

THE COMMUNIST PARTY OF VIETNAM'S VIEWPOINT ON BUILDING AND DEVELOPING CULTURE IN THE CURRENT CONTEXT OF INTERNATIONAL INTEGRATION

PhD. Cao Thi Sinh

Faculty of Philosophy, Hanoi National University of Education, Vietnam

Master. Pham Thanh Luan

Center for National Defense and Security Education, Tay Bac University, Vietnam

&

Master. Pham Thi Huong

Faculty of Political Theories, Thuongmai University, Vietnam

Received: 30/06/2025

Accepted: 10/07/2025

Published: 12/07/2025

DOI - <https://doi.org/10.61421/IJSSMER.2025.3403>

ABSTRACT

Since the Doi Moi (Renovation) period (1986), the Communist Party of Vietnam has carried out a comprehensive reform across all sectors, from economy to politics, culture, and society. Among these, the Party has consistently focused on building and developing an advanced Vietnamese culture deeply imbued with national identity to meet the country's practical needs. This article analyzes and clarifies the fundamental viewpoints of the Communist Party of Vietnam on building and developing Vietnamese culture in the current context of international integration.

KEYWORDS: Communist Party of Vietnam, building and development, national identity, culture, advancement.

1. INTRODUCTION

In the context of increasingly deep international integration, culture has become a key factor in shaping national identity and building a sustainable society. The Communist Party of Vietnam clearly recognizes the importance of constructing and developing an advanced culture imbued with national identity in the new era. Preserving and promoting traditional cultural values, while also adopting the cultural quintessence of the world, is an urgent task to ensure the comprehensive and sustainable development of the country.

The Communist Party of Vietnam consistently emphasizes that culture is the spiritual foundation of society, as well as both the goal and driving force for sustainable development. Building a rich and diverse Vietnamese culture, which both inherits national traditions and embraces the cultural essence of humanity, is a pressing requirement in the integration period. General Secretary Nguyễn Phú Trọng once affirmed: "As long as culture remains, the nation remains".

The Party's guidelines and policies on culture aim not only to preserve national identity but also to contribute to building a modern and civilized Vietnamese society. This not only facilitates the development of economic, scientific, and technological sectors but also enhances the spiritual life of the people, strengthens national unity, and elevates Vietnam's international standing.

2. CONTENT

2.1. The Fundamental Viewpoints of the Communist Party of Vietnam on Building and Developing Vietnamese Culture in the Current Context of International Integration

Over nearly four decades of national renovation, the Communist Party of Vietnam has issued numerous resolutions and thematic policies on culture, focusing on building and developing an advanced Vietnamese culture rich in national identity. On November 28, 1987, the Politburo issued Resolution No. 05 titled “On renovating and enhancing the leadership and management of culture, arts, and cultural development to a new level.” Subsequently, the 4th Plenum of the Central Committee of the 8th Party Congress issued a Resolution “On several cultural and artistic tasks in the immediate years.” During the period of national industrialization and modernization, in an effort to revitalize national culture, the 5th Plenum of the 8th Central Committee issued a Resolution on “Building and developing an advanced Vietnamese culture imbued with national identity.”

Entering the 21st century, the 10th Plenum of the 8th Central Committee resolved to continue implementing the Resolution of the 5th Plenum of the 8th Central Committee on “Building and developing an advanced Vietnamese culture imbued with national identity.” Along with resolutions and thematic discussions on culture at the National Congresses of the Communist Party of Vietnam, the Party has gradually formulated a strategy for cultural development during the period of accelerated industrialization and modernization of the country. In addition, the Politburo and the Secretariat of the Party Central Committee have issued numerous resolutions and directives on specific cultural areas.

The Party's cultural viewpoints and development strategies, expressed through Congress and Central Committee resolutions, reflect the inheritance and promotion of Vietnam's cultural traditions, and the creative application of Marxism–Leninism and Ho Chi Minh's thought on culture within the country's historical context. These viewpoints have been gradually supplemented and refined to meet the practical needs of the country amid globalization and international integration. The core content of these viewpoints includes:

2.1.1. The Role of Culture and Arts in the Renovation Undertaking Led by the Party

The Communist Party of Vietnam affirms that culture and arts are integral components of the renovation process initiated and led by the Party. The Party has emphasized: “Building and developing an advanced Vietnamese culture imbued with national identity is an essential part of the socialist revolutionary cause in our country” [4, pp.15], with the aim to “nurture a comprehensively developed Vietnamese person in terms of politics, ideology, intellect, morality, physique, creativity, community awareness, compassion, tolerance, respect for human values, a cultured lifestyle, and harmonious relationships within the family, community, and society” [5, pp.38].

Faced with the advancement of a knowledge-based economy and the robust progress of the country's industrialization and modernization, the Party's 10th Congress adopted the principle: “Ensure the connection between economic development as the central task, Party building as the pivotal task, and cultural development as the spiritual foundation of society” [6, pp.213]. In order to achieve the national development goals of “a wealthy people, a strong country, democracy, justice, and civilization.”

2.1.2. Cultural development is considered “the spiritual foundation of society,” and “both a goal and a driving force for socio-economic development”

Social life and human needs are fundamentally divided into material and spiritual aspects. To meet material needs such as food, clothing, shelter, and transportation, the economy must serve as the foundation. To fulfill spiritual needs such as art appreciation, communication, and faith, culture must serve as the foundation.

To say that culture is “the spiritual foundation of society” means that culture functions to shape values and norms in social life, influencing individual and collective behavior. A society lacking a progressive, healthy spiritual foundation and clear value orientation cannot achieve sustainable socio-economic development. This spiritual foundation encompasses political, moral, legal, scientific, literary, artistic values, as well as customs, traditions, and lifestyles — forming what is known as the “national cultural identity.”

Culture is also “the goal of socio-economic development,” meaning that economic development must aim for the comprehensive development and liberation of humanity. Ho Chi Minh’s thought clearly articulated the vision of building a prosperous, free, and happy society — one characterized by socialism and communism. He envisioned a society not only rich and powerful but also just, democratic, and civilized. Throughout his revolutionary life, Ho Chi Minh not only sought to improve material conditions but also placed high importance on uplifting the people’s spiritual life — promoting goals like poverty eradication, universal primary education, gender equality, women’s empowerment, public health, environmental sustainability, and international diplomacy.

To summarize, Ho Chi Minh considered happiness as the standard of development. After the August Revolution of 1945, in his “Letter to People's Committees at All Levels,” he wrote: “If the country gains independence but the people do not enjoy happiness and freedom, then independence has no meaning” [11, pp.64]. He also emphasized: “For the happiness of the people and the interest of the nation, I must speak. We must engrave the words ‘justice and integrity’ into our hearts” [11, pp.66].

Culture as “the driving force for socio-economic development” speaks to its powerful role in fostering economic and social progress. This is evident in its ability to nurture human resources and build a developed society. According to Ho Chi Minh, culture cultivates revolutionary ideals, high aspirations, and noble sentiments in people. The greatest revolutionary ideal is national independence and socialism. The most honorable sentiment is love for one’s country, the people, and oppressed humanity.

Culture elevates intellectual capacity, transforming illiteracy into literacy and empowering individuals with knowledge in politics, economics, culture, and the laws of social development. It also fosters moral character and a healthy cultural lifestyle. In this sense, culture is what “lights the way for the people,” guiding them toward independence, self-reliance, and autonomy.

Culture is not only “the spiritual foundation of society” but also “a driving force for socio-economic development.” This is because economic development cannot exist without cultural factors. Culture is the root of economic growth and serves as an endogenous resource for economic development. As a “driving force for socio-economic development,” culture has the tremendous ability to awaken and amplify human potential and creativity, thereby generating internal resources that are decisive for the development of social life.

In the past, factors such as natural resources, capital, and technology played a decisive role in a nation's development. Today, however, the key determining factor is human resources. This is the source of a nation’s wealth and comprehensive development. The intelligence and creativity of individuals, along with their morality, soul, character, and resilience — both at the individual and community levels — are the driving forces behind national development. These qualities shape the identity and essence of the Vietnamese people and the Vietnamese nation.

2.1.3. The viewpoint of the Communist Party of Vietnam on “building and developing an advanced Vietnamese culture deeply imbued with national identity”

The Party's viewpoint on “building and developing an advanced Vietnamese culture rich in national identity” aims to preserve and uphold the nation’s valuable traditional cultural values, while simultaneously expanding exchanges and selectively absorbing the cultural quintessence of humanity in order to enrich and diversify the national culture. An “advanced culture” is one that is patriotic and progressive. Patriotism represents the highest value in the hierarchy of Vietnamese culture. It not only reflects the enduring qualities of the nation’s cultural heritage but also embodies the dynamic and creative development of new cultural values during the current revolutionary period. Therefore, patriotism must be intrinsically linked to progress. This concept encompasses the ideological foundation of the working class and is centered on the ideals of national independence and socialism, deeply rooted in Marxism – Leninism and Ho Chi Minh’s thought. The ultimate aim is to serve humanity, to strive for happiness, freedom, and holistic development in harmony between the individual and the community, between society and nature.

An “advanced culture” must be imbued with humanism and democracy. This is one of the noblest qualities of culture, through which culture fulfills its mission of “affirming and promoting genuine values, nurturing truth, goodness, and beauty from a progressive perspective, and criticizing outdated and inferior elements” [2, pp.55]. The progressive nature of national culture is not only reflected in ideological content but also in its forms of expression and means of transmission. In the context of the Fourth Industrial Revolution, cultural activities must be forward-looking, proactive in applying advanced and modern technologies to enhance the quality of cultural products, while simultaneously renewing the style and methods of cultural and artistic creation and performance to keep pace with the era.

In practice, the term “advanced” is often associated with “modern,” yet not all that is modern is necessarily advanced, progressive, civilized, or wholesome. Therefore, it is important to distinguish between “advancement” and “modernity,” and not to equate technological progress with genuine cultural development. Only with such discernment can Vietnamese culture continue to adopt the progressive and noble ideas of humanity to enrich its own identity. The progressive nature of Vietnamese culture is inseparable from its national identity. “Building a Vietnamese culture rich in national identity” means developing a culture that embodies the distinctive characteristics of the Vietnamese people. Culture is deeply rooted in the thousand-year history of nation-building and defense. It is the spiritual face and essence of the nation. The concentrated expression of a nation’s essence lies in its cultural identity. Thus, naturally, culture carries national identity. In other words, cultural identity is expressed through national culture.

The cultural identity of Vietnam includes enduring values and the quintessence of the Vietnamese people, accumulated over thousands of years of national construction and defense. These values include: “Fervent patriotism, indomitable national spirit, solidarity, communal consciousness linking individual – family – village – nation, compassion, tolerance, respect for morality and affection, industriousness, creativity in labor, refinement in behavior, and simplicity in lifestyle...” [4, pp.56]. Cultural identity is also vividly expressed through unique ethnic forms. Cultural heritage is an invaluable asset that binds ethnic communities together, forms the core of national identity, and serves as a foundation for creating new values and for cultural exchange.

In the era of globalization, preserving national identity does not mean reviving outdated customs, backward habits, or lifestyles that no longer suit contemporary life, nor does it imply narrow nationalism or selfish individualism. Instead, it requires enhancing cultural exchange and selectively absorbing the cultural quintessence of humanity to enrich national culture. At the same

time, we must remain vigilant and resolute in rejecting harmful cultural infiltration and extreme individualism, materialism, and egocentrism. Only then can we guard against the risk of value and norm homogenization, cultural degradation, and the cultural invasion strategies of "cultural empires" and hostile forces.

The two criteria of "advancement" and "rich national identity" reflect the relationship between the universal and the particular in the evolution and development of culture. They are two inseparable, complementary aspects of a unified whole that promote each other's growth, enabling Vietnamese culture to continuously blossom and bear fruit in contemporary society.

2.1.4. Vietnamese Culture as a Unified Yet Diverse Culture within the Community of Vietnamese Ethnic Groups

Originating from Vietnam's traditional history and longstanding cultural heritage, and firmly grounded in Marxism–Leninism and Ho Chi Minh's thought on building a Marxist culture, the Communist Party of Vietnam has consistently affirmed the principle of building an advanced and modern Vietnamese culture characterized by unity in diversity within the community of Vietnamese ethnic groups.

Vietnamese culture is an ancient, multi-ethnic culture rich in color and diversity. It is the crystallization of the cultures of various ethnic groups that make up the Vietnamese nation. Vietnam is home to 54 ethnic groups, each possessing its own unique cultural values and characteristics. These values and traits complement one another, enriching Vietnamese culture as a whole and reinforcing national unity. This unity serves as the foundation for equality and the promotion of cultural diversity among all ethnic groups.

The richness of ethnic cultures contributes to the diversity of Vietnamese national culture. Yet, amidst this diversity lies a unifying thread — a shared aspiration toward truth, goodness, and beauty. Therefore, while affirming common values, it is essential to respect differences, thereby establishing unity in diversity within Vietnamese national culture.

In the process of building and developing an advanced culture rich in national identity, it is necessary to fully implement the principles of equality, solidarity, mutual support, and development of the distinctive cultural values and identities of each ethnic group. This approach contributes to the richness, diversity, and overall unity of Vietnamese culture.

The unity in Vietnam's cultural diversity stems from patriotic and progressive cultural traits, from longstanding traditions, from the shared desire for national independence and territorial integrity, from deep bonds of solidarity forged throughout history, and from mutual empathy in the spiritual, emotional, and psychological lives of the people.

In the current era, in order to foster national strength and accelerate the country's industrialization and modernization, it is crucial to promote and amplify the unity and collective aspirations for prosperity and civilization among all ethnic groups. At the same time, attention must be paid to preserving the valuable cultural traditions of the ethnic communities in Vietnam, thus creating a rich, diverse, and colorful national culture.

2.1.5. Building and Developing Culture Is a Cause of the Entire People under the Leadership of the Communist Party of Vietnam, in Which Intellectuals Play a Key Role

This viewpoint stems from the Party's recognition of the role and mission of the people — not only in creating material values but also in forming all the spiritual values generated by the people themselves. It fully reflects the Party's appreciation for the foundational role of grassroots culture

in building the national culture. Grassroots culture serves as the firm foundation for the entire cultural cause; it forms the face and core characteristics of the national culture.

This viewpoint is repeatedly affirmed in the Party's cultural resolutions, running through all cultural tasks — from shaping human values and qualities through culture, to building a healthy cultural environment for people; from promoting the movement “All people unite to build a cultural life” to identifying the great role of the people and the grassroots in the persistent and broad struggle against negative and distorted manifestations in cultural activities.

This viewpoint is also the theoretical basis for the Party's orientation that the development of culture in the renovation period must be based on the socialization of cultural activities. As the people are the creators of cultural values, the socialization of cultural activities is both a principle and an objective requirement. It mobilizes and organizes widespread public participation in cultural development, creates motivation for growth, and ensures culture penetrates all aspects of social life, thereby raising the people's level of cultural enjoyment — the highest goal of the cultural cause under the Party's leadership.

In cultural development, the Party highly values the central role of intellectuals. Their role is evident in all dimensions of culture — from creation to dissemination and reception of cultural products. Workers, peasants, and intellectuals constitute the core of the great national unity bloc and also serve as the foundation of the cultural development cause under the leadership of the Party and management of the State.

2.1.6. Culture as a Battlefield: Building and Developing Culture Is a Long-Term Revolutionary Cause That Requires Determination and Perseverance

This viewpoint is a deep inheritance and application of Ho Chi Minh's thought that “culture is a battlefield, and cultural workers are the frontline soldiers on that battlefield.” Its current relevance lies in the fact that, amid global economic integration and cultural exchanges, along with complex political and ideological developments, the Party has flexibly applied and expanded the cultural and ideological struggle within society.

In leading the process of cultural development, the Party promotes criticism against distorted and wrong views in culture and the arts, aiming to counter hostile schemes of “peaceful evolution,” “self-evolution,” “self-transformation,” and “cultural invasion.” It also condemns the moral degradation and misconduct of a segment of officials and Party members, upholds the authenticity, educational function, and critical nature of literature and arts, and emphasizes the responsibility of artists in national construction and defense. The 9th Party Congress stated: “Artists must uphold their responsibilities to the people, the Fatherland, and socialism; strive to produce works with high ideological and artistic value, deeply imbued with humanistic and democratic spirit, and capable of educating and building human character” [5, pp.105].

Culture is a broad and complex domain. The struggle on this battlefield aims to protect and build what is new, progressive, and valuable in human culture, while confronting and overcoming what is evil, dark, and backward. This is a long-term, arduous mission requiring constant efforts and elevated critical awareness among those working in the cultural field.

To develop culture in the current context, it is essential to “construct” alongside “combat,” with construction being the primary focus. This includes preserving and promoting national cultural heritage, absorbing global cultural essences, and creating new values aimed at truth – goodness – beauty, grounded in the spirit of nationalism, humanism, democracy, and scientific progress.

2.2. The Significance of the Communist Party of Vietnam's Viewpoint on Building and Developing Vietnamese Culture in the Current Context of International Integration

In the context of globalization and international integration, along with reforms across various fields such as the economy, society, military, and diplomacy, the Communist Party of Vietnam has advocated for a renewal of its perspectives and policies on culture. This renewal in cultural viewpoints has steered national culture in the direction of socialism, creating favorable conditions for culture to effectively serve the cause of industrialization and modernization of the country, and contributing to the achievement of the overarching goal: “a wealthy people, a strong country, a just, democratic, and civilized society.”

Under the leadership of the Communist Party of Vietnam, alongside economic development, culture has made substantial contributions to the healthy, rapid, effective, and sustainable growth of the nation. The Party's viewpoints and guidelines on building and developing culture, as expressed in its National Congress and Central Committee resolutions, have had a significant impact on the practical efforts to build and develop Vietnamese culture over the past decades. The implementation of these resolutions has helped shape a Vietnamese culture enriched with new values, expressions, and identities — imbued with national spirit, humanism, democracy, scientific progress, and public engagement.

Major achievements have been recorded in areas such as human development, cultural environment building, education and training, science and technology, literature and the arts, preservation and promotion of cultural heritage, cultural policy on religion, international cultural exchange, and the development and refinement of cultural institutions. Special attention has been given to the training of human resources, particularly high-quality personnel.

The movement “All People Unite to Build a Cultural Life” has awakened many humanistic values within the community, with widespread influence on the cultural life of the nation. It has received enthusiastic support from all social classes, contributing to socio-economic development; the poverty rate has declined, the proportion of well-off and affluent households has increased, and the spiritual and cultural life of the people has been improved. Civilized lifestyles in weddings, funerals, and festivals have witnessed positive changes, and many traditional cultural values of the nation have been preserved and promoted.

The cause of building and developing culture and human beings has received attention from all levels and sectors — from the central government to local authorities — within the formulation of socio-economic policies. The task of building Vietnamese citizens who meet the requirements of the industrialization, modernization, and international integration era has undergone important transformations, initially forming new human values related to social responsibility, civic awareness, democracy, proactiveness, creativity, and the aspiration to rise. There has been a closer linkage between the task of cultural and human development and the task of national development; likewise, the development of culture has been more closely tied to the development of Vietnamese people.

Cultural mechanisms and institutions have been increasingly developed and improved. The traditional cultural values of various ethnic groups and regions have been preserved and inherited; their cultural heritage has been conserved and revitalized. Cultural socialization has been increasingly expanded. More and more organizations and individuals are participating in and contributing resources to cultural development. Literature and the arts have witnessed new progress. Mass media has rapidly developed in terms of form, scale, human resources, technical capacity, and social influence. Both the material and spiritual cultural life of the people has

improved. State management of culture has been strengthened. International cultural exchange and cooperation have been broadened with notable achievements.

The Communist Party of Vietnam's viewpoint on building and developing an advanced culture imbued with national identity has increasingly been realized in practice, contributing to the enhancement of the material and spiritual life of the entire population and the Vietnamese nation. At the same time, it has created favorable conditions for Vietnam to deeply integrate with other countries in the region and around the world—not only in the cultural sphere but also in the economy and other areas of social life.

3. CONCLUSION

Fully aware of the importance of culture, the Communist Party of Vietnam has proposed crucial orientations and strategies for building and developing the nation's culture. Culture is both a goal and a driving force for national development. The Party's viewpoint on building and developing culture is expressed through several key principles:

- Culture and the arts are inseparable components of the renovation process initiated and led by the Communist Party of Vietnam.
- Cultural development is identified as the spiritual foundation of society—both a goal and a vital driver of socio-economic development.
- Building and developing an advanced Vietnamese culture imbued with national identity aims to preserve, maintain, and promote the traditional values of the nation while also absorbing the cultural quintessence of the world.
- Vietnamese culture is characterized as being unified yet diverse within the community of ethnic groups across the country. This diversity not only enriches the national cultural landscape but also creates conditions for cultural exchange, mutual learning, and shared development.
- Building and developing culture is the cause of the entire people under the leadership of the Party, in which the intellectual contingent plays a significant role.
- Culture is a battlefield, and the building and development of culture is a long-term revolutionary cause.

With this awareness, the Communist Party of Vietnam remains steadfast in implementing policies and strategies that protect and promote traditional cultural values, while also encouraging the creation and development of new cultural expressions suitable for the current era. Only through such an approach can Vietnamese culture continue to develop sustainably and contribute to the creation of a modern, civilized, and united society.

However, this paper only analyzes the fundamental viewpoints of the Communist Party of Vietnam on the construction and development of Vietnamese culture and presents the significance of these viewpoints in the context of current international integration. To further clarify the Party's viewpoints as realized in practice, along with their results, influence, and impact on Vietnamese social life over the past decades and in the present, in-depth research is necessary. Such research should focus on examining the realities, advantages, challenges, barriers, and the solutions that the Communist Party of Vietnam has implemented in practice. This will be the direction of our future studies.

REFERENCES

- 1) Communist Party of Vietnam (1986). Documents of the 6th National Congress. National Political Publishing House, Hanoi.
- 2) Communist Party of Vietnam (1991). Platform for National Construction in the Transitional Period to Socialism. National Political Publishing House – Truth, Hanoi.
- 3) Communist Party of Vietnam (1994). Documents of the 7th Plenum of the 7th Central Committee. National Political Publishing House, Hanoi.
- 4) Communist Party of Vietnam (1998). Documents of the 5th Plenum of the 8th Central Committee. National Political Publishing House, Hanoi.
- 5) Communist Party of Vietnam (2001). Documents of the 9th National Congress. National Political Publishing House, Hanoi.
- 6) Communist Party of Vietnam (2006). Documents of the 10th National Congress. National Political Publishing House, Hanoi.
- 7) Communist Party of Vietnam (2011). Documents of the 11th National Congress. National Political Publishing House, Hanoi.
- 8) Communist Party of Vietnam (2016). Documents of the 12th National Congress. National Political Publishing House, Hanoi.
- 9) Communist Party of Vietnam (2021). Documents of the 13th National Congress. National Political Publishing House, Hanoi.
- 10) Ho Chi Minh (1981). Culture and Arts Are Also a Battlefield. Culture Publishing House, Hanoi.
- 11) Ho Chi Minh (2011). Complete Works, Vol. 4. National Political Publishing House, Hanoi.
- 12) Ho Chi Minh (2011). Complete Works, Vol. 5. National Political Publishing House, Hanoi.