

"Soft Power" of Vietnamese traditional country protection culture in the defense of Fatherland

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Abstract

The concept of "soft power" was first introduced in the 1990s by Joseph Nye, an American professor. According to him, "soft power" is the ability to influence through attraction and convincing others to do what we want. For a country, soft power is understood as the attractiveness and convincingness of a country to other countries by non-violent, non-coercive and non-oppressive means. It is built on the basis of three basic elements: culture, value system and national policy. However, the distinction between "soft power" and "hard power" is only relative as they are intimately related, serve as each other's premises and they increase the strength of one another, and they can be mutually transformed under certain conditions. So, in practice, it's necessary to combine harmoniously, dialectically "soft power" with "hard power" to create "synergy", "intelligent power" to bring maximum efficiency.

Keywords: soft power, the spirit of patriotism, the tradition of solidarity.

Introduction

In the history of the Vietnamese nation, although the concept of "soft power" has not been used, Vietnamese people have used many soft power forms to build and maintain the country naturally. The Vietnamese traditional country protection culture is a form of soft power, used by our ancestors in a flexible and creative way in the fight against foreign invasions, combined with the "hard power" of the military force to protect our country throughout the history of the nation, leaving many lessons for the defense of our country today. "Soft power" of the Vietnamese traditional country protection culture in the defense of the fatherland has the following main contents:

- *Firstly, the spirit of patriotism, pride, self-respect*

It can be said that in the constituent elements of Vietnamese traditional country protection culture, the spirit of patriotism, pride and self-respect is one of the typical contents, playing the dominant role and orientation, forming the characteristics of Vietnamese country protection culture. Many researchers said that patriotism "is the greatest sentiment and thought of the Vietnamese people", it is like "the red thread through the entire history of Vietnam from ancient to modern times" (Tran Van Giau, H. 1980, p. 100).

The patriotism, pride and self-respect of the people of Vietnam are manifested first and foremost in their unyielding resilience, resolutely defeating foreign invaders, protecting their independence and preserving their cultural identities. That is,

patriots must first resolve to protect the country. That spirit and will is not innate in every human being but is formed in the process of national survival. In the early days of the nation's establishment, our nation was invaded by foreign aggressors in the military with higher developmental level, with brutal and inferior tactics, but our spirit and willpower that are nourished, strengthened, consolidated for a long time now outburst. This spirit has gone through many challenges, ups and downs of history, which was demonstrated by tirelessly practiced and unstoppable fighting by Vietnamese generations. With the spirit of patriotism, persevering will and heroism, the Vietnamese people have overcome the most dangerous challenges, affirming the longevity and vitality of a people of Vietnam. The patriotic spirit, the pride, self-respect is the great spiritual strength, urging our people to protect the country. President Ho Chi Minh stated that: "Our people have a passionate patriotism. It is our precious tradition. From past to present, whenever the country was invaded, that spirit was raised, it is a powerful wave, it goes through all the dangers and difficulties, it engulfs all the traitors and invaders.

The patriotism is not only manifested in the will and determination to expel foreign invaders, protect the independence and preserve the national cultural identity but also manifested in the fact the patriotism becomes a way of life and the standard for determining right and wrong in consciousness and action, as well as for the recognition of human dignity. Those who have made great contributions to the struggle for national defense are all honored by the people. On the contrary, all acts of surrender, traitors, against the interests of the nation are condemned severely. This is quite evident in folklore as well as in scholarly literature. In many villages, localities in the country, many venerable monks are worshiped at the communal house or many gods are worshiped in temples are real characters and their merits for the fatherland. In addition, the patriotism, unyielding willpower against foreign invasions are also considered by many historians as an important criterion for judging and evaluating historical figures. That is the view of most historians over time. Many people was not successful in protecting the country, even failed and died, are still praised by historians. Ngo Si Lien praised Dang Dung Tran: "Failed, still glory, why?

Bon Dung could not live together with the enemy, so he helped Trung Quang in the recovery plan. In about 5 years of fighting with the enemy, despite the disadvantage, but the will would not falter to the final breath. The patriotism, even after hundreds of years, can still be seen (Dai Viet, H. 2004, p. 250.)! "He critically criticized the action of surrendering of Ly Phat Tu:" ... even in the most miserable cases, fight the final battle, for the community. Should we not rip the sword and be afraid when seeing the enemy (Dai Viet, H. 2004, p. 186)? "Ngo Si Lien also criticized actions of Tran Nhat Hieu when advised King Tran Thai Tong "to join Tong": "Nhat Hieu is a magnate of the king. When the enemy came, he was terrified, coward, and also attempted to advise the King to hide, so should the King keep him (Dai Viet, H. 2004, p. 30)?

These historical records prove that patriotism, pride and self-respect are one of the core contents of Vietnamese traditional country protection culture, becoming an important motive for our people to build and maintain the country successfully. To inherit the history lesson from the country protection culture left by our ancestors, to "promote national spirit, patriotism, humanism, tolerance (Communist Party of

Vietnam, Document of the 12th National Party Congress, Central Committee of the Party, H. 2016, p. 158-159), etc. and to mobilize, create synergy in the defense of the country is a necessary issue in the current period.

- *Second, the tradition of solidarity, the whole country defends the fatherland*

Due to the conditions of existence our people have soon formed a tight block; the sense of ownership of the country is fuller. In fact, the history of struggle for protection of national independence also shows that, only when the rulers, the leaders of the country believes in the people, based on the people, develops the national unity with the unanimous support of the entire people, the task of building the country and protecting the country is successful and vice versa.

On the basis of recognizing the great role of the strength of national unity, our ancestors in history has appreciated the importance of building and consolidating the people's solidarity block and mobilizing large numbers of people for the protection of the country. Therefore, the feudal dynasties of our country at the time of prosperity and progressive could motivate, organize forces of the entire population in the resistance against foreign aggression. In Ly dynasty, Ly Thuong Kiet often advised the military: "Work to avoid annoying people, advise rather than force, treat people with tolerance, take prosperity á aspirations of the people, consider the plowing work the foundation of the country" (Vu Nhu Khoi, 2014, p. 71).

In the face of aggressive foreign aggression, the Tran convened the Dien Hong Conference to figure out strategy. Historian Ngo Si Lien commented that the King convened elderly people in the Dien Hong conference to ask whether they should fight or not , not because the king was helpless or failed to find out what strategies against the enemy, but the king would like to see the support of the people, and let the people hear the excitement and enthusiasm" (Dai Viet, 2004, p. 53).

Summing up the war against Nguyen Mong, Tran Quoc Tuan commented: "Recently, the Toa Doi, O Ma Nhi enclosed because the unity the whole country, the enemy must be arrested" (Dai Viet, 2004, p. 83). Under the Tran Dynasty, three resistance wars against the Mongols were three times "the entire country fought the enemy", "the whole people are soldiers." Solid solidarity created the iron wall, the whole country protected the Fatherland and made a great victory.

In fact, the resistance war against the Ming dynasty has also shown that by promoting the solidarity and unity of the people throughout the country, the insurrection has spread from the local scale to the national scale. As General Vo Nguyen Giap remarked: "The great victory on Ngo was the victory of a patriotic war of the entire people" (Vietnam Social Science Committee, 600th Anniversary of Nguyen Trai Birth, Social Science Publishing House, H. 1982, p. 28). The victory of the Tay Son war later also manifested the people's solidarity.

Summing up the history of the struggle for national liberation of our people from the past to the present, President Ho Chi Minh commented: "Patriotism and solidarity of the people is a tremendous force that cannot be defeated. By the force we have defeated the Nguyen army, the Ming army, have maintained the freedom and independence (Ho Chi Minh City, Toan tap, National Political Publishing House, H. 2011). " Following the spirit of "Unity, unity, great unity / success, success, great success", the issue of "Promoting the strength of the great national unity block, the

political system led by the Communist Party, managed by the State, with armed forces as the core in the cause of national defense (Communist Vietnam. Document of the 12th National Party Congress, Central Party Office, Hanoi, 2016, p.151) "is the key task of our country in the current period.

- *Third, the tradition of tolerance, humanity and peace in relations*

Together with resolving internal relationships to unite, consolidate and consolidate the national unity block, the tradition of tolerance and humanity creates a peaceful environment and builds a relationship. Harmony is also one of the typical content of Vietnamese traditional country protection culture. The book of Dai Viet History recorded that during the whole of the struggle against the North during the uprising of Mai Thuc Loan in 722, the insurgents knew to associate with Champa and Chenla to fight against the domination of Tang dynasty: "Mai Thuc Loan occupy the province, the name is Black King, associated with with Champa, Chan Lap Dai Viet history book, Social Science Publishing House, H. 2004, t.1, p. 190..." In the early Le dynasty, shortly after defeating the Tang invaders, the Le sent messengers to the North placed diplomatic relations, creating a peaceful environment to build and strengthen the country's potentials.

One of the lessons that the Vietnamese generations have drawn from the historical reality is to avoid causing tension, conflict with the North. Although repeatedly defeated, the dynasties of the Northern Empire from Qin, Han to Minh, Thanh, never wanted to give up their aggressive intentions, impose their rule on Vietnam. Therefore, in order to maintain the sovereignty and territorial integrity of the country, dynasties in our feudal history always used the foreign policy of tolerance and humanity, "use soft power against aggression", showed compromise; On the other hand, insist on protecting the country from the troubles, fighting and invasion of foreign countries. Historical fact shows that, even in the midst of the wars, the military and the people of Dai Viet cleverly combined battles and negotiation, military and diplomatic efforts to end the war and preserve long-term friendship. For example, right from the resistance war against the Tang Dynasty, in the fierce fighting, when the enemy in the deadlock, the Ly army under the command of Ly Thuong Kiet was able to open the way out to the enemy by reconciling them to withdraw their troops, ending the war and avoid losses for both sides. Under the Tran, the main idea in all three times against the Mongol invaders was to fight the enemy to "chase" the enemy, not for the purpose of destroying the enemy. After the victories in the war, in order to avoid straining relations with the Yuan Dynasty, the Tran Dynasty was always flexible, compromising in tactics, even accepting concessions with some of their claims to show goodwill and harmony in order to avoid war later. With the glorious victories and diplomatic policy, under the Tran dynasty, the country was peaceful without military conflict with the North for a long time.

In the war against the Ming dynasty, to avoid the loss to both sides and also to preserve the environment of peace and harmony in the future relations, avoiding the recurrence of war, in many battles, although it was possible to destroy the enemy, Lam Son insurgents under the leadership of Le Loi and Nguyen Trai did not "eradicate" but request for surrender, implement the art of "mind-crushing", use humanity against violence. Nguyen Trai said that to win people's heart is the highest

stratagem and having their heart gives us undefeatable power. Therefore, during the Lam Son insurrection, the leaders of the insurgent army consider the issue of "mind-crushing" as an important and necessary way of combining with military strikes on the battlefield. To use that art effectively requires us to uphold the banner of humanity, showing the legitimacy of our struggle and the unreasonable nature of the wars of aggression. It is not only a factor to awaken, encourage the spirit of support and willpower of our people but also disintegrate the enemy's intent. In many diplomatic letters to Minh invaders, the art of "mind-crushing" was effectively used by Nguyen Trai in conjunction with the military strategy of "surrounding" to win the struggle for national liberation. The art included not only battle but also "mind battle" to dissociate, isolate the enemy. It is not only one of the special characteristics in the Vietnamese traditional country protection culture but also a great diplomatic tactic, impairing the will to fight and the aggression of enemy, affirming the spirit of tolerance, humanity and goodwill of the peace of our people. That lesson was summed up in the defeat of Ngo report: "After all, use reasonableness against aggression / Use humanity against violence," and: "The enemy is exhausted, we tried to fight with the heart, not fight at all but win" (Nguyen Trai, Toan Tap, 1976, p. 79-80). When the enemy exhausted, in the army there are many people want to kill them in revenge for our deceased people, to calm the unjust souls, to wash away the humiliation of the country, to satisfy the heart of the deceased sergeant. In order to avoid a future war, Le Loi and Lam Son insurgents decided to take peaceful and humanitarian measures to avoid the shame for "the mother country" He explained to the army: "For the revenge of the resentment, it is common to people, not killing people, it is the mind of the human. To remove a grudge early, rather than killing thousands of people, save thousand to get rid of war (Nguyen Trai, Toan Tap, 1976, p. 69.)! "The insurgents also provide boats, means for the enemy to repatriate safely. The people in the commander did not kill for victory and resentment, leading to hatred for the future. They thought of measures to end the war so that we can create lasting peace and end the war forever. Thus, after the victory, the king still showed compromise, such as offering "apology", offering "support" with the motto of "Healing the two countries, end the war forever. However, if their claims are excessive, or harm the national independence, the reputation of the country, we resolutely reject.

Inheriting and developing lessons from the past, in the context of international and regional complexity today, the urgent need is to "Implement the foreign policy of independence, Multilateralisation, diversification, active integration into the world; To maintain a peaceful and stable environment and create favorable conditions for the cause of national construction and defense" (Communist Party of Vietnam, Document of the 12th National Party Congress, Central Committee of the Party, H. 2016, p. 79) and" To settle disputes by peaceful means on the basis of respect for international law".

Conclusions

The Vietnamese traditional country protection culture of consists of a rich and varied content system, in which the spirit of patriotism, pride and self-respect of the nation; national unity, national defense of the fatherland; The spirit of tolerance, humanity,

peace, in the relations are the typical content, making a special character, leaving valuable lessons for the present and future generation. In fact, the success of the struggle for national defense in each particular historical period depends on many factors, but in terms of culture, the Vietnamese traditional country protection culture is a "soft power", creating an important motivation for our people to win. In the current context, in order to fulfill the task of "resolutely and persistently fighting to firmly defend the independence, sovereignty, unity and territorial integrity of the nation, to maintain a peaceful and peaceful environment for the development of the country (Communist Party of Vietnam (2016), Document of the 12th National Party Congress, Office of the Party Central Committee, p. 52.), it's necessary to promote the "soft power" of the Vietnamese traditional country protection culture because: "Traditional values are a great strength that cannot be overlooked. Mobilizing traditional values for modern revolution and resistance means mobilizing the strength of the centuries-old strength in which ancestors supported the descendants to complete the nationality" (Tran Van Giau, 1980, p. 52). To do so, one of the important tasks at the present stage of our country is to make "culture truly a solid spiritual foundation of society, a intrinsic power to ensure sustainable development and to firmly protect the fatherland for the goal of "prosperous people, strong country, democracy, equality and civilization (Communist Party of Vietnam, Document of the 12th National Party Congress, Central Committee of the Party, H. 2016, p. 126).

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