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**PRESERVE AND PROMOTE FOLK CULTURAL VALUES OF THE  
NORTHERN DELTA IN THE CONSTRUCTION OF A NEW COUNTRY  
SIDE**

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**ABSTRACT:**

The cause of building a new countryside in Vietnam has gained many great and comprehensive achievements. In the process of building a new and advanced countryside, a model new countryside, the cultural field, in which folk culture plays an important role, in order to build new cultural values, the preservation and promotion of cultural heritage and cultural institutions inherent in rural areas are an important task and also a great challenge today. Talking about folk cultural values is talking about enduring values, going through many challenging times, but its core nature is always maintained. Talking about folk cultural values refers to the relatively stable, good, typical values of the nation, creating an identity for that nation. This study focuses on analyzing the folk cultural values of the Northern Delta; from there, proposes a number of solutions to preserve and promote the folklore values of the Northern Delta in the construction of a new countryside in the current period.

**INTRODUCTION:**

The international term “folklore” was first used by W J. Thom (1846) to refer to “customs, practices, rituals, superstitions, folk songs, proverbs, etc.of people in pass”. Since then, the folk culture subject has been born and developed with three major schools: the Anglo-American phosphorus school is influenced by anthropology, the Western European phosphorus school is influenced by society study (typically French - I-ta-li-a) and the Russian polyphonic school influenced by literature.

In Vietnam, the term “folklore” has been used for a long time and depending on each period is

translated into Vietnamese as “folklore”, “folk arts” and now “folklore”. Such broad conception and translation into Vietnamese are different due to the change in our perception of folklore and also the absorption of phosporus concepts from other schools each other in the world. Currently, in Vietnam, researchers deploy folk culture collection and research in the following fields:

Folk literature includes: folk narratives (myths, fairy tales, legends, jokes, fables, poems, epic stories, poetic stories, etc. folk love lyrics (cadao, folk songs); proverbs, folk riddles:

Folk arts include: folk art (folk architecture, folk painting, folk decoration, etc.); folk performing arts (folk music, folk dance, folk theater, performing arts, etc.)

Folk knowledge includes: Knowledge of natural environment (geography, weather, climate, etc.); knowledge of people (self): Folk medicine and folk nourishing; knowledge of social behavior (personal behavior and community behavior); production knowledge (engineering and production tools)

Beliefs, customs, and festivals: The above research fields of folk culture arise, exist, and develop as a whole, showing the undividedness between the parts literature, art, knowledge, customary beliefs, etc.), between creative activities and enjoyment in cultural activities, between the creation of culture and art and the working life of the people. In order to study folk culture as an integrated whole, we need to have an integrated research code.

Folklore is an entity that lives, arises, exists, and develops in association with community cultural activities of the working masses (Van, 2019 & 2020). Therefore, when perceiving and interpreting folk cultural phenomena, it must be associated with its cultural environment, that is, cultural activities of the community, in which the clan community, the village community. Commune plays an important role.

Culture, including folk culture, is the product of certain social development. However, after being formed and shaped, culture has an impact on society as “the spiritual foundation of society”, as “the driving force and goal of social development”.

Vietnam is one of the Southeast Asian countries with characteristic folklore. It is an oral cultural tradition, unlike China and India which is a written cultural tradition.

Vietnamese folklore has a long history of formation and development, originating from primitive society. By the period of self-reliant feudalism, along with the advent and development of the scholarly, professional, and royal culture, folk culture still existed and played an important role in the development of culture as in Vietnamese society, especially with the working masses.

The historical and social traditions of Vietnam have defined the cultural characteristics of our country. It is the village culture that dominates the urban culture, the oral culture overwhelms the literal culture, the idealistic behavior is heavier than the rationality, the patriotism becomes the axis of the Vietnamese ideology, the real birth, and integration of Vietnamese cultural values, etc.

Today, our country is in the process of industrialization and modernization, the whole country is striving to implement the goals of Central Resolution 5 (term VIII) on “Building and developing Vietnamese culture. The South is advanced, imbued with national identity” (Communist Party of Vietnam, 1998). In such a general context, once again we see prominently the role of folk culture in the national culture.

## **RESEARCH RESULTS AND DISCUSSIONS:**

### **Folk cultural values of the Northern Delta:**

Every culture belongs to a certain community, a certain people, in which the working people are the true subject of that culture (Taylor, 2000). Folk culture is also born from the heart of the

nation, having national character because it is created and handed down in the ethnic community with natural ecology, a social ecology - its own history, at the same time, literature folk culture also reflects its own characteristics such as traditional style, aspiration, spiritual world, soul, and personality of the ethnic people, showing the vitality and development level of each ethnic group.

Over time, over many generations, ethnic characteristics imprinted on folk cultural creations, gradually filtered and shaped to create their own distinctive features, which helps to distinguish folklore of one people with the folklore of another. It is the unique characteristics, values, and standards of a nation that make us able to identify its own nuances and identities of each folk culture in the human cultural community. Folklore is the culture of the community that creates and transmits to generations by word of mouth, teaching practice. Folklore includes beliefs, customs, knowledge, and arts (language arts, performing arts, etc.) (Giau, 1973; Ngoc, 2002; Hinh, 2007, Van, et al., 2020).

People's culture always contains high and beautiful values lasting over time, which are elements of cultural and social heritage expressed in behavioral standards, ideology, customs, customs and habits, the way of life and behavior of a community of people is formed in history and has become stable, passed from generation to generation and preserved for a long time as the origin, identity is the value system and the symbol of the national culture (Giau, 1977; Taylor, 2000; Van et al., 2020).

Talking about folk culture values refers to good values typical of a culture that has been refined, passed down from generation to generation (Anh, 1998; Ngoc, 2002; Duy, 2002). Therefore, when it comes to folk cultural values, it also refers to the cultural values formed and developed in the process of building and defending the country of each ethnic group, it is "hereditary". Folklore values are not available from the national formation but are made by successive generations. These values vary according to the conditions affecting them. Talking about folk cultural values is talking about the enduring, challenging time that its core essence is always maintained (Trung & Van, 2020). Talking about folk cultural values refers to the relatively stable, good, typical values of the nation, creating an identity for that nation. Therefore, each ethnic group needs to protect, maintain and develop folk cultural values, serve as a fulcrum to create new cultural values, and serve as a basis for international cultural exchange. Therefore, folk cultural values are always sustainable; become the great moral principles that the nation must rely on to unite the society, create strength to build and protect the country for the advancement of people and society; is reliable support and a firm fulcrum for a people in the historical movement process in the present as well as in the future.

The Northern Delta of Vietnam is the cradle of birth, nurturing and protection of the nation throughout the historical period, also the land where the Vietnamese have created a huge treasure of folk cultural values, rich and unique, typical of which must be mentioned systems such as Folklore (Giau, 1973; Ngoc, 2002; Duy, 2002): Folk narratives (myths, tales, legends, jokes, fables, rhymes, epic, poetic stories, etc. Folk love lyrics (cadao, folk songs); Idioms, proverbs, folk riddles; Folk art (Them, 2000): Visual arts of the people space (folk architecture, folk painting, folk decoration, etc, folk performance arts (folk music, folk dance, folk theater, performance; folk knowledge (Thuan, 2003): Knowledge of natural environment (geography, weather, climate, etc.); knowledge of people (self): folk medicine and folk nurturing; knowledge of communal behavior associations (individual behavior and community behavior); production knowledge (production techniques and tools); faith g, customs, and festivals (Anh, 1998; Anh, 2005; Van et al., 2020)): The above research fields of folklore arise, exist and develop as a whole, showing the undividedness between parts (linguistics literature, art, knowledge, customary beliefs, etc.), between creative activities and enjoyment in cultural activities, between the creation

of culture and art and the working life of the people. In order to study folk culture as a whole, we need to have an integrated research protocol.

**Some solutions to preserve and promote folk cultural values of the Northern Delta in the construction of a new countryside:**

In the process of leading the new rural construction today, the Communist Party of Vietnam is always aware of the important role of culture as the spiritual foundation of society, as the goal and driving force for development. Therefore, it has built and issued many contents, programs, and criteria on preserving and promoting cultural values associated with building a new countryside. This is an important basis for our country's rural development to develop rapidly and sustainably.

However, the process of implementing this issue in the Northern Delta is also creating many new and complicated problems such as Conflict between the needs of economic development and the preservation and promotion of folk cultural values (Ngoc, 2002; Van et al., 2020). In new rural construction; Mechanisms, policies, and solutions to preserve and promote folk cultural values in the process of building a new countryside are lacking or not consistent with the actual conditions of the establishment; the professional qualifications of the local contingent of cadres, the intellectual qualifications of the people are still limited; The people's economic life still has many difficulties; outdated customs, the impact of the market mechanism, on the contrary, negative phenomena, social evils, etc. Are affecting and hindering the implementation of rural construction contents. New in general as well as preserving and promoting folk cultural values in particular.

The current problem is that it is necessary to promptly have practical and feasible solutions to preserve and promote folk cultural values, to both build a modern and civilized northern delta countryside. Does not lose the unique folk cultural values. Facing such urgent requirements, it is necessary to stick to the reality of the process of building a new countryside in the region to develop specific plans and solutions that are suitable, according to that goal, in the coming time, it is necessary to focus on the following solution:

First, preserving and promoting folk cultural values in new rural construction is the task of both the political system and the whole society, first of all, belonging to the Party committees and local authorities in the region. Plays the role of directing and administering the process of building planning, planning, and organizing the implementation. At the same time, to promote the role of the people so that no one can stand out, one must well implement the grassroots democracy regulations so that "people know, people discuss, people do, people check and enjoy". Must mobilize the power of the people to participate in preserving and promoting fine customs, fine traditions of the village, arousing traditional craft villages, attracting families and clans, artisans participate and honor the quintessential products, heirlooms of each locality. When people are deeply grasped about the meaning and importance of preserving and promoting cultural heritage values, people's awareness is clearly raised. Since then, wherever there are relics, festivals have the need to embellish relics and open festivals. Renovating, embellishing monuments, or organizing traditional festivals, people discuss, take care of themselves, build their own programs and plans to have places of worship, and organize folk games and games. Traditional pavilion during local festival celebrations.

Second, to maintain and promote folk cultural values with the renovation of rural areas. The outstanding feature of the Northern Delta countryside is that there are many traditional cultural values with folk cultural festivals and cultural activities associated with people's lives. Therefore, in order to build a new countryside for sustainable development, in addition to promoting economic development, poverty reduction, there is also a need to pay special attention to cultural development, in which special attention should be paid to exploit, protect and promote the value of cultural heritages and historical monuments. Therefore, the preservation and promotion of

cultural heritages are how to make the face of the new countryside today both bring a modern look but still retain the national cultural identity. In order for the new cultural works in the countryside not to lose the look of the Vietnamese cultural village, still retain the soul of the Vietnamese countryside. The construction of rural residential works also needs architectural planning orientation, not turning rural villages into urban areas with lifeless, concrete blocks. New constructions, or renovating and upgrading the facilities of new countryside, must also be based on the national cultural foundation.

In the process of building a new countryside, each locality needs to be deeply aware that the cultural heritage and historical relics left by his ancestors are extremely valuable assets. If you know how to exploit, preserve and promote cultural heritage, it will create enormous spiritual strength, helping each village to gather community solidarity to protect, repair, and embellish. Monuments, restore and develop traditional festivals, promote the image of the village to develop tourism, contribute to improving the material and spiritual life of people in each locality in the province.

Thus, it is very necessary to link the preservation and promotion of folk cultural values with rural renewal. How to renovate the new countryside, how to maintain the traditional romantic beauty, how to develop and integrate without losing the traditional beauty of the nation. Renovating a new countryside on the basis of folk cultural values is a necessary job in the process of building a new countryside in the current Northern Delta.

Third, it is necessary to build programs and plans on building a new countryside associated with preserving and promoting folk cultural values in the Northern Delta. The desire to build a new countryside must be concretized into specific plans and measures and must clarify the responsibilities of each organization in this work.

In the construction of infrastructure in rural areas, it is necessary to clearly concretize the responsibilities of the actors. In the construction of schools and clinics, the State invests funds, people contribute land and efforts under the motto "The State and people work together". Choosing to build those facilities must earn a lot of people's opinion. The construction scale must both meet the current requirements, and at the same time ensure the future requirements in the next few decades. Reckless jobs, lack of design and planning lead to this situation, which will lead to a waste of people's efforts and money. It is necessary to clearly assign the responsibilities of all levels, branches, and divisions in each job. It is necessary to maximize the people's opinions and contributions to those jobs.

The building of spiritual life, restoring traditional festivals, preserving and promoting good local customs must be done by the people, under the leadership of the Party, under the management of the local people permission.

It is necessary to launch the emulation movement to build a new countryside at all levels and branches. Each level, each branch, the unions in the political system must build a specific action program to contribute to the construction of a new countryside of the province. Regularly propagate on the mass media about good and typical advanced models of building a new countryside in districts and communes in order to promptly encourage and encourage the replication to the whole province.

Fourthly, preserving and promoting folk cultural values in the Northern Delta in the construction of a new countryside must be associated with the protection of the natural and social environment. In building a new countryside associated with preserving and promoting folk cultural values, along with building a healthy cultural life and environment, protecting the rural living environment.

Environmental protection is one of the vital issues of humanity, is a factor to ensure the health and quality of life of the people, making an important contribution to socio-economic development,

political stability, and national security and promote international economic integration of our country (Hung & Van, 2021). Environmental protection is both the goal and one of the basic contents of sustainable development, the rights, and obligations of every organization, every family, and every person is an expression of the literary lifestyle culture, morality, is an important criterion of civilized society and is the continuation of the tradition of loving nature, living in harmony with the nature of his father.

In the process of building a new countryside in the Northern Delta today, the protection of the natural and social environment is extremely necessary. Building a new countryside associated with preserving and promoting folk cultural values means that many folk festivals, traditional craft villages such as bronze casting, textiles, etc. have been preserved and developed; but it also means treating waste and wastewater as well as keeping people's living environment clean and beautiful. Therefore, preserving and developing folklore in the construction of a new countryside must be associated with the protection of the natural and social environment.

### **Meaning of preserving and promoting folk cultural values of the Northern Delta in building a new countryside:**

Thus, it can be seen that folk culture is the foundation and soul of the development of the country, it is this solid spiritual foundation that has brought our people through all the harsh challenges of history, firmly defending. surely our independence and freedom and rise to the level of the times.

Over the long history, folklore has been enriched by generations of Vietnamese people with new and beautiful values and constantly promotes its lofty values. Today, the national renewal in the direction of socialism for the purposes of The rich people, the strong country, the fair society, democracy, and civilization are gaining the great strength of ancient folklore. Universe, pushing forward is extremely strong. Valuable lessons on promoting the strength of Vietnamese national culture in history are being used intelligently and creatively by the Party and people in the process of implementing the goal of building a new countryside in the period. The current.

The Northern Delta is also immersing in the path of comprehensive development of the country. New rural construction in the Northern Delta has been achieving great achievements, meeting the needs of socio-economic development. The Northern Delta is the cradle of traditional cultural beauty, many forms of folk festivals, and traditional craft villages. These fine folk cultural values, which have existed for centuries until now, are still intact, which is the essence and foundation for the sustainable development of Vietnamese traditional culture. Therefore, building a new countryside in the Northern Delta today is always associated with preserving and promoting folk cultural values for Nam Dinh province in the process of economic development, integration, and development. strong, still retaining the basic core values of Vietnamese cultural tradition.

In order for folk culture to be the most important goal, driving force, and regulatory system for the innovation cause, building a new countryside requires all of us to be fully aware of the dangers and challenges. era sets out, at the same time, to take advantage of favorable opportunities, mobilize all folk cultural potentials and bring into full play its strength. It is not easy, but with the spirit of unanimous solidarity and determination of the entire nation, under the leadership of the Party, we will definitely win.

### **CONCLUSION:**

In the current integration process, the preservation and promotion of folklore in the process of building a new countryside in the Northern Delta is very necessary. In the current Northern Delta, building a new countryside but requires preserving folk cultural features; folk culture development will contribute to sustainable economic development, social stability, and environmental protection. Folk culture will be the cradle and spiritual foundation to help the

process of building a new countryside to be more complete and strong; contribute to improving the quality of life of the people in the province while still retaining the beauty of folk culture in the modern life of the people.

Folklore is not only cultural beauty but also a driving force for development. Therefore, in the process of building a new countryside in the Northern Delta in particular as well as the whole country in general, it is extremely necessary to preserve and promote folk cultural values. Contributing significantly to the success of the comprehensive socialist-oriented national renewal as stated in the resolution of the National Congress of the Communist Party of Vietnam: Rich people, strong country, democratic social, fair, civilized association.

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