



Variation of personality and ethical values in Ho Chi Minh City, Vietnam

Nguyen Van Bung ¹

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ABSTRACT

In searching for the face of Ho Chi Minh City's culture, the value theory approach has remarkable beginnings. Since 1986, the social scene in Ho Chi Minh City changed to a major turning point. Ho Chi Minh City accepts many economic sectors and many forms of ownership. An inherently static culture is seeking to transform into a dynamic culture that operates under the influence of market mechanisms. For culture, this is a real risk. Morality is associated with capacity, guaranteed by capacity. "City people" are understood as people who actively solve their life needs, do not passively rely on waiting, and are people who adapt to changes. Because of the two-sided changes and development needs, it is necessary to recognize the changes in personality values and social ethics of Ho Chi Minh City according to Ho Chi Minh's principles.



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Correspondence:

Nguyen Van Bung
 Ho Chi Minh City University of Fine Arts, Ho Chi Minh City, Vietnam
 bungnguyenvan@gmail.com

¹ Ho Chi Minh City University of Fine Arts, Ho Chi Minh City, Vietnam

1 INTRODUCTION

In searching for the face of Ho Chi Minh City's culture, the value theory approach has remarkable beginnings. There have been many different approaches, for example, value is described only as the result of human labor to create the economy as well as all the physical and civilized facilities in the City of Ho Chi Minh City, then the value is considered to be linked to the labor itself, to the interests and purposes of the City's people and finally to the social and human qualities of the products produced from Ho Chi Minh City. The approach of dialectical value theory has opened up new research directions not only for cultural philosophy but also for aesthetics and ethics. Understanding culture (as the entire material and spiritual value of human creativity) through human spiritual activity is no longer just about epistemology but also has value. Value theory is not only the explanation of clearly shaped elements but also the clarity of changes in all values, especially the values of personality and morality. With this approach, we can see the fluctuations in personality and moral values in Ho Chi Minh City since our Party implemented reforms until now (Son et al., 2017; Doan et al., 2016).

2 MATERIALS AND METHODS

This study is based on the perspective of dialectical materialism. The issue of personality and morality is explored on the theoretical basis of dialectical materialism and historical materialism; At the same time, this issue is examined by the author through changes in practice in Ho Chi Minh City from 1986 to the present.

3 RESULTS AND DISCUSSIONS

The fluctuation of personality values in Ho Chi Minh City

Since 1986, the social scene in Ho Chi Minh City changed to a major turning point. Ho Chi Minh City accepts many economic sectors and many forms of ownership. An inherently static culture is seeking to transform into a dynamic culture that operates under the influence of market mechanisms. For culture, this is a real risk.

The static culture, which was peaceful and less volatile, has transformed into a dynamic culture with a faster pace of life, faster information, busier transportation, and faster urbanization. Many social functions are disturbed by the transformation of values and the breakdown of old structures. The movement from an old culture to a new culture is essentially a movement from an agricultural lifestyle to an industrial lifestyle. This is a very complex movement of social relationships. This historical movement requires the emergence

of new cultural personality values (Ahuvia & Wong, 2002; Leikas et al., 2018).

The market mechanism has given rise to a dynamic style. This style is very different from the "floating water hyacinth" working style of static cultures (Cooper, 2000; Fernández, 2011). The dynamism in the market mechanism is deeply rooted in money-goods relationships, interests and competition. The market mechanism makes each personality more dynamic, but it also creates huge negative aspects of personal aspirations. Cultural personality in market economic conditions must harmonize business interests and work ethics. This is a very profound personality transformation process (Hanss, 2002; Hölscher et al., 2018). There, in each personality, is the struggle between success in competition and healthy competition.

The commodity economy has strongly stimulated human desires. That process gives rise to the duality of personality. On the one hand, it promotes great human labor and creativity. On the other hand, it governs personality in relationships with fellow humans when desires destroy moral values in the community (Tan et al., 2018; Nieuważny et al., 2021).

The cultural personality of people in the Development City is oriented by a political system oriented towards socialism. This system regulates all social behavior and relationships. The pace of life in the market mechanism is faster, and the sense of democracy is stronger, therefore, patriarchal, authoritative, and bureaucratic behaviors... have been reduced.

Currently, market mechanisms are increasingly operating and ensuring freedom of information, freedom of creativity, and the right to criticize. However, it is also full of dangers for personality development. On the one hand, it moves to bring life into its rules and order. It eliminates the excess factors, weakness and lack of vitality from development. On the other hand, first of all, the market mechanism only responds to practical considerations such as making a profit. If purely commercial standards prevail over a personality, it will inevitably lead to moral poverty. A personality whose development is dominated by improper commercial competition will become culturally insignificant and will decline in talent.

The big risk of the market mechanism is to push economic power and economic value into monopoly power, disrupting the cultural balance in personality. Ho Chi Minh City is at the forefront of the transition from an underdeveloped agricultural province to a developed industrial province. The city needs a comprehensive and comprehensive scenario to limit corruption in personality, especially under market mechanism conditions. The city has been entering the market mechanism for a long time, and its harmful effects on personality are clear. It breaks

many values that the people of Saigon-Gia Dinh have built for hundreds of years. The basic direction of personality development in current conditions requires a strong combination of law and ethics in talent development. Virtue - talent based on the law is the most important direction in forming cultural personality in the market mechanism.

In the current era, global mass information is developing very strongly. It can influence the personality of an information system with a continuous orientation using modern technical means such as: social networking sites, radio, television and online news systems with a mass large amounts. Information technology stimulates a series of profound changes in the human world, including the virtual world and the real world. The virtual world on social networks is now an equivalent part of the world's reality, shaping personalities in a direction that traditional culture cannot do. The age of science and telecommunications technology has had a strong impact on the processes of personality change in the direction of modernization and internationalization.

The internationalization of cultural personalities under market economic conditions in Ho Chi Minh City is an obvious process. With the strong development of the internet and cinema, a world of multiple personalities has opened up and people are free to choose their own lives. In this situation, talent development is truly diverse. From traditional cultural products (Tuong, Cheo, Cai Luong,...) to modern (chamber music, Opera, Rock music, Pop, Hip Hop...) have impacted the people of Ho Chi Minh City, especially young people. In its miraculous transformation, each personality has found a direction to develop its strong and appropriate sides. Here will be marked the speed and level of modernization of personality.

Choosing information as well as technology faces almost insurmountable difficulties. Due to borderlessness, due to the diversity of needs, all choices, directions, and controls from the government become more difficult. There may be a system that controls the input of information, but no one can be sure of controlling its output on personalities.

Currently, in Ho Chi Minh City's education, there is a drama in personality development. If you want to improve the quality of education, you must modernize it. The introduction of science and technology into education to improve people's intellectual level and create new habits in transferring knowledge has a clear two-sided effect on personality. On the one hand, it broadens the intelligence of both the educator and the object of education, and on the other hand, it creates a clear effect of being lazy in thinking and relying on computer media. In such a situation, there is nothing to bind responsibility and ensure that each personality does not abuse technology and develop one-sidedly.

Ho Chi Minh City is at the forefront of international cultural exchange activities because it is the locomotive of the Vietnamese economy. It is undeniable that the City has absorbed many good cultural elements from the world, but it must also be admitted that it has also imported many bad things. A gap in beliefs and ideals will be penetrated and occupied by the market mechanism; which can rush into pragmatism; some even many people want to sabotage the balanced development of Ho Chi Minh City's culture.

In Ho Chi Minh City, the transition to a market economy has had a profound impact on all aspects of social life, including the transformation of traditional and revolutionary cultural values. It is a lawful change, an objective historical process. The fluctuations of the cultural value scale are very rich and complex, with both positive and negative aspects, excesses, and even certain reversals.

Some selected values are consistent with traditional national cultural values and the requirements of the cause of socialist-oriented innovation in our country such as peace, freedom, and acceptance of competition but still value a lifestyle of gratitude... Although there are some differences between the evaluation groups, the above choice demonstrates the ability of Ho Chi Minh City people to quickly adapt to market economic conditions. It also proves that the vast majority of Ho Chi Minh City people still highly value, preserve and promote traditional national and revolutionary cultural and ethical values.

The process of transitioning to a market economy in Ho Chi Minh City in recent times has created an objective premise to inherit and innovate traditional and revolutionary cultural values. On the other hand, proactively inheriting and promoting those cultural values will contribute to creating motivation for the healthy development of society, minimizing the negative aspects of ethical culture in future market economic conditions.

The fluctuation of moral values in Ho Chi Minh City

The fluctuation of moral values in Ho Chi Minh City in recent decades has been complicated. During the previous period of national revolution and democracy, social ethics aimed to promote community awareness, emphasizing the right and necessary spirit of personal sacrifice to serve collective interests. "Loyal to the Party, filial to the people", "Diligence, frugality, integrity, integrity, public-mindedness and impartiality" are the ideal beauty of a person with exemplary morality.

When moving into the reform period, the moral standards that were established during the war were still promoted, in many contents of the moral category were expanded to suit the new

period. For example: people return to everyday life, with all its diverse needs, some previously unfulfilled needs, now appearing clearly in everyday life. These are the needs for family relationships, clan relationships, village relationships, relationships in business, residence, and profession. Moral concepts such as "respect the elderly", "respect the teacher", "respect the elders", "faithful", "faithful", "filial", etc. are gradually taking on a new look. Ethical standards in family and social relationships are still respected and promoted.

In Ho Chi Minh City in recent years, moral values have been evaluated not only in terms of relationships between people in everyday life but gradually shifted to their roots, the relationship between people and worker's production activity. Talent at work is respected and considered a moral quality. The category of good is associated with usefulness. A good person must be someone who knows how to make himself rich and at the same time help others escape poverty. Caring for others does not stop at words, but must be expressed in specific actions.

Charitable activities in society appear more. That is the positive movement of moral values. In the process of building a socialist-oriented market economy, new positive moral values have appeared. That is a better awareness of the role of economic benefits, seeing that the driving force that promotes people's active labor is a benefit. Therefore, returning personal interests to the necessary position, considering it as the basis for realizing social benefits, only by respecting and ensuring the realization of the personal interests of employees can benefits be realized as a common benefit of the whole society.

In the market economy of Ho Chi Minh City, the moral sense towards labor has changed. Any work, any job, any profession, with one's labor, bringing about practical results, ensuring one's own life and contributing to society, not contrary to the law... is considered useful labor, is recognized, and has the same social and moral value.

Morality is associated with capacity, guaranteed by capacity. "City people" are understood as people who actively solve their life needs, do not passively rely on waiting, and are people who adapt to changes.

In Ho Chi Minh City, a new concept of ethics and a new way of life has emerged thanks to changes in value orientation and value choices in the market economic environment, which is a clear step forward. That step is shown prominently in the fact that morality is oriented towards action, towards work efficiency, towards personal formation and development, as a subject with a personality that affirms individuality, personality, Being aware of the subject role, people get used to

a lifestyle that is practical, urgent, creative, self-responsible, and responsible for themselves and society.

While traditional Vietnamese thinking with the concept of "Being good at one job leads to a lifetime of glory" still has its value and reasonable meaning, today, in Ho Chi Minh City, in modern thinking, innovation, City people (including people from the provinces of Vietnam who come to Ho Chi Minh City to live and work) must also understand and remember that life requires being good at one job and knowing many jobs to adapt to rapid changes in the labor and employment market. The pressure of making a living is at the same time a new requirement of development, requiring people to have such abilities, to be dynamic, resourceful, and self-innovating to adapt and keep up with the changing momentum of the life market.

Social ethics in Ho Chi Minh City has positive manifestations, which are gestures of gratitude to people with meritorious services, families of war invalids and martyrs, heroic Vietnamese mothers, and those who are lonely, poor, helpless, people with serious illnesses, families facing unfortunate life situations. In particular, the attitude and spirit of solidarity and mutual support in the face of life and death during the recent COVID-19 pandemic are ten points for the social ethics of the people of Ho Chi Minh City. This material and spiritual help from many people of different social classes, different genders, and ages for those in need of help speak of noble moral sentiments and kindness consolidate the community, inheriting the fine traditions of the Vietnamese people.

However, we need to be alert to realize that the success and economic victories of Ho Chi Minh City brought about by the socialist-oriented market economy are not guaranteed enough to eliminate the cultural and ethical defects produced by that economic mechanism. It is not difficult to recognize the fact: the City's current economic and material life is growing, but the spiritual and moral life, on the contrary, is decreasing compared to before.

First of all, it is necessary to mention the negative influence of individualism and the deterioration in the concept of life and lifestyle, which is on the rise in all classes, from producers and businessmen to civil servants in the state and among the young generation. The promotion of benefits, first of all, material benefits, and the awareness of individuals with their own needs, personalities, and "egos" is stimulated by the innovative social environment, by the democratization and by the thrust of the market economy. There have been conflicts and conflicts between private interests and common interests, between individuals and society, due to limitations of awareness and more importantly due to management weaknesses and the neglect of awareness education. about personal duties and

responsibilities, and insufficient attention to civic ethics in education and self-education.

It gives rise to a pragmatic psychology of life, one-sidedly promoting material values and material means in consumption and enjoyment. Many people seek to make their living and forget, either intentionally or unintentionally, not paying attention to others. More extreme and worse, it strives for benefits, follows self-interest and selfishness, appears heartless, indifferent to others, and even destroys others, losing the so-called altruism and humanity's love and tolerance towards people. Evil has its roots from there, and corruption also spreads from there.

Selfishness and self-interest also lead to behavior that disregards the law, morality, and love; the dominance of money has the power to crush and suffocate all that belongs to good human morality. For their benefit, many state officials intentionally lied, made false lists for many reasons, and withdrew State money; Some officials tried to hook up and sell public land to private individuals, causing great damage to State assets. Because of land, houses, and assets, children can push their parents into loneliness, suffering, and unhappiness, can fight, and sue each other between relatives in court, and can harm, murder and revenge among comrades and colleagues. Many land-related cases in Ho Chi Minh City that the Vietnamese Party and State are resolutely handling are manifestations of great changes in the personality of Ho Chi Minh City's people in recent years.

4 CONCLUSION

Ho Chi Minh City is the economic engine of the country. Changes in personality and morality in Ho Chi Minh City are a valuable reference so we can predict changes in personality and morality in Vietnamese society. However, first of all, it is necessary to have the correct principles of recognition of the fluctuations in personality and moral values in Ho Chi Minh City. From there, we can have the right perspectives in devising guidelines and strategies to positively impact this change, contributing to building an increasingly perfect culture in Ho Chi Minh City. In our opinion, it is necessary to recognize the changes in personality values and social ethics of Ho Chi Minh City according to the following principles:

First, the change in personality values and social ethics in Ho Chi Minh City is an objective and inevitable process determined by the natural and social conditions of the City. It is impossible to prohibit or hinder that process of change.

Second, every citizen of Ho Chi Minh City must face the upheaval with the mindset of mature citizens (understanding,

autonomy, dynamism and gratitude). With understanding, autonomy, dynamism and realistic gratitude, Ho Chi Minh City citizens will continuously move and move forward in the progressive direction of the fluctuation of values.

Third, each citizen must not impose ideals of personality and morality on himself or society. The ideals of personality and morality of the past are outdated and obsolete. The ideals of personality and morality in the future are always excessive expectations divorced from reality. Outdatedness, obsolescence and excessive expectations are all causes of psychological oppression. All psychological repression is an obstacle to positive value changes, even pushing personality and social morality deeper into depravity and dishonesty.

Conflict of Interest Statement

The author declares no conflicts of interest related to the material presented in this article.

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