POLITICAL CULTURE AND AUSTRALIA'S POLITICAL CULTURE

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Abstract - Political culture is an important part and means of spiritual culture, contributing to maintaining social stability, preserving national cultural identity, and consolidating the interests of the ruling class, however, it is especially under the influence of the ideological foundation and lines of the ruling class. The article presents an overview of the theoretical schools of political culture research in the world and evaluates and analyzes typical contents of political culture to identify the characteristics of Australian political culture. including pragmatism, a tendency to associate ethnocentrism with Australian nationalism, and an emphasis on liberal democratic values.

Keywords - Australia, Culture, Political Culture, Politics Identity.

I. INTRODUCTION

Political culture is a very important part of spiritual culture in general and organizational culture in particular. Political culture not only reflects the qualifications and capabilities of political culture subjects but also shows the imprint of socio-economic - cultural conditions which are the contexts that have produced this type of culture. political culture. Australia's political culture was formed in the 19th century, Australia's domestic and foreign policy over the past century shows that Australia's political culture is still pragmatic, promoting democracy. These are the characteristics that have been formed on the basis of the Australian socio-economic context of the 19th century. In particular, the pragmatism and promotion of democracy are clearly seen through the process of relations between Australia and ASEAN, the Northeast Asia and Southeast Asia from the Second World War to the present.

The birth and growth of the socialist system made Western politicians who had been passionate about praising the liberal democracy they considered the best to be shocked and unable to understand why the mid-twentieth century emerged a political system they called totalitarianism. This phenomenon forces Western politicians to consider what is the cultural basis of political regimes different from Western democracies, how the peoples living in such regimes are psychologically and behaviorally oriented. and on what does Western democracy depend to maintain its stable existence. In addition, the political regimes in the newly independent colonial countries during the national liberation climax are very unstable, with frequent coups and political upheavals. This feeling of instability from the third world has spread globally, greatly affecting the interests of the West. After the 70s of the twentieth century, Japanese, Taiwanese and Chinese scholars also began to study political culture [Van Hai, 2001, pp.81-82]

II. LITERATURE REVIEW

Regarding the group of theoretical researches on political culture in Vietnam and abroad, the topic refers to documents such as Obshhaya I prikladnaya politiologya (roughly translated: General and applied political culture) of the authors Jukov and Krasnov published by the Moscow State University of Civil Engineering Publishing House in 1987, Politicheskaya kultura sovremennogo amerikanskogo obschestva (roughly translated: Political culture of contemporary American society) by Batalov published by the Moscow Science Publishing House in 1990, Political culture and the training of leaders in our country today by Assoc.Prof.Dr. Pham Ngoc Quang published by National Political Publishing House in 1995, Traditional and modern Vietnamese political culture by Assoc.Prof.Dr. Nguyen Hong Phong published by Culture and Information Publishing House in 1998, articles on political culture in the journal Political Theory No. 5/2001, Japanese political system and political culture in Orients magazine no. 4/2002, the work Political culture and history from the perspective of political culture of Prof. Dr. Pham Hong Tung published by the National Political Publishing House in 2008, the article Japanese political culture in the work Political relations in the East by Assoc.Prof.Dr. Hoang Van Viet published by VNU-HCM Publishing House in 2009, master's theses defended at University of Social Sciences and Humanities, VNU-HCM by Nguyen Dinh Ngoc Van (2013), Tran Thi May (2014), Nguyen Thi Thu Hang (2017), doctoral thesis defended at the National Academy of Politics - Public Administration by Aloun Bounmixay (2013), articles Some basic contents of political culture by Nguyen Le Ngan Giang published in the magazine Journal of Theoretical Education No. 234, Research on political culture is an important research direction in the world and in Vietnam by Assoc.Prof.Dr. Phan Xuan Son and Dr. Chu Thi Thanh Huyen published in the journal Theoretical Activity No. 4/2016.

In it, authors Pham Ngoc Quang and Nguyen Hong Phong marked a milestone in analyzing the subject matter of political culture, not only at the individual level but also at the community, collective, and class levels. The development of that awareness is due to the growing role of the masses, which is increasingly strongly affirmed in the movements of Eastern political thought. While authors Pham Ngoc Quang (1995), Pham Hong Tung (2008), Aloun Bounmixay (2013), Nguyen Le Ngan Giang (2014), Phan Xuan Son - Chu Thi Thanh Huyen (2016) consider political culture as formed on the basis of three main foundations, namely political knowledge, political experience and behavior in political activities, the authors Batalov (1990), Jukov and Krasnov (1987) said that Political culture is formed mainly by ethnic cultural identity and ideology - religion. Only recent articles, works, and theses by authors Hoang Van Viet (2009), Nguyen Dinh Ngoc Van (2013), Tran Thi May (2014), Nguyen Thi Thu Hang (2017) go deeper into the research. study the basis of the formation of political culture from natural environmental conditions and ethnic traditional livelihoods when analyzing the political culture of Japan, India, and Korea.

In addition, the common point of the authors Pham Ngoc Quang (1995), Pham Hong Tung (2008), Aloun Bounmixay (2013), Nguyen Le Ngan Giang (2014), Phan Xuan Son - Chu Thi Thanh Huyen (2016) is that Political culture includes dynamic components (political behavior, political behavior, political attitudes, political qualities, political beliefs, political capacity) and static components (political ideology), political ethics, political regime, political leaders), each element has its own, indispensable role and influences each other in the overall system of political culture of a community. collective, nation. While the authors Batalov (1990), Jukov and Krasnov (1987) only stated that the basic function of political culture is to protect the interests of the ruling class, realize the interests of the nation - nation, decide determining the evolutionary trend of national political life, the authors Hoang Van Viet (2009), Nguyen Dinh Ngoc Van (2013), Tran Thi May (2014), Nguyen Thi Thu Hang (2017) have pointed out more nother function of political culture are to orient political consciousness actively and voluntarily according to the interests of the nation, to orient political awareness according to the nature of the class holding state power, and to ensure the compatibility cooperation between subjects and institutions and institutions on the basis of using common symbols, means and tools of communication.

III. RESULTS AND DISCUSSION

3.1. Some theoretical schools study political culture in the world

In the West, Plato (428 - 328 BC) and Aristotle (384 - 322 BC) were the first to see politics as both a science and an art. Although their socio-political philosophies are constrained by the contemporary historical period, they still contain a rational core in their conception of politics. Plato in The Republic argues that all traditional political regimes such as democracy, monarchy, or oligarchy are corrupt, corrupt, and that the state should be run by those in power were well-educated elites. The elites are people trained from a young age and selected on the basis of their special ability to observe the generalities of society. Aristotle in his work Politics argues that man is by nature a political animal, moral and political are always closely linked and a truly moral life is possible only in those who are not. participate directly in politics. Both Aristotle and Plato saw that the right form of the state could turn into a corrupt, corrupt form of state. According to him, a monarchy with a single ruler will turn into tyranny, aristocracy with a small ruling group will turn into an oligarchy (oligarchy), only an organized society led by many people. The new rule turns into a democracy, or literally, the rule of the common people. In other words, Aristotle refers to the narrow sense of government only. [Aloun Bounximay, 2013, pp.13-14] Unlike his teacher Plato, Aristotle argued that man is essentially a political animal. He believes that morality and politics are closely linked; and a truly virtuous life is possible only among those who engage in politics. He wanted to build a democratic state ruled by many people to replace the autocratic monarchy. According to him, the mission of the state and the ruling elite is not only to ensure that people live a normal life, but to make people live happily, to build for people a comprehensive life full of material and financial resources. ensure social justice. "The purpose of the state is a welfare life, the state itself is the interaction between nations and people in order to achieve a complete and independent existence" [Nguyen Huu Vui, 1998, p. 207]

The Italian political theorist Machiavelli in his work The Prince proposed a global vision of politics to describe practical methods for autocracies to gain, retain and exercise political power. . He is often seen as an opponent of the traditional moral view of rulers. For Machiaveli, adjudicating the difference between legal or illegal use of power. The term used by Machiavelli also means cunning political behavior, it refers to a type of person who lacks morals, or uses tricks to entrench power. His doctrine was studied and practiced by many leaders, including totalitarian leaders, who advocated atrocities and considered them for the sake of national security. Concepts related to political culture are better known in the works of famous thinkers such as Monstequieur when political culture is studied in connection with ethics and history. However, the concept of political culture is known from the page of I.G.Gerzer's work, I.G.Gerzer, researched in relation to ideology, public opinion, individual psychology and national character. [Aloun Bounximay, 2013, pp.13-14]

In the 50s of the twentieth century, the American political scientist G.Almond introduced the concept of political culture into political science. G.Almond has focused on studying the political behavior of individuals, analyzing what their motives are for their actions, thereby defining political culture as a collection of individual positions and tendencies of the subjects. able to participate in a given system, is the subjective domain that underlies political action and makes political activity meaningful. [Ho Chi Minh National Academy of Politics, 2008, p.216] In 1956, in his work Comparative political systems, G.Almond argued that political culture includes perceptions and opinions, emotions and feelings. spiritual feelings, and political values. In the classic work of Civic Culture of the study of political culture in the West, G.Almond made a significant contribution to the formation and development of the conceptions, concepts, and structures of mainstream culture. treat. G.Almond and S.Verba have really laid the foundation for modern studies of political culture in the world. [Aloun Bounximay, 2013, p.15]

According to Lucian Pye and Sidney Verba - American scientists, "Political culture is a system of beliefs formed in political practice" The two researchers Gabriel Almond and Sidney Verba compared the five countries of the United States - Great Britain - Germany - Italy - Mexico from the analysis of political behavior forms, cultural classifications, and functional political structures respectively: village political culture focuses on local group interests corresponding to the traditional political structure, the political culture of "patron-client" focuses on maintaining passivity at a similar individual level. corresponds to a power-based political structure, and political culture of engagement corresponds to a democratic political structure. [Tran Ngoc Khanh, 2011]

In general, in the United States, it is often conceived that "political culture is a system of ideas, opinions, feelings, attitudes, and behavioral norms as well as functional models of political institutions expressed through activities of subjects in the political process, therefore, political culture has historical character, relative stability, and decisiveness to the trend, form, and evolution of political life. [Batalov, 1990, p.1] When assessing political culture, American political scientists often give evaluation criteria such as the method of social management (democracy, dictatorship), the method of practice. implementation of political decisions, modes of coordination of actions among political institutions, political systems, methods of managing social conflicts, electoral models and methods of protecting national interests . [Jukov - Krasnov, 1987, p.695]

Although K.Marx and Engels have not given a full concept of political culture, they have mentioned the basic contents that are the basis for approaching this scientific concept; it is the process of fighting for - keeping and exercising power, the practical process of social reform, the process of building a socialist and democratic human being in a socialist society. Accordingly, the purpose of socialist political culture is to form true communists, to form in those people basic political knowledge, whose core system is the fundamental principles. version of Marxist Leninist theory. It is the level of ideology, political thinking, generalization of experience, the ability to perceive new political phenomena, and the psychological - emotional and belief in knowledge and ability to act politically. daily. [Aloun Bounximay, 2013, p.16-17]

Under the Marxist approach, political culture is a part and aspect of culture in a class society, expressing the ability of people to organize and perfect the organizational system of power. to realize class and national interests towards the realization of socio-political goals. In other words, political culture is the level of human development expressed in political understanding, the level of organization of the power system according to a certain standard of social values, in order to harmonize the relationship of interests between classes, protect the interests of the ruling class, in line with the development trend and social progress. [Pham Minh Tri 2019]

The Russian political school, typically the scholar E.A.Dodin, gives the definition: "Political culture is the process of political socialization, ultimately the process of popularizing values and norms certain political rules", and "the process of socialization to some extent leads to the birth of social institutions, values and behavioral norms consistent with the development process" [Institute of Political Science Ho Chi Minh National Academy of Politics, 1999, pp.64,65].

While political scientists such as G. Almond, S. Verba, D. Divain, U. Krasnov, L. Dirtmer identified political culture with the subjective content of politics, understanding political culture as a whole symbols, mental phenomena, groups of political scientists S. Vait, J. Pleino, U. Rodenbaum, I. Sapiro, P. Saran consider political culture as the expression of standard requirements. Principle, is a collection of typical behavioral models, is a mode of political activity expressing the internal rules of human behavior expressed in practical activities. [Nguyen Le Ngan Giang, 2015, p.40]

In the East, Confucius (551-471 BC) was one of the first political thinkers to address political culture from the perspective of moral philosophy. The fundamental problem in the doctrine of Confucius is that a gentleman has the necessary standards of conduct in politics. His beliefs are tied to personal morality and ethics. Confucius believed that only

those who were upright, honest, and obedient to the Tao, who were considered cultured, could govern, and had the right to be consistent with their status in society. Confucius' political moral theory expresses political culture through the main contents of categories such as benevolence, ceremony, justice, superior sage, etc. all contain human valuesand profound meanings of the times, associated with China and Eastern countries. Meanwhile, Lao Tzu (580 - 500 BC) was a thinker who mentioned the principle of "ruling the country" according to the motto "no rule of law" based on the perception and action of the Tao which is the law of movement and the rule of law. natural development of society. Although he has not mentioned the concept of political culture, when talking about politics and political activities, Lao Tzu has expressed his views on the contents of politics and political culture. Lao Tzu's motto "no vigilance" actually represents a new concept of political culture, reflected in the way the country is governed according to the requirements of the standards of behavior of the rulers at the cultural level. politics.[Aloun Bounximay, 2013, pp.12-13]

Confucius strongly believed in the attractiveness and impact of morality expressed through the concept that "politics are at the heart of the rulers of the people" [V.I. Lenin, 1981, p.429], or "using virtue to govern the people just as the North Star is above its position and all the stars are in it." [K.Marx - F.Engels, 1995, p.6] For Confucius, the most important thing when doing politics is to do it. show legitimacy. That is political culture. That is to say, the ruler himself must fulfill his/her title. The king must fulfill the king's duty, the servant must fulfill the servant's duty, if the king is "gentle", then I will be "loyal". The king must be a wise man to have a talented servant. Thus, it can be seen that Confucius was a master of political art. He advocated using morality and culture to rule the world. Confucius once said: "Doing politics and using virtue to inspire people is like the North Star in a place where all the other stars are pointing" [Nguyen Van Huyen, 2009, p.58].

In the early 90s of the twentieth century, two of the first people to study political culture in Vietnam, Assoc. Prof. Dr. Pham Ngoc Quang and Assoc. Prof. Dr. Nguyen Hong Phong had remarkable opinions on this topic. political culture. Nguyen Hong Phong said: "The core category of politics is power, but in whose hands is power, for what benefit, what is the method of exercising power, especially the role of the people in relation to each other? With political power to what extent? These issues are complex that form different political culture traditions in the history of human life, including Vietnam" [Nguyen Hong Phong, 1996, p.8]. Assoc. Prof. Dr. Pham Ngoc Quang is also one of the first researchers in Vietnam, giving the definition of political culture as follows: "Political culture is an aspect of culture, it speaks of knowledge, creative capacity in political activities that based on a deep awareness of real political relations and progressive political institutions established to realize the basic political interests of the class or the people. consistent with historical development. Political culture expresses the quality and form of political activities of people and the political institutions that they set up to realize the basic class interests of the respective subject" [Pham Ngoc Quang, 1995, p. 19]

According to Khuat Trong Nam, approaching from the perspective of action, political culture is the process of the subject's perception of the movement and development of political institutions, political relations and practical political activities. values associated with truth - goodness - beauty of the times, thereby distinguishing the development level of political institutions in the general historical development process. Meanwhile, approaching from the perspective of values, political culture covers the pervasiveness and humanity of political phenomena and subjects, thereby trying to express opinions, ideological positions, class nature in the direction of culture carries the nuances of the community in all areas of social life. Approaching from the perspective of identity, political culture is considered as the level of political capacity development of the subject in the direction of human culture, expressing the level of awareness, emotion, belief and political will through communication. through political behavior. In general, political culture has a class nature, reflects political power relations, and is historically specific. [Khuat Trong Nam, 2017] Authors Hoang Chi Bao, Luu Van Quang, Nguyen Van Huyen, and Phan Xuan Son of the Ho Chi Minh National Academy of Politics consider political culture to include perceptions, attitudes, behaviors and values. Meanwhile, the authors Nguyen Van Vinh and Nguyen Hoai Van consider the structure of political culture to include cultural background, political knowledge, ideology, ideals, beliefs, political consciousness, political capacity, etc. politics, political modes of operation, and political values. [Phan Xuan Son - Chu Thi Huyen, 2016, p.40]

Also from the Marxist point of view, authors Nguyen Le Ngan Giang and Nguyen Van Huyen identify political culture as a multi-level structural phenomenon, multi-layered relationships of political culture with political processes.Political interweaving dictates the complex structure of political culture. The internal structure is both diverse and multi-layered, reflecting the multi-layered nature of the political process as well as the formation of political behavior of the subjects. The structure of political culture can define different ways of orienting people's values on the worldview level (political conceptions form the political worldview of individuals), the value level (attitudes towards particular forms of government by

political institutions as well as towards particular political opponents and alliances), the individual level (the perceived level of dominance of citizens, organs of state power). In particular, the political culture substructure of the ruling elite has important implications for political life, especially in the socio-political transition period, because the political culture of the ruling class has brought both representativeness represents the main political trend of the country, as well as the source of strength of all political processes. Authors Nguyen Le Ngan Giang and Nguyen Van Huyen also argue that the most important functions of political culture are the functions of identification, which indicate the need for people's group awareness and determine the modes of participation in expression. marketing - protecting the interests of that group of people, the directional function reflecting the purpose of political phenomena, understanding one's ability to exercise individual freedoms in the most political system determination, function adapts to the conditions of exercising human authority, socialization function acquires certain habits to exercise human rights - functions - political interests in a system With a certain power, the communication function ensures the interaction between the subjects - institutions of power on the basis of using terms, symbols, templates, media and communication. [Nguyen Le Ngan Giang, 2015, p.43]

In general, political culture is studied from a macro perspective (holism) and from a micro perspective (behaviorism). The macro-perspective approach studies the political culture of certain countries, classes, and communities, thereby providing philosophies on building a model of political culture that is expected to serve the interests of the people. ruling class in society. Meanwhile, the micro-perspective approach focuses on the behaviors of one or more individuals in real political life, thereby explaining the causes of the difference in the actions of each individual when participating in political activities. political life from a cultural perspective. Thus, political culture studies are aimed at explaining the values that are sustainable and stable, which are the directional foundation at the depth of political events and activities.

3.2. The formative basis of the modern political culture in Australia

Bordered by the Pacific and Indian Oceans, it has the third longest coastline in the world, but Australia is an arid continent. Temporary flows only have water during the rainy season because the annual rainfall on the Australian mainland is not large, 1/3 of the area has an average annual rainfall of more than 500mm, the other 1/3 has an average annual rainfall. range from 250 to 500 mm, and the remaining 1/3 of the area has an average annual rainfall of less than 250 mm. Evaporation in the arid regions mentioned above is very high. Therefore, in Australia, there is often a serious shortage of fresh water. This is also the limiting factor to the development of this continent. [Nguyen Van Tai, 2004, p.38-71]It is the characteristics of Australia's natural environment that create a close connection between the economic life of the nation and the migrant workforce, creating unusually opposite communities: both pragmatic and want to keep the British cultural heritage, both yearn for freedom and preserve the traditional ethnic cultural identity, both heroically conquering nature and want a spiritual support from a "big friend" to protect national border security. Such geographical and population conditions have created the idea of ally seeking and duality of identity, always looking for a "big friend" to protect one's country, a lifestyle that always tries to preserve its Anglo-American cultural heritage in social and political activities. Australia's economic foundation is the mining industry, exploiting valuable resources such as gold, silver, copper, zinc, tin, and manganese because it is located on the Asia Pacific mineralogy belt. In Australia's economic structure, a skilled and hard-working migrant workforce helps this economy to stabilize and bring into full play the world's leading modern mining and processing technology. The strength of the economy depends entirely on the giant economic corporations. In Australia, it is especially dominated by mining giants. The domination of mining corporations greatly affects Australian political life, influencing the Government's decisions every day. Australia has a reasonable, stable and modern institutional structure, creating a solid environment for businesses, creating a friendly environment for investors. The form of social management and organization of political activities used and implemented by the ruling class of the great bourgeoisie is a form of bourgeois democracy. Australia is a developed capitalist country, political power is in the hands of the great bourgeoisie - the owners of huge mining economic groups. The great concentration of production and capital accumulation created the new potential power of the great bourgeoisie. The interweaving interests between the political bureaucracy bourgeoisie and the banking-industrial capitalist grand bourgeoisie have created a small group holding most of the capital in the country, which determines the direction of Australia's socio-economic development. Democracy in the Australian political system, therefore, is also only bourgeois democracy, a democracy of the few to the majority.

Australia has three basic community groups that have contributed to the modern Australian nation: the indigenous peoples of Southeast Asia, also known as Aboriginal and Torres Strait Islander people, the Asian immigrant community, and European-American immigrant community. In particular, the presence of the British in this continent, along with

the policy of seeking colonies to expand the capitalist market after geographical discoveries, and the movement of Enlightenment philosophical thought changed the basic social profile of mainland Australia. [Nguyen Van Tiep, 2001, pp.02]

Newly arrived migrants in search of livelihoods that have affected the ethnographic spatial extent of indigenous communities and Torres Strait Islanders are rogue forest elements, who are aristocratic landowners who sold land in England to establish a business in the new continent. Therefore, despite having the same Anglo-Saxon origin, in Australia, there are always two opposing streams of thought: wanting to maintain the traditional British political-cultural heritage, and wanting to promote the United State's liberal democratic socio-economy model. After two stages of implementing the policy of genocide (19th century) and the policy of White Australia (first half of the 20th century), the British white community has become the subject of occupying the position of dominant, dominating the historical process of formation and development of the modern Australian nation. Therefore, the liberal democratic ideology along with the Enlightenment philosophical ideas became the mainstream political ideology, the foundation of the later political process of the Commonwealth of Australia led by the British origin people taking the leading role in all fields. [Ngo Van Le, 2017, pp.591-601]

During the late 19th century - early 20th century, Australian society was implicitly classified into the society of the indigenous people of Southeast Asia, the society of the white British people was the most pure and preeminent, white North-Central European society is less purebred and superior, Southern European white society is less pure white and superior, Afro-Asian-Latin American society is not pure white and lowest superiority. Since the 1970s, the number of Asian-African-Latin American immigrants has increased at an unprecedented rate, making some white Anglo-Saxon manual workers anxious. Fear of the rise of the so-called "Asian immigration", the rise of a less-than-privileged Australian society is also increasing in the already dominant white Anglo-Saxon society. position in all fields. [Markus, 1994, pp.218-219]

The vast majority of the working population with expertise, experience, and skills has switched to distinguishing Australian society on the basis of background and economic background into people with origins in English-speaking countries are called ESBs (English-speaking backgrounds), and those who come from countries that do not use English as a first language and have occupations with lower income and qualifications are called NESB (Non-English-speaking backgrounds). [Ozdowski, 2017]

Thus, Australian society always has a social division based on economic benefits to divide into different community groups. The structural change in the social class system in Australia is also the cause of two of the most important domestic and foreign policy changes in the history of the Australian political process. The rapid increase in migration of the multicultural middle-class (MMC) has forced Australia to move to further accelerate the process of Asian integration, forced to recognize the equality of immigrant communities in Australia, because the number of immigrants in Australia makes up nearly half of the continent's population. [Irving, 1994, pp.03-07]

Since the Pacific War, Australia has gradually sought another, more reliable influence from the United States. Seizing the national advantage, and gradually contributing an important voice in the region of the world's fastest-growing economy, with a population of about 24 million people, the long-term concern of the Australian government is population issues. environmental problems and terrorism. Australia is the driest inhabited continent on earth, vulnerable to the challenges of climate change, yet appears to be a lonely continent with no land borders, so even a "fairly large" country in terms of geography, Australia is still considered a middle power in the Asia Pacific. Nationalism manifests itself in trying to build a more independent Australian-style foreign system. [Gareth Evans, 1991, pp.12]

3.3. The key values of the modern political culture in Australia

There are two distinctive features of political culture in Australia: value pluralism and pragmatism. It can be said that Australia's foreign policy and lines clearly show the pragmatism of this country's political culture, when they always have to deal with Asian immigrants. Australia's value pluralism and pragmatism allow it to undertake reform in a relatively dynamic manner. In Australia, the main content of Australian political culture is ethnocentrism, the appreciation of liberal democratic values, the compromising relationship in political relations with social classes and the Practical. All together play a decisive role in socio-political activities in Australia. Those contents are expressed in the political process with the existence and development of domestic and foreign policies. Among the factors affecting the formation of the content of Australian political culture, besides liberal democratic thought and the branches of Christianity, it has and still influences the perception and behavior of people. Australian people, the dynamics of the Australian economy and the pragmatic nationalism of Australia also had a significant impact on the development of modern Australian political culture.

Pragmatism is one of the prominent features of Australian political culture (Hancock 1961, Collins

1985, Warden 1995) It has appeared popularly throughout the thought movements during the Federalization period, campaigning for establishment. a state that united the colonies in the second half of the 19th century. [Warden 1995, p.138] Such pragmatism is reflected in the agenda of the Federalization movement itself when voting rights and counting Parliamentary representation is seen as the most important and necessary to change everything in society. Jeremy Bentham, the father of pragmatism in Australian political culture, believes that government is created to satisfy all personal interests according to the actions of the majority, the will and the will of the majority.[Dworkin 1977: 238] Therefore, issues such as human rights and civil rights will be considered useless, unnecessary, and even threaten to threaten the will, aspirations and rights of the majority [Charlesworth 2002: 38] Most parliamentarians in Australia in the second half of the 19th century followed the British political culture tradition of the ideology of "fair distribution of happiness" which held that civil rights and human rights, individual rights only can be fully guaranteed by public law and by Parliament by the majority of the holders of the means of production of the material wealth of society.[Official Record of the Debates of the Australasian Federal Convention 1898: 1761] Pragmatism is also supported by absolutes. the vast majority of parliamentarians and voters of the contemporary bourgeoisie and landowners when discussing whether to add provisions on religious freedom and other individual rights of the public. people or not. The vast majority of parliamentarians and voters who hold the majority of property, material wealth and means of production of society believe that a Parliament unifies the will and aspirations of the absolute majority of gender voters. owners will certainly also guarantee their religious freedom and other personal rights.[Patapan 1997: 218-219]

In general, Australia's modern political culture is formed on the basis of the specific and tyrannical characteristics of geography, and the formation and development of both the number and position of the immigrant community. Anglo-Saxon origin. Thus, the formation of political culture is deeply influenced by British cultural values and the constant anxiety about the inability of the Australian federal state to defend itself. In the context of geopolitical movements in Southeast Asia since the second world war until now, the strategic competitive factors between major countries and the international environment have increasingly promoted security cooperation relations - The economic relationship between Australia and Vietnam goes deeper. Vietnam has an increasingly important strategic position on the international political map, Australia's role as a responsible middle power, Australian political culture (pragmatism and the promotion of liberal democratic values) is more evident, the development of the bilateral relationship between Australia and Vietnam in the field of security and economy is enhanced and developed sustainably.

IV. CONCLUSION

1. In general, we can define political culture as follows: "Political culture is an aspect of culture in a class society, expressing knowledge, creative capacity in political activities based on a keen awareness of real political relations and progressive institutions established to realize the fundamental political interests of the class or the people in accordance with historical development."
2. Australia is not only a longtime middle power in the Asia Pacific, but also a strategic ally of the US in the South Pacific. Promoting cooperation with middle powers in East Asia such as Vietnam, Indonesia and Japan is part of Australia's proactive hedging strategy to ensure that national interests are promoted while maintaining regional stability – security and prosperity. Pragmatism and a tendency to promote liberal democratic values are two important features of modern Australian political culture.

ACKNOWLEDGMENTS

This research is funded by Universityof Social Sciences and Humanities, Vietnam National University, Ho Chi Minh City undergrant number SĐH2022-07".

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