

TRADITIONAL MORALS OF THE NATION – MOTIVATION TO EDUCATE AND FOSTERING YOUTH TO DEVELOP A PROSPEROUS AND HAPPY COUNTRY IN PRESENT-DAY VIETNAM¹

MORAL TRADICIONAL DA NAÇÃO – MOTIVAÇÃO PARA EDUCAR E PROMOVER A JUVENTUDE PARA DESENVOLVER UM PAÍS PRÓSPERO E FELIZ NO VIETNÃ ATUAL

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ABSTRACT

This study examines the impact of Vietnam's socio-economic changes and global influences on the moral development of its youth. Over the past 35 years, Vietnam's shift to a market economy and increased global integration have brought economic growth and opportunities for its citizens, especially the young, to contribute significantly to national development. However, this progress faces challenges from the influx of foreign cultural influences, posing risks to Vietnam's traditional morals. The paper highlights the importance of Ho Chi Minh's educational philosophy in fostering ethically and professionally competent global citizens. It emphasizes traditional Vietnamese morals—respect, brotherhood, altruism, integrity—and proposes strategies to strengthen these values among the youth, such as enhancing awareness and encouraging collaboration between families, schools, and society. The research stresses the importance of nurturing traditional morals to guide the youth through modern complexities, ensuring a stable and forward-moving Vietnamese society.

Keywords: Vietnam's socio-economic transformation, Youth education and morality, Traditional values, Globalization, Ho Chi Minh's educational philosophy.

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RESUMO

Este estudo examina o impacto das mudanças socioeconômicas do Vietname e das influências globais no desenvolvimento moral da sua juventude. Ao longo dos últimos 35 anos, a mudança do Vietnã para uma economia de mercado e o aumento da integração global trouxeram crescimento econômico e oportunidades para os seus cidadãos, especialmente os jovens, contribuir significativamente para o desenvolvimento nacional. No entanto, este progresso enfrenta desafios decorrentes do influxo de influências culturais estrangeiras, que colocam riscos para a moral tradicional do Vietnã. O artigo destaca a importância da filosofia educacional de Ho Chi Minh na promoção de cidadãos globais ética e profissionalmente competentes. Enfatiza a moral tradicional vietnamita – respeito, fraternidade, altruísmo, integridade – e propõe estratégias para fortalecer estes valores entre os jovens, tais como aumentar a conscientização e incentivar a colaboração entre famílias, escolas e sociedade. A investigação sublinha a importância de nutrir a moral tradicional para guiar os jovens através das complexidades modernas, garantindo uma sociedade vietnamita estável e progressista.

Palavras-chave: Transformação socioeconômica do Vietnam, Educação e moralidade dos jovens, Valores tradicionais, Globalização, Filosofia educacional de Ho Chi Minh.

Introduction

Over the past three and a half decades, Vietnam has undergone a significant transformation by transitioning from a centrally planned economy to a socialist-oriented market economy through the implementation of the *Đổi Mới* (Renovation) policy in 1986 (Trang & Tho, 2018). This shift has not only revitalized the struggling economy but has also propelled Vietnam towards rapid growth and development, integrating the nation into the global economy (Thanh et al, 2019). The economic reforms have provided unprecedented opportunities for the Vietnamese people, especially the youth, to actively participate in the country's development (Hoang & Thanh, 2021) (Thanh & Nguyen, 2019). However, this journey of economic reform and global integration has presented challenges, particularly in terms of exposure to foreign cultural influences that may conflict with traditional Vietnamese customs and practices (Hung & Huynh, 2018).

The Vietnamese government has actively promoted international trade and attracted foreign direct investment as part of its economic restructuring efforts over the past two decades (Nguyen and Le, 2023). Fiscal decentralization measures have played a role in the economic growth of Vietnamese provinces, highlighting the importance of local public governance (Thanh & Nguyen, 2019). Additionally, supply chain quality management practices have been shown to impact operational

performance in manufacturing companies in Vietnam. The management of brand associations has been identified as a key driver of customer trust and loyalty in the Vietnamese banking sector (Nguyen et al, 2019).

Vietnamese customs, ingrained in the nation's identity, showcase the vast cultural legacy of the country, as highlighted in scholarly works by Bélanger and Wang (2012), Nguyen et al. (2023), Pham et al. (2023), Quy et (2023), and Phung et al. (2024). Research on employee engagement in Vietnamese corporations has shed light on its precursors and outcomes within the organizational framework, as discussed by Ehambaranathan et al. (2015). Corruption, identified by Heyman et al. (2014), is another critical issue affecting Vietnam's regional economic expansion, calling for an in-depth investigation into its effects.

Vietnam's path toward economic reform and worldwide assimilation has been noteworthy, despite encountering numerous obstacles. The reforms have propelled economic advancement and development, yet the nation struggles to maintain a balance between external influences and its indigenous customs. For Vietnam to continue on its growth path while preserving its rich cultural heritage, it is crucial to adeptly manage these complexities.

Moreover, Vietnam's economic reforms and global integration journey faces hurdles, particularly concerning the impact of global market and cultural openness. While this exposure offers economic benefits and access to global insights, it also subjects Vietnam to diverse foreign cultural influences, potentially at odds with the nation's traditional customs and practices. Such influences introduce risks to the societal moral fabric, especially affecting the youth. The encroachment of these external elements threatens to dilute the essence, identity, and resilience of the Vietnamese, raising alarms about the nation's political and social stability. Recognizing these risks, Quy et al. (2021) and Nguyen and Nguyen (2024) stress the need for prompt and effective measures to protect Vietnam's cultural identity and values.

Amid these challenges, the requirement for Vietnam to cultivate global citizens equipped with comprehensive health, professional capacity, and ethical qualities has never been more pressing. This imperative aligns with the country's

ambitions for continued development in the era of industrialization and modernization (Nguyen, 2022; Thuy & Quyet, 2021) Recognizing the critical role of education in this context, Ho Chi Minh, the revered founding father of modern Vietnam, placed immense importance on the country's education sector, with a particular emphasis on youth and student education. His profound insights into the significance of nurturing young minds underscore the belief that the prosperity, strength, and future of Vietnam are intrinsically linked to its youth (Quyet, 2023).

Ho Chi Minh's educational philosophy, deeply rooted in the values of political integrity and professional competence, serves as a guiding light for the Communist Party of Vietnam (Ho Chi Minh, Vol. 5, 2016). It underpins the national education strategy, aiming to develop individuals who are not only competent in their professional fields but also imbued with a strong moral compass. The philosophy espouses the cultivation of traditional Vietnamese morals—such as respect, brotherhood, altruism, and integrity—within the framework of a modern education system. This dual focus is envisioned to prepare the youth to navigate the complexities of a rapidly changing world while staying true to their cultural heritage.

As Vietnam continues to advance on its path of socio-economic development, the interplay between traditional values and modern influences becomes increasingly complex. The process of globalization, characterized by deep and wide-ranging international integration and cultural exchange, brings with it both opportunities and challenges. On one hand, it opens doors for economic growth, technological advancements, and cross-cultural learning. On the other hand, it introduces elements that can disrupt the social cohesion and moral foundation of societies, especially among the younger generations who are most exposed to and influenced by global trends.

In navigating these challenges, the importance of a robust educational framework that incorporates Ho Chi Minh's philosophy becomes evident. Education is not merely a means to impart knowledge and professional skills; it is a powerful tool for moral and ethical development. The Vietnamese education system, therefore, faces the task of integrating global perspectives and knowledge with the

core values and traditions that define Vietnamese identity. This integration is crucial for developing well-rounded citizens who can contribute positively to both national and global communities.

The paper aims to explore the impact of socio-economic changes and global influences on the moral development of Vietnam's youth. It delves into the challenges posed by the influx of foreign cultural influences and the potential erosion of traditional Vietnamese morals. At the heart of this exploration is the recognition of Ho Chi Minh's educational philosophy as a critical element in fostering ethically and professionally competent global citizens. This philosophy, with its emphasis on traditional values such as respect, brotherhood, altruism, and integrity, provides a foundational framework for the moral and professional development of the youth.

To address the challenges of modernity and globalization, the paper proposes strategies to strengthen traditional values among the youth. These strategies encompass enhancing awareness of traditional morals, encouraging collaboration between families, schools, and society, and leveraging Ho Chi Minh's philosophy to guide educational practices. The research underscores the importance of nurturing traditional morals to equip the youth with the ethical compass necessary to navigate the complexities of the modern world. It posits that a strong moral foundation is essential for ensuring a stable and forward-moving Vietnamese society in the face of rapid socio-economic changes and global integration.

In summary, as Vietnam stands at the crossroads of tradition and modernity, the role of education in moral development becomes increasingly pivotal. This paper seeks to contribute to the discourse on how Vietnam can preserve its moral ethos while embracing the necessary advancements of the modern era. It highlights the collective responsibility of the government, educational institutions, families, and society at large in fostering an environment that nurtures traditional values in the youth. Through a comprehensive analysis of Vietnam's socio-economic transformation, the impact on youth morality, and the guiding principles of Ho Chi Minh's educational philosophy, this paper aims to offer insights into the strategies that can support the development of ethically and professionally competent global

citizens. As Vietnam continues to evolve, the cultivation of a morally robust youth population will be paramount in realizing the vision of a prosperous, equitable, and culturally rich society.

Material and method

The research employed a mixed-methods approach, integrating both quantitative and qualitative data collection and analysis techniques, to provide a comprehensive understanding of the impact of socio-economic changes and global influences on the moral development of Vietnamese youth. This methodology facilitated an in-depth exploration of complex phenomena, capturing the nuances of cultural, educational, and societal influences on moral values.

Qualitative Data Collection and Analysis. Qualitative data were gathered through semi-structured interviews and focus groups with educators, parents, and youth representatives. This approach allowed for an exploration of personal experiences, interpretations, and reflections on the shifting moral landscape in Vietnam. Content analysis was applied to interview and focus group transcripts to identify recurring themes, perceptions, and attitudes towards traditional morals, modern challenges, and the effectiveness of current educational strategies in promoting moral development.

Documentary Analysis. A review of existing literature, educational policies, and historical texts was conducted to contextualize the research within Vietnam's socio-economic transformation and Ho Chi Minh's educational philosophy. Documentary analysis provided insights into the evolution of educational and societal norms, the impact of global influences on cultural practices, and the philosophical underpinnings of Vietnam's approach to moral education.

Ethical Considerations. The research adhered to strict ethical guidelines, ensuring the confidentiality and anonymity of participants. Informed consent was obtained from all participants, and the study was conducted with respect for their dignity, rights, and well-being.

Limitations. The study acknowledges potential limitations, including the sample size and representativeness, the subjective nature of qualitative data, and the challenges of interpreting complex socio-cultural phenomena. Future research could expand the sample size, incorporate longitudinal data, and explore comparative analyses with other societies undergoing similar transformations.

This mixed-methods research methodology provided a multifaceted perspective on the moral development of Vietnamese youth amidst socio-economic changes and global influences. By integrating quantitative and qualitative data, the study offered nuanced insights into the challenges and opportunities facing Vietnam's next generation, highlighting the enduring relevance of traditional values and the critical role of education in shaping a morally resilient society.

Data analysis

1. Reinforcing Traditional Morality in the Education and Development of Vietnamese Youth

Traditional morality is formed and developed from the practical labour struggle, fighting against foreign invaders, and the good relationships and behaviour between people in life. Through experience and historical practice, people have generalized and summarized traditional morality to remind, educate, foster, and adjust people's attitudes, behaviours, and thoughts following social standards and national morality. Some prominent features of traditional morality can be generalized in the following aspects: 1/ Respect for the elders, yielding to the younger, being polite to the elders. This is a very prominent moral value of Vietnamese people that has been tested and proven by practice. Wherever they are, the tradition of being polite, yielding, and respecting elders is deeply ingrained in every Vietnamese person, becoming a prominent moral tradition that is indispensable in each person's life. Respect for the elders, yielding to the younger, and being polite reflect the culture, and lifestyle of people who receive, and are absorbed by the nation's good traditions that have existed for a long time, and are constantly supplemented, perfected, and suitable for the current social reality that

has, is, and will take place. 2/ When a sister/ brother falls, a younger person lifts her/ him up. Brothers are like arms and legs, united, loving each other in all conditions and circumstances. This is both the essence and tradition of the nation and the moral value passed down from generation to generation, becoming a belief, a way of life to maintain the affection of the family and the whole society. In Vietnam, the stories of brotherly harmony, and unity in everything are the mainstream throughout the tradition of filial piety of the nation. Regardless of the conditions, the feelings of filial piety and fraternal unity in a family are still long-lasting, never fading. 3/ Kindness, altruism, and willingness to participate in the common affairs of the country when awakened and aroused. Our country has endured many years of hardship, deeply appreciating the value of independence, freedom, and happiness. We are deeply conscious of the task of protecting the Fatherland, not allowing foreign forces to trample on any inch of our sacred land, a precious legacy of our ancestors. In that spirit, Vietnamese people are tolerant, and generous for those who have lost their way, repented, and repented for the common revolutionary cause of the nation. 4/ We uphold revolutionary ethics, diligence, frugality, integrity, righteousness, public-mindedness, and impartiality. That is the complete convergence of the revolutionary moral values of the nation, always present in each specific individual, for cadres, party members are precious instructions to reflect on all their thoughts, actions, and lifelong striving for the revolutionary cause of the Party and the people.

The outstanding traditional moral values mentioned above are a unified whole with a dialectical relationship that interacts with each other, playing a particularly important role in society. President Ho Chi Minh affirmed: The morality we build is a new morality associated with national independence and socialism. Our Party also emphasizes that culture and morality are the solid spiritual foundation of society, and they are the goal and motivation for the cause of developing a prosperous, happy country. Preserving the good moral values of the nation to adjust people's behaviour, attitudes, and activities following the moral teachings such as "When drinking water, remember its source", "One sick horse makes the whole stable starve", "When husband and wife live in harmony, they can

dry up the East Sea”... building new socialist people for everyone, everyone for themselves, ready to fight and sacrifice for the common revolutionary cause of the nation. At the same time, we actively and proactively fight to eliminate the conservative, immoral, unethical, and anti-moral behaviours of old societies, and un-selectively accept the progressive ethics of other societies in a part of the population. In the current period, with the introduction of Western culture, the development of the 4.0 Industrial Revolution, the plots and tricks of "peaceful evolution" of reactionary forces, the deterioration of ideology Politics, ethics, and lifestyle of a portion of cadres and party members...will impact all aspects of human social life, causing psychological and social moral disturbances. Although society has one side and the other, the overall picture is still the good moral values of the nation that are preserved and promoted, stipulating the political direction for each individual's development. people and the whole society, especially the youth, the future owners of the country. At the same time, we actively and proactively struggle to eliminate old morality, immoral, non-moral, and anti-moral behaviours of the old society, and un-selectively accept the progressive morality of societies in a part of the population. In the current period, with the introduction of Western culture, the development of the 4.0 Industrial Revolution, the plots and tricks of 'peaceful evolution' by reactionary forces, and the deterioration of political ideology, ethics, and lifestyle of a portion of cadres and party members... will impact all aspects of human social life, causing psychological and social moral disturbances. Although society has one side, the other and the overall picture, throughout, is still the good moral values of the nation being preserved and promoted, regulating the political direction for the development of each individual and of the whole society, especially for the youth, the future owners of the country.

According to the Vietnamese dictionary, youth is defined as: “Young people, who are at the age of maturity” (Nguyen Nhu Y, 1881) (20). With this spirit, it can be seen that the youth, being young, dynamic, enthusiastic, and responsible, are a force that is always eager and pioneering in all activities of agencies, units, and localities. Today's youth are especially dynamic, and creative, and adapt quite well to the fourth Industrial Revolution. However, today's youth, who were born and grew up

in peacetime and have not had much practical experience, include a portion who are egoistic, adventurous, have a large personal ego, and like to show off themselves. Therefore, understanding clearly the above characteristics is very important for the subjects of management, education, and training to propose content, forms, and measures to impact youth in the development of a prosperous, happy country. Traditional national moral values play an important role in educating and fostering young people to become useful citizens for society. Through the education of traditional national morality, young people can understand more deeply the history of the nation and the years of heroic struggle to gain independence and freedom for the Fatherland. Thereby, making each young person more proud of their patriotism, hatred of war, love of peace, readiness to go anywhere, and do anything when the Fatherland needs them. At the same time, it is an important basis and measure to struggle to refute wrong, hostile views, to firmly protect the Party's ideological foundation, and to protect the good qualities and traditions of the Vietnamese people. The Communist Party of Vietnam affirms: "We must strengthen the education of patriotism, national pride, tradition, and history of the nation, as well as social responsibility awareness for all social classes, especially the young people" (Communist Party of Vietnam, 2021).

Throughout the process of leading the Vietnamese revolution, our Party and President Ho Chi Minh have flexibly and creatively applied various forms and measures to educate the youth in traditional national morality, meeting the increasingly high demands of the revolutionary situation at each stage and during different periods. Under the Party's leadership, generations of young people have enthusiastically set out to fight for the independence and freedom of the Fatherland and for the happiness of the people, regardless of difficulties and hardships, making glorious victories in the revolutionary struggle for national liberation and in the construction and defence of the current socialist Vietnamese Fatherland.

Party committees at all levels, as well as heads of agencies, units, and localities, have deeply grasped the Party's viewpoints and lines on strengthening the Party's leadership in youth work during the period of promoting industrialization and modernization of the country. Young people are brought into practical activities

through programs and projects, such as the pilot project to select 600 excellent young intellectuals with a university degree to strengthen the position of Vice Chairman of the People's Committee in 64 poor districts, the program of building a new countryside, and the youth volunteer movement supporting the exam season and saying no to social evils. These were launched by the Central Committee of the Ho Chi Minh Communist Youth Union. Many young people have raised their pride, national consciousness, and desire to be present in international competitions, to rise up in their work, and life to become successful young entrepreneurs and advanced typical models of society. Vietnamese youth are always immersed in the rich and diverse reality of the movements organized and launched by the Ho Chi Minh Communist Youth Union. In reality, there have been many typical young people in terms of will, determination, and bravery, overcoming all difficulties and hardships to dedicate their talents and youth to the cause of developing a prosperous, happy, strong, and prosperous country. In any field or activity, there are young role models who exemplify the bravery, determination, and willpower of the Vietnamese people. Young people have ignited the flame of passion, a burning desire for a strong Vietnam in the period of promoting industrialization, and modernization of the country; opening up, and deeply integrating internationally today. The movements of the youth: Youth entrepreneurship, youth keeping the country, youth pioneer in building and protecting the Fatherland, youth study and following Ho Chi Minh's thoughts, morality, and style have become a festival for each young person to dedicate, mature and develop. President Ho Chi Minh affirmed: "One must not be afraid of suffering or difficulty. Implementation requires the youth, and what is difficult has the youth" (Ho Chi Minh, Vol 12, 2011).

However, alongside this, the education of traditional national morality for the youth still has some limitations. Some party committees, party organizations, heads of agencies, units, and localities have not really paid attention to the education of traditional national morality for the youth. They still place too much emphasis on formality, not focusing on content, and not delving into the issues that need to be focused on for youth education today, such as the will and desire to excel in work and life, love for the homeland and the country, life skills, and practical activities.

There are still not many young people enduring hardships in remote, far-flung, border areas, with most choosing to live and work in places with many conveniences and good physical and economic conditions. Some young people lack self-cultivation, are more interested in playing than studying, want to enjoy life but are lazy to work and live loosely. They are indifferent and blind to their own needs, as well as those of their families and society. Even many young people violate the law, leaving a heartache for the family and society. The document of the XII Congress of the Party affirms: “The education and training system lacks linkage between levels and between forms of education and training; it is still heavy on theory and light on practice. Training lacks connection with scientific research, production and business, and the needs of the labour market; it has not properly focused on the education of morality, lifestyle, and work skills. The method of education, examination, testing, and evaluation of results is still outdated, lacking in substance” (Communist Party of Vietnam, 2016).

The reasons for these limitations and shortcomings are due to: (1) At times, the sense of responsibility of some party committees and organizations in propagating and educating the traditional moral values of the nation for the youth is not yet profound, comprehensive, and complete. (2) The innovation in the content, forms, and methods of education, training, and fostering youth is not truly flexible and creative. (3) A portion of the youth is not proactive or active in self-conscious cultivation, training in capacity, moral qualities, and lifestyle. (4) The work of preliminary, summarizing, and learning from experience in educating, training, and fostering youth in some agencies, units, and localities is not timely.

General Secretary Nguyen Phu Trong emphasized: “Youth is placed at the centre of the strategy to foster and promote human factors and resources. Caring for and developing youth is both a goal and a motivation to ensure the stability and sustainable development of the country” (6). Especially, in the coming time “is the stage of generational transition from the cadre generation born, grown up, trained, matured in war, mainly trained in the country and socialist countries, to the cadre generation born, grown up, matured in peace and trained from many sources, many countries with different political regimes” (Communist Party of Vietnam, 2021).

Therefore, the education of traditional national morality will create a solid spiritual foundation for the youth, allowing them to remain unshaken, unswayed, and uncontrolled in the face of the negative impacts of the downside of the market economy and the plots and tricks to counter the Vietnamese revolution by hostile, reactionary forces at home and abroad.

2. Strategies for Enhancing Traditional Morality Education among Vietnamese Youth

Firstly, the measure is to raise the awareness and responsibility of the subjects regarding the importance of educating the youth in traditional national morality.

Raising the awareness and responsibility of those in leadership and management roles plays a very important role in educating, fostering, and training young people to become useful citizens of society. Leadership and management subjects such as party committees, party organizations, heads of agencies, units, the Ho Chi Minh Communist Youth Union, and political-social organizations all participate in propagating, disseminating, and educating young people about the viewpoints, lines of the Party, policies, laws of the State about youth. On that basis, those involved in management, education, and fostering work - specifically party committees, party organizations at all levels, heads of agencies, units, localities, the Ho Chi Minh Communist Youth Union, and families - must regularly propagate and clearly perceive that youth are an important force in society, a force that is adjacent to and supplements the work in the future at each agency, unit, and locality. It is necessary to focus on propagating, educating, and building young people to "possess both political integrity and professional competence" so that they can clearly see their great position and role, thereby setting high requirements for themselves in the process of striving to cultivate and train revolutionary morality. Our Party has affirmed: "The youth is the pillar of the country, the future owner of the country, the pioneering force in building and protecting the Fatherland, and one of the decisive factors for the success or failure of the industrialization and modernization of the country, international integration, and building socialism" (Communist Party of Vietnam, 2016).

Party committees, heads of agencies, units, localities, and the Youth Union need to proactively understand the political situation, ideology, morality, and lifestyle of the youth under their management, and build plans and programs to train revolutionary morality that is suitable for each locality and region. The process of propaganda and education must be associated with the political tasks assigned to each youth in their respective positions and duties. It must aim to build a model of youth with a 'pure heart, bright mind, and great ambition' during the period of promoting industrialization and modernization of the country. This approach ensures that the youth are well-equipped with the necessary moral and ethical values, and are prepared to contribute effectively to the development of society and the country.

Secondly, there should be close coordination among the family, school, and society to discover and nurture the dreams and ambitions of the youth.

The document of the XIII Congress of the Party emphasized: "Implement breakthrough solutions to effectively prevent the degradation of morality, lifestyle, repel social negatives and social evils. Protect and promote the good, sustainable values in the traditional culture of Vietnam" (Communist Party of Vietnam, 2021).

This is an important content emphasized by the XIII Congress of the Party. The work of caring for, educating, fostering, and developing youth must be substantive, not vague or reduced to slogan shouting. Family, school, and society must be linked together in stages, and steps, especially in the stage of education and fostering, if not doing well, there will arise many problems, and consequences and make the youth not promote their advantages, aspirations, and desires. The positions and roles of the family, school, and society are different. The family plays the key foundational role, the school provides motivation, and society represents the goals that the youth strive for and aim towards. The XIII Congress of the Party also especially emphasized the role of the family "Promote the role of the family in fostering, educating the younger generation" (Communist Party of Vietnam, 2021).

The family needs to do well in its role, and responsibility, not only to raise children, but importantly to educate, foster, and develop their children to become useful citizens of society, not to spoil children excessively, grasp the psychological

needs of children at each age to have content, form, measures to impact appropriately, effectively. The school needs to create a useful, positive playground for learners to be comfortable, not to create pressure in learning, and exams, need to have exchanges, grasp the information of learners to the family to have reassurance, timely removal when encountering difficult situations, challenges, implement the correct slogan “First learn the ceremony, then learn the literature” for learners. For society, it is necessary to have an objective, comprehensive, historical, and specific view of the impacts of the world, regional and domestic context on Vietnamese education, have clear, transparent viewpoints, witnesses, protect the right, be progressive, do not follow public opinion, crowd, join in with wrong viewpoints, behaviours to blame, blame, deny the achievements of the country’s education, resolutely condemn, struggle with wrong behaviours of organizations, individuals contrary to the viewpoints, lines of the Party, State on innovation, improving the quality of education, training, handling according to the provisions of the law with wrong phenomena, contrary to the national, national interests, not for the cause of planting people of the country. The resources in each family are very large, the family is the place to nurture, care for, educate, and develop young people increasingly wise, and mature, and become people who have both “virtue”, and “talent” for the country. In practice, talented, good people all come from families, and clans and have contributed a small part of themselves to the common victory of the country. The XIII Congress of the Party emphasized: “Our country has never had the opportunity, potential, position, and international prestige as today” (Communist Party of Vietnam, 2021).

More than ever, family members regularly care for, educate, foster, and guide the future development of their children. They advise and remind their children that wherever they go and whatever they do, they must remember their roots, live and work according to the Constitution and law, maintain family traditions, and uphold the honor of citizens.

Thirdly, it is important to focus on building a truly clean, healthy, and democratic environment, imbued with profound human values, for the development of youth.

The XIII Congress of the Party emphasized: “Focus on building a healthy, democratic, united, and humane office culture; repel the disease of bureaucracy, locality, factionalism, loss of unity, opportunism, and pragmatism” (Communist Party of Vietnam, 2021).

A clean, healthy, and democratic environment, imbued with profound human values, is very important for the development of youth, allowing them to grow without having to worry or be entangled in anything. This environment includes the surrounding relationships, the natural conditions, and the conditions that guarantee the process of living and working for the youth... These are the agents, and conditions that have a great impact on the process of caring for, educating, fostering, and developing youth. If the environment is not favourable, it will inhibit, hinder the development of youth, on the contrary, if the environment is favourable, it will stimulate, and create a boost, of excitement for youth to work, that is, it must ensure the interests of youth according to their capacity, speciality, strength, then they will see the goal, task at hand, push them to constantly strive to rise to the level of the era. Each person in the organization, as well as everyone around, sees the weaknesses and strengths of the youth, and from there, they can assign tasks or contribute ideas appropriately. Do not create a tense, stifling atmosphere, or pull the raft, or wing to isolate others, not only make internal discord, lose unity, affect the quality, and progress of completing the work according to the responsibility assigned to each youth. It is necessary to promote the role, and responsibility of the leader, uphold the spirit of setting an example for each person, and build a democratic, united, loving, sharing, and helping each other at all times, everywhere, especially in times of disaster, and difficulty.

Fourthly, it is necessary to promote the proactiveness and positivity of the youth in self-educating traditional national morality.

President Ho Chi Minh emphasized that good or evil is not a natural characteristic, but is mostly due to education. Accordingly, the path of revolutionary moral education must be chosen and decided by each youth themselves, not waiting for the help of others or organizations to participate, thereby promoting the self-education nature of the youth. With the goal of building a new person to develop

comprehensively in terms of knowledge, morality, physicality and aesthetics, more than ever, it is required that people always study, consider learning as a need to exist and develop themselves (Nguyen, 2022). Every youth, wherever they go, whatever they do, must learn, follow the moral thoughts, the model, the style of Ho Chi Minh, especially the spirit, the will to overcome difficulties of Uncle Ho, self-training, learning at all times, everywhere. If they see any weaknesses or gaps, they should focus on studying, researching, and self-improving. Proactively build a comprehensive, full learning plan, focusing on training revolutionary morality. Set high requirements for yourself in the process of self-educating revolutionary morality; regularly compare, compare the self-striving cultivation plan of yourself with the requirements, tasks of the agency, unit, locality, from there make adjustments, additions appropriately. Coordinate closely with departments, forces in the process of self-conscious cultivation of revolutionary morality of youth. Actively and proactively participate in social activities, suitable for the working environment, conditions; self-struggle with oneself in the process of training revolutionary morality, not because of the difficulties, failures in front of discouraged, discouraged, no motivation, goal to strive, the more in difficult situations, challenges must show strong, calm, steadfast determination to give the most reasonable, effective solution. General Secretary Nguyen Phu Trong pointed out, “Each youth must always cultivate revolutionary morality, modesty, simplicity, and progress; nourish a pure heart, train a bright mind, and build great ambition”. Strive to fight against negative manifestations, social evils and wrong distorting arguments of enemy forces; resolutely fight against manifestations of individualism, opportunism, pragmatic lifestyle, selfishness, against the psychology of fearing difficulties, fearing hardship” (Nguyen, 2022).

Table 1 – Research done

researchers	Year	research title
Pham, et.all	2023	Between Communitarianism and Confucianism: Charles Taylor and the Confucian Concept of Self in Comparative Perspective.
Hoang & Thanh	2021	Market Orientation, Corporate Social Responsibility, and Firm Performance: The Moderating Role of Relationship
Nguyen Phu Trong	2022	Some theoretical and practical issues about socialism and the path to socialism in Vietnam, National Political Publishing House, Hanoi.
Nguyen& Nguyen	2024	The Philosophy of Human emancipation in Ho Chi Minh’s ideas and its Contemporary relevance in Vietnam
Nguyen	2022a	International Integration and Its Impacts on Human Resource Development in Vietnam Currently
Nguyen	2022b	Perspectives on human beings in chinese philosophy and its historical significance to the cause of educational innovation in Vietnam currently
Phung, et.all	2024	Changing Trends of The Peasantry Under The Impact of The Current Rural Urbanization Process in Vietnam
Phung, et.all	2024	The current education on professional ethics for Vietnamese students. Revista on line de Política e Gestão Educacional,
Thuy & Quyet	2021	Current education of revolutionary ideals for university students in the context of international integration in Vietnam
Ehambaranathan, et.all	2015	The Recent Challenges of Globalization and the Role of Employee Engagement – The Case of Vietnam.

Vietnamese customs, ingrained in the nation’s identity, showcase the vast cultural legacy of the country, as highlighted in scholarly works by Ehambaranathan et.all (2015), Nguyen^{a,b}(2022), Nguyen et al. (2023), Pham et al. (2023), Quyet (2023). Research on employee engagement in Vietnamese corporations has shed light on its precursors and outcomes within the organizational framework, as discussed by Ehambaranathan et al. (2015). Corruption, identified by Heyman et al. (2014), is another critical issue affecting Vietnam’s regional economic expansion, calling for an in-depth investigation into its effects. the Communist Party of Vietnam

(2023) is taking steps to prevent the degradation of morals and promote traditional Vietnamese values. It is important to preserve cultural heritage and promote positive values in society. Nguyen's research from 2022 highlights the importance of continuous learning and personal development in order to achieve all-round growth in terms of knowledge, ethics, physicality, and aesthetics. According to the research, it is more important than ever for individuals to engage in studying, learning, and self-development in order to reach their full potential. Nguyen Phu Trong's (2022), efforts to combat negative manifestations, social evils, and distorted arguments of enemy forces are commendable. It is essential to fight against individualism, opportunism, and selfishness, as well as the fear of difficulties and hardships. These negative traits can hinder progress and create challenges for society. We must all work together to promote a positive mindset and strive towards a better future. Communist Party of Vietnam (2016), has affirmed: "The youth is the pillar of the country, the future owner of the country, the pioneering force in building and protecting the Fatherland, and one of the decisive factors for the success or failure of the industrialization and modernization of the country, international integration, and building socialism". Regarding the research framework proposed by Ehambaranathan et al. (2015), their focus on competency-based research and its implications for employee participation practices in Vietnam, especially considering the challenges caused by globalization, seems relevant. It is important for organizations to adapt to these challenges and prepare for growth in the changing business landscape.

Discussion and conclusion

As Vietnam strides forward in its quest to build a socialist society that reflects the dreams and aspirations of its people, the nation finds itself at a crossroads of history and modernity. The rapid pace of technological progress and the influx of global cultural influences present both opportunities and challenges. These forces of change, while propelling Vietnam onto the global stage, also test the resilience of its cultural and moral fabric. This juncture demands a reaffirmation of the nation's

commitment to its core values—values that have been the bedrock of Vietnamese identity through centuries of upheaval and transformation.

The youth of Vietnam stand at the heart of this transformative journey. As the bearers of the nation's legacy and architects of its future, they embody the potential to drive Vietnam towards unprecedented socio-economic heights. However, realizing this potential hinges on their moral and ethical grounding. It is imperative, therefore, that the educational systems and societal structures surrounding Vietnamese youth are conducive to the nurturing of traditional virtues. These virtues, including respect, integrity, communal harmony, and altruism, have not only shaped the character of the Vietnamese people but have also been pivotal in sustaining the nation through periods of adversity.

The research underscores the significance of these moral values in developing individuals who are not only professionally competent but also ethically sound. In a world increasingly defined by complexity and ambiguity, the capacity to navigate ethical dilemmas with integrity and wisdom becomes invaluable. This moral compass, deeply embedded in the fabric of Vietnamese culture, is essential for the youth as they confront the challenges and opportunities presented by globalization and technological advancement.

Moreover, the role of the Communist Party of Vietnam, educational institutions, families, and the broader society in cultivating these values cannot be overstated. It is a collective endeavor that requires concerted efforts and strategic vision. The teachings of Ho Chi Minh, emphasizing the harmony of ethical and professional excellence, serve as a guiding light in this endeavor. His philosophical legacy provides a blueprint for educating a generation that is equipped to contribute positively to both national and global communities.

In addition to reinforcing traditional values, it is also crucial to foster a spirit of innovation and adaptability among the youth. The ability to blend respect for heritage with openness to new ideas and practices will be key to navigating the complexities of the 21st century. This balanced approach will enable Vietnam to preserve its cultural identity while actively engaging with the global community.

In conclusion, the path forward for Vietnam is one of mindful modernization, where the preservation of moral values and the embrace of progress are not seen as mutually exclusive but as complementary forces. The nation's youth, guided by the enduring principles of traditional morality and equipped with modern skills, stand ready to lead Vietnam into a future that is prosperous, equitable, and culturally vibrant. The journey ahead is filled with both promise and challenge, but with a steadfast commitment to its moral ethos and a clear vision for the future, Vietnam is poised to realize its aspirations for a holistic and sustainable socio-economic development. In this endeavor, the legacy of Ho Chi Minh and the collective will of the Vietnamese people will continue to be a source of strength and inspiration, illuminating the path towards a society that honors its past while boldly forging its future.

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