

Educating Patriotism for Students According to Dialectical Materialism

Tuyen Bui Van¹, Hien Bui Thi Thu², Van Vu Hong^{3*}

¹University of Social Sciences and Humanities, Ho Chi Minh City, Vietnam; Vietnam National University, Ho Chi Minh City, Vietnam

²Political Academy Region 2, Ho Chi Minh City, Vietnam

³University of Transport and Communications, Hanoi, Vietnam

*Corresponding Author: Van Vu Hong

University of Transport and Communications, Hanoi, Vietnam

Article History

Received: 13.11.2024

Accepted: 18.12.2024

Published: 30.12.2024

Abstract: Patriotism is an ethical requirement, political principle and legal norm regulating the relationship between individuals and the Fatherland, and is also the core of the national spirit. Students are the future of the Fatherland, the force that continues the cause of building socialism. In the context of globalization, and international integration, especially in the context of the information explosion on social networks, patriotism education for students is closely related to the success or failure of the cause of building and developing the country. This study aims to highlight the necessity, basic contents and forms of patriotism education for students according to dialectical materialism in the context of globalization, international integration and information explosion. Qualitative methods and semi-structured interviews with 10 people (05 managers - CBQL and 05 Lectures - GV) were conducted to redefine the research content and have a basis for making appropriate assessments. The research results show that dialectical materialism has helped the education of patriotism for students to be carried out consistently, helping to explore the diversity in content and teaching methods, and at the same time, it is the basis for universities to constantly innovate content and teaching methods in response to the requirements of globalization and international integration as it is today. Discussing and proposing solutions will help patriotism education activities achieve good results in the future.

Keywords: Educating, patriotism, students, dialectical materialism, globalization, international integration.

1. INTRODUCTION

Patriotism expresses the deep feelings of each person towards the Fatherland, which is the unity between the sense of familiarity, recognition, worship and pride of people towards the Fatherland, the nation and the culture of their country [1]. President Ho Chi Minh once said: "Our people have a passionate love for the country. That is our precious tradition. From ancient times to the present, every time the Fatherland is invaded, that spirit is excited, it forms an extremely strong, huge wave, it overcomes all dangers and difficulties, it drowns all traitors and invaders" [2]. Patriotism is an ethical requirement, political principle and legal norm regulating the relationship between individuals and the Fatherland, and is also the core of the national spirit [3]. Students are the future of the Fatherland, the force that continues the cause of building socialism [4]. In the context of globalization and international integration, especially in the context of the information explosion on social networks, educating students about patriotism is closely related to the success or failure of the cause of building and developing the country; therefore, there needs to be solutions to enhance the effectiveness of educating students about patriotism.

Dialectical materialism is a necessary means to correctly perceive the objective world and effectively reform the world [5, 6]. "Dialectics is nothing more than the science of the universal laws of motion and development of nature, of human society and of thought" [7]. That role is even more clearly demonstrated in education and training activities in general and patriotism education for students in particular. Promoting the role of dialectical materialism in patriotism education for students in universities today has an important and urgent meaning, contributing to training a team of people

Copyright © 2024 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

CITATION: Tuyen Bui Van, Hien Bui Thi Thu, Van Vu Hong (2024). Educating Patriotism for Students According to Dialectical Materialism. *South Asian Res J Human Soc Sci*, 6(6): 307-315. 307

who are good at expertise, profession, have ethics, a pure and healthy lifestyle; have a patriotism spirit, and contribute to the development of the homeland.

Throughout its historical journey, the Vietnamese people have continuously experienced wars that are typical of fierceness and hardship and sacrifice, always having to confront invading forces that are typical of brutality and belligerence, with economic and military potential many times stronger than ours, but our people have not submitted, have not been assimilated like some other peoples in human history. Why is that? That is because our nation has built up its political mettle, cultural identity and great political-spiritual strength, the core of which is Vietnam's patriotism [8]. That is the most important factor, having a decisive significance in the strength of the Vietnam Fatherland to survive and develop. Educating patriotism for the young generation, in this case, the student team, is very necessary; materialism will be the worldview and methodology to adjust this activity in the right direction in the context of globalization and the international integration of Vietnam.

2. PATRIOTISM AND PATRIOTISM EDUCATION FOR STUDENTS

2.1. Patriotism

Patriotism is a universal social phenomenon in the history of human development. Patriotism is always associated with a certain nation-state, subject to the specific conditions of that nation, so the approach and concept of patriotism between different nation-states and communities are also different. Some typical concepts can be mentioned as follows:

When discussing patriotism, V.I. Lenin emphasized: "One of the deepest feelings, has been strengthened through hundreds, thousands of years of existence of isolated fatherlands" [9]. Here, patriotism is considered by V.I. Lenin as a sacred natural feeling attached to each member of the Fatherland, passed on, inherited and promoted according to the historical flow of each nation-state. The Soviet Philosophy Dictionary continues to clarify patriotism: "is a social sentiment, the content of which is love and loyalty to the Fatherland, pride in the past and present of the Fatherland, the will to protect the interests of the Fatherland, etc. In a class society, the content of patriotism has a class character, because each class expresses its attitude towards the Fatherland through its inherent interests" [10].

Some research works approach patriotism from an ethical and cultural perspective, such as the Chinese Encyclopedia, which defines: "Patriotism - Views, ideologys, and behaviors of people that originate from passionate feelings towards the Fatherland. It is also a norm, an ethical standard to regulate between personal interests and the interests of the Fatherland, etc. At the same time, based on that, we can evaluate whether a behavior is good or bad, following ethical standards or not" [11].

In Vietnam, the Great Vietnamese Dictionary (1998) affirms: that patriotism: "is expressed in the spirit of being ready to sacrifice for the Fatherland" [12]. The Dictionary of Party Work and Political Work of the Vietnam People's Army defines: "Patriotism is a system of ideology, psychological factors, and social spirit for the survival and development of the country and the nation; focusing on love, loyalty to the Fatherland, deep awareness of the territory and nation, self-respect and pride in culture, sense of responsibility, spirit of self-reliance and self-strengthening in the process of building and defending the country" [13]. Thus, although the above concepts are different in approach, they all point out some outstanding characteristics of patriotism, which are:

First, patriotism reflects the system of viewpoints, thoughts, feelings and attitudes of a community of people toward the Fatherland and the nation, which is formed and consolidated in the process of living and operating in that community. It is manifested in people's understanding of the natural and social conditions of the country; of historical and cultural traditions; self-esteem, pride in the material and spiritual values of the nation; love and attachment of each person to family, homeland, country, etc.

Second, patriotism is the product of a long-term and continuous process of inheritance, supplementation, and development from generation to generation, reaching a high level of sustainability, becoming the ethical principle of the community, urging each individual to fulfill their responsibilities to their family, obligations to the Fatherland and the nation. In particular, in the case of the Fatherland in danger, patriotism requires each member to sacrifice personal interests, put the interests of the community first, and be ready to sacrifice for the country and the nation.

Third, patriotism is a socio-historical phenomenon, with different content and manifestations in each era and each nation. In a class society, patriotism has a profound class nature, reflecting the viewpoints and interests of the ruling class relative to the interests of the human community. On the world stage, patriotism reflects a form of universal human sentiment, however, patriotism is always subject to the specific conditions of history, culture, and ethnic characteristics of each nation, so it is both universal and specific.

From the above foundations, patriotism can be understood as the sum of the thoughts, feelings, and enduring patriotism of a community of people towards their homeland and country, which have been formed and developed in history, becoming the standard principles governing emotions, promoting positive and proactive actions of each individual in the process of building and defending the nation.

2.2. Vietnam's Patriotism

In the history of building and defending the country for thousands of years, the Vietnamese people have created a brilliant culture, with countless unique material and spiritual values, in which "patriotism" is a lasting spiritual value, a fine tradition passed down through many generations and constantly nurtured and developed to become Vietnam's patriotism, the spiritual core that creates great strength to ensure that the Vietnamese people overcome all historical events [14]. Vietnam's patriotism is the result of the fusion of patriotism thought and patriotism sentiment of the Vietnamese people, the development and enhancement of the patriotism spirit of each individual into a patriotism tradition of the national community, acting as a standard principle regulating the attitude and behavior of each Vietnamese person towards their homeland and country right from the moment they were born.

From the above approach to patriotism, it can be summarized: Vietnam's patriotism is a system of harmonization of thoughts, feelings, will, and determination to love the country sustainably of the Vietnamese people, formed and developed in the process of building and defending the country, becoming an ethical principle that governs emotions, motivating each Vietnamese person to voluntarily contribute and be ready to sacrifice for the cause of building and defending the Fatherland. Vietnam's patriotism has some outstanding characteristics as follows: (i) Vietnam's patriotism was formed in the process of building and defending the country, originating from the conquest of nature, agricultural development and the process of fighting against the invasion of generations of Vietnamese people; (ii) Vietnam's patriotism is the source of the nation's spiritual strength, ensuring that the Vietnamese people overcome all difficulties and challenges to survive and develop; (iii) Vietnam's patriotism is the synthesis of knowledge, sentiment, and determination, transformed into patriotism actions of each Vietnamese person toward the homeland and country; (iv) Vietnam's patriotism is a continuous flow of development from tradition to modernity; (v) Vietnam's patriotism is subject to the regulations of objective and subjective factors of each historical period. These characteristics have many similarities with the characteristics of Vietnam culture.

3. PATRIOTISM EDUCATION FOR STUDENTS AS EDUCATION OF THE SPIRITUAL FOUNDATION OF SOCIETY

3.1. Patriotism as the Spiritual Foundation of Vietnam Society

The concept of "spiritual foundation" is understood as the spiritual space of the community, the spiritual atmosphere, the spirit of the masses and of the ethnic community, the ideology, emotions, beliefs, aspirations of people, ethical and legal concepts that meet the standards of sincerity, goodness, beauty, etc. The spiritual foundation includes the cultural traditions, cultural identity and cultural history of the Vietnamese people.

Patriotism is a feeling, a natural psychological state of a person such as love for one's homeland, country, attachment to language and pride in tradition, etc. Patriotism is a social feeling, the content of which is love and loyalty to the Fatherland, pride in the past and present of the Fatherland, and the will to protect the interests of the Fatherland [15]. Patriotism also has a development process along with the development history of the nation, according to that process, the emotional patriotism feeling gradually becomes rational with ideological and theoretical content. All of those sacred feelings have become fundamental values, cultural values, and at the same time become an important spiritual foundation of the Vietnamese people.

Considered the highest value in the tradition of national cultural identity, Vietnam's patriotism is expressed in many aspects, first of all, the love for the homeland, the country and the effort to build a rich and beautiful homeland. For Vietnamese people, the homeland is very affectionate and meaningful, not only is it the place where they were born and raised but also the land of their ancestors. Homeland is not only a place to live and work but also a cultural achievement that many generations have created and preserved together. Vietnamese people, even though they have to live far from home, even if they work and live abroad, even if they are three or four generations old, still have a deep longing for their homeland [15].

From the perspective of culture and national cultural identity, Vietnam's patriotism is also expressed in the will to be self-reliant, to strive to build a rich and beautiful homeland and to use our strength to liberate ourselves. At the same time, it is also a source of national pride and self-esteem, originating from the source and looking towards the source, raising the position of the nation in the international arena, hating hybridity, losing one's roots, etc. In the new revolutionary period, the highest and most core standard value of Vietnam's patriotism is expressed in the ideal of national independence associated with socialism, and patriotism associated with love for socialism. Patriotism without love for socialism, demanding to abandon the socialist path, regardless of its form, is essentially the stance of those who want to deny the

values, traditions, and fine cultural identity of the nation and go against the interests of the country and the development trend of the times.

3.2. Educating Spiritual Foundation of Vietnam for Students

Education is a consciously organized process, aiming to arouse or transform the awareness, capacity, feelings, and attitudes of teachers and students in a positive direction, contributing to perfecting the personality of students through conscious external influences, meeting the needs of human existence and development in society [16]. In other words, the educational process is the purposeful organization and direction of various types of activities, multifaceted relationships of the educated with others, with the surrounding world, diverse forms of communication between them and between them and other older people, aiming to form for the educated viewpoints, beliefs, value orientations, ideals, motivations, attitudes, skills, techniques, correct behavioral habits in ethical, political, legal, aesthetic, labor, hygiene relationships, etc.

Educating Vietnam's patriotism for union members and young people in the new period is to arouse and promote the spirit and determination, intelligence and talent of the young generation to focus on economic development, building an increasingly rich and strong country, firmly protecting the Fatherland and the achievements of the revolution, linking national independence with socialism, maintaining the socialist orientation, protecting and preserving the national cultural identity, enhancing the prestige and position of Vietnam in the international arena.

Educating Vietnam's patriotism to union members and young people in the new era means educating them, regardless of the circumstances, to strive to fulfill their tasks well, to fulfill their civic duties and responsibilities, and to gradually bring Vietnam up to par with other countries in the region and the world; helping union members and young people demonstrate their patriotism through courageous, creative, and proactive actions in economic development; being proactive and quick to "take shortcuts" in research and application of scientific and technological advances. In addition, young people must constantly enhance their national pride, believe in the leadership of the Communist Party of Vietnam and the bright future of the country and the nation; and be loyal to the ideal goal of national independence and socialism that the Party, President Ho Chi Minh and our people have chosen; voluntarily and strictly comply with all guidelines, policies of the Party and laws of the State.

4. PATRIOTISM EDUCATION MUST UNIFY THEORY AND PRACTICE

4.1. Theory and Practice

Practice:

Practice is a category that has been mentioned in the history of philosophy before Marx. However, in those concepts, the position and role of practice have not been properly understood. Inheriting reasonable elements and overcoming shortcomings in the views of previous philosophers on practice, Marx and Engels brought about a correct, scientific view of practice and its role in cognition as well as in the existence and development of human society. That thought was further affirmed by Lenin: "The view on life and practice must be the first and fundamental view of the theory of cognition" [17].

According to the viewpoint of Marxist philosophy, practice is the material, sensual, purposeful, and socio-historical activities of humans to transform nature and society [17]. That viewpoint has shown that practice does not include all human activities, but only material activities (distinguished from spiritual activities, theoretical activities), or in Marx's terminology, human emotional activities. In practical activities, people must use their material means, tools, and material strength to act on nature and society to transform and change them to suit their needs.

Through practical activities, people transform the objects themselves in reality, thereby creating the basis for transforming the image of objects in perception. Therefore, practical activities are dynamic, creative activities, the process of transforming the spiritual into the material. Practical activities are the process of interaction between the subject and the object. The subject always aims to transform the object on that basis to perceive the object. Therefore, practice becomes the intermediate link connecting human consciousness with the outside world.

The first basic form of practice is material production activity. This is the most primitive and basic form of practical activity because it determines the existence and development of human society and determines other forms of practical activity; it forms the basis of all other forms of human life activity, helping humans escape the limits of animal existence.

Another basic form of practice is political and social activity aimed at reforming and transforming society, developing social relations and social regimes. In addition, with the emergence and development of science, another basic form of practice also appeared - that is scientific experimental activity. This form of practical activity is becoming increasingly important due to the strong development of the modern scientific and technological revolution.

The process of cognition goes through two stages: sensory cognition and rational cognition. Sensory perception is the first stage of the cognitive process, which is a direct, concrete, and vivid reflection of objective reality into human senses. Sensory perception includes the forms of sensation, perception, and symbolism. Rational perception or abstract thinking is the highest stage of perception, which is an abstract, general, and indirect reflection of reality. Rational perception is formed from the materials provided by sensory perception and is expressed in the forms of concepts, judgments, and inferences.

Theoretical:

The development of human cognition inevitably leads to the emergence of theory. Theory is a high product of cognition reflecting objective reality. In essence, theory is a system of knowledge generalized from practice, reflecting the essential relationships and regularities of the objective world. In the system of concepts, categories, principles and laws that make up theory, law is the core of theory, the product of the cognitive process, so the nature of theory is the subjective image of the objective world.

Theory is at a qualitatively higher level than experience. Theoretical knowledge is generalized knowledge of experience. President Ho Chi Minh pointed out: "Theory is the summary of human experiences, the synthesis of knowledge about nature and society accumulated in the historical process" [18]. Theory is formed based on summarizing experience, but not all theories come directly from experience.

Due to its relative independence, theory can go ahead of empirical data without losing the connection between theory and experience. Unlike experience, theory is highly abstract and general, so it brings a deep understanding of the nature and regularity of objective things and phenomena. Therefore, the task of theoretical cognition is to bring the external movement that is only expressed in phenomena to the real internal movement.

4.2. Linking Theoretical Issues with Practice in the Educational Process

Although theory is very necessary, President Ho Chi Minh also pointed out that once there is theory, theory must be combined with practical experience, otherwise it will fall into the disease of empty theory - the disease of dogmatism. He affirmed, "Theory is like an arrow (or bullet). Practice is like a target to shoot. Having an arrow but not shooting, or shooting randomly, is the same as not having an arrow" [19], so cadres and party members cannot just purely theorize according to books. Because "theory is essentially applied to practical work. Theory without application to practical work is empty theory. Even if you read thousands, tens of thousands of books of theory, if you do not know how to put them into practice, it is no different from a box of books" [19], therefore, when applying theory, you must always start from practice, otherwise it will be voluntarism, subjectivity, and dogmatism.

For patriotism education activities to always be consistent between theory and practice, and to overcome the disease of experience, first of all, the teaching staff must overcome the disease of poor theory, the disease of disregarding theory, because poor theory, disregarding theory will certainly lead to the disease of experience. Because according to President Ho Chi Minh, without theory, we only rely on experience, leading to the absolutization of experience, considering experience as the decisive factor for success in practical activities. And when the disease of experience is serious and prolonged, the damage caused will not be small.

In reality, there are many lecturers who, in the teaching process, "only try to hold on to fragmented experiences. They do not understand that theory is very important for revolutionary practice. Therefore, they just blindly do things, without understanding the whole story of the education" [20]. They forget that, "their experience, although good, is only partial, only biased towards one side. Having experience without theory is like having one eye clear and one eye dim" [21], they really do not understand, or even deliberately do not understand, the role of theory in practice. Therefore, also from imbibing Lenin's teachings: "Communism will become empty, will be just an empty trick, the communist will be just a mediocre braggart if all the knowledge acquired is not pondered in his consciousness" [22].

President Ho Chi Minh emphasized: that if one does not fall into empiricism, one must have theory to guide, direct and instruct; and when they have theory to guide, one also needs to rely on practical foundations, must always be in contact with practice, to avoid falling into dogma. That is the requirement: Theory must be closely linked to practice, because: "Unity between theory and practice is a fundamental principle of Marxism-Leninism. Practice without theory to guide becomes blind practice. Theory without connection with practice is the empty theory" [23].

5. THE CURRENT CONTEXT REQUIRES STRENGTHENING PATRIOTISM EDUCATION FOR STUDENTS

5.1. Challenges of an Increasingly Complex External Environment

The current external environment is the extremely complex changes in the world situation. According to GV3 (Lecturer): "Currently, students studying at higher education institutions are mainly young people born after 2000. They are in an important stage of maturity and gradually perfecting their worldview, outlook on life and life values".

According to CBQL1 (Manager): “With the rapid development of globalization, cooperation between countries is gradually becoming deeper, but due to differences in social regimes, cultural customs, etc., conflicts and competition may occur in the process of communication and exchange”. According to CBQL4: “In that context, how to educate and guide young students to correctly perceive the organic unity of patriotism, love for the Party, love for socialism; how to establish a national security line and a people’s line to fight against the intervention and infiltration of Western ideologies and foreign forces is a requirement for education”.

According to GV5: “How to guide university students to distinguish right from wrong, eliminate falsehoods and preserve the truth, preserve and promote the fine traditional cultural values of the Vietnamese people have become issues that need to be solved in educating patriotism for university students”.

5.2. Social Conflicts and Contradictions are on the Rise in many areas

In recent years, along with the development of socio-economic life, social conflicts and contradictions are on the rise in many areas, and the nature of social conflicts is also increasingly complex. In addition, a life full of pressure and stress makes people vulnerable to psychological damage, and depression and easily leads to social conflicts. Moreover, people’s awareness is improved, information is more transparent, the State strengthens and promotes democracy, people increasingly promote their role as masters, participate more in the process of social supervision and social criticism, which also exposes many contradictions and social conflicts.

According to CBQL2: “Structural contradictions such as regional differences, food safety, quality of life, environmental pollution, health security, housing and elderly care, etc. are obvious contradictions before the eyes of young people, leading to university students with world views, outlook on life, and values that are still in the formation stage, easily being misperceived”. According to CBQL3: “To solve this problem, we must help students understand the dialectical law of development, understand the nature of contradictions in the development process and contradictions as the basic driving force of social development, understand the aspirations and patriotism actions in the development process”.

5.3. Challenges due to the Explosion of Online Information

In the current Internet era, young university students are faced with a large amount of online information that makes it difficult to distinguish between right and wrong, even bad and malicious information or fake news, which can easily lead to one-sided perceptions and extremist situations among students.

According to GV1: “The process of transmitting this information has affected the content and measures of patriotism education communication to a certain extent”. This statement was agreed by most of the GV and CBQL interviewed. According to GV4: “In fact, although the Internet society has the characteristics of freedom, equality, openness and sharing, it also has the characteristics of illusion, anonymity, blindness and lack of censorship”.

According to GV2: “Unverified content will also make it difficult for students to distinguish and evaluate the right and wrong information on the Internet effectively, making it easy for young students to deviate when expressing their opinions, have extreme behaviors that harm the interests of the country, and express patriotism in the wrong way”. Therefore, how to edit content and enrich media in the Internet age, and how to stimulate the spirit of patriotism in each student through the combination of online and offline forms is also a big challenge for patriotism education.

6. SOME ISSUES TO BE DISCUSSED AND PROPOSED SOLUTIONS

From the above analysis, it can be seen that true patriotism has two basic contents: love and loyalty to the Fatherland. Love for the Fatherland helps every Vietnamese person to always be proud of the past and present of the Fatherland. Loyalty to the Fatherland helps us always aspire to the Fatherland, not allowing tolerance for any actions that violate the interests of the Fatherland and the people. The patriotism of our nation has been formed and developed throughout the history of building and defending the country with the position of the highest moral standard of morality and at the top of the ladder of spiritual and cultural values of the Vietnamese people. Patriotism is a latent strength, always present in the hearts of the nation, an inexhaustible resource throughout the history of the country. Patriotism creates a great endogenous capacity in the national community, creating an invincible strength in the resistance wars against foreign invaders and in building the country.

The XIIIth National Party Congress determined: “The important driving force and resource for the country’s development is to strongly arouse the spirit of patriotism, the will of national self-reliance, the strength of great national unity and the aspiration to develop a prosperous and happy country” [22]. Therefore, improving the quality of education, and further clarifying the contents of patriotism according to Ho Chi Minh’s Ideology is a very necessary task, of long-term strategic significance in the current period to enhance the resistance of the young generation against the plot of “peaceful evolution”, helping them to be able to proactively fight against erroneous and hostile views aimed at sabotaging

the Party and the State of Vietnam. In the current period, to enhance Ho Chi Minh's patriotism for young people, it is necessary to focus on the following solutions:

6.1. Improving the Quality of Education Works on Ho Chi Minh's Ideology of Patriotism for Young People

Educational entities such as schools and the Ho Chi Minh Communist Youth Union must focus on content and methods suitable for young people [23]. Education not only needs to adhere to the core content of patriotism but also needs to be related to and reflect the characteristics of the times.

Education needs to be lively, attractive and easy to absorb, such as through images, films, conversations, scientific forums, etc., creating conditions for union members and young people to exchange to raise awareness of both theory and practice. The method of educating patriotism must originate from practice, closely follow practice, theory is linked to practice; effectively combine education at school with education in the family and socio-political organizations [24].

Continue to promote the study and follow of Ho Chi Minh's Ideology, morality and lifestyle according to Directive No. 05-CT/TW of the Politburo, Directive No. 42-CT/TW dated March 24, 2015, of the Central Party Secretariat on strengthening the Party's leadership in educating revolutionary ideals, morality and cultural lifestyle for the young generation in the period 2015-2030 through three major movements: "Youth Volunteers", "Creative Youth" and "Youth Volunteers to Protect the Fatherland". Patriotism contents need to be specific, creatively organized, suitable for age, unit, agency and locality to promote effectiveness.

6.2. Improve the Quality of Activities of the Ho Chi Minh Communist Youth Union

The Ho Chi Minh Communist Youth Union is a reliable reserve force of the Communist Party of Vietnam. President Ho Chi Minh affirmed: "The Youth Union must be the right arm of the Party in organizing and educating the youth and children to become soldiers who are loyal to the cause of building socialism and communism" [25]. Therefore, it is necessary to build a strong and prestigious Youth Union organization, becoming a place to "cultivate the next generation of revolutionaries".

First of all, the team of university leaders must have a strong political stance, professional qualifications, moral qualities and a healthy lifestyle, and always be a shining example for union members to follow. Youth union members must constantly study and practice to improve their professional qualifications and promote traditional national values in building a lifestyle. On the other hand, the youth union organization must continue to strengthen and educate the spirit of patriotism and the precious traditions of the nation and mobilize youth union members to constantly study, practice their will, and contribute to the cause of industrialization and modernization of the country and firmly defend the Fatherland.

Grassroots youth union organizations must regularly pay attention to the thoughts and aspirations of their union members. Proactively forecast, grasp and forecast the ideological developments and moods of youth union members to orient, educate and promptly resolve newly arising issues. In particular, it is necessary to closely combine propaganda and education on patriotism with promoting patriotism emulation movements. Emulation is an important condition and premise to transform patriotism from "studying" to "following" in each specific action.

6.3. Inspire Young People Through the Example of "Good People, Good Deeds" for Education and Self-Education

Young people always admire talented people, so it is necessary to promote advanced typical examples to attract, encourage and convince young people.

Imbued with Ho Chi Minh's teachings: a good example, a living example is more valuable than hundreds of speeches. Therefore, strengthens propaganda and praise of advanced typical examples, including advanced in ideology, ethics, lifestyle, style and advanced in models and methods to create a spreading effect, encouraging the spirit of emulation, learning and striving of each person. When inspired, it will create inner strength, encourage and motivate the Vietnam youth generation to nurture dreams, ambitions, and creativity with great determination to succeed previous generations in fulfilling the dream of building a rich and powerful Vietnam, standing shoulder to shoulder with other countries in the world.

6.4. Building a System of Standard Cultural Values to Educate the Youth

To promote the patriotism of the youth generation following Ho Chi Minh's patriotism, we need to build a social environment with standard cultural and ethical values. In particular, the explosion of the Internet has caused the Western culture to influence the lifestyle along with the "peaceful evolution" plot of hostile forces, causing a part of the youth to be vague, skeptical and fading revolutionary ideals.

Therefore, early identification of national values and standards of modern Vietnamese human values, creates a basis for building, deploying and implementing policies and solutions to serve human development, overcoming the

degradation of morality and lifestyle in the current young generation. On that basis, building a cultural social environment is associated with building a cultural family, and a cultural society, at the same time strengthening education on prevention and timely prevention of attacks by uncultured and counter-cultural forces, and degradation in morality and lifestyle.

To do that, the Party and the State need to have appropriate policies in building economic development policies in parallel with social progress and equity, economic development is a premise for cultural and moral development. Promoting the power of culture, especially the values of truth - goodness - beauty, the common and universal values of culture that young people need to absorb to become virtuous and cultured citizens. There must be forms and mechanisms, especially promoting the role of the media to propagate, educate, and create conditions for young people to access and absorb national cultural values, and transform good cultural values into life activities. Only then can we build a generation of young people with a deep sense of patriotism to continue and promote the glorious traditions of the nation; so that despite international integration, Vietnam can still preserve its national identity, steadfast against all sabotage tricks of hostile forces.

7. CONCLUSION

Vietnam's patriotism is a lasting value, a leading important factor that has a profound impact on the spiritual and cultural life and has become a Vietnam tradition and character throughout the process of formation and development of the nation through historical periods; it is a solid foundation that unites the great national unity bloc, creating strength in the cause of building and defending the Fatherland. Summarizing the history of the nation, President Ho Chi Minh emphasized: "Our people have a passionate love for the country. That is a precious tradition of ours. From ancient times to the present, every time the Fatherland is invaded, that spirit is stirred up, it forms an extremely strong and great wave, it overcomes all dangers and difficulties, it drowns all traitors and invaders" [26]. The current young generation inherits a valuable traditional heritage of the nation and the shining examples of their fathers and brothers. In order to continue promoting the tradition of patriotism, Vietnam youth have been and are continuing to contribute their talents and efforts to the cause of building and defending the Fatherland. To improve the effectiveness of youth education in the new situation, it is necessary to synchronously, systematically and comprehensively implement educational solutions in general and Ho Chi Minh patriotism education for young people to achieve the best results to create a generation of young people who are both "vừa hồng vừa chuyên" (both revolutionary ethics and talent to serve the revolution), meeting the increasingly high demands of society, striving for the goal of a rich people, a strong country, democracy, fairness and civilization; contributing to the effective implementation of the goals and tasks of firmly protecting the independence, sovereignty, unity and territorial integrity of the country; maintaining the sovereignty of the borders, airspace, sea and islands of the Fatherland.

REFERENCES

- Huong, N. T. T., & Tuyen, D. T. K. (2023). Patriotism education for students in the current period. *Journal Vietnam Youth*. Available online: <https://thanhnienviet.vn/Giao-duc-chu-nghia-yeu-nuoc-cho-sinh-vien-trong-giai-doan-hien-nay-209240718174085959.htm>
- Minh, H. C. (2000). *Complete works*, Vol. 5. 2000. Hanoi: National Politics.
- Nghia, P. T. (2024). The role of dialectical materialist thinking in innovating social sciences and humanities teaching methods in military schools today. *Journal of State Management*. 2024. Available online: <https://www.quanlynhanuoc.vn/2024/07/18/vai-tro-tu-duy-bien-chung-duy-vat-trong-doi-moi>
- Youth Union Front Committee. *Solidarity work, gathering youth of ethnic regions*. 2006. Hanoi: Youth.
- Jordan, Z. A. (1967). *The Evolution of Dialectical Materialism*. 1967. London: Macmillan.
- Paul, T. (2008). *Marxism and Scientific Socialism: From Engels to Althusser*. 2008. London: Routledge.
- Marx, K., & Engels, F. (1995). *Complete Works*, Vol. 20. 1995. Hanoi: National Politics.
- Binh, N. T. (2015). Fostering and promoting Vietnam's patriotism in the Ho Chi Minh era to firmly defend the Fatherland. *Communist Party of Vietnam Electronic Newspaper*. 2015. Available online: <https://tulieuvankien.dangcongsan.vn/c-mac-angghen-lenin-ho-chi-minh/ho-chi-minh/>
- Lenin, V. I. (2005). *Complete Works*, volume 37. 2005, p. 226. Hanoi: National Political Publishing House.
- Rodentan, M. M. (1986). *Dictionary of Philosophy*. 1986, p. 712. Progress, Moscow.
- Dung, N. T. (1999). Improving the quality of patriotism education in the Vietnam People's Army today. *Scientific topics*, Military Political Academy, Hanoi. 1999, p. 7.
- Y, N. N. (1998). *Great Vietnamese Dictionary*. 1998, p. 394. Hanoi: Culture and Information.
- Sinh, T. X. (2007). *Dictionary of Party work, political work of the Vietnam People's Army*. 2007, p. 97. Hanoi: People's Army.
- Giau, T. V. (1980). *Traditional spiritual values of the Vietnamese people*. 1980. Hanoi: Truth.
- Hong, V. V. (2022). Education patriotism from the education of traditional cultural values. *Synesis*, 14(2), 119–134. <https://seer.ucp.br/seer/index.php/synesis/article/view/2196>
- Hoduc, H., Vothanh, H., & Vuhong, V. (2022). The changes in education policy in the context of educational innovation in Vietnam. *Revista on line de Política e Gestão Educacional*, 26(esp.1), e022043. <https://doi.org/10.22633/rpge.v26iesp.1.16772>

17. Lenin, V. I. (2005). Complete works, Vol. 18. 2005. Hanoi: National politics.
18. Minh, H. C. (2000). Complete Works, Vol. 8. 2000. Hanoi: National Politics.
19. Minh, H. C. (2000). Complete Works, Vol. 7. 2000. Hanoi: National Politics.
20. Minh, H. C. (2000). Complete Works, Vol. 9. 2000. Hanoi: National Politics.
21. Minh, H. C. (2000). Complete Works, Vol. 10. 2000. Hanoi: National Politics.
22. Lenin, V. I. (2005). Complete Works, Vol. 25. 2005. Hanoi: National Politics.
23. Lenin, V. I. (2005). Complete Works, Vol. 27. 2005. Hanoi: National Politics.
24. Communist Party of Vietnam. Documents of the XIIIth National Congress of Delegates. 2021. Hanoi: National Politics.
25. Luongngoc, V., & Vuhong, V. (2022). Research and teaching of Marxism-Leninism at the universities: The requirements, difficulties and recommended solutions. *Nuances: Estudos Sobre Educaçã*o, 33, e022011-e022011. <https://doi.org/10.32930/nuances.v33i00.9489>
26. Minh, H. C. (2000). Complete Works, Vol. 6. 2000. Hanoi: National Politics.