

# Basic Characteristics And Factors Affecting The Spiritual Life Of Ha Noi Suburban Residents Today

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**Abstract:** As a country with a long-standing agricultural culture, Vietnam is a convergence of many unique beliefs, religions and social characteristics of Asia in general and Southeast Asia in particular. The spiritual life of Vietnamese people is expressed in many fields such as education, culture, art, religion.... It is a fertile land developed by thousands of years of history. Hanoi is the capital of Vietnam, a major political and cultural center of the Vietnamese nation, a convergence of many different cultural sources. The suburbs of Hanoi are rural areas near Hanoi city. Here, people have an extremely rich spiritual life bearing the imprint of the culture of the Northern Delta

**Key word:** spiritual life, Hanoi, Vietnam.....

## I. What is the spiritual life?

As a socialist country, most of the philosophical concepts in Vietnam are studied according to the ideological system of Marxism-Leninism. Therefore, in this article, the author uses the theories of Marxist-Leninist philosophical thought. The concept of "spiritual life" has not been defined by Marxism-Leninism as a philosophical category, however, when analyzing the dialectical relationship between social existence and social consciousness, great scientists of Marxism - Leninism also mentioned a number of terms related to the nature of spiritual life such as: "spirit production", "spirit activity", "practical spirit", "spiritual expression" ... These can be considered as starting concepts for the construction of the concept of "spiritual life" of later scientists.

Currently, in Vietnam, the concept of "spiritual life" is also mentioned in a number of scientific works: The Great Vietnamese Dictionary edited by Nguyen Nhu Y, gave the concept of spiritual life with the meaning of a

compound concept between the concept of "life" and "spirit", which is explained as follows:

- (1) Life, activities taking place in the body of an organism: human life, plant life...
- (2) Human activities in a certain field in general: private life, spiritual life;...
- (3) Lifestyle, living conditions, people's activities, society<sup>1</sup>

From the above study, it can be affirmed that: Spiritual life is the totality of mental activities and relationships, reflecting the material life of society and expressed as a mode of activity and spiritual existence human spirit in certain historical stages of development.

## The structure of spiritual life

Basically, spiritual life includes the following areas:

Firstly, as a process of movement and development, spiritual life includes: spiritual needs, spiritual production, spiritual exchange

and consumption of spiritual values. Spiritual production is the basis of all mental activities, it produces social consciousness (thoughts, views, concepts, opinions, ...) and other spiritual values such as knowledge science, literary and artistic works. The specificity of spiritual production is reflected in the characteristics of mental products and spiritual labor. Spiritual needs depend directly on spiritual production and indirectly on material needs and production, on socio-political, consciousness and psychosocial regimes, on the subject of need and other factors.

Spiritual communication is considered as one of the expression content of social communication, increasingly becoming a necessary condition of human life, through which the mutual exchange of labor results takes place spiritual, spiritual needs, information, psychological state, etc.... Consumption of the spirit for the purpose opens up the creative possibilities, the comprehensive and harmonious development of the human being. Consumption of spirit attaches people to society and forms personality according to the requirements of society. People receive spiritual values through the prism of their life experiences, associated with reason and emotions, with their inner world.

Second, as areas of social development, spiritual life includes: opinions and ideas; political activities, the rule of law; scientific activities; cultural, artistic, religious and belief activities; ethics, lifestyle; education and training activities... These fields have an intimate and inseparable relationship, influence and intertwine with each other, in which, the ideological life plays the role of directing the entire orientation, content and development direction of spiritual life.

Spiritual life is a category expressed in many aspects. In the scope of the article's research, we study the spiritual life in the following aspects: opinions and ideological; ethics, lifestyle; art, culture, religion.. It is a direct product of the process of history and communication and social behavior. From spiritual activities, a spiritual value system was created to satisfy the needs of people for spiritual enjoyment today.

## **2. Characteristics of the spiritual life of Hanoi's suburban residents today**

### **Introduction to the suburbs of Hanoi today**

Hanoi is the capital of the Socialist Republic of Vietnam and also the capital of most of the previous feudal dynasties of Vietnam. Currently, the history of Hanoi is associated with the ups and downs of Vietnamese history through the periods. Hanoi is the city under the central government with the largest area in the country since Ha Tay province merged in 2008. At the same time, Hanoi is also the second largest locality in terms of population with nearly 8 million people (in 2018), after Ho Chi Minh City.

Hanoi is located in the middle of the fertile Red River Delta, located from 20°53' to 21°23' north latitude and 105°44' to 106°02' east longitude. The north of Hanoi is adjacent to the provinces of Bac Ninh and Vinh Phuc; bordering Ha Nam province to the south; the East borders the provinces of Bac Giang, Bac Ninh and Hung Yen; The West borders the provinces of Hoa Binh and Phu Tho. The area of Hanoi after expansion is 3,342.92km<sup>2</sup>. Hanoi currently has 30 district-level administrative units. Hanoi's topography gradually lowers from north to south and from west to east with an average elevation of 5 to 20 meters above sea level. In Hanoi, hills and mountains are concentrated in the north and west of the city. Thanks to alluvial deposition, three-quarters of the natural area is plain, located on the right bank of the Da River, on both sides of the Red River and tributaries of other rivers.

On May 29, 2008, the National Assembly of Vietnam approved the Resolution to adjust the administrative boundaries of Hanoi capital and provinces, effective from August 1, 2008. According to the resolution, the entire Ha Tay province, Me Linh district of Vinh Phuc province and 4 communes of Luong Son district, Hoa Binh province were merged to Hanoi. A suburb is an area that surrounds the outside of the city of Hanoi, but which belongs to the city of Hanoi administratively; distinguish it from the inner city of Hanoi. Thus, the suburbs of Hanoi have been expanded since 2008 to include: 01 town: Son Tay; 17 districts: Thanh Tri, Dong Anh, Gia Lam,

Ba Vi, Dan Phuong, Hoai Duc, Phuc Tho, Thach That, Quoc Oai, Thanh Oai, Soc Son, Chuong My, Thuong Tin, Phu Xuyen, Ung Hoa, My Duc and Me Linh are both considered suburban areas of Hanoi.

The outstanding feature of the organizational apparatus of villages in the old suburbs of Hanoi is a high degree of autonomy and self-management. The State only interferes in the affairs of the village through collecting taxes and arresting soldiers; handle criminal cases, or civil disputes that the village cannot reconcile; intervene when there is a major epidemic, ..., the rest belongs to the autonomy and self-management of the localities. The organizational structure of the village is also relatively simple, but tight. The organizational system consists of the main village Council and the Chief minister elected by the villagers, approved by the State, if any dignitaries perform their responsibilities poorly, or make mistakes, the villagers will elect another person to replace them. The village has a patrol team, responsible for maintaining security and order in the village and in the fields. Most of the village conventions stipulate that, if a week is negligent to break a wall, cut a wall, steal or steal rice in the field, weekly will be fined and compensate the family for 100% of the stolen property damages.

Due to the highly autonomous and self-governing nature, the Hanoi suburban villages in the past were likened to a miniature republic, with tight institutions, regulations ensuring "village democracy" and community cohesion very high. It is remarkable that in the past, although the educational level of inhabitants in the Hanoi suburban villages level is low (most of them are illiterate), the literate people in the village is quite high and respect. People who are literate are allowed to join the Council, are elected to the village leadership, and because of that, the people are very studious and hope that their children and grandchildren can study, pass and be successful. Those values make the old suburban villages of Hanoi peaceful and stable against foreign factors for a long time in the process of building and defending the country.

Entering the stage of modernization of the country according the trend of globalization, integration and economic development in line with current international trends, the villages in the suburbs of Hanoi have undergone great changes. Each village is no longer enclosed and closed within the village, but becomes an open residential unit, each commune is the smallest administrative unit in the current four-level administrative system. This is a condition for localities in the region to develop, especially to develop commodity economy, expand craft villages or clean agriculture, ... to improve the material and spiritual life of residents.

However, with the development of the market economy, besides the great achievements, the negative side affects the residents very fiercely. The process of industrialization and modernization leading to the conversion of agricultural land to industrial land is a new turning point, which has deformed many villages in the suburbs of Hanoi, villagers become urban people, villages into wards and districts. Many people have no land to produce, no occupation in their hands, so they are unemployed, then become lost in the face of the times, forcing them to go to big cities, work as domestic workers and export labor, join some illegal business lines or marry foreigners for a living. The negative effects of the market mechanism arise, causing a part of residents in the suburbs of Hanoi to rush into the competition for land and houses, even parents, brothers killing each other because of the high price increasing land elevation leads to moral and cultural degradation, encroachment on public land, disputes from the road, ... often occur. The socio-economic conditions have been deeply influenced, forming the basic characteristics of the material life, as well as the spiritual life of the people in the suburbs of Hanoi today.

### **Some basic characteristics of the spiritual life of Hanoi's suburban residents today**

In the context of globalization increasingly strongly the process of international integration and exchange, as well as all other regions in the country, in the spiritual life of residents in the suburbs of Hanoi today is weak traditional factors did not play a dominant role, but there was the

intrusion of ideology bearing the stamp of the times.

In fact, assessing the characteristics of spiritual life of residents in the suburbs of Hanoi today is not simple. In order to have scientific, correct and objective explanations about the spiritual life of residents in the suburbs of Hanoi, the authors must start from the analysis of economic changes. Finally, the economy is the decisive factor in creating the material basis for the spiritual life of the people.

It can be seen that, in recent years, the economic growth rate of Hanoi in general and the suburbs of Hanoi in particular has been relatively high. In 2018, 20 development targets set by Hanoi have all met and exceeded the plan. Attracting foreign investment ranked first in the country for the first time after more than 30 years of opening up and integrating.

Hanoi's economic growth in 2018 was quite good, the structure shifted in the right direction. GDP increased by 8.56% and maintained a strong growth over the following years (in 2016 it increased by 8.20%; in 2017 it increased by 8.48%); the average growth rate of the three years 2016 - 2018 increased by 8.41%, higher than the rate of 7.3% in the period 2011 - 2015. "The economic structure continues to shift in a positive direction: increasing the proportion of service and industrial sectors industry, construction and reduce the proportion of the agricultural sector. GDP per capita in 2018 reached 4,080 USD/person, 1.12 times higher than 2015. International tourists reached 5.74 million arrivals, up 16%, finishing two years ahead of the set target. High-tech agriculture and production linkages are encouraged to develop. Social security is guaranteed, actively supporting housing for people with meritorious services and the poor, and completing the poverty reduction target two years in advance. Up to now, Hanoi has 70 industrial clusters in operation, covering an area of 1,337 hectares with about 3,100 operating production facilities; pay the budget in the first eight months of 2018 about VND 631 billion; attracting about 60,000 workers. Among them,

there are three concentrated industrial clusters, including: 50 ha Chuong My industrial cluster; Son Tay industrial cluster covers 70 hectares; Phuc Tho industrial cluster is 55 hectares wide. This is the basic condition for developing craft villages, rural economy and calling for investment in developing industries with advantages of Hanoi.<sup>2</sup>

The material life has been improved, leading to changes and development in the spiritual life of the people. It can be affirmed that, the most essential feature of residents in the suburbs of Hanoi today is that they are in the process of transitioning from an agricultural and rural society to an industrial, urban and modern society. This process, viewed from the perspective of cultural researchers, is the transformation of the values of life and social activities from a purely agricultural country associated with agricultural civilization to a developed country urban areas with many large and small industrial parks associated with industrial civilization. Therefore, in all areas of spiritual life there is change and development. Specifically:

In the field of ideology, morality and lifestyle: The main ideology, which plays a fundamental role and regulates all fields of spiritual activities of residents in the suburbs of Hanoi today, is Marxism-Leninism, Ho Chi Minh's thought, along with the following policies: of the Communist Party of Vietnam and the State of Vietnam. The democratic right of the people is firstly expressed in the ease of access to information and participation in the formulation of the city's development guidelines and policies. The traditional values of the nation continue to be promoted in the minds of the majority of residents.

Besides the achievements that have been initially achieved, there are still many limitations in building the ideology, morality and lifestyle of residents in the suburbs of Hanoi today, which need to be overcome, such as: In the thought of a part of the people appeared a misunderstanding and worship of the economy, leading to the fading

of the ideals of Marxism-Leninism and Ho Chi Minh's thought in the goal of striving. The degradation of moral qualities has not been prevented, the tendency to disregard and deny the traditional cultural values of the nation has an increasing tendency.... Due to the strong influence of the negative side of the market economy, a part of the rural population has absolute material values, pragmatic and emotionless lives. These are the limitations that need to be overcome in order to contribute to building a civilized and healthy lifestyle for the people.

In the field of education – training: Compared to other provinces in the country, Hanoi's education is ranked as superior in both quantity and quality. As for the suburbs of Hanoi, where there used to be no high schools, now each district has at least 4-5 high schools. From where the whole capital had about 500 students, now Hanoi has about 3 million students studying and living with hundreds of universities, colleges and professional secondary schools. In particular, the school system of Hanoi, including the suburbs, has been invested in spacious, clean and beautiful. In addition, many localities have had a 50% increase in the number of schools meeting national standards compared to 10 years ago. From the development of districts have contributed to the education industry in the capital, with a total of 1,372 schools meeting national standards as of 2018, accounting for 52%, of which 1,336 are public schools, accounting for 62%.<sup>3</sup>

In the work of education universalization, the Hanoi education sector has implemented many solutions to maintain and improve results at all levels. In 2015, the Ministry of Education and Training recognized that Hanoi completed universalization of primary education at the right age level 2. Along with continuing to maintain illiteracy eradication and universalization of lower secondary education, Hanoi has completed the preparation steps for universalization of secondary education. Those aged 18 - 21 years old have universalized secondary school, up to now, the rate has reached

92%.<sup>4</sup> Besides these achievements, there are still some significant difficulties for the education and training industry in Hanoi in general and in the suburbs of Hanoi in particular. The school system currently has not kept up with the increase in population and development in education. In many schools in the suburbs of Hanoi, classes usually have 50-60 students, so it is difficult to ensure the same quality in all districts. The physical facilities of some schools are still limited due to limited funding for education. Along with that, the daily life of residents in the suburbs of Hanoi is still difficult, so their children's awareness and interest in learning is still uneven.

In the field of culture and art: Hanoi currently has 1,401 cultural villages, playing a pivotal role in the movement of All people unite to build cultural life in residential areas. The process of urbanization is creeping into rural areas, so preserving and replicating the cultural village model is more meaningful than ever. As a land of thousands of years of civilization, Hanoi is a place of crystallization and convergence of the cultural quintessence of regions and regions throughout the country. The cultural quintessence of the capital's land are also intangible cultural heritages with relatively large reserves. Hanoi's intangible culture is a combination of elements of exchange, integration, reconciliation, acculturation, openness, flexibility, to create the identity of Thang Long - Hanoi, cultural convergence is extremely rich and diverse. When it comes to Hanoi, an indispensable cultural feature is also the culinary and cultural values. These values have greatly contributed to the building of a typical cultural identity for Hanoi in general and the people of Hanoi's suburbs in particular. Besides, the appearance and development of the young generation in most art forms also brings a new vitality, a new future in art and culture to the suburbs of Hanoi during the industrialization period - modernization and international integration.

Besides the achievements, in the field of culture and art of the suburbs of Hanoi, there are also many limitations and weaknesses. Although the number of cultural and artistic works appears

more and more, there are few works of high and sustainable value in both ideological and artistic aspects. On the other hand, due to the pressure of the market economy, the needs of a part of the public, the mere profit-seeking goal of some cultural service businesses and companies, more and more people appear mediocre cultural and artistic products, customers,... to meet the needs of pure entertainment, low tastes. The phenomenon of pirated books and tapes being published and distributed widely on the market so far, there is no solution and no sanctions to prevent them. A part of writers and artists, provoked by hostile forces and political opportunistic elements, due to political metamorphosis and degradation, have produced bad, toxic and distorted works distorting historical facts, blackening the revolution and resistance war, and negating the achievements.

In the field of belief – religion: When the country entered the period of renewal, opening-up, international integration, the space for religious and belief activities associated with festivals and spiritual culture of Hanoi people in general, people in the suburbs of Ha Noi the interior in particular also has many changes in the direction of more and more development. “According to statistics from the Department of Grassroots Culture - Ministry of Culture, Sports and Tourism, there are 7,966 festivals in our country, of which Hanoi is the locality with the most festivals in the country with 1,095 festivals”<sup>5</sup> Along with the atmosphere of integration to develop and renew the country, religious organizations in the suburbs of Hanoi are also growing. The number of followers of religions has increased rapidly and associations are relatively active. Up to now, the religious system in the suburbs of Hanoi is quite rich and diverse, including the main religions of our country and new religious phenomena. In recent years, the religious system in the suburbs of Hanoi has become more diversified thanks to the emergence of new religious phenomena. In the development of the religious system, Hanoi has always had its position as a missionary center, directly affecting most of the northern provinces. In addition to the increasingly diverse religious system, the number

of communal houses, temples, shrines, palaces, etc.... of various types of folk beliefs were also built and repaired in all localities in the area. The State as well as the authorities of the districts and towns on the outskirts of Hanoi are also very interested in training monks, researchers, religious practitioners seriously and professionally with professional qualifications. The capital Hanoi is the place to successfully organize seminars and religious festivals at the national, regional and international levels such as the Great Vesak Festival which took place in Hanoi in 2008.

Along with the achieved results, the implementation of belief and religious activities in the capital Hanoi in general and the suburbs of Hanoi in particular is now facing many difficulties: superstitious activities are being there is an increasing tendency to make religious and belief activities taken advantage; some people have not strictly followed the law, and the phenomenon of organizing and spreading all kinds of illegal religions; the restoration of pagodas, development of festivals is rampant, not suitable with reality with modern, flashy architecture, wasting money of material and effort of residents in the area.

### **3. Factors affecting the spiritual life of Hanoi suburban residents today**

The first is a socialist-oriented market economy. As a country under the socialist regime, of course, Vietnam's economic theory is built with the following goals: developing the national economy, raising the level of Vietnam's economy in the world, but not losing sight of socialist origin. Therefore, Vietnam developed a theory of market economy with socialist orientation to pursue this goal.

The socialist-oriented market economy is an economy operating according to the market mechanism, under the management and regulation of the State, in order to build a new society with the goal of "Rich people, strong country, owner, fair, civilized". It is an economy “with many forms of ownership, many economic sectors, forms of business organization and forms

of distribution. All economic sectors operating under the law are important components of the economy, equality before the law, long-term development, cooperation and healthy competition”<sup>6</sup>

Over the years, overcoming difficulties from many sides and many fields of the market economy, Hanoi in general and the suburbs of Hanoi in particular have creatively applied and synchronously implemented the innovation perspective of the market economy. The Communist Party of Vietnam has achieved many remarkable achievements, significantly transforming the social life of residents and attracting many investors, especially new lands on the suburbs of Hanoi. The market economy also creates competition in all areas of activity and takes the criterion of "productivity - quality - efficiency" as the basic measure, thus, has actively contributed to the formation of ways of thinking, understanding, how to do dynamic and creative in the spiritual and psychological life of the people. However, besides the positive side, the market economy also has downsides and challenges for development. Due to the influence of economic laws in the market economy, the gap between the rich and the poor between localities in the suburbs of Hanoi is now widening. It is the division of living standards among localities that has led to the division of lifestyles, education levels and morals among residents. This leads to a paradox, in the social life of Hanoi suburban residents today, it is not uncommon for people to get richer materially, but poor mentally and emotionally. In addition, the market mechanism, due to the promotion of profits, the absolutization of material values, makes it easy for people to appear psychologically defying morality to pursue money, ethical values that are at risk of corruption due to selfish calculations. This also leads to the "commercialization" of all aspects of social life, including spiritual life.

In the increasingly fierce competition of the market mechanism, on the one hand, the people here must constantly rise to meet the essential and increasing needs of society. When the needs are not fully met, it will inevitably lead

to pessimism, depression, helplessness before life. Loneliness in life causes a part of residents to seek refuge in a religious spiritual world as a spiritual consolation in earthly life.

Thus, the influence of the market economy on the spiritual life of Hanoi's suburban residents today is intertwined with both positive and negative factors. The problem is to have appropriate policies and synchronous solutions to, on the one hand, orient and promote the development of a healthy and progressive spiritual life of suburban residents of Hanoi; on the other hand, minimize the negative influence of the market economy.

The second is the process of industrialization, modernization and urbanization

The process of implementing industrialization - modernization in the suburbs of Hanoi today is basically the process of building and developing a modern and solid economy, with the aim of transforming the economy according to prioritizing the development of industry and services, narrowing agricultural production; at the same time transforming society from traditional to increasingly developed society towards modernity. The development of the productive forces to a certain extent will entail a change in the relations of production, and the birth of new relations of production will have the opposite effect of promoting or constraining the productive forces output of society. The transformation and development of productive forces and production relations not only affect the economic and social development in general, but also directly promote the development of people's spiritual life.

After nearly 30 years of industrialization and modernization, "Hanoi has completed its infrastructure and filled 8 industrial areas and 43 industrial clusters; creating conditions for the development of key industries, supporting industries, and high-tech industries; promoting production in 1,350 craft villages to increase people's incomes in order to promote economic restructuring in the right direction, with high efficiency, in the industrial sector...."<sup>7</sup>

Therefore, in recent years, Hanoi's economy (including suburban areas) "rapid growth, averaging 7.41%/year, maintaining its leading position in the key economic region of the North, the Red River Delta and the whole country, annually contributing 51.1% of the region's GDP and 16.46% of the country's GDP; budget revenue equal to 54.1% of the region and 19.05% of the whole country,..."<sup>8</sup> The strong development of industry has created high productivity in production and business, and created a new class of workers with industrial thinking and lifestyle.

Besides, the process of industrialization-modernization has also taken place strongly and deeply throughout the localities in the suburbs of Hanoi, especially in Hoai Duc, Thanh Tri, Dong Anh and Hoai Duc, Gia Lam district in order to use land to build new urban areas,.... so the area of agricultural land in these localities is tending to shrink more and more. The process of urbanization has aroused potentials, attracted a lot of development resources to the suburbs of Hanoi, accelerated socio-economic restructuring, created a "wave" of migrants from other regions other localities to the suburbs to live and do business. With the ability to adapt flexibly and creatively in production and organize a new life in urban areas, this department contributes significantly to creating a change in the spiritual and psychological life of suburban residents of Hanoi today.

The process of industrialization-modernization and urbanization in recent years in the suburbs of Hanoi, on the one hand, creates positive effects, but on the other hand, it also creates complex and negative phenomena that make adversely affect the spiritual life of residents. Unemployment due to no land for production, pollution of industrial and urban environment, social evils such as gambling, prostitution, theft, drugs... are at risk of spreading adversely affect the production, business, education and even the quality of life of the people.

The third is the process of globalization and international integration

Globalization, in fact, is an inevitable trend of socio-economic development, which has an increasingly strong influence on most areas of people on the world level. However, due to the time of industrialization, the conditions of development resources, the actual situation of socio-economic development of each country is not the same. Therefore, the actual participation, degree of benefit or negative influence from the globalization process also varies from country to country. Being well aware of the inevitable trend, along with the opportunities and challenges of globalization, Vietnam actively integrates into the world to avoid being further behind economically, and strives to develop to become an industrialized country towards modernization.

During nearly 30 years of renovation and international integration, Hanoi in general and the suburbs of Hanoi in particular have achieved remarkable achievements in both material and spiritual aspects. The spiritual life of the residents becomes richer and more diverse. In addition to the traditional elements, there is also the introduction of Western culture. People began to appreciate the philosophy of "Non-trade is not rich", "The marketplace is the battlefield", and also pay attention to economic rules, conventions, and international rules of the game. They also participate more often in political activities, consciously adjust socio-political relations between groups of people, different classes of people in society, etc...

Besides the positive effects, globalization also creates difficulties and challenges, significantly affecting the spiritual life of residents. In the spiritual life of residents in the suburbs of Hanoi today, the process of cultural collision between the old and the new, between tradition and modernity, between endogenous and imported. Therefore, there have been many changes, as well as conflicts in family, school and social relationships. Somewhere new progressive values were introduced, but at the same time countercultural phenomena such as



hybrid, pragmatic, extreme, etc. Therefore, the problem is how to make in the process of international economic integration and development, residents outside the city of Hanoi lose the traditional moral values of the nation, but also have to renew the values of the world. That value is based on inheriting the old elements, turning them into a source of spiritual encouragement for residents to turn the suburbs of Hanoi into a stable politically, economically and culturally developed area.

Fourth, the influence of political consciousness; the rule of law; morality; Religions, beliefs, customs, etc....

As an important city in the Northern Delta region, and at the same time playing a key role in the socio-economic development of the whole region, Hanoi (including the suburbs) is also a product of the process of absorbing and transforming long-standing and deep cultural values in history. That culture has been deeply ingrained in the spiritual life of the people and is reflected in their daily lifestyle and thinking. Crossed by major Asian cultures such as India and China with Western culture, absorbing Marxist-Leninist ideology, along with local customs, traditions, lifestyles, practices and beliefs therefore, an integrated and dialectical way of thinking has been formed in the spiritual life of the residents of the Northern Delta in general and the inhabitants of the suburbs of Hanoi in particular. This feature makes the spiritual life of Hanoi suburban residents always fostered with positive cultural values throughout history. Along with the flow of time, those cultural values became stable and passed on from generation to generation, becoming the driving force, identity, and strength of human personality in the suburbs of Hanoi today.

Although many modern Western cultural elements are being imported, the sense of origin is one of the typical traditional cultural values of the spiritual life of Hanoi suburban residents. First of all, in the close connection between members of a family, next is the kinship spirit, which is higher than the village community spirit and all-encompassing is the sense of country, nation, people ethnicity. In addition, the sense of

origin is also expressed in ancestor worship. The nest of the family, of the clan, of the whole village and of the whole country. Therefore, every year, every holiday, new year, anniversaries, residents pay tribute to the ancestors who built fortunes for the village and the country. Therefore, traditional moral values such as patriotism, humanity, compassion, solidarity, industriousness, love of labor, studiousness, "Teacher respects the way", "Drink water, remember the source",.... is still an important pillar in the perception, behavior and attitude of each suburban resident of Hanoi today.

Besides the positive effects, traditional culture also has negative effects on the spiritual life of Hanoi suburban residents today. With the richness and diversity in cultural beliefs, religions, especially with the number of festivals taking place too much, it is a fertile ground for customs and superstitions to exist, flourish and develop. The influence of traditional customs, lifestyles, practices, and culture is too strong, sometimes hindering the process of assimilation of advanced and modern ideas, directly affecting the way of thinking and thinking and the lifestyle of the inhabitants.

The spiritual life of Hanoi's suburban residents today is influenced by many factors. In particular, the religious factor has a very important influence in building a healthy and humane spiritual life for residents. There is a close relationship between the belief in worshipping the village tutelary god and traditional cultural activities in the suburbs of Hanoi. Traditional customs, habits and cultural activities exist and develop around the sacred symbol of the village tutelary god. However, the village's customs and traditions also influence the strengthening of the faith, with the symbol of the tutelary god and the belief in worshipping the village tutelary god. In terms of effects, the belief of worshipping the village tutelary god is from the sanctification of a symbol, from which to serve as a spiritual support and also to gather the community, build great solidarity in the village, educate traditional "Drink water, remember the source" for each member of the village community.

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