

Received: 14 August 2026

Accepted: 30 September 2026

Published: 13 October 2026

From Ho Chi Minh's Views on Culture to the Development of a Modern Vietnamese Culture

Le Trung Kien

The Institute of Ho Chi Minh and Party leaders, Ho Chi Minh National Academy of Politics, Hanoi, Vietnam

Vu Thi Yen

Faculty of Political Theory and Law, Electric Power University, Hanoi, Vietnam; yenvt@epu.edu.vn

Cite this article:

Le Trung Kien and Vu Thi Yen (2026). From Ho Chi Minh's Views on Culture to the Development of a Modern Vietnamese Culture. *Revista Cultura Científica*, (24), pp. 1794–1803. <https://doi.org/10.70517/revcc2624149>

Abstract

A systematic examination of President Ho Chi Minh's views on the fundamental issues of the Vietnamese revolution shows that his understanding of culture drew upon Eastern and Western intellectual traditions and combined national cultural inheritance with wider human values. These perspectives reflected the intellectual contributions of a prominent cultural figure and the interpretation of Marxist-Leninist ideas in relation to the historical and practical conditions of Vietnam. They have continued to influence the stated orientations of Vietnamese cultural policy and debates about the development of culture within a socialist political framework. In the context of contemporary international integration, cultural development

that encourages broad social participation and articulates clear objectives is closely connected with the cultivation of civic responsibility, ethical conduct, and cultural awareness among successive generations. This orientation also intersects with educational reform, professional training, and efforts to strengthen human capacities for national development. This article examines the historical foundations and core dimensions of Ho Chi Minh's views on culture and analyzes how these ideas are interpreted in contemporary Vietnamese cultural-development policies, including Resolution No. 80-NQ/TW (2026).

Keywords: Ho Chi Minh; cultural thought; Vietnam; cultural policy; cultural development

1. INTRODUCTION

Culture constitutes both an accumulated inheritance and an active dimension of social development. It encompasses material practices, collective memories, ethical norms, artistic expression, systems of knowledge, and the ways in which communities transmit values across generations. Its significance cannot be reduced to the preservation of historical traditions, because cultural practices also shape education, civic participation, social relationships, and responses to economic and technological change. In Vietnam, questions about the relationship between national cultural identity and international exchange have been closely connected to the country's history of anti-colonial struggle, nation-building, and contemporary development. Accordingly, the relationship between cultural continuity and modernization provides an important context for examining the contribution of Ho Chi Minh's cultural thought.

Ho Chi Minh's conception of culture emerged from Vietnam's historical circumstances and from his engagement with both Vietnamese traditions and intellectual currents beyond Vietnam. His understanding of culture extended beyond literature and the arts to education, morality, social organization, and the material conditions of everyday life. In his 1943 discussion of culture, he described the products of human creativity as responses to the requirements of life and survival [1, Vol. 3]. His later emphasis on culture's public responsibilities is frequently summarized by the injunction that culture should "light the way for the nation," a formulation associated with the first National Cultural Conference in 1946 [2]. These perspectives invite examination of culture not simply as a separate sphere of cultural activity but also as a component of social development and the formation of human capabilities.

The significance of this intellectual legacy is evident in the continued place of culture within Vietnam's policy discussions. In 2020, the Politburo's Conclusion No. 76-KL/TW called for further implementation of earlier policies on the development of Vietnamese culture and people in support of sustainable national development [3]. More recently, Resolution No. 80-NQ/TW, issued on 7 January 2026, identified cultural development as a foundation, an endogenous resource, and a driving force of national development, while emphasizing the relationship between cultural preservation, creativity, digital transformation, and wider access to cultural activities [4]. These policy developments create a timely setting in which to reconsider how Ho Chi Minh's historical views are interpreted and applied. They also raise questions about how inherited concepts should be adapted to contemporary needs rather than repeated without attention to changes in society.

An important analytical distinction must therefore be made between reconstructing Ho Chi Minh's views in their historical context and evaluating their subsequent application to current cultural policy. The first task requires attention to the original definitions, educational principles, and views on literature, the arts, morality, and everyday life. The second requires examination of the ways contemporary policy documents mobilize cultural identity, public participation, heritage, education, and cultural industries as priorities for development. Read together, these two levels allow the article to identify both continuity and change: continuity in the attention given to cultural values and human development, and change in the institutions, technologies, and international conditions through which cultural objectives are pursued. This distinction is especially important for avoiding an automatic equivalence between a historical statement and every contemporary policy measure associated with it.

Existing discussions of cultural values, including Kluckhohn's analysis of value orientations and Tran Ngoc Them's work on Vietnamese value systems, provide a conceptual context for this inquiry [5, 6]. However, the central purpose of the present article is not to establish a universal definition of culture or to assess cultural policy through newly collected empirical data. Instead, it examines the conceptual foundations and principal dimensions of Ho Chi Minh's views and considers their relevance to the development of a modern Vietnamese culture. The discussion is organized around three related questions: What historical and intellectual foundations shaped these views? How do they address education, literature and the arts, morality, and everyday conduct? And in what respects can these principles inform the interpretation of contemporary Vietnamese cultural-development priorities, particularly those expressed in Resolution No. 80-NQ/TW? By linking historical interpretation with documentary policy analysis, the article seeks to present a clearer account of the relationship between Ho Chi Minh's cultural thought and current debates about cultural development, national identity, and international integration.

2. RESEARCH METHODS

This article employs qualitative documentary analysis informed by the principles of historical specificity, comprehensiveness, and dialectical interpretation. Its principal materials are published collections of Ho Chi Minh's writings and speeches, works discussing cultural values, and relevant Vietnamese policy documents, particularly Conclusion No. 76-KL/TW (2020) and Resolution No. 80-NQ/TW (2026). Historical and logical analysis are used to reconstruct the contexts in which the views on culture, education, morality, and artistic practice were articulated. Conceptual analysis and synthesis then identify recurring themes and relationships among the dimensions of cultural life discussed in these texts.

A comparative reading distinguishes historical propositions from their present-day policy applications. Statements

attributed to Ho Chi Minh are interpreted in relation to their source and publication context, whereas contemporary resolutions are analyzed as policy texts that express objectives and commitments rather than as evidence that those objectives have already been achieved. This approach is intended to clarify conceptual continuity and differences in emphasis over time. No original interviews, surveys, or individual-level statistical dataset were generated for the study. Where the available documents do not establish the wording or page location of a quotation, the passage is treated as an interpretation pending verification against the relevant primary edition.

3. RESULTS AND DISCUSSION

3.1. GENERAL CONCEPT OF CULTURE AND THE ORIGINS OF HO CHI MINH'S VIEWS ON CULTURE

Culture encompasses the material and spiritual dimensions of social life, and scholars have examined its values, forms, and functions from different disciplinary perspectives. Its meanings therefore require consideration of both historical circumstances and the social practices through which values are expressed and transmitted.

Kluckhohn's account of values and value orientations explains how preferred ends and modes of conduct influence the choices available to individuals and groups [5]. In Vietnamese cultural scholarship, culture is also discussed in relation to material and spiritual values accumulated and transformed through historical experience. In this perspective, cultural values represent an interconnected system rather than a collection of isolated customs or practices [6].

The ethical dimension of cultural values is particularly relevant to the present study: collective understandings of responsibility, solidarity, independence, and social conduct help explain how cultural ideals may inform public life. This proposition serves here as an analytical interpretation of cultural values, rather than as an unverified quotation attributed to an additional author.

In August 1943, Ho Chi Minh provided a definition of culture: "For the sake of survival as well as the purpose of life, humankind created and invented language, writing, morality, law, science, religion, literature, art, and the tools used in daily life, including clothing, food, shelter, and methods of use. All of these creations and inventions constitute culture. Culture is the synthesis of all forms of life and their manifestations that humankind has produced in order to adapt to the needs of life and the requirements of survival" [1, Vol. 3]. Accordingly, Ho Chi Minh's definition of culture encompasses social consciousness in its various forms and levels, including psychological processes, ideology, and social existence.

These perspectives differ in their theoretical emphases but share a concern with the relationship between material conditions, spiritual life, and tangible and intangible cultural expression. Culture plays an important role in education and in enhancing national values, responsibility, cooperation, creativity, and harmony, thereby contributing to the creation of new values and the development of high-quality human resources for national development in the process of international integration.

Ho Chi Minh's cultural thought originated from important theoretical and practical foundations. Marxism-Leninism and its revolutionary theory constituted a fundamental basis for the formation of his system of thought concerning the path toward liberation in the Vietnamese revolution. In *On Cooperation*, Lenin argued that political transformation also creates the need for sustained cultural and educational work, particularly among the peasantry [7].

Alongside the philosophy of Marxism-Leninism, the cultural heritage accumulated throughout the history of the Vietnamese nation constituted another important foundation for the formation of President Ho Chi Minh's thought. When Nguyen Tat Thanh, later known as Ho Chi Minh, left his homeland to seek a path toward national salvation, he had already absorbed cultural values from his family, homeland, and nation. From the villages of Chua and Sen in the Nghe An region, through the imperial capital of Hue, to Phan Thiet and Saigon, the places associated with his early life differed in their local customs but shared certain traditions: a deeply rooted tradition of patriotism; a courageous, indomitable, and resilient spirit of struggle; a willingness to die rather than live as slaves; solidarity and mutual care; strong community bonds linking individuals, families, villages, and the Fatherland; respect for human relationships and moral values; independence, autonomy, self-reliance, and self-strengthening; optimism and love of life; a passion for learning; and the Vietnamese traditions of compassion and humanism. Building on this national cultural foundation, he selectively and creatively assimilated intellectual and cultural influences from beyond Vietnam, contributing to the development of his own understanding of culture and society.

Alongside his search for a path toward national salvation, President Ho Chi Minh selectively absorbed the cultural values of humanity. He acquired knowledge across different cultural traditions and recognized the role that cultural communication could play in public education and political mobilization. He wrote books and newspapers, participated in cultural activities, and organized various associations and unions in order to raise revolutionary consciousness among peoples of different nationalities, including his own compatriots. In this account, cultural activity was connected with the political education of disadvantaged groups, the dissemination of ideas, and participation in movements for national and social emancipation.

3.2. CORE CONTENTS OF HO CHI MINH'S VIEWS ON CULTURE

An important aspect of Ho Chi Minh's cultural thought concerns the development of Vietnamese culture and its relationship with social transformation. He put forward a perspective on building a national culture based on five major aspects: "1. Building a psychology: a spirit of independence and self-reliance. 2. Building morality: knowing how to sacrifice oneself and work for the benefit of the masses. 3. Building society: all endeavors related to the welfare of the people in society. 4. Building politics: people's rights. 5. Building the economy" [1, Vol. 3, p. 458]. Thus, according to Ho Chi Minh, culture should be placed on an equal footing with the economic, political, and social spheres. "Politics, economics, society, and culture must all be regarded as equally important" [8, p. 220]. On this interpretation, the economy, politics, culture, and society are interconnected and mutually influential, while culture is understood as both an objective and a possible driving force of socioeconomic development.

Ho Chi Minh's approach to cultural education can be examined through its interrelated objectives, content, and pedagogical methods.

With regard to its objectives, cultural education is presented as a means of developing knowledge, cultivating values, and forming habits of conduct through teaching and learning activities. Through teaching and learning, people's knowledge is enhanced, their intellectual horizons are broadened, correct ideas and noble sentiments are cultivated, and qualities of integrity and healthy lifestyles are developed. Education aims to develop citizens who possess both virtue and talent, know how to master themselves, and can make active contributions to the task of national construction and development and the defense of the Fatherland. Ho Chi Minh also connected literacy and national strength, stating that "an ignorant nation is a weak nation" [1, 9].

Educational content, that is, the content of teaching and learning, must be scientific, rational, and appropriate to each stage of the revolution. Educational content should be comprehensive, encompassing cultural education, political education, science and technology, and professional and vocational training. These educational components are closely interconnected and mutually supportive, thereby responding to the requirements of each historical period.

The educational principles and methods emphasize combining learning with practice, linking theory closely with reality, and integrating learning with labor. Schools should coordinate with families and society and promote democracy and equality in education. The learning mindset should involve learning at all times and in all places, learning from everyone, and pursuing lifelong learning. Ho Chi Minh attached great importance to self-study, self-education, and retraining. He stressed the importance of self-study, guided discussion, and the continued pursuit of knowledge throughout life; this emphasis on lifelong learning is also documented in accounts of his educational thought [9]. In his letter to students on the occasion of the opening of the school year in September 1945, he wrote: "Whether Vietnam will become a beautiful and prosperous country, and whether the Vietnamese people will reach a glorious position alongside the great powers of the five continents, depends to a great extent on your efforts in learning."

According to Ho Chi Minh, educational methods must derive from and remain firmly grounded in educational objectives. Since education is a science, teaching and learning methods must be appropriate to learners' ages. Teachers must pay attention to the characteristics of those being taught and should "make the shoes fit the feet," rather than "cut the feet to fit the shoes." Accordingly, teaching should proceed from the easy to the difficult and ensure that learning tasks are appropriate to learners' capacities. Exemplary methods should also be employed. Learning should be combined with healthy recreational activities, education should be closely associated with emulation, and a teaching workforce should be developed whose members possess moral integrity, dedication to their profession, strong professional competence, and proficiency in teaching methods, enabling them to overcome difficulties and challenges.

Literary and artistic activities, encompassing literature and the arts, represent the most concentrated expression of culture, the pinnacle of spiritual life, and an image of the soul of a nation. According to Ho Chi Minh, culture is "the synthesis of all forms of life and their manifestations that humankind has produced in order to adapt to the needs of life and the requirements of survival."

Ho Chi Minh placed culture and the literary arts in a close relationship with, and on an equal footing with, the economic and political spheres. According to him, "In the work of building the nation, there are four issues that require attention and must be regarded as equally important: politics, economics, society, and culture. However, culture is part of the superstructure; only when the social infrastructure has been constructed can culture be constructed" [10, p. 70]. Ho Chi Minh was the founder of revolutionary literature and arts in Vietnam and made major and creative contributions to the country's literary and artistic development. His principal views on culture and the literary arts include the following, as discussed in published collections of his writings [11]:

Literature and the arts constitute a battlefield, artists are soldiers, and literary and artistic works are powerful weapons in the revolutionary struggle and in the construction of a new society and new people. By describing literature and the arts as a battlefield, Ho Chi Minh emphasized that they possessed an independent role on an equal footing with other revolutionary fronts and constituted an integral component of the revolution and revolutionary literature and arts. The term

“battlefield” reflects the arduous and intense nature of the struggle; therefore, literary and artistic works and the writer’s pen must serve as sharp weapons. When artists are described as soldiers, this means that literary and artistic works must embody the quality of “steel,” while writers, poets, and artists must be willing to take the lead on their own front. They must maintain firm political positions and sound ideological orientations and place the interests and mission of serving the Fatherland and the people above all else. “Culture and the arts are also a battlefield; you are soldiers on that battlefield” [12, p.19]. Literary and artistic activities must therefore remain closely connected to the realities of people’s lives.

Ho Chi Minh emphasized the need to create literary and artistic works worthy of the new era of the country and nation. Works worthy of the times are those that portray, both skillfully and truthfully, the revolutionary cause of the people, are appreciated by the masses, and bring about positive changes in people’s thoughts, emotions, and spiritual lives. He clearly stated: “The masses desire works with truthful and rich content and clear and joyful forms. Before seeing them, they want to see them; after seeing them, they should find them beneficial” [10, p. 64]. Literary and artistic works should reflect the “theme” of the ideals of national independence and socialism and should be rich and diverse in genre rather than monotonous and impoverished. Just as when entering a flower garden, one should be able to see many beautiful flowers, literary and artistic life should likewise offer diversity and richness.

Ho Chi Minh deeply embraced the view that human beings are the totality of social relations. Therefore, immediately after national independence was achieved, he advocated the establishment of a “new way of life.” His perspective on the formation of a new way of life was a significant component of his discussion of cultural and social development. The new way of life encompasses three components: new morality, a new lifestyle, and new ways of living. These three components are closely interconnected, with morality playing a particularly important role.

New morality: Building a new way of life first requires the development of new morality. On this issue, Ho Chi Minh wrote, “. . . practicing a new way of life means Diligence, Thrift, Integrity, and Righteousness” [1, Vol. 5, p. 94]. He later repeatedly affirmed that “Promoting and practicing diligence, thrift, integrity, and righteousness means kindling the flame of the new way of life” [1, Vol. 5, p. 100].

A new lifestyle: This refers to a way of life based on ideals and morality, characterized by a civilized and progressive lifestyle that harmoniously combines the nation’s valued traditions with wider cultural achievements. Human activities—including eating, dressing, housing, traveling, and working—should all embody cultural values. Therefore, in building a new lifestyle, Ho Chi Minh called for changes in five aspects: ways of eating, dressing, living, traveling, and working. In contemporary terminology, these may be understood as a person’s lifestyle, including patterns of everyday conduct and interaction, as well as their working style, collectively constituting a new way of life.

“Whatever is old and bad must be discarded. For example, we must eliminate laziness and greed. Whatever is old but not bad, yet inconvenient, should be modified to make it reasonable. Whatever is old and good should be further developed. Whatever is new and beneficial should be implemented. How can we make the material life of our people more adequate and their spiritual life happier and healthier? That is the purpose of the new way of life. . .” [1, p. 113].

Building new ways of living, or a civilized way of life, means developing good habits, customs, and practices while inheriting and further developing the long-standing good traditions and customs of the nation. He argued that implementing a new way of life “is neither something lofty nor difficult. It does not require anyone to sacrifice anything. It merely involves changing things that are necessary and common in everyone’s daily life—that is, changing the ways of eating, dressing, living, traveling, and working. If these things can be changed, everyone will benefit from greater happiness. And surely they can be changed, because there is nothing particularly difficult or complicated about them” [1, Vol. 5, p. 112]. The concept of a new way of life extends beyond individual behavior to the habits and practices of families, villages, military units, workplaces, schools, and public institutions. Its collective dimension concerns the ways in which moral and cultural expectations are translated into shared routines and responsibilities.

Ho Chi Minh’s thought represents a harmonious and subtle synthesis of diverse value standards, consistent with the observation of the French philosopher Pascal that a person does not become great by standing at only one extreme, but by connecting the two extremes and filling the space between them. These views on culture are closely connected with teaching and learning, as well as with the morality, lifestyle, and everyday conduct of individuals. Within educational settings, the interaction of these practices can be examined through the concept of school culture.

3.3. APPLYING HO CHI MINH’S VIEWS ON CULTURE TO THE DEVELOPMENT OF MODERN VIETNAMESE CULTURE

Within Vietnamese debates on national development, culture is presented as a resource, an institutional foundation, and a source of social cohesion that can support long-term development. It serves as a source of “guidance” and “illumination,” providing powerful inspiration for revolutionary action and creativity across all social groups and sectors. The Communist Party of Vietnam has affirmed: “Building and developing culture and people is an important and regular task of the entire political system. Culture is the soul of the nation, a firm spiritual foundation of society, and an important endogenous

source of strength ensuring sustainable development and firmly protecting the Fatherland, with the goal of building a prosperous, strong, democratic, equitable, and civilized country” [3].

Then-General Secretary Nguyen Phu Trong emphasized the same general orientation in his address to the National Cultural Conference in November 2021 [13]: “The culture that we are building is an advanced culture imbued with national identity, unified in diversity, and based on progressive and humanistic values; Marxism-Leninism and Ho Chi Minh Thought play a leading role in the spiritual life of society” . . . “striving to build a civilized and healthy society for the genuine interests and dignity of human beings, with increasingly high levels of knowledge, morality, physical fitness, lifestyle, and aesthetic values.”

As Vietnam enters a new stage of development, official discourse under General Secretary To Lam increasingly describes this period as an era of national advancement, placing cultural development alongside economic modernization and institutional reform. This framing is closely connected to the pace of technological and social change: the world has been advancing at unprecedented speed and moving rapidly toward a period of breakthrough development in science, technology, and innovation. Accelerating technological change has altered the practical meaning of long-term development planning and the demands placed on cultural institutions.

The rapid and powerful development of artificial intelligence, biotechnology, big data, and automation is profoundly and rapidly reshaping ways of thinking, working, living, and communicating within communities, nations, and humanity as a whole. This requires us to prepare thoroughly and profoundly in terms of mindset and vision and to undertake a major transformation. This changing environment places growing demands on the education and professional development of younger generations and public officials; to carry out revolutions in infrastructure, institutions, and human resources; to reorganize and improve the qualifications and capacities of administrative and governance systems; to restructure the economy and renew the growth model; and to invest comprehensively in the development of science and technology. Building domestic capacities is therefore important for participating effectively in international integration and cooperation. In this context, expanding professional skills, strengthening institutions, and selectively engaging with scientific, technological, and cultural developments beyond Vietnam may help enhance the country’s participation in international exchange, including emerging fields of innovation.

On 7 January 2026, the Politburo issued Resolution No. 80-NQ/TW on the development of Vietnamese culture [4]. This Resolution constitutes an important component of the system of major resolutions aimed at comprehensively and strongly developing the country, which the Politburo has issued and directed for decisive implementation since 2025.

Resolution No. 80-NQ/TW affirms: “Vietnamese culture is the crystallization of the nation’s good values throughout thousands of years of national construction and defense; it is an important endogenous resource that nurtures the intellect, soul, spirit, and cultural resilience of the Vietnamese people.”

Resolution No. 80-NQ/TW points out: “Awareness of the position and role of culture remains neither comprehensive nor sufficiently profound. The institutionalization of the Party’s policies and orientations into State policies and laws remains slow and inconsistent, with certain areas lacking breakthrough measures. The cultural environment is not yet truly healthy; social morality shows signs of deterioration and loss of identity. Investment in culture remains low and fragmented, with resources relying primarily on the state budget. Cultural human resources continue to face numerous inadequacies. Mechanisms and policies have not fully unleashed the creative potential of social actors, particularly intellectuals, writers, artists, and cultural practitioners. People’s access to and enjoyment of culture remain unequal across regions, areas, and localities.”

Resolution No. 80-NQ/TW sets out the following guiding perspective [4]: “Developing culture and people constitutes a foundation, an important endogenous resource, a major driving force, a pillar, and a regulatory mechanism for the country’s rapid and sustainable development. Cultural values must be closely and harmoniously integrated and deeply embedded throughout all areas of social life, from politics, economics, and society to the environment, national defense and security, and foreign affairs, truly becoming the nation’s soft power in the new era” . . . “Developing culture for the perfection of the socialist human personality in the new era and developing people in order to develop culture. Creating a humanistic, healthy, civilized, and modern cultural environment. Comprehensively developing Vietnamese culture and people on the foundation of the national value system, cultural value system, family value system, and standards for Vietnamese people.”

Resolution No. 80-NQ/TW continues to affirm the Party’s consistent perspective: “Cultural development is the cause of the entire people under the leadership of the Party, the management of the State, and with the people as the creative subjects and beneficiaries; intellectuals, writers and artists, cultural officials, and entrepreneurs play important roles, while the pioneering and exemplary role of cadres and Party members is emphasized.”

Resolution No. 80-NQ/TW calls for the strong and comprehensive promotion of the cultural strength of the Vietnamese people and for better resolution of the inherent relationships within culture: “building” and “fighting”; tradition and modernity; national and international; preservation and development; popular and scholarly; real life and digital space; open data and the protection of digital cultural security and sovereignty.

The resolution states that the overall objective for 2030 is to “build and develop an advanced Vietnamese culture imbued

with national identity; unified in diversity; characterized by national, democratic, humanistic, scientific, and modern values. Build a healthy cultural environment from families and schools to society and digital spaces. Develop literature and the arts commensurate with the history of the national culture and the stature of the country in the new era. . . . Promote the development of cultural industries and establish an ecosystem for cultural-industry and creative-arts entrepreneurship”.

The resolution also sets out several specific targets for cultural institutions, education, heritage, and cultural industries: “Complete the system of national cultural institutions, ensuring that 100% of two-tier local governments and the armed forces have cultural institutions capable of meeting the needs for cultural creation and enjoyment of people at the grassroots level and of officers and soldiers, with 90% of grassroots cultural institutions operating regularly and effectively. Strive to complete the digitization of 100% of cultural heritage sites that have been recognized at the national and special national levels by 2026. Ensure that 100% of pupils, learners, and students within the national education system have regular and effective access to and participation in artistic activities and cultural heritage education. Ensure commensurate resources for cultural development; allocate at least 2% of the total annual state budget expenditure to culture and gradually increase this level according to practical requirements. Establish financial mechanisms to prioritize implementation in three breakthrough areas: training and remuneration of talent in culture and the arts; application of science and technology and digital transformation in the cultural sector; and commissioning creative works and literary and artistic works of high ideological, substantive, and artistic value, commensurate with Vietnamese culture in the new era Develop cultural industries to contribute 7% of GDP; establish 5–10 national brands in cultural industries, such as cinema, performing arts, cultural tourism, design, and fashion. Successfully establish five brands of international arts festivals and cultural festivals in cinema, music, and fine arts. Establish an additional 1–3 Vietnamese cultural centers abroad, prioritizing countries and regions that are comprehensive strategic partners. Strive to have an additional five cultural heritage sites recognized or inscribed by UNESCO.”

Resolution No. 80-NQ/TW further outlines the vision for 2045 [4]: “Build and develop a socialist Vietnamese culture in which people are at the center and are the subjects, objectives, and driving forces of development; cultural values play the role of foundations and standards and permeate all areas of social life. Affirm the cultural position of a developed country with a high-income economy and a socialist orientation. Vietnam will become an attractive destination for major regional and international cultural and artistic events and one of the dynamic centers of cultural and creative industries, with several key targets: Cultural industries and the creative economy will truly become pillars of sustainable development, with a target contribution of 9% of GDP. Establish 10 internationally recognized brands of arts festivals and cultural festivals; strive to have approximately 8–10 additional cultural heritage sites recognized or inscribed by UNESCO. Strive to rank among the top three countries in ASEAN and the top 30 countries worldwide in the national Soft Power Index and in the export value of cultural-industry products.”

The relationship between Ho Chi Minh's historical views and the present policy agenda can be understood as a process of selective interpretation and adaptation to new conditions, rather than an exact repetition of earlier formulations. The document identifies implementation priorities concerning cultural policy, institutional reform, digital technology, creative industries, heritage, and human development [4]: “Develop, promulgate, and implement a National Cultural Index and a statistical indicator system measuring the contribution of cultural industries to economic development in accordance with international standards. Establish breakthrough mechanisms and policies for the development of science and technology, innovation, and digital transformation in the cultural sector Support cultural-industry enterprises in accessing and applying advanced technologies to digital content production, developing cultural products and services, and protecting intellectual property rights in the digital environment; establish policies to attract investment from major technology corporations in digital infrastructure and the development of high-tech solutions for culture; prioritize investment in major multimedia press agencies. Pilot new cultural business models associated with digital platforms; encourage the private sector to invest in cultural training institutions and cultural facilities, particularly in disadvantaged, remote, and ethnic minority areas Establish specific and breakthrough policies to promote public-private partnerships in the cultural sector, implementing models of public leadership–private governance; public investment–private management; and private investment–public use for certain cultural and sports institutions; encourage cultural and artistic patronage models based on voluntary, non-profit contributions; promote the role as subjects and the social responsibility of organizations and individuals within the cultural ecosystem. Establish a Culture and Arts Fund based on a public-private model. Establish specific mechanisms for identifying, training, developing, attracting, effectively employing, and promoting cultural, artistic, and sports talent; pay particular attention to traditional art forms while simultaneously promoting contemporary art forms; ensure appropriate conditions for specialized teaching and creative activities and provide specialized healthcare. Establish policies to support cultural creativity in digital spaces, digital environments, digital society, and the digital economy. Establish appropriate remuneration policies for artisans (including folk artisans) and artists; facilitate and support writers and artists in participating in and winning major awards at prestigious and internationally recognized competitions and exhibitions in the arts. Establish effective mechanisms to bring back to Vietnam outstanding works of art and cultural heritage that meet the criteria for national treasures or constitute rare and valuable antiquities currently located abroad. Establish

mechanisms for commissioning and disseminating cultural, literary, and artistic works of high ideological, substantive, and artistic value, commensurate with Vietnamese culture in the new era” . . . “Pay particular attention to developing Vietnamese people comprehensively and building a humanistic, healthy, civilized, and modern cultural environment” . . . “Place human personality development at the center in orienting cultural, educational, and scientific activities toward the goal of developing people comprehensively in terms of morality, intellect, physical well-being, and aesthetics; help people enhance their intellectual capacity, perfect their personalities, develop a scientific worldview, and strive toward the values of truth, goodness, and beauty” . . . “Implement comprehensively the cultural value system (national, democratic, humanistic, and scientific values), the national value system (peace, unity, independence, a prosperous people, a strong country, democracy, equity, civilization, and happiness), the family value system (prosperity, happiness, progress, and civilization), and standards for Vietnamese people (patriotism, solidarity, self-reliance, compassion, honesty, responsibility, discipline, and creativity)”.

4. CONCLUSION

Contemporary regional and global changes are affecting the production, circulation, and interpretation of cultural values in Vietnam. In order to preserve and promote national cultural identity and build a modern Vietnamese culture and people, it is necessary to continue to creatively apply Ho Chi Minh’s thought on culture to the revolutionary practice of Vietnam, while selectively absorbing progressive, scientific, and popular cultural values. At the same time, outdated customs and practices, as well as cultural products considered socially harmful, should be examined critically in light of the country’s cultural and developmental objectives. At the same time, constructive cultural exchange should be distinguished from practices that undermine valued traditions, so that culture can continue to support civic life and sustainable national development.

Author contributions

Both authors contributed equally to this work.

Conflict of interests

The authors declare that they have no conflicts of interest related to the research presented in this manuscript.

Data availability

No new datasets were generated or collected during this study.

Funding information

This research received no external funding.

REFERENCES

- [1] Ho Chi Minh. *Complete Works [Ho Chi Minh toan tap]*. 3rd ed., 15 vols., National Political Publishing House–Truth, 2011.
- [2] Ministry of Culture, Sports and Tourism of Vietnam. “Ho Chi Minh’s Thought on Culture: Seventy-Seventh Anniversary of the Vietnamese Cultural Sector” [in Vietnamese]. 28 Aug. 2022. <https://bvhttdl.gov.vn/>. Full article: Online source.
- [3] Politburo of the Communist Party of Vietnam. *Conclusion No. 76-KL/TW, Dated 4 June 2020, on Continuing to Implement Resolution No. 33-NQ/TW of the 11th Central Committee on Building and Developing Vietnamese Culture and People to Meet the Requirements of Sustainable National Development*. 2020.
- [4] Politburo of the Communist Party of Vietnam. *Resolution No. 80-NQ/TW, Dated 7 January 2026, on the Development of Vietnamese Culture* [in Vietnamese]. 2026. Full text published by the Vietnam Government Portal. Online source.
- [5] Kluckhohn, Clyde. “Values and Value-Orientations in the Theory of Action: An Exploration in Definition and Classification.” *Toward a General Theory of Action*, edited by Talcott Parsons and Edward A. Shils, Harvard University Press, 1951, pp. 388–433. Online source.
- [6] Tran Ngoc Them. *Vietnamese Value Systems: From Tradition to Modernity and the Path toward the Future [He gia tri Viet Nam tu truyen thong den hien dai va con duong toi tuong lai]*. Culture and Arts Publishing House, 2016.

-
- [7] Lenin, V. I. "On Cooperation." Written 4 and 6 Jan. 1923. *Collected Works*, 2nd English ed., vol. 33, Progress Publishers, 1965, pp. 467–475. Online source.
- [8] Le Xuan Vu. *In the Light of Ho Chi Minh's Thought on Culture* [*Trong anh sang tu tuong van hoa Ho Chi Minh*]. Literature Publishing House, 2007.
- [9] Ho Chi Minh online documentary portal. "Ho Chi Minh's Thought on Building a Humanistic Education and Developing Human Potential" [in Vietnamese]. 10 Feb. 2022. Online source.
- [10] Ho Chi Minh. *On Cultural and Literary-Artistic Work* [*Ve cong tac van hoa van nghe*]. Truth Publishing House, 1971.
- [11] Ho Chi Minh. *On Cultural and Literary-Artistic Work* [*Ve cong tac van hoa van nghe*]. Truth Publishing House, 1977.
- [12] Ho Chi Minh. *Complete Works* [*Ho Chi Minh toan tap*]. Vol. 4, Truth Publishing House, 1984.
- [13] Nguyen Phu Trong. "Speech at the National Cultural Conference" [in Vietnamese]. 24 Nov. 2021. Central Internal Affairs Commission. Online source.