

APPLYING HO CHI MINH'S IDEOLOGY IN THE POLITICAL AND IDEOLOGICAL EDUCATION OF THE YOUNG GENERATION

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ABSTRACT

The article focuses on analyzing the theoretical and practical values of Ho Chi Minh's ideology in the political and ideological education of today's young generation in Vietnam. By clarifying the core aspects of his thought on the role, objectives and methods of educating the new socialist human being, the paper assesses the current state of political and ideological education for young people and identifies existing limitations that need to be addressed. On that basis, the author proposes several directions and practical solutions for creatively and effectively applying Ho Chi Minh's ideology, such as renewing the content and methods of political theory education, utilizing digital technology in propaganda and communication, promoting the exemplary role of officials and teachers and enhancing self-education and self-discipline among youth.

Keyword: *Ho Chi Minh, Ho Chi Minh's ideology, political education, ideological education, young generation, youth, application, political steadfastness, revolutionary ethics.*

1. INTRODUCTION

Throughout his revolutionary life, President Ho Chi Minh always showed deep concern for the younger generation, who are the future owners of the nation and the vanguard force in building and defending the country. He once stated: "Nurturing the revolutionary generation for the future is a very important and necessary task". This saying reflects Ho Chi Minh's strategic vision and profound humanism in educating young people in terms of intellect, morality and political ideals. In the current context, as Vietnam accelerates industrialization, modernization and international integration, the young generation faces both great opportunities and significant challenges. Alongside many achievements in study, research, creativity and entrepreneurship, there is still a portion of young people showing signs of weakened ideals, indifference to political and social issues and vulnerability to negative and anti-cultural influences on the internet. This situation requires urgent efforts to strengthen and renew political and ideological education for the youth, in order to build firm political will, nurture revolutionary ideals and strengthen their faith.

Ho Chi Minh's ideology serves as the foundation and guiding principle for all activities of the Communist Party and the State, including political and ideological education. Studying and applying

his ideas in this field not only helps enhance the role and responsibility of young people in the revolutionary cause but also guides them in shaping proper values, character and life ideals that align with the demands of the new era. From this perspective, the article aims to clarify the theoretical foundation of Ho Chi Minh's ideology on political and ideological education, analyze the current situation of political and ideological education for Vietnam's young generation today and propose solutions to apply Ho Chi Minh's ideology creatively and effectively in developing a generation that is both virtuous and capable, meeting the country's development requirements in the new period.

2. THEORETICAL FOUNDATION OF HO CHI MINH'S IDEOLOGY ON POLITICAL AND IDEOLOGICAL EDUCATION

2.1. Ho Chi Minh's View on the Role of the Young Generation in the Revolutionary Cause

In Ho Chi Minh's ideology, young people hold a particularly important position in the nation's development strategy. He always regarded youth as the vanguard force, the "pillar of the nation," and the "future owners of the country." According to Ho Chi Minh, every victory of the revolution bears the contribution of young people and the revolutionary cause can only be sustained when

there is a loyal, capable and intelligent successor generation.

Ho Chi Minh believed that training and nurturing the younger generation was not only the responsibility of Party and social organizations but also a strategic and vital mission for the revolutionary cause. He emphasized: “A year begins in spring and life begins in youth. Youth is the spring of society.” This means that young people are not only the recipients of education but also active participants in political and ideological education. They learn, practice and contribute simultaneously, thereby cultivating their character and maturity. From this perspective, Ho Chi Minh’s ideology places the young generation within a dialectical relationship of “education – training - dedication,” in which political and ideological education serves as the first and most essential step. It helps form a foundation of ideals, guiding young people to clearly understand their goals, direction and responsibilities toward the nation.

2.2. Objectives and Core Contents of Political and Ideological Education in Ho Chi Minh’s Ideology

a) Objectives of Political and Ideological Education

According to Ho Chi Minh, the ultimate goal of political and ideological education is to build the new socialist human being, those who possess both intellectual ability and revolutionary moral qualities. He affirmed, “To build socialism, we must first have socialist people.” Therefore, political and ideological education should aim to cultivate in young people a firm belief in the path of national independence associated with socialism, strengthen their absolute loyalty to the Party and the people and at the same time develop their determination to strive, their sense of discipline and their responsibility toward the community.

b) Core Contents of Political and Ideological Education

Ho Chi Minh’s ideology on political and ideological education is reflected in four key aspects. First, it emphasizes the education of revolutionary ideals and patriotism. Ho Chi Minh believed that patriotism is “a precious tradition of our nation” and the source of revolutionary strength. However, patriotism must be closely linked with

socialist ideals and guided by Marxism–Leninism. He required young people to “study revolutionary theory to strengthen their stance and believe firmly in the path chosen by the Party and Uncle Ho.”

Second, it focuses on revolutionary morality with morality considered the foundation of personal development. Ho Chi Minh affirmed, “Just as a river has its source without which it runs dry, a revolutionary must have morality. Without morality, no matter how talented, one cannot lead the people.” According to him, revolutionary morality includes diligence, thrift, integrity, righteousness, impartiality, loyalty to the country, devotion to the people, love for humankind and a pure international spirit. These values form the moral foundation that guides the political behavior and character of the younger generation.

Third, it stresses the cultivation of a lifelong learning spirit and self-improvement. Ho Chi Minh emphasized that “learning is a lifelong process.” Political and ideological education should not merely convey knowledge but also inspire young people to be ambitious, to study actively and to constantly strive for self-improvement in order to better serve the nation and its people.

Finally, it highlights the importance of solidarity, compassion and a simple lifestyle. According to Ho Chi Minh, “Unity, unity, great unity leads to success, success, great success.” Young people should live harmoniously with kindness and closeness to the people, avoid extravagance and formality and cultivate a simple, modest and honest lifestyle. These are the essential qualities that shape the political courage and moral character of a true revolutionary.

2.3. Methods of Political and Ideological Education in Ho Chi Minh’s Ideology

Ho Chi Minh not only discussed the objectives and contents of education but also offered profound views on educational methods, especially in shaping the younger generation. He believed that political and ideological education can only be effective when it closely combines theory with practice, words with actions and education with self-education.

Ho Chi Minh emphasized education through setting an example. He affirmed, “A living example is worth more than a hundred speeches.” Therefore, those engaged in political and

ideological education must be exemplary in morality, lifestyle and working style, thereby inspiring and persuading the young generation through practical actions rather than dry theoretical lessons.

He also highlighted education through labor and revolutionary practice. For Ho Chi Minh, practice is “the greatest school of life.” Political and ideological education must be linked to revolutionary movements, social activities, labor, production and community service so that young people can “learn by doing” and “match words with deeds.” Through real-life experiences, they develop their beliefs and ideals in a natural and enduring way.

At the same time, Ho Chi Minh advocated combining collective education with individual education. He believed that ideological education should be adapted to each group, age and specific circumstance. However, it is also necessary to promote the role of collectives and youth organizations such as the Youth Union and Associations to create an environment for mutual learning, training and supervision, helping young people mature within the community.

Finally, he emphasized education through affection and trust. Ho Chi Minh always had deep faith in young people and educated them with love, sincerity and closeness. He never imposed or preached dogmatically but instead inspired faith, the desire to contribute and a strong sense of responsibility and self-discipline in every young person.

2.4. The Theoretical and Practical Values of Ho Chi Minh's Ideology in Political and Ideological Education

Ho Chi Minh's ideology on political and ideological education holds enduring significance, both in theory and in practice. It not only provides a solid theoretical foundation for understanding the formation of socialist human beings but also serves as a guiding compass for the moral, intellectual and spiritual development of Vietnam's younger generation in every historical period.

From a theoretical perspective, Ho Chi Minh's thoughts contribute to shaping a comprehensive system of viewpoints on human education in a socialist society, in which human beings are placed at the center of all development strategies.

His ideology clarifies that the success of the revolution depends on people and the most important task of education is to cultivate individuals who are both morally upright and intellectually capable. He emphasized that the aim of education is not merely to impart knowledge, but to build character, foster revolutionary ideals and nurture a sense of responsibility toward the nation and the people. These theoretical principles have enriched Marxist–Leninist philosophy and have provided Vietnam with a distinctive and humanistic educational philosophy.

From a practical perspective, Ho Chi Minh's ideas have been effectively applied in many national education and youth development programs. Movements such as “Studying and following Ho Chi Minh's thought, morality and style” and “Vietnamese youth learning and following Uncle Ho's teachings” have played a vital role in nurturing patriotism, consolidating political ideals and fostering moral integrity among young people. Through these programs, millions of Vietnamese youths have been inspired to study diligently, work creatively and contribute actively to the cause of national construction and defense.

In today's context of globalization and rapid social change, the practical value of Ho Chi Minh's ideology becomes even more evident. It provides theoretical guidance and moral orientation to help the young generation resist negative influences, maintain political steadfastness and build a strong sense of civic responsibility. By creatively applying Ho Chi Minh's ideology to political and ideological education, Vietnam can continue to develop generations of young people who are both virtuous and competent, ready to lead the country toward sustainable development and global integration.

3. THE CURRENT SITUATION OF POLITICAL AND IDEOLOGICAL EDUCATION FOR THE YOUNG GENERATION

In the context of globalization, deep international integration and the rapid advancement of science, technology and especially information and communication technology, political and ideological education for the young generation in Vietnam has achieved significant progress while also facing numerous challenges.

3.1. Achievements

Over the past years, the Party and the State have always placed great emphasis on political and ideological education for young people, including students and pupils. Many policies and resolutions have been issued to strengthen the Party's leadership in this area, notably Resolution No. 35-NQ/TW of the Politburo (2018) on strengthening the protection of the Party's ideological foundation and combating wrongful and hostile views in the new situation and Directive No. 42-CT/TW (2015) on enhancing the Party's leadership in educating revolutionary ideals, ethics and cultural lifestyles for the young generation for the 2015–2030 period.

As a result, political and ideological education in educational institutions and youth organizations has undergone remarkable innovation in both content and methodology. The political system at all levels, particularly the Ho Chi Minh Communist Youth Union, has organized many meaningful activities such as studying thematic lessons on Ho Chi Minh's thought, morality and style; holding forums under the theme "Vietnamese Youth Study and Follow Uncle Ho's Teachings"; organizing contests on Marxism–Leninism and Ho Chi Minh's thought; and promoting campaigns like "Young People Live Beautifully and Usefully," "Five-Good Students," and "Three-Self-Improving Pupils."

Within educational institutions, political theory subjects such as *Ho Chi Minh's Thought* and *The Revolutionary Path of the Communist Party of Vietnam* have become compulsory courses in universities and colleges. These subjects serve as essential channels to help students understand the system of Ho Chi Minh's ideological, ethical and moral values, as well as their role and responsibility in the cause of national construction and defense.

In addition, the application of information technology in political and ideological education has gained increasing attention. Official websites, online media platforms and social networks managed by youth organizations have become powerful tools for rapid and effective dissemination of information that resonates with young audiences. Activities promoting the study and practice of Ho Chi Minh's thought through online platforms, video content, podcasts and social media have made political education more dynamic, engaging and accessible.

Through these efforts, political and ideological education has gradually adapted to the new digital environment, helping to build a young generation that is not only knowledgeable and capable but also ideologically steadfast, morally sound and ready to contribute to the sustainable development of the country.

3.2. Limitations and Challenges

Despite the significant progress achieved in recent years, political and ideological education for the young generation in Vietnam still faces numerous limitations and complex challenges that require careful attention and strategic solutions. First, a considerable portion of today's youth shows signs of political apathy and indifference toward national issues. Many young people focus primarily on personal interests, material wealth and individual success rather than collective responsibility or social contribution. This trend reflects a worrying "loss of direction" in ideals and values, where the pursuit of comfort and material gain overshadows moral, cultural and spiritual development. Such a mindset weakens civic consciousness and reduces the willingness of young citizens to engage in public affairs, social movements or political discourse, thereby threatening the continuity of revolutionary ideals across generations.

Another major challenge lies in the methods and approaches used in political and ideological education. In many institutions, the teaching of political theory remains overly formalistic and heavily theoretical, often failing to connect with the practical realities, interests and psychological characteristics of young learners. The delivery of content is sometimes rigid and monotonous, lacking in interactivity and relevance to students' everyday experiences. Consequently, political education may be perceived as distant or irrelevant, diminishing its appeal and effectiveness. In addition, some lecturers and youth union officials still rely on traditional, one-way teaching methods and struggle to apply modern pedagogical techniques or communication tools that resonate with the digital generation. The absence of innovation and creativity in both content and methodology results in a gap between ideological education and the dynamic, fast-changing mindset of young people living in an age of technological revolution.

Furthermore, the pervasive influence of social media presents an increasingly serious threat to ideological stability among the youth. The rapid flow of information in the digital age brings not only opportunities for learning but also exposes young audiences to harmful content, fake news and distorted narratives. Hostile and reactionary forces exploit online platforms to spread misinformation, manipulate public opinion and distort historical truths, particularly targeting young people's perception of national history, the image of revolutionary leaders and the credibility of the Communist Party. Without adequate critical thinking skills and ideological resilience, many young individuals are vulnerable to these negative influences, which can gradually erode their trust in the Party, the State and socialist ideals.

Equally important is the lack of comprehensive coordination among families, schools and society in nurturing political awareness and moral values among the youth. Families, which serve as the first and most essential environment for shaping personality and values, sometimes neglect their guiding role due to economic pressures or limited understanding of political education. Schools, meanwhile, tend to prioritize academic and professional training over ideological and moral formation, resulting in an imbalance in holistic education. At the societal level, the cultural environment is not always healthy or supportive with entertainment trends that emphasize superficial success, wealth and fame rather than integrity, patriotism and community service. The absence of a cohesive and synchronized educational ecosystem makes it difficult to sustain consistent moral and ideological development among young people.

Overall, the limitations and challenges in political and ideological education for today's youth stem from both internal and external factors. Internally, outdated teaching methods, lack of relevance and weak coordination among key stakeholders hinder the effectiveness of educational programs. Externally, the growing dominance of digital media, global cultural integration and the spread of misleading ideologies pose new threats to ideological stability. Addressing these issues requires a holistic and adaptive approach that combines traditional educational values with modern communication strategies, ensuring that political and ideological education remains

persuasive, engaging and meaningful in the lives of the young generation.

3.3. Causes of the Limitations

The limitations and shortcomings in political and ideological education for the young generation do not occur by chance; rather, they are the result of a complex interplay of economic, social, cultural and institutional factors. One of the most significant causes lies in the profound influence of the market economy and globalization, which have reshaped social values and individual mindsets. The rapid expansion of market relations and global integration has brought both opportunities and challenges to the younger generation. On one hand, young people today enjoy greater exposure to international knowledge, technology and diverse cultures; on the other hand, they are increasingly influenced by consumerism, individualism and pragmatic lifestyles. These trends have gradually eroded traditional moral foundations, weakening collective ideals and national pride. As a result, a portion of the youth find themselves ideologically unstable, lacking strong political conviction and long-term vision, which in turn reduces their sense of social responsibility and engagement in political or community life.

Another key reason stems from the fact that political and ideological education has not yet adapted to the fast-changing communication environment of the digital era. Many propaganda and educational activities still rely on conventional forms such as lectures, printed materials or formal campaigns that fail to attract young audiences accustomed to interactive, visual and technology-driven content. The educational messages, while valuable in essence, are often delivered in ways that seem distant, abstract or unrelatable to the experiences of modern youth. In an age dominated by social media and instant information, the traditional top-down communication approach no longer meets the needs of a generation that prefers dialogue, participation and authenticity. Consequently, political education often struggles to compete with the immediacy, entertainment value and emotional appeal of online media.

Equally important is the limitation within the human resources responsible for ideological education. Many officials, teachers and youth union workers who engage in political education

still lack sufficient communication and pedagogical skills to effectively reach and inspire young people. Some remain bound by outdated methods of indoctrination, focusing on one-way transmission of knowledge rather than encouraging discussion and critical thinking. Moreover, the generational gap between educators and youth can make it difficult to establish trust, empathy and mutual understanding. Without the ability to speak the “language” of young people, even the most well-intentioned educators may find their efforts ineffective or disconnected from the realities of modern youth culture.

Additionally, the institutional mechanisms designed to encourage youth participation in political and social activities remain limited. In many cases, young people are not provided with enough practical opportunities or incentives to engage creatively and proactively in programs related to national development or social change. The existing models of youth involvement often emphasize compliance and formal participation rather than initiative and innovation. This lack of motivation and recognition discourages many young people from taking an active role in shaping social and political life, leading to passivity and detachment. At the same time, the absence of effective feedback systems and reward mechanisms for youth contributions further reduces enthusiasm and engagement.

3.4. General Evaluation

In general, the political and ideological education of the young generation in Vietnam has achieved notable progress in both awareness and practical implementation. This progress reflects the continued attention of the Party, the State and social organizations to youth development. Over recent years, various educational policies, campaigns and youth programs have played an important role in fostering patriotism, revolutionary ideals and moral awareness among young people. However, despite these achievements, the overall effectiveness of political and ideological education remains limited, particularly when it comes to transforming theoretical knowledge into genuine motivation and consistent behavior. The application of Ho Chi Minh’s thought, especially his ideas about cultivating the revolutionary generation for the future and about the combination of virtue and talent in youth, has sometimes been carried out in

a formal or symbolic way. While these ideas are frequently promoted through speeches, lessons and campaigns, they have not always deeply influenced the attitudes, lifestyles and values of young people.

Vietnamese youth today are living in a time of rapid globalization, technological advancement and cultural diversity. These factors bring both opportunities and challenges to the task of political and ideological education. The new generation is more independent, informed and creative, yet at the same time they are more exposed to competing values and global ideologies that can weaken traditional moral and political foundations. The key challenge, therefore, is to make political and ideological education more appealing, relevant and meaningful to the real lives of young people. Traditional teaching methods often remain rigid and theoretical, focusing more on indoctrination than on dialogue and interaction. As a result, young people may understand the values of patriotism, responsibility and revolutionary ideals at a superficial level but may not truly internalize or act upon them in their daily behavior. This gap between understanding and practice weakens the overall impact of political education.

The institutional structure that supports ideological education also faces several limitations. The coordination among families, schools, youth organizations and the media has not yet formed a consistent and continuous framework for value formation. Families, which play a crucial role in early character development, sometimes lack the time or capacity to guide their children’s moral and ideological growth. Schools tend to prioritize academic performance over ideological education, while youth organizations may fall into routine administrative activities without creating meaningful engagement. As a result, the combined influence of these institutions on young people’s ideological development remains fragmented and insufficiently sustained.

In addition, the current methods of ideological education have not fully adapted to the digital and media environment that shapes the lives of modern youth. In an age dominated by the internet and social media, traditional lectures and one-way communication are no longer effective in capturing young people’s attention. Many young people form their opinions and beliefs through online platforms that often promote distorted or

sensational information. This situation calls for more creative and interactive approaches to political and moral education, including the use of digital tools, social media campaigns, storytelling and visual content that can inspire and engage young audiences. By integrating ideological education into the digital culture where young people spend most of their time, educators can make political learning more relevant, dynamic and emotionally resonant.

4. SOLUTIONS FOR APPLYING HO CHI MINH'S THOUGHT TO ENHANCE THE EFFECTIVENESS OF POLITICAL AND IDEOLOGICAL EDUCATION FOR TODAY'S YOUNG GENERATION

In order to improve the quality and effectiveness of political and ideological education for the young generation in the current period, it is essential to apply Ho Chi Minh's thought in a creative, flexible and contextually appropriate manner. His ideology serves not only as a guiding principle for Vietnam's revolutionary path but also as a comprehensive foundation for nurturing, training and developing human beings, especially young people who are the future owners of the nation.

First, it is necessary to strengthen awareness of the role and significance of political and ideological education in the new era. The entire political system, from leadership and management agencies to mass organizations and educational institutions, must clearly understand that political and ideological education for young people is a strategic and long-term mission that plays a decisive role in the sustainable development of the country. According to Ho Chi Minh's thought, fostering revolutionary generations for the future is an extremely important and necessary task. He consistently emphasized that the education of ideals, ethics and lifestyle for the youth is not only the responsibility of schools but also a mission of the entire Party, the people and society. Therefore, communication and education activities should be strengthened across Party committees, authorities and social organizations to raise awareness of the key position of this work in the context of international integration and digital transformation.

Next, the content and methods of political and ideological education should be renewed in a modern and youth-oriented direction. According to Ho Chi Minh, education must be comprehensive, practical and suitable for learners, avoiding

abstract theory. He believed that learning must go hand in hand with practice and that theory must be closely linked to reality. Therefore, educational content should be closely connected with real life and reflect the issues that young people care about, such as entrepreneurship, sustainable development, integration, digital transformation, online culture and civic responsibility. Teaching methods should promote interaction and experiential learning through project-based learning, group discussions, case simulations and game-based learning, as well as by integrating online learning platforms. In addition, information technology and social media should be effectively utilized to disseminate and popularize Ho Chi Minh's thought through short videos, podcasts, infographics or educational fan pages, making the approach more natural and engaging for the youth.

Another important solution is to promote the exemplary role and positive influence of officials, Party members, teachers and outstanding youth union members. President Ho Chi Minh highly valued the power of example, stating that a living example is worth more than a hundred speeches. Therefore, it is essential to build role models who demonstrate good moral qualities, modest lifestyles and dedication to the collective and to students. The capacity-building and professional development of those working in ideological and political education should be enhanced so that they possess effective communication skills, modern teaching methods and a deep understanding of youth psychology. Furthermore, individuals with positive influence in the online community, such as young public figures or inspirational personalities, should be encouraged to spread the moral and intellectual values of Ho Chi Minh's thought among young people through accessible and relatable language.

It is also crucial to integrate political and ideological education with moral, personality and life skills education. According to Ho Chi Minh, talent without virtue is useless and virtue without talent makes it difficult to accomplish anything. Therefore, political and ideological education must be closely associated with the training of moral character, lifestyle, social responsibility and essential life skills. Learning Ho Chi Minh's thought should be linked to practical activities such as community volunteering, youth innovation campaigns, startup movements and

environmental programs like Green Sunday. These activities help develop compassion, resilience and civic consciousness among young people. In addition, schools should include educational content on life ideals, cultural behavior, teamwork, time management and career orientation in both formal and extracurricular programs. A civilized, positive and humanistic learning and living environment should also be fostered to help young people develop comprehensively in terms of morality, intellect, physical health and aesthetics.

In addition, cooperation among families, schools and society in youth education should be strengthened. Ho Chi Minh affirmed that educating the young generation must be the responsibility of all three environments: family, school and society. Families are responsible for character building; schools provide knowledge and society shapes personality. Therefore, close coordination between families and schools should be established through psychological counseling programs and value orientation activities for adolescents. Social and political organizations, youth unions and mass media also need to play an active role in promoting exemplary young individuals, fostering positive public opinion and encouraging a lifestyle of kindness and responsibility. A healthy social environment should be built by reducing negative factors such as cyberbullying, social evils and toxic information that can distort the thinking and morality of young people.

Finally, it is important to promote research and practical assessment related to the study and application of Ho Chi Minh's thought in youth education. Scientific research projects at institutional, ministerial and national levels should be conducted to explore the relevance of Ho Chi Minh's ideology in the new era, particularly in the context of digital transformation and globalization. Regular evaluations of youth programs and movements that encourage the learning and practice of Ho Chi Minh's thought, morality and style should be carried out in order to identify good models and replicate successful practices. In addition, academic exchanges and international cooperation in the field of moral and civic education should be enhanced to absorb global educational values while maintaining national identity and the foundational principles of Ho Chi Minh's thought.

In conclusion, the application of Ho Chi Minh's thought in political and ideological education for the young generation is a long-term process that requires a harmonious integration of theory and practice as well as a balance between tradition and modernity. When implemented creatively, deeply and in a manner that aligns with the characteristics of today's youth, this endeavor will contribute to shaping a young Vietnamese generation that possesses revolutionary ideals, firm political will, modern knowledge and a strong aspiration to dedicate themselves to the nation.

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