

A Discussion About The Concept Of Cultural And Spiritual Life And The Cultural And Spiritual Life Of Workers From Industrial Parks In Vietnam

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Abstract – : The cultural and spiritual life plays a crucial role and should be cared for among all subjects, especially workers from industrial parks because they are major contributors to society but face many difficulties in improving the quality of their cultural and spiritual life. Moreover, in Vietnam, while there have been many studies related to spiritual and cultural life, they are basically unsystematic. Therefore, in order to create a basis for further research into the cultural and spiritual life of workers from industrial parks in Vietnam, the article focuses on clarifying theoretical issues about cultural and spiritual life and the cultural and spiritual life of workers currently working in Vietnamese industrial parks.

Keywords – cultural and spiritual life, workers, industrial parks.

I. INTRODUCTION

Article 41, the 2013 Constitution of the Socialist Republic of Vietnam stipulates: “Everyone has the right to enjoy and access cultural heritage, participate in cultural life” [11]. Clause 2, Article 57 further stipulates: “The State shall protect the legal rights and interests of the workers” [11]. One of the rights of workers is to enjoy the cultural and spiritual life protected by the State and respected by everyone.

In fact, it can be seen that the spiritual and cultural life plays a crucial role and should be cared for among all subjects, especially workers from industrial parks because they are the main contributors to society but face many difficulties in improving the quality of their spiritual and cultural life. Moreover, while there have been many studies related to spiritual and cultural life in Vietnam, they are basically unsystematic. Therefore, in order to create a basis for further research into the cultural and spiritual life of workers from industrial parks in Vietnam, the article focuses on clarifying theoretical issues about cultural and spiritual life and the cultural and spiritual life of workers currently working in Vietnamese industrial parks.

II. CONTENTS

2.1. Spiritual and cultural life

First of all, the author would like to clarify the concept of spiritual culture. There have been many studies, many different interpretations of this concept. Being the opposite to the concept of material culture, the concept of spiritual culture is defined by the author of the thesis entitled *The cultural and spiritual life of high school Hanoian students* to include all products produced by the human spirit: thoughts, beliefs - religions, arts, festivals, customs, morality, languages, literature, etc. Spiritual culture embraces ideological cultural elements, educational culture, cultural arts, lifestyle, festival culture, etc. These elements are closely related to each other to form the spiritual-cultural foundation of a society” [3, p.31]. In the article *Discussing the concept of spiritual life and the current spiritual life of Vietnamese society from a philosophical perspective*, the authors Cao Xuan Sang and Bui Van Ha said: “spiritual culture is a

combination of spiritual values created by human beings in the course of history with their labor in the field of mental production (...)" [4, p.128].

Accordingly, the concept of spiritual and cultural life is perceived by the above authors to "include only part of universal values, activities, and spiritual relationships (...). Only when spiritual values are stable, sustainable and can satisfy community and social needs as well as benefits will they be the spiritual culture of a nation, a people, a certain culture" [4, p.128]. In other words, "talking about the concept of spiritual and cultural life is to talk about the quality of spiritual life, the values of spiritual life, and spiritual activities as a value system that is changing, developing and completing". Spiritual and cultural life is a sub-concept of spiritual life. "Spiritual life is a broad category; it includes social awareness, spiritual culture, many other spiritual activities and relations of society"[4, p.128].

More specifically, the author of the thesis *The cultural and spiritual life of high school Hanoian students* affirmed: "The cultural and spiritual life comprises all needs, creative activities, enjoyment and the exchange of cultural and spiritual products and values among human beings. It isn't until cultural and spiritual values of a nation and different ages have penetrated deeply into the spiritual life of society, the needs of every individual and community have arisen in accordance with current social standards and practices that cultural and spiritual life comes into existence" [3, p.32].

According to the ministerial-level scientific research project *Research on factors that guarantee the implementation of policies on cultural and spiritual life for young workers from industrial parks* headed by Vu Thi Bich Thao, the concept of cultural life can be perceived in two senses: a broad sense and a narrow one. In a broad sense: "cultural and spiritual life is a combination of diverse spiritual activities carried out by human beings, mainly in the fields of: ideology, morality, lifestyle, arts, science, education, mass communication, cultural exchange, beliefs and religions" [2, p.20], in other words, it "includes all activities related to material and spiritual products of society" [2, p.20]. In a narrow sense, cultural and spiritual life "includes all human needs, creative activities, enjoyment, and exchange of cultural and spiritual products and values. It isn't until spiritual and cultural values of a nation and different ages have penetrated deeply into the spiritual life of society, the needs of every individual and community have arisen in accordance with current social standards and practices that cultural activities come into existence together with their valuable products... that is spiritual and cultural life" [2, p.21].

Having studied various documents, the author understands that the concept of spiritual and cultural life comes from three terms: life, culture and spirit. According to the Vietnamese Great Dictionary, edited by Nguyen Nhu Y, life "is a human activity in a certain field in general" [6, p.670]. Marx wrote: "What is life if it is not activities?" [1, p.134]. "Talking about life is to talk about birth and growth" [5, p.5]. Also according to the Vietnamese Great Dictionary, culture is perceived as: "1. Material and spiritual values created by humans during the course of history: national cultures, national cultural heritage. 2. Human spiritual life: *economic and cultural development, attention to the cultural life of the public*. 3. Scientific knowledge, educational background: *educational level, the study of core school subjects*. 4. Lifestyle, civilized behaviors: *cultured people, cultured families*. 5. The culture of an ancient historical period, identified by all relics found with common characteristics: *Dong Son culture, two-shouldered ax culture*" [6, p.1796]. In this article, the author would like to perceive culture as material and spiritual values. The dictionary also states that the human spirit is "1. All the inner activities of man (such as thoughts, feelings, etc.) in general: *rich spiritual life, spiritual civilization and material civilization*. 2. Courage, sense of responsibility for work in general: *sustaining the fighting spirit, being dispirited, showing solidarity*. 3. The most profound and essential thing comes out of something: *in a spirit of the resolution, in a spirit of the speech*. [6, p.1648]. The author considers the spirit the first sense.

The above way of interpreting is not a mechanical assembly to explain the definition. Rather, the author wants to emphasize that: spiritual and cultural life is a combination of all activities done by humans or groups of people that reflect values in their own inner activities. This concept is expressed spiritual life/culture to contrast with material life/culture (physical objects that can be seen, touched and felt) and differentiate from cultural life/spiritual life (the vivid reality of human activities in their living environment in order to preserve and at the same time reproduce spiritual and cultural products in accordance with certain social values and standards in order to constantly alter nature and society and meet the needs of better living standards) [6]. The concept of spiritual and cultural life is also different from socio-spiritual life. "Socio-spiritual life emphasizes commonnesses, the unity in terms of reasonability, thoughts, emotions, desires, etc., of an entire community, an entire nation rather than peculiarities, needs and interests, desires, aspirations, efforts, a state of longing for human mental euphoria and satisfaction as often seen in human spiritual and cultural life. Therefore, spiritual and cultural life, by itself, assumes objective differences in generation, psychophysics, distinct occupational characteristics, etc." [3, p.34]; even in the same generation, same age, same profession, there

are also differences in spiritual and cultural life. Moreover, spiritual life is all thinking activities, thoughts, emotions, etc. of humans and society, while spiritual and cultural life is positive, cultural and healthy inner activities of pervasive values.

When it comes to the structure of cultural and spiritual life, vertically, it includes two layers: inside and outside. The inner layer comprises ideas, thoughts, perception, attitudes, emotions, etc.; the outer one (external expressions to satisfy inner needs) consists of social relationships, social interaction, emotional needs, recreations, shopping, movie watching, sports, newspaper reading, researching, etc. The horizontal structure, based on the subject of spiritual and cultural life, includes: spiritual and cultural life of an individual, spiritual and cultural life of social groups; Based on the subject's profession, it covers the spiritual and cultural life of students, the spiritual life of doctors, the cultural and spiritual life of teachers, the spiritual life of workers, etc.

According to Trinh Thanh Tra, spiritual and cultural life is structured into interactions between the subject of spiritual culture and the surrounding cultural environment. The cultural environment is a combination of cultural traditions of a nation, a family, and a community; cultural institutions, rules and regulations that are applied. The interactive cultural environment directly affects the spiritual and cultural life of an individual. An individual or subject of spiritual culture is determined by three components: Needs for spiritual culture; Spiritual and cultural activities; Spiritual and cultural products. Specifically: *Needs for spiritual culture*: The need for self-affirmation; The need for creativity and dedication; The need to enjoy various types of culture and art; *Cultural and spiritual activities*: Activities to create cultural and spiritual values; Recreational activities to enjoy cultural and spiritual values; Activities to preserve, exchange and promote cultural values and products; *Cultural and spiritual products*: Products required by practical labor (studying, working, etc.); Products created by individuals at will [3, p.23].

Regarding the factors affecting the spiritual and cultural life: there are subjective factors (the subject's level of awareness, way of thinking, way of doing things) and objective ones (including institutions, cultural institutions; the cultural environment in which it is formed, nurtured and developed; traditions; living conditions; the impact of private cultural activities; etc.). These factors all contribute to the formation and development of the spiritual and cultural life of individuals, organizations and society; Of course, the level of impact in different cases with different objects is different.

The spiritual and cultural life, in return, has an impact on material life, production and exchange activities, production activities that produce humans themselves, and at the same time promotes social development and stability and orients humans to good values. It is an integral part of each person's life and of society. Spiritual and cultural life brings people joy, relaxation, healthy and positive emotions. Therefore, it needs to be nurtured, preserved and developed in each person's soul.

2.2. The spiritual and cultural life of workers

Workers are those working for employers (businesses, state agencies, organizations, cooperatives, households, individuals who hire and employ workers for themselves) "as agreed upon, be paid and under the management, administration and supervision of employers" [8]. They are wage- or salary-earners whose manual or professional work contributes to creating products for employers and are often hired with a labor contract to perform specific tasks. Workers often join together to form trade unions or independent unions to protect their rights. Based on the simple or complex level of labor, workers are divided into intellectual laborers (office workers): staff, civil servants, public employees, officials, experts, etc.) and manual laborers (skilled or unskilled): factory workers, tenant farmers, domestic workers, etc. Under the provisions of the 2019 Labor Code, "the minimum working age of a worker is 15 years of age [8], except for the cases specified in Section 1, Chapter XI of this Code".

There is this viewpoint that the spiritual and cultural life of workers includes activities to satisfy their spiritual needs towards the goal of building the image of a physically healthy worker with political courage and professional skills. However, the author understands the cultural and spiritual life of workers comprises *all the wishes, aspirations and activities for workers to satisfy their spiritual and cultural needs*.

2.3. The spiritual and cultural life of workers from industrial parks

According to Article 2, Decree No. 35/2022/ND-CP stipulating the management of industrial parks and economic zones issued on May 28, 2022, "Industrial parks are areas that are enclosed by definite geographical boundaries, designated for the manufacturing of industrial goods and the provision of services for industrial production" [9]. They are also known as the Industrial Park - the area designated for industrial development under a specific planning to ensure the harmony and *relative*

balance among socio-economic-environmental goals. Industrial parks are often licensed for investment by the Government with their own legal and technical infrastructure systems.

This helps us to clearly see the difference between industrial parks and export processing zones or industrial clusters. Also as stated in Article 2, Decree No.35/2022/ND-CP stipulating the management of industrial parks and economic zones, export processing zones are "industrial parks specially intended for the manufacturing of exported goods and the provision of services for the production of exports and export activities; separated from outside areas under the regulatory provisions applied to the free zones stipulated in law on customs duties" [9]. According to Decree No. 68/2017/ND-CP on management and development of industrial clusters, issued on May 25, 2017, "An industrial cluster is a place in which services are provided for industrial and cottage-industrial production, with defined geographical boundaries and without any inhabitant living in the cluster, and which is constructed to attract and relocate small and medium-sized enterprises, cooperatives and cooperative associations to conduct production and business activities." [10]. An industrial cluster has an area not less than 75 ha and not exceeding 10 ha. An industrial cluster in a mountainous district or a craft village industrial has an area not less than 75 ha and not exceeding 5 ha. In other words, small-scale industrial parks are often called industrial clusters.

The cultural and spiritual life of workers from industrial parks is understood to include all the needs, creative activities, enjoyment and exchange of products, cultural and spiritual values of workers currently working in areas specially intended for manufacturing industrial goods and providing services for industrial production. These activities mainly take place during their free time. When it comes to its structure, the author learns about the spiritual and cultural life of workers working in industrial parks by looking at their needs for spiritual culture, spiritual cultural activities and cultural products. In other words, to research into the spiritual and cultural life of workers working in industrial parks, the author focused on what are their needs for cultural and spiritual values; what creative activities, enjoyment, entertainment, religion, beliefs, etc., they have; what cultural and spiritual products they own and whether they are created with their passion, creative choice or as a result of the requirements of their work, etc.

Paying attention to and improving the quality of and effectiveness of building a spiritual and cultural life for workers in industrial parks, protecting workers' rights to enjoy culture so that they can truly work with peace of mind and stay with their employers is exactly a contribution to the development of each business and the sustainable development of society.

In fact, workers are the main contributor to a nation's human resources, playing an important role in renovating the growth model, restructuring the economy, promoting industrialization and modernization; step by step improving labor productivity and quality and competitiveness of the economy, enterprises and products; contributing greatly to improving the economic potential of the country. To improve the quality of human resources, it is necessary to focus on improving the quality of workers. They are not only the beneficiary but also the creator of material and spiritual values. In Vietnam today, the total number of salaried workers in all types of enterprises is about 24.5 million, of which workers and employees in enterprises account for about 60%, equivalent to about 14% of the national population and 27% of the social labor force. Workers have made an enormous contribution to the state budget. The quality of human resources in various industries and economic sectors has been improved, relatively synchronously in terms of all three basic factors, namely physical strength, occupational skills and lifestyle ethics, thereby creating higher productivity and efficiency at work, positively contributing to the country's socio-economic development in a fast and sustainable manner.

In order to promote the great role of workers in the current period, it is necessary to not only pay special attention to the training and retraining towards improving the quality of human resources, especially with regards to the educational level, professional qualifications, technological skills, industrial manners and the intellectualization-driven training of skilled workers and technical workers but also take more care of social welfare for workers, step by step meeting their essential needs for health care effectively and efficiently and raising the level of cultural enjoyment, etc. so that workers can receive benefits equivalent to the achievements of innovation and contributions they have made.

III. CONCLUSION

The above-mentioned theoretical issues contribute to clarifying the concept of cultural and spiritual life, the cultural and spiritual life of workers and the cultural and spiritual life of workers in industrial parks. The clarification of these concepts will

help to analyze, interpret and propose contents about the spiritual and cultural life of Vietnamese people in general and Vietnamese workers in particular in a fundamental and highly feasible manner.

It can be seen over the past time that as a result of fluctuations of the global and domestic situations, under strong impacts of the 4th scientific and technological revolution and disease outbreaks, the life of Vietnamese workers has changed greatly. Consequently, workers themselves have become more aware of trying to improve the quality of their material life and at the same time knowing how to enjoy the fruits of their own labor because the quality of spiritual and cultural life is an important aspect for better quality of life. This poses the problem of improving the spiritual and cultural life to promote the active, proactive and creative role played by workers - the leading force in production and development in Vietnam.

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