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# APPLYING FOLK SONGS AND PROVERBS TO THE TEACHING OF MARXIST - LENINIST PHILOSOPHY AT UNIVERSITIES AND COLLEGES

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*Applying folk songs and proverbs to the teaching of Marxist-Leninist philosophy at universities and colleges nowadays is one of the most necessary ways to help students achieve the full knowledge of Philosophy in the most vivid way. Thereby, that increases the persuasion and value of Marxist-Leninist philosophy for students, stimulating interest and passion in researching and studying this subject; affirming the practical value, the close attachment of philosophy to human life; providing students with a scientific method, cognitive capacity and social reality.*

**Key words:** Folk song and proverbs; application in the teaching Marxist-Leninist philosophy.

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## 1. Introduction

Vietnamese folk songs and proverbs are cultural and spiritual products, clearly reflecting the material and spiritual life of laborers. So far, it has become a rich and diverse theoretical treasure. The study of positive and progressive factors in Vietnamese folk songs and proverbs has theoretical and practical significance in preserving and developing moral thought, fine customs and traditions of Vietnamese nation in general and the teaching of Philosophy in particular. Marxist-Leninist philosophy is an abstract and theoretical science. Vietnamese folk songs and proverbs are experiential, philosophical, vivid knowledge that easily touches people's hearts. Therefore, applying Vietnamese folk songs and proverbs to studying and teaching

Marxist-Leninist philosophy is to simplify the abstract, making the content of philosophical knowledge conveyed to learners easy to remember and understand.

## 2. A research overview

In the development history of Vietnamese folklore, folk songs and proverbs are considered to be the summation of the people's life philosophy and behavioral skills. Up to now, the researches on Vietnamese folk songs and proverbs are increasing more and more. The collection and publication of books on Vietnamese folk songs and proverbs are of great significance to the cause of preserving and promoting the nation's traditional cultural values. There are a number of research works as follows: Xuan Tung (2008) in "*Vietnamese proverbs and folk songs*" [5] presented proverbs about behavioral experiences, weather prediction experiences, family relationship, culinary experience; and folk songs about productive labor, friendship, love for marriage, love and pride for the homeland and country. In "*Vietnamese Proverbs and folk songs*" [4], Nguyen Ngoc Ha (2014) has collected and selected typical and very meaningful folk songs and proverbs in the treasure trove of Vietnamese folk songs and proverbs. In order to help readers easily access and study, the author has arranged verses and proverbs according to each topic. This is a very meaningful and useful reference for those who want to read and learn about Vietnamese folk songs and proverbs.

"Vietnamese idioms - proverbs - folk songs - Vietnamese folk songs" [3] by Dang Ha (2014) is one of the outstanding studies on Vietnamese folk songs and proverbs. The author has painstakingly collected, selected, systematized and rearranged Vietnamese idioms - proverbs - folk songs and folk songs according to four major themes into four volumes: family affection; behavioral experience; nature and productive labor; and landscapes. It can be said that the book series has very practical significance, creating a premise for the study of the Vietnamese spiritual life, and at the same time making a significant contribution to the preservation and preservation of Vietnamese folklore. "*Teaching to become a person in Vietnamese proverbs and folk songs*" [1] by Nguyen Nghia Dan (2000) has collected thousands of Vietnamese folk songs and proverbs about the religion of being human. In this book, the author has presented the characteristics of Vietnamese folk songs and proverbs about the human religion; Classification of contents of Vietnamese folk songs and proverbs about human religion; Helping readers to perceive and apply the life experiences left by their forefathers, combine the traditional morality of the nation with the revolutionary morality in Ho Chi Minh's thought in order to build a modern Vietnamese human personality, contributing to the development of modern Vietnamese society, preserving the national cultural identity in the present cause of

industrialization and modernization of the country. The above works are the results of collecting and researching Vietnamese folk songs and proverbs from different approaches in terms of both content and art form. Those works are very valuable, helping a lot for the study of Vietnamese folk songs and proverbs applied to teaching Marxist-Leninist philosophy at training institutions today.

## **2. Methodology**

To analyze and apply folk songs and proverbs in the teaching process of Marxist-Leninist philosophy, the author has used the principles of dialectical materialism, history - logic, analysis and synthesis, induction and deduction, generalization, abstraction...

## **4. Research results**

### ***4.1. Using folk songs and proverbs to illustrate dialectical materialism in philosophy***

#### *4.1.1. Materialist and dialectical viewpoint*

In terms of the origin of human beings, since ancient times, Vietnamese people have had a very deep recognition and appreciation of people, although their general thinking level is not high. Man is not an entity completely separate from nature, but man himself is a part of nature. *People are flowers of the earth* [2; 139] is a thought expressing a profound philosophy - man is the quintessence of heaven and earth, a highly developed entity of the natural world, always associated with the natural world. This is not only a materialist point of view but also shows our forefathers' dialectical thought about man, the natural origin of man. As teaching about materialism, teachers can choose folk songs and proverbs that express materialistic views that explain the origin of the world: *Who gave birth to the earth? / Who created the sky? / Ms. Chay gave birth to the earth / Mr. Chay gave birth to the sky?* [2;27].

By observing natural phenomena in daily life, Vietnamese people have seen the interplay between phenomena, there is a certain bond between them. That is the universal relationship, causality, movement and constant development of the natural and social world.

Thanks to the dialectical thinking method and sophisticated observation ability, the Vietnamese people have gained experience and predicted the weather and climate quite accurately to serve their production and life. On the other hand, dialectical thinking helps them adapt to the situation, limiting to a certain extent the damage caused by natural phenomena.

Folk songs and proverbs also clearly reflect the dynamism and creativity of Vietnamese farmers in mastering the power of nature and transforming the surrounding world to suit their needs and purposes: *Squeezing the soil out of the water instead of making it rain* [4; 185].

#### *4.1.2. Idealistic and metaphysical views in philosophy*

Besides simple materialistic conceptions, the ancient Vietnamese also had a clear idealistic conception when deifying the power of Heaven. In relation to "Heaven", he is the subject of dependence, no one can predict the will of heaven: Human calculation is not equal to heaven's calculation [4; 175]. "Heaven" represents justice, for social justice: Heaven does not tolerate crooks, has resentment against righteous people [1;333].

Because the level of awareness is still limited and has not yet grasped the laws governing the arising and development of things and phenomena, the workers have explained things and phenomena in the world in a metaphysical way: *When the tree is dry, the leaves are also dry / The poor part goes where the tissue is also poor [1; 172] either: The king's son becomes a king/The monk at the temple sweeps banyan leaves [2;63]* (The idealistic conception of human destiny, seeing that man has a destiny). Parents who give birth to a child are born with a natural disposition [1;163] (Rejecting the family education environment, claiming that human nature is determined by heaven).

#### ***4.2. Using folk songs and proverbs to illustrate allows dialectical materialism***

##### *4.2.1. The principles*

Marxist-Leninist philosophy affirms the multifaceted, multifaceted relationship taking place in nature, society and human thought. In the world, there are no things or phenomena that exist independently and apart from each other; Between them there is always an interaction, influence and influence on each other, so when studying things, it must be placed in the dialectical unity of the world: *Because of the dew, the mountains are white / Trees are shaken by the wind, flowers are sad by rain [4; 285]; Mouth open with mumps [2;97]; Unwinding the forest [2; 164]*. Through these verses and proverbs, students immediately grasp the essence of philosophical knowledge, reflecting on the common relationship in Marxist-Leninist philosophical knowledge.

Things and phenomena are always in the process of movement and development. The process of movement and development is always objective, popular and diverse. Folk songs and proverbs also talk about these properties of development: *"The old bamboo shoots grow"*[2; 190], *"The family is blessed with a son more than a father"*[2; 162]...

##### *4.2.2. Category pairs*

The selection and use of folk songs and proverbs about pairs of philosophical categories helps students understand the meaning of proverbs and proverbs, and at the same time understand the nature of pairs of philosophical categories. basic knowledge of philosophy, thereby improving the sense of learning Marxist-Leninist philosophy more self-consciously and actively.

\* *Generality and distinctiveness*

The relationship between the particular and the common in proverbs is expressed as the attachment and distinction between individuals and species in the biological world: *The heart of a fig as well as the heart of a fig/a hundred pigs are of the same heart.* [2; 119]. The relationship between the common and the particular is also shown through the folk song: *the gourd loves the squash /Although they are different, they share the same truss* [2; 44]. The proverb says, gourd and squash are two different plants but have the same way of life: they take nutrients from the soil and the air to feed the body, and especially from the same rig.

\* *Nature and Phenomenon*

When expressing the relationship between nature and phenomenon, Vietnamese people express it in many practical and flexible ways. Folk songs and proverbs affirm: the nature is revealed through the phenomenon: *Wise birds call freely / Wise people speak in a gentle and easy-to-listen language* [2; 66]. But the phenomenon does not always show the true nature, but sometimes it distorts the nature: *Green shell, red heart* [4; 288]; *Bad words but good words* [2; 207]; *Outside, he talks and laughs/ Inside, he murders people without a knife* [4; 150]. The phenomenon is different but the essence is the same: *Different bottles of the same water* [4; 142)..

\* *Content and form*

Folk songs and proverbs have affirmed that all things and phenomena are expressed outwardly as the unity between content and form.

- Content and form are always closely linked together in a unified whole.

+ There is no form that does not contain content, and there is no content that does not exist in a definite form. The content and form are the same: *Wise people have black eyes / Fools have eyes that are half lead and half brass* [2; 138]; *The sound of the wise man's voice is also loud / The bells that ring softly against the city also ring* [2; 139].

+ Content plays a decisive role for form in the process of movement and development of things. Content tends to change frequently and form is relatively stable. The transformation of the content causes the form to change in accordance with the content. Therefore, in awareness and practical activities, his father always valued the role of content higher than form: *Good wood is better than good paint / Ugly, beautiful people are better than beautiful people* [ 2; 187] or *Good wine doesn't care about crockery / A torn shirt is better at patching than a good one* [2; 165].

\* *Reason and result*

The cause always precedes the effect, the effect only comes after the cause. This is shown in folk songs and proverbs: *Wildfires caused by fire* [1; 168] or *the source is opaque, the line is also opaque* [2; 140]. Besides, the concept of cause-and-effect relationship is also deeply expressed in folk songs and proverbs: *Sowing the wind, reaping the storm* [2; 95] ; *Father's life planting trees/Children's fruit-bearing* [1; 116]

\* *Naturalness and Randomness*

The natural always manifests its existence through the infinite number of contingencies. *I met you by chance/Like a fish meets water, like a cloud meets a dragon* [1; 200]. The above quote refers to two objects: a man and a woman. The meeting of two people is a coincidence but harmony is natural. However, this fact is not natural but it is a combination of many other factors, coincidentally, it shows similarities and harmony right from the first day we meet: from eyes, words, gestures, and attitudes coincidentally with each other. Because of these coincidences, of course they fell in love: "*Like a fish meets water, like a cloud meets a dragon*". Randomness is the form of expression of the natural and the complement of the natural.

The transformation between the natural and the random is still in the fact that: the things and phenomena in this relationship are random in one aspect, but in another relationship, in the other hand, they are natural. *Any chili is hot / Any girl is always jealous of her husband* [1; 403] or *Any lime is hot/Any girl is jealous* [1; 418].

\* *Possibility and Reality*

Possibility and reality exist in a close relationship with each other, inseparable, often transforming each other during the development of things. In new conditions, things can appear more new possibilities, and at the same time, each ability itself also changes according to the change of condition "*Want to come early to take a detour*". Proverbs have opposite possibilities, maybe in this person, in this situation they are absurd, cannot come true; But in other people in different circumstances they become reasonable, completely possible.

4.2.3. *Rules*

\* *Law of Quantity-Quality*

The relationship between quantity and quality is expressed quite richly and vividly in proverbs, although not using the concept of "*Quality, quantity, degree, attribute*" like philosophy. Distinguishing different substances is created by different attributes: *Not sour can also be lemon / Not sweet can also be ripe orange* [1; 101]. Through the above sentence, students will better understand what is "*Substance*" to distinguish the difference between things, this phenomenon and other phenomena, which must be based on its inherent properties. The difference in quality between things and phenomena is also regulated by their own association

mode that determines its nature compared to other things, different substances create different values: *The dim moon is brighter than the stars, although the mountain blooms higher than the hill* [2; 191]. *No matter how many times the quantity is changed, it is impossible to change the quantity: A hundred fireflies are not as good as a torch, a hundred chests cannot be cast on a bell* [2; 191]. *Quality is always more important than quantity. Literature or not long jars* [1; 411]... and a lot of sentences describe the change in quantity when “excessive” will lead to a qualitative change: *Too blind to rain* [2; 158]; *Good tire changer* [2; 186]; *Contributing wind to storm, tree to forest* [1; 95]... In particular, there is a sentence that shows the mutual transformation between the concept of quantity and the concept of quality: *Mounds and mountains also include high species, ponds and ponds also include low species* [1; 94].

*\* Law of negation of negation*

Things in the process of development are the mutual replacement of one thing with another, the phenomenon is realized by two times of negation, and in the process of dialectical negation, things are always objective and inheritance: Birth, old age, illness, death [1; 144]; There is no fire and there is smoke [2; 111]; The children of the family are not like feathers or wings [2; 62]; Like father, like son [2; 53]...or folk song: Dragon eggs hatch into dragons/Liu Diu again hatches into scorpions/The king's son becomes king/The monk in the temple sweeps banyan leaves/When will the people get angry/The king's son will be defeated again to sweep the temple [4; 179].

*\* Law of Contradictions*

Expressing the conflicting unity between opposites coexisting in things and phenomena: *The upper cutting board is worn, the lower cutting board is also worn / The season is bought, the season is lost* [2; 184]. Dialectical philosophy is expressed in the affirmation that opposites tend to be opposite to each other, coexisting and unified in the same thing or phenomenon: *Hands have long fingers, short fingers / Only children have the white one, the black one* [2; 43] or *Hoai was blown away by his punches./Punched on the other side, it bulged on the other side* [2; 99]. All things and phenomena always exist in a conflicting unity between opposites. That is the dialectical philosophy of objectivity, common in all things and phenomena.

*4.2.4. Applying the cognitive theory of the materialist dialectic*

The materialist dialectic asserts that perception is a dynamic and creative process of reflecting the objective world into the human mind; Perception must come from practice. Practice serves as the source, basis, motivation, and standard for cognitive testing. The cognitive process always starts from vivid intuition (sensory perception) to abstract thinking (rational perception) and from abstract thinking to practice. Vietnamese folk songs and proverbs

are the results of creative labor, expressing profound philosophies drawn from the practice of our ancestors, and also follow the cognitive path outlined by Marxist-Leninist philosophy: *Test fire, gold, test virtue* [1;128] ; *Only when the wind shakes can we know that the cypress is hard / Only when there is a fire can we know the golden song* [2; 58].

#### **4.3. Using folk songs and proverbs to illustrate historical materialism**

From understanding the philosophy of the movement and change of things and phenomena, through folk songs and proverbs, his father also gained experience in life. It is an affirmation of the great role of labor in human life. *If you want to be full, you have to work hard, A grain of golden rice, nine beads of sweat* [2; 131] or *There is a new ease of hardship, No one is easy to hold the ashes to cover for* [2; 60].

In addition, the tool of labor is an important element of the productive force. Folk songs and proverbs highlight the role of labor tools. Through the process of productive labor, people have gained experience to make tools suitable for each production job: *Vulture wood for ploughing, Ironwood, cypress wood, etc. harrowing* [4, 155]... Human labor is purposeful and meaningful labor, so mankind has conquered nature and forced nature to serve its purpose. People also know how to invent tools and improve farming techniques such as: *The eight-inch harrow teeth are still sparse / The eight-inch plow has a large bed / Want to make the rice grow big / Plow deeply, harrow carefully, and fertilize many ashes* [4; 143]...

### **5. Discussion**

In order to increase the use of folk songs and proverbs in teaching to promote the positiveness of folk songs and proverbs in our country today, we need to do the following things:

*Firstly*, building a humane school environment. To promote the role of scientific knowledge in general and folk songs and proverbs in particular, first of all, we need to build a humane environment according to the criteria of a friendly school and an active student. Each teacher is an example of morality, self-study and creativity. How to have an exemplary teacher, who not only has deep expertise but also has good qualities, is a shining example in traditional education for students. When building a bright, healthy, disciplined and disciplined school culture environment, students will be more conscious in learning and have the will to rise, practice self-discipline to improve themselves as Therefore, students are interested in science in general and folk songs and proverbs in particular. Moreover, each student must be deeply aware of their own obligations and responsibilities in building an advanced Vietnamese culture imbued with national identity. On the contrary, if students are lazy, lack of awareness, refuse to cultivate, lack of responsibility, they will fall into a state of insensitivity to tradition, not



interested in cultivating, training and perfecting themselves. Since then, they will be irresponsible and lack awareness in preserving, promoting and building an advanced Vietnamese culture imbued with national identity according to the Party's view in the current period.

Secondly, promoting and improving the quality of competitions to learn about the value of Vietnamese folk songs and proverbs in training institutions. The training institution should launch many contests to learn about folk songs and proverbs associated with major holidays of the year, such as the theme of Vietnamese Family Day, or Father's Day, Mother's Day (March 8; 10) take the topic as "*Philosophy of filial piety in Vietnamese folk songs and proverbs*"; Vietnamese Teachers' Day: "*Philosophy of Teacher and Student's Discipline*"... Through each contest, it is necessary to classify, evaluate, and reward exams with good results. Therefore, we arouse and stimulate passion, creativity, and traditional education for each student. On that basis, it helps learners to understand and apply those positive values in life.

## 6. Conclusion

Folk songs and proverbs are a treasure of experiences drawn from thousands of generations of our ancestors. With the characteristics that are easy to remember, understand and go into people's hearts, lecturers can use folk songs and proverbs to illustrate some Marxist-Leninist philosophical knowledge that is considered difficult and abstract for students. The author also outlined the process as well as how to select and use folk songs and proverbs in teaching knowledge of Marxist-Leninist philosophy to students, thereby contributing to arousing the passion for learning the subject. students, enhance students' ability to relate, analyze and apply philosophical ideas to real life. The application of folk songs and proverbs in teaching and learning philosophy is practical and meaningful. It opens up a new direction in learning and teaching theoretical subjects such as philosophy. This is a very positive direction, which needs to be researched to help improve the efficiency and quality of education: while absorbing the scientific knowledge of mankind, but constantly promoting the good cultural values of towards a further goal, that is: Building a progressive Vietnamese culture imbued with national cultural identity. Thereby promoting the activeness, initiative and self-discipline of learners, helping to improve the quality of education.

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