic, political, and social construction and development in Vietnam. In addition, at present, preserving and promoting core cultural values in the integration trend is an indispensable requirement for each training institution. The university is not only a place to impart knowledge, but more importantly, a place to provide high-quality, capable, and qualified human resources for society. School culture is the beauty of the personality of teachers and students, the endogenous force that creates sustainable development, affirming the brand of the training institution in the process of cross-cultural interference and integration. However, the current reality in universities is that a large number of students, officials, and lecturers still lack skills, do not have standard behavior, are indifferent to the surrounding life, tend to demand rights without a sense of responsibility, not self-consciously in school activities, even violating teacher ethics... Therefore, applying Ho Chi Minh's cultural perspective to build school culture is an urgent requirement in the development of the higher education - training environment in Vietnam today.

2. Results and Discussion

Concept of Culture and school culture

Culture refers to the values of the material and spiritual fields of society that are studied by many scientists and have many different views:

According to author Kluckhohn, the concept of culture implicitly about desired things influences the choice of means or ends of action from available ways (Kluckhohn, 1951). Author P.D. Tien believes that culture is spiritual and material values of human and historical nature, accumulated over time and created by humans (Tien, 2020). Thus, culture becomes a value, and cultural values include a system of "core material, spiritual, human, and historical values" (Them, 2016, pp. 468-491).

Author Tran Van Giau recognizes that cultural values are understood as great moral principles that people in the country of different eras and historical periods rely on to distinguish right from wrong, to build independence and self-reliance for the cause and progress of that nation (Giau, 1987, p.142).

In August 1943, Ho Chi Minh defined culture: "For survival as well as the purpose of life, mankind created and invented language, writing, morality, law, and science, religion, literature, art, tools for daily living in terms of clothing, food, shelter and methods of use. All those creations and inventions are culture. Culture is the synthesis of all modes of living and its expression that mankind has produced to adapt to the needs of life and the requirements of survival" (Minh, 2011, vol. 3, p.134). Accordingly, culture in Ho Chi Minh's definition includes social consciousness with forms, psychological levels, ideology, and social existence.

Thus, although there are many different ways of expressing it, researchers have the same opinion that culture includes material and spiritual, or material and intangible culture. Culture plays an important role in education, enhancing national values, responsibility, cooperation, creativity, and harmony, contributing to the creation of new values to form high-quality human resources to serve the land countries in the process of international integration.

Lam (2017) argues that school culture must clearly show the role of leaders and members of the organization must be aware of the purpose to behave accordingly. Accordingly, school leaders need to have solutions and forms of organization and administration of learning and entertainment for staff, lecturers, and students in the spirit of promoting democracy and friendliness. Teaching, learning, training, and scientific research activities are effective and promote behavior throughout the school. With the above concept, author Tran Thi Tung Lam has concretized the perception of school culture at the university through communication and behavior among school members.

Approaching school culture through four issues, which are behavioral culture, teaching culture, learning culture, and exam culture. For behavioral culture in schools, the author emphasizes the relationship between leaders, managers, and teachers; between teacher and teacher, and between teacher and student. In those relationships, the core is the spirit of democracy. For the teaching culture, uphold the ethics and qualifications of the teacher when standing on the podium and assessing the students' qualifications, accordingly, teachers must accumulate and practice ethics to become a role models,

motivating and passionate about learning for students. For cultural studies, students must study for real, take real exams, avoid cheating in exams, take exams to test knowledge and show students spirit and attitude to study, and lack of integrity. Indeed, cheating in exams should be properly disciplined. Schools always have both positive and negative sides, so building a school culture is a process of fighting against negative expressions, lack of self-discipline, and self-esteem to protect those things progressive, beautiful, and in keeping with the times. Author Pham Minh Hac believes that: School culture is a system of standards and values that help school administrators, teachers, parents, and students have different ways of thinking, feelings, and good actions” (Hac, 2008). The most common goal of school culture is to build healthy schools, friendly relationships, and quality education that meets the needs of society.

Thus, school culture is a part of the culture, existing within the school, whose subject is the relationships between teachers and students and members related to the education and training process; school culture has elements that affect and influence each other, including the system of attitudes and beliefs of individuals inside and outside the school; system of cultural standards of the school, the interrelationships between individuals and the community. School culture needs to be built, adjusted, and protected towards standard values, contributing to improving the quality of comprehensive education and training. The problem is how to convert academic capital (knowledge, skills) into cultural capital (attitudes, personality values), that is, teaching literacy, vocational training, and teaching people for the ultimate goal of education is the formation and development of human cultural personality.

Contents of Ho Chi Minh's Thought on Culture

One of Ho Chi Minh's great contributions was to develop and elevate Vietnamese culture. He gave his opinion on building a national culture with 5 big points: "1- Building psychology: independent spirit, self-reliance. 2- Building morality: knowing how to sacrifice oneself, benefiting the masses. 3- Social construction: every cause is related to the welfare of the people in society. 4- Political construction: civil rights. 5- Economic construction” (Minh, vol.3, p 458). Thus, according to Ho Chi Minh, culture is placed on a par with economy, politics, and society “Politics, economy, society, and culture must all be considered equally important” (Vu, 2007, p. 220), in addition, economics, politics, culture, and society have a dialectical relationship. They interact with each other, in which culture is

both the goal and the driving force of socio-economic development, ensuring political stability.

Educational culture

According to Ho Chi Minh, educational culture is expressed through objectives, content, and methods. Specifically:

In terms of objectives, educational culture performs three functions of culture through education, that is, by teaching and learning activities. Through teaching and learning to improve knowledge, expand people's knowledge, cultivate the right thoughts and noble feelings, and create pure qualities and healthy styles for the people; That is to train citizens who are both virtuous and talented, who know how to master themselves to actively contribute to the cause of building, working for the country and defending the country. According to Ho Chi Minh, "A good nation is a weak nation" (Minh, 2011, vol. 4, 187)

Educational content, that is, teaching and learning content must be scientific, reasonable, and suitable for revolutionary periods. Educational content shows its comprehensiveness through cultural education, political education, science-technology, professional expertise, etc. Educational contents have a close relationship and mutually supportive effects meet the requirements of the times.

The motto and method of education are learning to go hand in hand with practice, theory with reality, and learning with work; Schools coordinate with families and society and implement democracy and equality in education. The learning mentality is to learn anytime, anywhere, to learn from everyone, and to learn for life. Appreciate self-study, self-training, and re-training. He emphasized "Take self-study as the core. Due to discussion and guidance to help in", "Learning never ends. Learn forever to improve forever. The more we progress, the more we need to learn" (Minh, 2011, vol.4. 360). In a letter to students on the occasion of the opening of school, September 1945, the writer wrote: Will the rivers of Vietnam become beautiful or not, will the Vietnamese people step up to the glory tower to compete with the great powers of the five continents or not? No, it's thanks in large part to their studies.

According to Ho Chi Minh, the educational method must be derived from and firmly adhere to the educational goals. Education is a science, so the way of teaching and learning must be age-appropriate. The teacher must pay attention to the characteristics of the object to be taught, must "make shoes according to the feet" rather than "cut the

weight to fit the shoes", therefore, should teach from easy to difficult, ensure fit, must use exemplary method. Combining learning with healthy play, and education associated with emulation, one must build a team of ethical teachers, who love the job, have good expertise, are proficient in methods, and overcome difficulties and challenges.

Arts and Culture

Arts (including literature and art) is the most concentrated expression of culture, the culmination of spiritual life, and the image of the nation's soul. According to Ho Chi Minh, culture is the synthesis of all modes of living and their expression that mankind has produced to adapt to the needs of life and the requirements of survival.

Ho Chi Minh placed the position of culture and art in a close relationship, on par with economy and politics. According to him, "In the construction of the country, there are four issues that need attention and equal attention: politics, economy, society, culture, but culture is the superstructure, the infrastructures. The stratum of society has already been built, only culture can be built" (Minh, 1971, p.70) is the founder of revolutionary art and has made great and creative contributions to the country's culture. Some of Ho Chi Minh's main views on culture and art:

Art is a front, artists are soldiers, and works of art are sharp weapons in the revolutionary struggle, in building a new society and new people. When saying that art is the front, Ho Chi Minh said that art has an independent role, equal to other fronts, and is a part of the revolution and revolutionary art. "Front" shows the tough and drastic nature, so the artistic work and the pen must be a sharp weapon; When thinking that artists are soldiers, it means that art must bring "Steel" into their works, writers, poets, and artists must know how to volunteer on their fronts. They must have a firm stance, and the right mindset, and put the interests and duties of serving the country and the people above all else. "Art culture is also a front; You are soldiers on that front" (Minh, 1984, p. 19), art must be associated with the realities of people's lives.

Ho Chi Minh emphasized, there must be artistic works worthy of the new era of the country and the nation. Artistic works worthy of the times are works that describe the people's revolutionary cause both beautifully and truthfully, are loved by the masses, and bring about positive changes in the thought, emotions, and souls of everyone. He pointed out: "The masses want works with truthful and rich content, with a pure and joyful form. When you haven't seen it, you want to see it, it's useful to see it" (Minh, 1971, pp. 64). Artistic works must reflect a "theme" that is the ideal of national independence and

socialism, must be rich and diverse in genres, and cannot be monotonous and poor like when entering a flower garden to make people see many beautiful flowers.

Life culture

Ho Chi Minh was imbued with the idea that human nature is the synthesis of social relations, so, right after the country's independence, Ho Chi Minh built a "new life", the concept of building a new life become the unique point of view of Ho Chi Minh. New life includes three contents: new morality, a new way of life, and a new way of life. These three contents have a close relationship with each other, in which ethics plays an important role.

New morality: To build a new life, first of all, a new morality must be built. In this regard, Ho Chi Minh wrote "...practicing a new life is Can, Kiem, Liem, Chinh" (Minh, 2011, vol.5, p.94). After that, he repeatedly affirmed that "Upholding and practicing diligence, thrift, and integrity, is the spark for a new life" (Minh, 2011, vol.5, p. 100).

New lifestyle: An ideal, ethical, civilized, and advanced way of life that harmoniously combines the nation's fine traditions with the quintessence of human culture. Human activities include: eating, wearing, staying, traveling, and working so each activity is cultural. Therefore, to build a new lifestyle, Ho Chi Minh was required to amend five ways: the way to eat, the way to dress, the way to live, the way to walk, and the way to work. According to the current language, this is a lifestyle (behavior) and working style, collectively known as a new way of life. "What is old and bad, must be abandoned. Example: We must give up laziness and greed. What's old is not bad, but annoying, it must be revised to make it reasonable. What is old but good, must be further developed. What's new and good, we have to do. How can our people's life be more complete, and spiritually happier? That is the purpose of a new life..." (Minh, 2011, vol.5, p. 113).

A new way of life: Building a new way of life (civilized way of life) is building good habits and customs, inheriting and developing the long-standing fine customs and traditions of the nation. He said that conducting a new life "is not very high, nor is it difficult. It doesn't tell anyone to make any sacrifices. It only changes the very necessary, very common, things in people's lives, that is, the way of eating, dressing, living, walking, of working. If you can change those things, then everyone will enjoy happiness. But it can be modified because it is not difficult or difficult to do" (Minh, 2011, vol. 5, p. 112). New life includes a new life for each person and a new life for the community and collective such as families, villages, soldiers, factories, schools, and offices.

Ho Chi Minh is a harmonious and skillful combination of value standards, just as

the French philosopher Patxcan (Pascal) wrote, one is not great when standing only at one pole, but one must connect the two poles and build up a bridge to fill the middle. All of Ho Chi Minh's cultural views are closely related to teaching and learning behaviors; to the morality, lifestyle, and behavior of each person. For the educational environment, these behaviors are collectively known as school culture.

Some solutions to apply Ho Chi Minh's thought to building school culture in universities in Vietnam today

The country's development orientation for the period 2021-2030, the 13th Party Congress determined: "Creating breakthroughs in the fundamental and comprehensive renovation of education and training, development of high-quality human resources, etc. a healthy and civilized cultural and moral environment" (Communist Party of Vietnam, 2021, p. 329). Thoroughly grasping the Communist Party's point of view and applying Ho Chi Minh's thought to build a healthy and civilized school culture environment, universities should implement the following solutions:

Building Environment, setting, and cultural behavior in Schools

The environment, setting, and cultural behavior contain tangible and intangible values. Environment plays an important role in shaping human personality. The school's cultural environment, setting, and behavior require a fresh school environment, subjects such as lecturers and students must have actions, gestures, and daily communication language expressing culture. Behaviors such as putting garbage in the right place, not spitting, drawing graffiti; no profanity, swearing... small things done well will gradually form new ethical standards towards building: cultural school, elegant students, and exemplary teachers.

It is necessary to create a healthy school culture environment, which is clearly shown through the communication and behavior of lecturers and students, accordingly, lecturers must be a good example for students to follow. The holistic view is to use personality to educate personality, and build a close relationship between teachers and students, showing properness, seriousness, intimacy, simplicity, and sincerity. In which, the lecturer correctly identifies the roles, obligations, and responsibilities for teaching letters - knowledge and teaching people - personality. Teachers have a sense of professional development, making students see the beauty in the knowledge that the lecturer conveys to students, thereby promoting positivity, and self-discipline in learning, and cultivating human resources his way.

Establishing habits and lifestyles of need, thrift, honesty, humanity, respecting the discipline and conventions of the collective, and protecting the environment. The faculty and students have a sense of self-management in their own lives, are polite in dress, travel, and communication, respect others, are willing to help and humbly learn from friends. In working and studying, it is necessary to be on time and in the right place; actively participate in the activities of the Youth Union, and the Student Union. Especially, have a strict and proper attitude towards deviant acts, violations of ethical standards, and cultural lifestyles.

In studies, it is necessary to work hard and practice professional skills, to have the spirit of helping and learning from each other, to explore and apply good study methods, and to build a library-assisted learning life. , practice the habit of going to school on time... avoiding the situation of copying documents, and studying hard in the exam season...

In addition, focus on both collective and individual activities. Realize the sense of living and working in a neat and orderly manner, protecting public and private property. Always maintain public and private hygiene, and will abide by the rules and regulations of the school. Actively participate in exchange activities, physical training, and sports, combating uncultured behaviors such as gambling, drinking, propagating superstitions, and other social evils.

School behavior should be correct. The behavior of greeting faculty, staff, and students is standard, affectionate, and respectful. Having a caring attitude towards everyone in the community, building friendships, pure and healthy love, not violating the national identity and cultural beauty, and resolutely saying no to a loose and commercial lifestyle.

Coordinate with forces inside and outside the school to build discipline and order for students.

The university regularly cooperates with law enforcement agencies and local authorities where they reside to take appropriate and timely management measures to prevent negative phenomena among students.

Conducting thematic activities, forums, traditional talks, propaganda, praising good people, and good deeds. thereby, making students stand firm, loyal to revolutionary ideals, proud of the traditions of their father's generations, look at typical examples in society to set goals, strive for ideals, build the right consciousness, motivation, and attitude to study, and contribute to building build a homeland.

Strengthening activities of the Youth Union and Student Union to create many healthy playgrounds through the organization of cultural and artistic activities, physical

training and sports, clubs, groups, etc. ages, thereby educating students about ethics - aesthetics - lifestyle. Strengthen the implementation of programs such as blood donation, a donation to support children in difficult circumstances, and support for compatriots experiencing natural disasters, floods, diseases, etc., thereby, forming in students spiritual solidarity, loving people as if they love themselves, building beauty in students, avoid pragmatic, selfish lifestyles, run after money, disregard morality, contrary to morality, fine customs and traditions of the people. ethnicity. Actively and exemplary conduct activities according to the general regulations of the school such as wearing nametags, wearing uniforms... Strictly implementing exams and saying no to negativity in exams and achievement diseases in education.

Combining family, school, and society in educating and training students. Speaking at the Conference of Party cadres in the education sector in June 1957, President Ho Chi Minh said that: Must have close contact with students' families. Because education in schools is only one part, there is also a need for education in society and in the family to make school education better. No matter how good the education in schools is, the lack of education in the family and society is not perfect. The school cultural environment created from a combination of family, school, and society will have resistance to pathogens, eliminate unhealthy manifestations, and have such a cultural environment. The road is more and more perfect and clear.

However, in all activities that the school organizes, it is necessary to focus on the elements of democracy, equality, and fairness for students to express their thoughts and aspirations. Strengthening the building of academic clubs so that students can practice communication skills and develop school culture. In addition, the Youth Union and Student Union should promptly reward students for well implementing cultural rules and strictly handle students who violate them.

Building a healthy and civilized cultural lifestyle in the dormitory

Dormitories are seen as a miniature society; are places to live, study, and rest, and take up a lot of time for students. In addition to the positive and progressive effects, the dormitory also has negative and unhealthy influences that still creep into student life, so character education is not only formed in the school but also in the environment. Dormitory schools also need proper attention. To implement this solution, schools need to pay attention to:

Strengthening facilities to serve daily life and health training for students. Promote

the role of facilities in learning and living to enhance self-study and creativity in students. Necessary conditions such as a self-study room for students with adequate light, clean and airy; The dormitory's cafeteria is rich, and diverse in food and ensures hygiene and food safety... will ensure the health, physical, and mental development of students. It is necessary to launch a movement to practice health in the dormitory through sports activities such as swimming, badminton, table tennis, soccer, and chess, chess... through which to form an environment culture. In addition, the dormitory management and students also need to promptly detect violations of rules and regulations to promptly prevent them. Building orderly dormitories, and cultural lifestyles create a favorable environment for students.

To implement the above solutions, universities must strengthen the leadership of the Party Committee and the Board of Directors and build an emulation movement to implement school culture. Focusing on political and ideological work among cadres, lecturers, and students, and strictly implementing the principles of building a consensus block based on self-criticism and frank criticism, thereby helping cadres, lecturers, and students maintain their stance and ideas in the face of new developments.

Strictly implementing the regime of inspection, examination, and supervision of the implementation of school culture, promptly praising and rewarding exemplary and outstanding examples in the implementation of school culture, and at the same time detecting and handling violations of regulations. Focus on building a set of criteria on school cultural standards suitable to the unit for proper and effective implementation.

3. Conclusion

Ho Chi Minh's thought on culture still retains their theoretical and practical value in the current period. Culture is the spiritual foundation of society, the culture that lights the way for the nation to go is always right and topical, not only in building cultural life in general but also in building school culture for students of different ages universities in Vietnam are suitable for the current international integration context.

For students, building a school culture requires a deep grasp of Ho Chi Minh's cultural thought and creative application following diverse and rich realities. That will help students improve themselves, contributing to building a rich, strong, prosperous, and progressive Vietnam.

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