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Ho Chi Minh’s thoughts on the education of the young Vietnamese generation today

Introduction. Educating the young generation is the future of every nation. President Ho Chi Minh was a philosopher of Vietnam who saw the critical role of educating the young generation to build a strong country. The purpose is to find out suitable educational content and methods, thereby applying it to Vietnamese education to build Vietnamese people to develop comprehensively to meet the requirements of industrialization and modernization and international integration in Vietnam.

Study participants and methods. The paper is based on Ho Chi Minh's view on educating young people to clarify educational content and methods. The paper uses materialist dialectics to analyze and explain Ho Chi Minh’s thoughts on educating the young Vietnamese generation expressed in his works, articles, and speeches. In addition, the paper uses methods of comparison, analysis and synthesis to clarify the contents and methods of education in Ho Chi Minh’s viewpoint.

Results. Ho Chi Minh’s thought on educating the young Vietnamese. That generation is not only mentioned in the narrow sense of knowledge and academic education; Education is not only limited to schools, between teachers and students, but the contents of Ho Chi Minh’s educational thought is very broad and cover many fields. That is the idea of humanistic education, the point of view of educating people in general in terms of ideals, knowledge, health, aesthetics and morality in all social relations to build Vietnamese people to develop comprehensively in terms of physical strength, intelligence, ethics, and personality. These contents car out based on the correct educational method, which is a close combination of theory and practice, a combination of education in school with education in the family and society, and at the same time it arouses and promotes self-discipline in learning and training of the young generation. In general, Ho Chi Minh's contents and methods of educating the young generation contain many positive and progressive points. That thought shows the dialectic, the mutual influence between elements of the teaching process.

Practical significance. In the context of Vietnam’s current integration and development, besides the positive effects of the market mechanism, its negative side has also had an increasingly profound influence on the young Vietnamese generation. A large part of the younger generation is still showing limitations in terms of education, professional occupation, physical strength, learning ability, and practical capacity; living passively, lacking the will to practice, lacking dreams and ambitions; being afraid of difficulties and hardships; lacking a sense of responsibility to family, society and to themselves. That is a matter of particular concern. To overcome this situation, it is necessary to deeply research, study and apply President Ho Chi Minh’s thought on educating the young generation in order to comprehensively develop the Vietnamese people in general and the young Vietnamese generation in particular.

Keywords: education, Ho Chi Minh’s thoughts, teaching methods, the young Vietnamese generation

For Reference:
Introduction

Ho Chi Minh (1890-1969) [1, 2, p. 241] is the father, the Vietnamese national family’s leader (the Uncle) [3], a “great man of culture” [4, p. 135], and a great educator of Vietnam. His life is a shining example for Vietnamese generations to follow. During his lifetime, Ho Chi Minh always appreciated the critical position of the young age [5; 6] in the cause of building and defending the Vietnamese land. Ho Chi Minh always pays attention to comprehensive education regarding training and fostering the revolutionary generation for the next generation. The top priority is the fostering of revolutionary ideals and morality. Idea that Ho Chi Minh cares about educating the young generation is spending his life striving for the country’s complete independence, making the revolution for socialism and communism ultimately victorious in his country. However, revolutionary ideals will only be maintained and developed based on revolutionary morality.

According to Vietnam’s Youth Law in 2005 and 2020, the young generation is a vast category that includes all young Vietnamese citizens between the ages of 16 and 30. They are all people who are in adulthood, are developing in personality and have a solid need to affirm their nature, such as group activities, are eager to learn great things but are also easily influenced by bad habits in society.

After 37 years of political renovation (Doi Moi in 1986) [7], with the acceleration of industrialization and modernization of the country, and active integration with the region and the world, Vietnam’s economy has come out of the crisis, become stable and develop gradually. That has given the young generation favorable learning, training, and self-development conditions. Facing the requirements of the current cause of industrialization, modernization, national construction and defense, and international integration, the majority of young Vietnamese people are well aware of their responsibilities to the country, make every effort to strive to work, study and practice to contribute to the construction and development of the country.

However, economic integration and cultural exchange between countries are becoming more extensive [8]. It has strong, multidimensional, and complex impacts on young Vietnamese people’s thoughts, psychology, and emotions. Young Vietnamese people are inherently susceptible, full of enthusiasm, and keen on absorbing new things but lack life experience. Many depraved cultural products, distorted views, and alien lifestyles endanger Vietnamese traditional cultural values, which Vietnamese people are proud of and built, cultivated over thousands of years. A large part of the young Vietnamese generation has appeared to lack ideals of life, is morally corrupted, and follows an unfamiliar and pragmatic Western lifestyle. They have no sense of striving for excellence and are indifferent to political–social problems and national fate. Another part revealed limitations in education, professional occupation, physical strength, learning ability, and practical capacity; living passively, being afraid of difficulties and hardships, lacking a sense of responsibility to family, society, and themselves, and so forth. That is a particularly problematic issue that needs attention to be resolved soon. Suppose this situation is not overcome in time. In that case, the education for the young generation, in particular, is not paid due attention. It will not be possible to create the next generations with high professional qualifications and good moral character. Therefore, it can be said that educating the young age, according to Ho Chi Minh’s educational ideology, is an important issue related to the existence and development of the
The article aims to clarify Ho Chi Minh's views on educating the young generation in terms of educational content and methods, affirming that these are vital issues for the development of Vietnam's current education. This has brought profound theoretical and practical significance to the paper.

Research Methods

The object of the research is Ho Chi Minh's thoughts on educating the young generation, from which the authors propose some solutions to improve the effectiveness of educating the young Vietnamese generation today. The paper uses the dialectical materialism method to clarify the content and method of educating the young Vietnamese generation according to Ho Chi Minh's point of view. Ho Chi Minh's educational thought in general and the education of the young age, in particular, are reflected in his works, articles, and speeches. However, in Ho Chi Minh's writings, no article specifically discusses education. Thoughts on education are always presented interlaced in his other thoughts such as the thought on national liberation, on building the rule of law state, on the path to socialism... The author has to study many works, articles and speeches of Ho Chi Minh to draw out his educational thought.

With the method of dialectical materialism, the author thoroughly grasps the principles of comprehensiveness, development, and specific history in the research process. The principle of comprehensiveness requires that when considering a problem, a certain content, we need to put it concerning other factors and other issues. With a comprehensive perspective, the authors always consider Ho Chi Minh's educational thought in the dialectical relationship between educational content and methods. From a development perspective, the author considers Ho Chi Minh's educational thought in the general movement and development of mankind thought and the development of Vietnamese society. With specific historical principles, the authors understand that all objects exist, move and develop in specific space and time conditions [9] (Nguyen Thi Quyet, Perspectives on human beings in Chinese Philosophy and its historical significance to the cause of educational innovation in Vietnam currently, Argumentos). Conditions of space and time have a direct influence on the properties and characteristics of things. The same object exists in different time and space conditions. Its properties, characteristics, and development will be different. Therefore, when researching Ho Chi Minh's thought on educating the young Vietnamese generation, the author always attaches it to the specific conditions and circumstances of Vietnamese society, especially in the context of globalization and economic integration today, to clearly see the value and meaning of the times in his thought, and then propose some solutions to improve the effectiveness of educating the young Vietnamese generation to match up with the country's socio-economic development conditions.

In addition, in the research process, the author uses some other qualitative methods such as comparison, analysis, and synthesis, to clarify the research contents. The comparative method is used to point out some similarities and differences in Ho Chi Minh's conception of education compared to some other thinkers, thereby seeing the inheritance and creative development of Ho Chi Minh compared to other thinkers.
Analytical and synthetic methods are used to clarify Ho Chi Minh’s content and methods of educating the young generation in Viet Nam currently.

In summary, with dialectical materialism methodology and methods of comparison, analysis, and synthesis, the author considers Ho Chi Minh’s thoughts on educating the young Vietnamese generation in the impact and influence of economic, social, and educational conditions in Vietnam; thereby showing the values and the necessity of applying Ho Chi Minh’s educational thought in the cause of innovation in Vietnam currently.

Study Results

1. Ho Chi Minh’s thoughts on educating the young generation

The ideological legacy that Ho Chi Minh left us about educating the young generation, the most basic and outstanding issue is the holistic education perspective. Ho Chi Minh has recognized and approached people on the main aspects constituting its quality and capacity, namely intelligence, physical strength, aesthetics, and morality, from comprehensive education. Since then, he often reminds cadres and teachers to pay attention to fostering revolutionary ideals and ethics for the young generation and at the same time to train them to become people with cultural, technical, and professional knowledge. The author presents Ho Chi Minh’s thoughts on comprehensive education in the following essential content from the research base.

First, the education of revolutionary ideals.

The education of revolutionary ideals for the young Vietnamese generation is one of the primary and essential socialist educational orientations. Ho Chi Minh pointed out that it is required to foster the youth to have a correct awareness of socialism and national independence. It can be stated that the ideal of the young Vietnamese generation must be the ideal of independence for the nation and freedom for the compatriots.

The ideals of national independence, freedom, and socialism have become the beliefs and reasons of life of successive Vietnamese generations. Therefore, Ho Chi Minh always reminds us to educate the young to perceive correctly and correctly understand that noble ideal. So many Vietnamese communist soldiers, so many beloved Vietnamese people have sacrificed, and so many young people and even teenagers have gone to fight. The road to a beautiful idea is a road that requires a lot of sweat and blood but is also full of glory. Therefore, with the enlightenment of revolutionary ideals, the young Vietnamese generation can undertake the mission of bringing the Vietnamese national flag to the final victory.

The idea that Ho Chi Minh aims to educate and enlighten the young generation is a profoundly humane and revolutionary ideal. For the young age to have profound enlightenment on revolutionary ideals, he also pointed out that it is necessary to equip the young generation with knowledge of the materialistic worldview and dialectical methodology of Marxism-Leninism about the revolutionary outlook on life and correct understanding of socialism. Because we have the right view of nature, society, and people and the goal and meaning of life, the younger generation will have legitimate dreams and firm beliefs in life. Since then, they have devoted themselves to the glorious revolutionary cause of the Vietnamese nation. During his active life, Ho Chi Minh constantly affirmed that Marxism-Leninism is the “greatest invention” [10] among the inventions of humanity during the past
few hundred years and is “the sun that illuminates our path to final victory, socialism and communism” [11]. Thus, Ho Chi Minh believes that Marxism-Leninism must be taught to the young Vietnamese generation.

Second, revolutionary moral education.
Morality is one of the primary relations of social life. It includes a system of social standards to regulate people's sense of communication and behavior in social relations to protect the unity of interests of individuals, groups, and communities. Therefore, moral training is also a matter of great significance in any society and era in history. Moral education for youth is critical under the socialist regime. With the persistence of the old society's ethical relations and ideologies, many young Vietnamese people and teenagers are growing up under socialist control who care for their interests, avoid complex tasks, and ignore the interests of the collective and society. Therefore, educating the young generation to be aware of their duties and responsibilities to the nation and at the same time to avoid negative impacts and remnants of old morality is a complex, long-term task. In the long run, it requires very active and persistent educational and organizational work over many years.

Ho Chi Minh paid particular attention to the education of revolutionary morality for the young generation of our country to help them become good citizens, workers, soldiers, and worthy owners of the country. According to Ho Chi Minh, revolutionary morality is “a great morality, not for the glory of individuals, but the common interests of the Party, the nation, and mankind” [12]. Revolutionary ethics appeared and developed along with the revolutionary national liberation and socialism construction process. Revolutionary morality is formed through study, labor, production, and revolutionary struggle. In every person, Ho Chi Minh affirmed morality is the root because, according to him, “just like a river, it has a source to have water; without a source, the river dries up. A tree must have a root; without a basis, the tree will wither. A revolutionary must be virtuous; without morality, no matter how talented he is, he will not be able to lead the people” [13].

For young people and teenagers, Ho Chi Minh always asked them to instill the spirit of mastering the country and learning, cultivating revolutionary morality. The revolutionary character is a solid foundation for the young Vietnamese generation to glorify their duties. Because thanks to their revolutionary character, young Vietnamese people can strive, perfect themselves, and form the capacity to complete tasks.

According to Ho Chi Minh's ideology, the revolutionary moral education for the young generation is not just saying general things about morality in “mindfulness” and “nurture”. Still, it must be demonstrated in the revolutionary action of youth. A virtuous person is a person who knows how to build talent skills. Ethical people are aware of what they need to do and where they are going. They always understand how to contribute to the great cause of the whole collective, the nation, and humanity. It can be seen in Ho Chi Minh's thought that reality is the source of morality, and the value of character is only evaluated based on the effects of human actions on practice. These dialectical materialistic ideas are meaningful to moral education and create consistency in Vietnamese ethical thinking. Only by accepting and meeting the requirements of ethical practice the young Vietnamese generation can experience themselves and gradually form the necessary moral qualities. Therefore, the process of revolutionary moral education at a young age guides them to operate in practice, helping them understand the rules and revolutionary ethical standards of society to turn them into their own beliefs. In general, it is organizing all activities and relationships of Vietnamese youth according to the principles and standards set forth.
Third, cultural, scientific, technical, and vocational education

Besides strengthening the teaching of revolutionary ideals and ethics for young people, Ho Chi Minh is also very interested in cultural, technical education, and professional qualifications. Educational content needs comprehensive education that is ethical, understanding, physical, aesthetic, and cultura [14; 15]. He considers this an essential condition for the young generation to contribute more and more to Vietnam.

When entering the transition period, the most prominent feature of Vietnam is a backward agricultural economy, and Vietnam was moving directly to socialism by skipping the stage of capitalist development. The scientific basis and material social foundation were almost nonexistent, and the productive forces were extremely backward and inferior. Ho Chi Minh pays excellent attention to young Vietnamese people’s education, and he constantly encourages them to strive. He mentioned in education, raising the level of culture, science and technology, and professional profession to raise awareness of natural learning, social sciences, and skills.

Wisdom is an essential quality and factor that governs human perception and activities. Nevertheless, wisdom is not an innate ability of human beings. It is acquired through the efforts of each individual and the whole society in learning and receiving experiential knowledge. Therefore, Ho Chi Minh paid particular attention to scientific and technical expertise besides fostering revolutionary theory. He wrote, “Based on good political education and thought leadership; we must strive to improve the quality of culture and expertise to solve the problems posed by our country’s revolution and in a short time. Not far away, reaching the pinnacle of science and technology” [16]. It is required to foster science knowledge for the young generation of Vietnam because “The socialist revolution is associated with the development of science and technology, with the cultural development of the people” [11]. Without knowledge, science, and technology, people cannot meet the requirements of the revolutionary cause in general and the construction of socialism in Vietnam in particular. The young Vietnamese generation cannot reasonably take on the role of master of the country in the future.

In addition to fostering and educating young people with scientific and technical knowledge, Ho Chi Minh also always reminds educators and young people while teaching and learning. Trainees need to attach importance to all-natural sciences, social sciences, and technical subjects to have comprehensive knowledge and best participate in the cause of national construction.

Specifically, in the people of Ho Chi Minh, there is always a combination of theory and practice. In fostering and educating the young generation, he is always interested in the practicality and usefulness of what young people and teenagers learn and are educated. He always believes that the most important thing in learning is improving understanding and applying that knowledge to work. No matter how much they look, studying without doing it is useless. Many people do not understand that simple reason and have tried to learn things that are too advanced and not close to the reality of their professional work, while the time for self-study and professional research is too little. That study is just for “decoration” and “awesome” [11]. Ho Chi Minh’s learning example and teachings are valuable lessons for our country’s youth to follow. Constantly studying to improve qualifications in all aspects is a requirement of Ho Chi Minh for the young generation and an indispensable and objective requirement in the current revolutionary period.
Fourth, Health and physical education.

Ho Chi Minh approached people in the spirit of Marxism, considering man as both a natural entity and a social entity in the unity between natural and social factors. That's why he always prioritizes people's health and fitness, considering it as a valuable asset to the life of each individual and the community. Because “every weak citizen means the whole nation is weak, every healthy citizen means the whole country is healthy” [10]. Good health, according to him, is strong both physically and mentally, “blood circulation, full spirit, that is healthy” [10]. The young generation is a vital force in society, not only having a role in performing well the current tasks of the country, but more importantly, they are the people in charge of building a future society. Therefore, they must have good health and intelligence to complete the task more than anyone else. Ho Chi Minh always reminds young people to actively exercise their health and fitness. Because adolescents and young adults are at the age of most muscular development, their health will not be good if they do not regularly exercise. Their health will not be good, leading to poor intellectual development and low work efficiency. Moreover, the young generation is also an easy target to squander health. They don’t know how to take care of and maintain their health, so they are prone to harm the body’s development. For young people to have good health and intelligence, attaching importance to health and physical education is necessary.

The most critical issues are nutrition, health care, environmental sanitation, medical examination, treatment, and physical exercise of each youth and the whole community to have good health and intrinsic genetic factors. As a Vietnamese/Dutch proverb says, “prevention is better than cure” [17]; Ho Chi Minh always reminds us to keep the living environment clean by planting trees, filling stagnant ponds, and standing water, and killing flies, mosquitoes, and other insects that cause diseases [12]. For the young generation, Ho Chi Minh always pays attention to reminding them to train their spirit and strength to prepare to own a worthy future. He teaches young Vietnamese people to maintain good hygiene and practice sports to improve their health.

It could be claimed that Ho Chi Minh’s ideas on education, health, and physical training for the young generation have essential theoretical and practical values. It has significantly influenced the government’s policy lines in education and health promotion for young people and increasingly profoundly influenced the youth movement and each union member in health training for the young generation of Vietnam.

Fifth, education and development improve the aesthetic capacity of the young generation.

Humans need to exist and develop to reach the good, the beautiful, the sublime. It is a fundamental characteristic that only humans have; the more civilized the society, the higher the need to reach for beauty. The aesthetic level, the ability to enjoy and create beauty, is an essential quality of a comprehensive human being. He understands that youth will be more youthful and live better when they love beauty for the younger generation. Because of the love of beauty, youth will value science and enjoy artistic creation. Ho Chi Minh is very enthusiastic about training the young generation into people with the right taste, with the talent to enjoy and appreciate art. Understanding the intrinsic relationship between youth's creative activities and beauty, he affirmed that if youth receive aesthetic education, it will help them live better and create better when they know to distinguish between what is beautiful and what is not. For Ho Chi Minh, to become a dynamic owner of society, the young generation needs to have progressive ideals, a pure morality, a healthy lifestyle, and the ability to
be creative in science and technology. They also need to have a sense of beauty, love the beautiful, hate the ugly, promote noble and heroic actions, and oppose the lowly. Human aesthetics is an exceptional ability associated with dreams, ambitions, and interests. It is based on what is right and what is good. The unique ability of aesthetics is to associate, promote and stimulate all creative activities. That ability permeates every move then creates successive creative sequences. The sentiment makes rich human activities. It awakens the deep aspirations of youth; it creates will and love, it is the driving force to enhance human values. Aesthetics are closely linked with human activities, especially at a young age. From the correct perception of beauty, the sublime, they improve their aesthetic level and creative capacity to build new social relations rich in humanity and create new valuable works of art serving the masses. According to the law of beauty, youth will maintain advanced ideals, pure morality, ability to grasp science and technology, passion for work, and love of life. In such circumstances, youth know how to develop themselves with their talents harmoniously with other generations. To assert themselves, they know how to dynamically combine traditional values with modern values, national and international values, and personal values with social values between people and nature.

It concluded that in Ho Chi Minh's ideological heritage, youth is full of potential energy. Educating the young generation is to arouse and properly orient those potentials, to make young people fall in love with the beauty of socialist ideals and art; reach the heights of science; live, fight, work and study according to the truth, goodness, and beauty.

2. Teaching methods for young Vietnamese people

As a great educator, Ho Chi Minh not only gave important views, ideas, and content for the cause of the “cultivation of people” [18], but he also paid serious attention to the issue of fostering methods for educating the young generation. Ho Chi Minh's way of educating the young generation can be summarized in the following points.

Firstly, closely combine learning and theory with practice.

Ho Chi Minh has outlined a fundamental method of educating young people to closely combine learning with practice, theory with tradition, the school associated with society. For him, learning and practicing are two stages of the cognitive process; they are always closely linked [19]. (Thuy Dung Vu Thi, Tran Nguyet Minh Thu, Dinh Tran Ngoc Huy, Nguyen Thu Thuy, Effects of western culture and ho chi minh ideology on vietnam education). “Practice” is itself a learning method that applies what is learned and the source of new knowledge, a measure of comprehensive training of people, leading to knowledge verification and determination to implement what has been learned once those things have been recognized as valid. That's why he always advises that “Learning to practice: Learning with the practice must go hand in hand. Learning without practice is useless. Practicing without learning will not practice smoothly” [20]. Learning coupled with practice allows the formation of both knowledge and skills simultaneously. Practice becomes an effective form of learning; learning occurs in practice itself.

From that point of view, Ho Chi Minh has repeatedly advised teachers and students to associate teaching with the realities of life, which benefit the country and the people. He criticizes how people turn into bookworms and cannot work at all. Moreover, he also pointed out that learning must be taken advantage of at any time, anywhere, not only in schools but also in daily work and others’ success or failure experiences.
In education, Ho Chi Minh is very interested in fostering theory for the young generation, aiming to raise awareness for practical application rather than learning theory for theory’s sake. Firmly grasp that purpose to determine the right learning motivation for young people. His educational thought always required a unity between theory and practice. As soon as our independent education was born, Ho Chi Minh reminded everyone, especially the younger generation must know how to apply theory into practice. Studying theory, subjects must take practice to illustrate and prove the theory’s correctness. He once said, “Theory must be put into practice. Practice must follow theory ... the theory is for practical application. Just memorizing is to make people shine; that argument is useless. Therefore, we must try to learn, and at the same time learn, we must practice” [21]. According to Ho Chi Minh, today's young generation is confused about combining theory and practice. Many people are inclined towards abstract ideas, refuse to observe reality, and do not believe in or contrast theory with a method. From there, it is easy to give rise to a tendency to be subjective, hasty, and only will. Therefore, linking theory with practice, from practice to a higher, deeper, and more practical level, it is a matter of methodological significance that Ho Chi Minh always cares about educating the young generation of our country. That is why he constantly reminds us that, in educating and fostering the young age, it is necessary to attach importance to educational methods through practical activities. It is about motivating, organizing, attracting the younger generation to participate in activities such as politics, society, labor production and then, through that step by step, they can improve knowledge, foster affection, promote creativity, skill training, political enlightenment for youth and youth, and unite the nation's young forces. At the same time, through practical activities with difficulties, hardships, and challenges of resilience, the revolutionary qualities of the young generation will be further trained and consolidated. They foster emotions, promote creativity, skills training, political enlightenment for youth and youth, and unite the nation's young forces. At the same time, through practical activities with difficulties, hardships, and challenges of resilience, the revolutionary qualities of the young generation will be further trained and consolidated. They foster emotions, promote creativity, skills training, political enlightenment for youth, unite the nation's young forces. At the same time, through practical activities with difficulties, hardships, and challenges of resilience, the revolutionary qualities of the young generation will be further trained and consolidated. They foster emotions, promote creativity, skills training, and political enlightenment for youth, and unite the nation's young forces. At the same time, through practical activities with difficulties, hardships, and challenges of resilience, the revolutionary qualities of the young generation will be further trained and consolidated. They foster emotions, promote creativity, skills training, and political enlightenment for youth, and unite the nation's young forces. At the same time, through practical activities with difficulties, hardships, and challenges of resilience, the revolutionary qualities of the young generation will be further trained and consolidated.

Second, combine school, family and society in educating the young generation.

Ho Chi Minh always highly appreciates the role of family, school, and society [22] (Dung Xuan Bui, Kien Thi Pham, Aristotle's philosophy on happiness and its meaning to educate Vietnamese today, Perspectives of Science & Education) in educating the young generation and considers this a motto in general education and youth in particular. Each person's personality is formed under the combined effects of the environment between school, family, and society. Each element has different educational content and methods. Family holds a special place for forming human personality right from childhood. It is a place to give the young Vietnamese people the first life lessons through their mother’s lullabies, their grandmother's old stories, and other elders' advice. Family is the best patronage system for each individual, the source of moral values, personality, human culture, and a place to form and develop thoughts, feelings, intelligence, and lifestyle. It can be indicated that the family has a significant influence on each person; with these social communities, it has interactions with both negative or positive directions on personality, lifestyle, morality, and other social aspects and values. Ho Chi Minh paid particular attention to family education.
in shaping the young generation’s influence on society. A healthy and solid community develops if the family foundation develops healthily and firmly. Therefore, it is essential to attach importance to the education and upbringing of the family for each young person. The school has a specialized function of education, where young people and teenagers can learn cultural and scientific knowledge through the guidance of teachers. The social organizations in which young people participate, the clubs, and the entertainment places they frequent also have educational content, with its forms, content, and influences. That is why Ho Chi Minh believes that families, schools, and society must educate the young generation. There must be a unified composition in educational goals to create synergies with each other direction rather than polarity or repulsion, which cancel each other out. In many articles, Ho Chi Minh always reminds the school “must have close contact with students’ families. Because education in school is only a part, it is necessary to have education outside the society and in the family to help the education in school be better. Education in schools is good, but the results are not high without education in the family and society” [21]. He pointed out that the outcome of the education process depends a lot on active participation, practical help, and awareness of responsibility for education by sectors, committees, authorities, and the government of students’ parents and social forces. Because “education is the cause of the masses. It is necessary to give full play to socialist democracy, to build good relations and close solidarity between teachers and teachers, between teachers and students, between students, between officials at all levels, and between schools and the people to complete that task” [16]. He also advised schools, families, and youth unions to pay attention to the education of ideology and morality in activities and daily activities of young people to promptly correct and correct their shortcomings [16].

Third, promote a sense of self-education self-discipline and follow the example of good people and good deeds to educate

Self-education plays a massive role for each individual and society as a whole. If viewed from education and social development for the individual, education must essentially be lifelong self-education. Because comparing what people acquire in school with what people receive voluntarily from all sources, all social life directions then convert socially shared values into competence to serve the community, find that self-education is much more significant than school education.

Stemming from a holistic perspective, seeing people in both good and bad sides, especially in the young generation, Ho Chi Minh attaches great importance to the combination of both education and self-education. He often advises young people to cultivate and train themselves to be people with good morals and cultural and professional qualifications to receive and complete all assigned tasks. When each person’s self-education side is put into place, education becomes a complete and specific content.

Besides, for the young generation to promote their self-awareness and ability to self-study, Ho Chi Minh reminded teachers that they must promote the positivity and initiative of learners in the teaching process, creating opportunities for them to learn. The positive sense of self-thinking and approaching the truth, attaching importance to self-study, self-training, independent thinking. He also reminded young people to uphold the style of independent review and freedom of thought. If you read the document, you must dig deep and understand it, don’t blindly believe every sentence in the book. If there is a problem that is not clear, then boldly raise it and discuss it. For any problem, it is required to ask “why?”, think carefully about whether it is suitable for practice, and not follow the books
blindly. At the same time, it must also depend on the conditions and time to perform each step and level of learning work. It would help if they studied with a serious, humble, honest attitude, not hiding ignorance, not thinking that they already know enough, know it all. He stated that “arrogance, conceit, complacency are the number one enemy of learning” [11].

In addition, Ho Chi Minh always cared for each young person’s good and good sides, setting up good examples every day for everyone to follow. He said, “taking the example of good people and doing good deeds to educate each other daily is one of the best ways to build the Party, build revolutionary organizations, build a new person, a new life” [16]. This method both meets the needs of people to want to learn from every example of good people and good deeds to move forward, and at the same time, shows Ho Chi Minh’s love and optimism for people and the cause of education of the young Vietnamese generation.

Discussion of Results

The research results show that Ho Chi Minh’s thought on educating the young Vietnamese generation is both scientific, revolutionary and profoundly dialectical. Ho Chi Minh's policy is to build a comprehensive education, harmoniously combining intellectual education with moral and aesthetic education on the basis of improving physical fitness for people. The educational method focuses on learning with practice, theory with practice; Education at school combines with education in family and society while enhancing learners' self-discipline, positivity, initiative and creativity in the learning process. Ho Chi Minh's educational perspective also contains a profound humanistic spirit when He advocates building a comprehensive education for everyone regardless of class, ethnicity, religion. With all these meanings, the authors completely agree with this educational thought of Ho Chi Minh. Ho Chi Minh's thought on educating the young Vietnamese generation is the basis for the Communist Party of Vietnam and the State of the Socialist Republic of Vietnam to apply in order to build a comprehensive education, in which learners are considered as the center.

In the history of mankind thought, there are many thinkers giving their views on education, such as Confucius, Plato, Rousseau, Dewey. The group of authors agree with Plato's point of view when he referred to the role of education. In the Phaedo, Plato argued that: “For going down to hades, the soul brings nothing but education and a way of life, two extremely important categories...people say they can bring great benefit or great calamity” [23]. This concept continues to be confirmed in the Republic: “To have an ideal state, it is necessary to educate citizens from a young age; education plays a decisive role in shaping the dignity of future citizens....The way people are educated determines their future life in that direction” [24]. The authors also agree with Plato’s viewpoint when he posed an issue that education should be concerned with. That is how people can receive education naturally, in accordance with the natural abilities of each person. At the same time, Plato also particularly emphasized the education of personality and morality for people before imparting abstract scientific knowledge. Thus, in its primitive form, it can be understood that the purpose of education is to teach to be human, which all education aims at. This viewpoint of Plato has many similarities with Ho Chi Minh’s viewpoint on educational contents. However, there is one point that the author group disagrees with Plato when he advocates focusing on educating only two subjects, the rulers and the soldiers, but has not aimed at educating all citizens, in which the slave class was not
mentioned by Plato. To build a just and sustainable state, not only focusing on educating these two subjects but also building an education for the majority of the population so that everyone can be educated and develop together.

Another thinker with many progressive educational viewpoints, which are quite similar to Ho Chi Minh, is Confucius of the Confucian school. The authors agreed with Confucius when he proposed the educational method that combines learning with practice. This is a method that requires words to be associated with deeds, to practice what they have learned and to apply their knowledge to life. It is the opposite of empty talk and empty learning. According to Confucius, the ultimate goal of learning, in general, is that learners must bring their talents and virtues to help the king and the country and apply them to daily life. Therefore, Confucius attached great importance to the practical application of what he had learned. He said: “Memorizing The Classic of Poetry – three hundred lessons, but when assigned to solve the political problems, man couldn’t do it; If man went to a foreign country, he would not be able to cope. There’s no point in studying so much” [25, p. 373]. Confucius believed that learning was practice, not just listening; learning was practice, and practice was living. Therefore, according to Confucius, learning was not only to expand knowledge but also meant to learn the Way to be human, to learn to correct oneself, so practice was very important. The method of studying together with practice has clearly demonstrated the educational purpose of Confucius; learning is to know, learning is to perfect, learning is to live, and learning is to practice the great thing which is patriotism. That is the ultimate goal of learning. Confucius attached great importance to practice because practice helps us better understand what we have learned. Practice means to live with what we have learned; practice is to practice what we have learned. The authors also agree with Confucius' viewpoint when he discussed the role and purpose of education. According to Confucius, education was a necessary thing because every human being, whether good or evil, needed to be educated and the purpose of education was to spread the idea of benevolence among the people to train people who know how to live according to their title in order to stabilize the social order. It proves that Confucius realized the important role of education in the general development of society. Therefore, the purpose of education from the viewpoint of Confucius is correct and practical. However, the authors disagree with Confucius when he separates education from material production, not seeing the great role of practice in cognition, or in other words, Confucianism has separated theory from practice, learning not go hand in hand with practice. In addition, educational contents of Confucius was incomplete and one-sided when he only focused on moral education, but did not pay attention to intellectual, aesthetic and physical education for people. Humans cannot develop fully and comprehensively, cannot contribute to promoting society development if they only have morality, because having virtue without talent makes it difficult to do anything.

With J.J. Rousseau, when discussing education, he especially emphasized the role of education. “All that we lack at birth, all that we need when we come to man’s estate, is the gift of education. (From Rousseau’s Émile)” [26]. According to him, education is the art of building people; in other words, human is the product of education because “man is born as a product of nature, but then also becomes a product of education” [27, p. 455].

Dewey is a thinker who has put forward a progressive educational perspective, emphasizing a learner-centered approach. We completely agree with this view of Dewey. In order to ensure the effectiveness of the learner-centered educational method, he has developed standards for both teachers and learners. From criticizing traditional education for too much emphasis on the innate ability of learners, not paying attention to the ability
to cope with all situations in life, too much emphasis on formal and cliché exercises, but ignoring individual cognitive capacity [28, p. 126], he took a progressive educational approach, emphasizing learning through practice; That is, learning must be associated with practice [29]. What sets him apart from contemporary thinkers are the views that he has put forward to achieve democracy in education. A democratic education will respect learners, focus on developing the ability of individuals to make their own choices.

The purpose of this study is to clarify the educational content and methods of Ho Chi Minh for the young Vietnamese generation, thereby applying it to Vietnamese education practice to contribute to training and building Vietnamese people for comprehensive development, meeting the requirements of the industrialization and modernization of the country and international integration. On the basis of applying Ho Chi Minh’s thought on educating the young Vietnamese generation, the authors propose a number of solutions to improve the effectiveness of Vietnamese education, namely:

Firstly, educate, train, foster and create all favorable conditions for the young generation to strive, train and develop comprehensively in terms of physical, intellectual and mental health to meet the requirements of national development. Those are people who live with ambition, high ideals, knowledge, health, and a sense of civic responsibility. To do this, it is necessary to strengthen the education and training of the young generation in the following aspects: political qualities, revolutionary ethics, improving professional qualifications and professional skills...

Second, organize campaigns and extensive movements to educate and train the young generation such as the campaign “Study and follow Ho Chi Minh’s moral example”, to help them build and cultivate revolutionary morality, live with ideals, beliefs, dreams and ambitions; That is the movement “Emulation, volunteering, building and defending the Fatherland” to promote the young generation to bring into full play their potential, actively study and practice so that they can contribute their talents and youth in the cause of national construction and defense; That is the movement “All people build a cultural life” to help the young generation become aware of their civic responsibility, educate their compassion, solidarity, mutual love, culture, and community cohesion ...These campaigns and movements help gradually build a young generation who are dynamic, creative, dare to think, dare to do, have the will and energy, have bravery and faith, and are determined to bring all their talents and youth to contribute to the construction and development of an increasingly rich, beautiful and civilized country.

Thirdly, in order to create a unified coordination between schools, families and mass organizations in educating the young generation, first of all, school leaders and teachers must be properly aware of the need to organize coordinated activities on the basis of unifying purposes and tasks. Schools need to actively attract families and social organizations to participate in educating the young generation by mobilizing and persuading on the basis of the Party's policy of educational socialization. Such coordination must be based on the serious performance of each member's functions and specific requirements in the form of educational commitments. In order to guide and advise families and social organizations to improve the consistency in educating the young generation, the school must regularly promptly notify each student’s learning and training results to each family in order to cooperate and help them strive for excellence. On the other hand, on the basis of common purposes, there should be an suitable assignment to the specific conditions and capabilities of each unit, thereby creating a unified impact from the family to the school and social organizations to support one another in educating the younger generation.
The young generation is a common object of education in schools, families and social organizations. Therefore, it is necessary to create conditions for them to develop comprehensively and become useful citizens for society. In order to build a close and unifying relationship between families, schools and social organizations, it is necessary to include children as a bridge and to regularly maintain and ensure this relationship in educating the young generation.

**Conclusion**

In any period, any stage of the revolution, Ho Chi Minh affirmed that the young generations always a vital force in the nation. He argued that any country and society, to survive and develop, be stable and prosperous, must take care and pay attention to the education of future generations. He pointed out the future of the nation, the end of the country, and the success of the revolution largely depends on the education of young people and “does the countryside of Vietnam become beautiful or not, the Vietnamese people whether or not you can step up to the stage of glory to compete with the great powers of the five continents is thanks to a large part of your studies” [13]. That is why during his life of revolutionary activities, he always cared about educating young Vietnamese generations, directing them to follow the ideals of independence, freedom, and socialism. He constantly reminds us that young Vietnamese people’s education is not just a job of teaching literacy and vocational training. However, the most important thing is to teach people through literacy and vocational training to comprehensively train the whole body strength, intelligence, and morality to form a new young man's personality. In essence, taking care of and educating young people is preparing a young workforce that is virtuous, talented, and healthy to serve the country's revolutionary cause best [12]. It can be said that Ho Chi Minh’s whole life, from his daily behavior to his teachings and deeds, at all times and everywhere exudes a human spirit and intense love but also very simple and close to the young generation, touching them brings significant educational effects.

Ho Chi Minh’s teachings are scientific and revolutionary and imbued with profound humanistic philosophical thoughts. His comprehensive educational perspective has shown us the general model of people being trained on the main orientations in quality, talent, and the proper relationship between those aspects and their education to improve personality. That is also the ideological and theoretical basis for the Vietnamese country to draw up guidelines and strategies for educating the young generation of our country in the 21st century to meet the requirements of accelerating industrialization and modernization of the country. The above research creatively applies Ho Chi Minh’s comprehensive educational perspective to the current strategy of education and training of the young generation. The authors add new orientations above so that Vietnam’s young generation is attached to socio-economic development while promoting the endogenous capacity to effectively serve the cause of national development in the period of modernization and international integration.
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