

## Marx and Ho Chi Minh on Educating the Young Generation: Ideological Values for the 21st Century

*Marx e Ho Chi Minh sobre a educação da geração jovem: valores ideológicos para o século XXI*

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### Abstract

Marxist philosophy and Ho Chi Minh's thoughts on youth education are pivotal for guiding the holistic development of young generations across historical periods, particularly today. Marx viewed education as a dual-purpose tool for imparting knowledge and fostering human liberation and societal progress. Ho Chi Minh emphasized youth as the "pillars of the nation," advocating for education that nurtures moral, intellectual, physical, and spiritual growth. These values remain vital in the face of rapid technological advancements, globalization, and social complexities. Effective youth education must integrate practical experiences, critical thinking, creativity, and social responsibility. Moreover, embedding humanistic values, patriotism, and self-reliance within the curriculum guided by Ho Chi Minh's ideals enhances its impact. Aligning educational strategies with Marxist and Ho Chi Minh's principles, we can cultivate well-rounded individuals and global citizens capable of addressing the demands of the modern era.

**Keywords:** Youth Education, Marxist Philosophy, Ho Chi Minh Thought, Comprehensive Development, Social Responsibility

### Resumo

A filosofia marxista e os pensamentos de Ho Chi Minh sobre a educação dos jovens são essenciais para orientar o desenvolvimento holístico das gerações jovens em todos os períodos históricos, especialmente hoje. Marx via a educação como uma ferramenta de dupla finalidade para transmitir conhecimento e promover a libertação humana e o progresso social. Ho Chi Minh enfatizou a juventude como os "pilares da nação", defendendo uma educação que nutra o crescimento moral, intelectual, físico e espiritual. Esses valores permanecem vitais diante dos rápidos avanços tecnológicos, da globalização e das complexidades sociais. A educação eficaz dos jovens deve integrar experiências práticas, pensamento crítico, criatividade e responsabilidade social. Além disso, incorporar valores humanísticos, patriotismo e autoconfiança no

currículo guiado pelos ideais de Ho Chi Minh aumenta seu impacto. Alinhando estratégias educacionais com os princípios marxistas e de Ho Chi Minh, podemos cultivar indivíduos completos e cidadãos globais capazes de atender às demandas da era moderna.

**Palavras-chave:** Educação da Juventude, Filosofia Marxista, Pensamento Ho Chi Minh, Desenvolvimento Integral, Responsabilidade Social

## 1. Introduction

Throughout human history, youth have been a driving force in promoting social progress and building the future of nations. Marxist philosophy and Ho Chi Minh Thought emphasize the transformative role of education in equipping youth to address significant societal challenges while achieving personal development. Youth represent dynamism, enthusiasm, and innovation, making them the pioneering force in revolutionary causes and the primary architects of national construction and defense. Therefore, researching, inheriting, and applying the theoretical values of Marxist philosophy and Ho Chi Minh's thoughts on youth education remains a vital task for educators, policymakers, and society at large. In the current context of globalization, rapid technological advancement, and complex societal transformations, these philosophies provide a robust foundation for fostering well-rounded individuals capable of addressing both local and global challenges.

Marxist philosophy provides a profound theoretical framework for understanding education's critical role in individual and societal development. Marx emphasized that education must extend beyond mere knowledge transfer to encompass the comprehensive development of personality, the cultivation of social consciousness, and the enhancement of an individual's capacity to contribute to societal progress. He argued that education must integrate mental and manual labor, preparing individuals to make intellectual and practical contributions. According to Marx, education must aim to develop individuals capable of contributing to society through labor, intellect, and moral actions (Marx & Engels, 1978, p. 221). He further underscored the transformative power of education in his famous Eleventh Thesis on Feuerbach: The philosophers have only interpreted the world in various ways; the point, however, is to change it (Marx & Engels, 1976, Vol. 5, p. 35). This principle, particularly relevant for teachers and students, reflects Marx's belief in education as a tool for fostering active change agents who can critically analyze and transform unjust societal structures. For Marx, education's ultimate goal is to empower individuals to address inequities, align knowledge with action, and contribute to the collective good.

Ho Chi Minh, a revolutionary leader deeply influenced by Marxist philosophy, adapted these principles to Vietnam's historical and cultural context. He viewed youth as the "pillars of the country,"

emphasizing their role in national independence and development. Ho Chi Minh asserted that youth must be comprehensively educated in morality, intellect, and physical strength to prepare them for national construction and defense (Ho Chi Minh, 2011, Vol. 5, p. 120). He believed education should instill knowledge, skills, and moral qualities, including patriotism and self-reliance. Ho Chi Minh says a well-educated youth population is essential for safeguarding the nation's sovereignty and achieving sustainable progress. His philosophy highlights the transformative potential of education in equipping young people to meet national and global challenges.

In the modern era, the relevance of these philosophies is amplified as nations face the challenges of globalization, rapid scientific and technological advancements, and social complexity. Education inspired by Marx and Ho Chi Minh offers solutions to practical problems such as enhancing the quality of human resources, building social responsibility, and fostering creativity among young people. Ho Chi Minh emphasized that education must train youth in knowledge, skills, and moral character to contribute effectively to national progress and global integration (Ho Chi Minh, 2011, Vol. 10, p. 112). Similarly, Marx advocated for a holistic approach to education, arguing that it must “cultivate individuals capable of addressing societal needs through their intellectual and practical capacities” (Marx & Engels, 1978, p. 244). These perspectives underscore the enduring relevance of their philosophies in creating educational systems that meet individual aspirations and societal needs.

Integrating learning with practice is a cornerstone of Marxist philosophy and Ho Chi Minh Thought. Marx emphasized that education must combine theoretical knowledge with productive labor, asserting that only through labor can individuals enrich their expertise and contribute directly to societal development (Marx & Engels, 1978, p. 251). Ho Chi Minh echoed this sentiment, emphasizing that education must connect theory with practical application to solve real-world problems and build society. He stated that learning must go hand in hand with action; it is not just about acquiring knowledge but applying it to serve the nation and humanity (Ho Chi Minh, 2011, Vol. 4, p. 116). By merging education with practice, youth are empowered to align their intellectual growth with societal contributions, fostering a generation capable of addressing modern challenges.

Cultivating social responsibility and patriotism is another critical aspect of Marxist and Ho Chi Minh Thought youth education. Ho Chi Minh believed that young people must actively participate in building and defending their country, as they represent the core driving force of national development. He stated that youth education must foster a spirit of patriotism and self-reliance, preparing them to serve their nation and humanity (Ho Chi Minh, 2011, Vol. 5, p. 118). Organized activities such as volunteering, community service, and nation-building projects instill these values. Marx similarly highlighted the role of education in fostering collective consciousness and motivating individuals to work

for the greater good. These shared perspectives demonstrate the importance of integrating moral education with practical training to develop socially responsible citizens.

In the digital age, the role of technology in education has become increasingly significant. Leveraging digital tools enhances self-directed learning, fosters creativity, and expands access to knowledge. Ho Chi Minh stressed that education must adapt to the realities of the time to remain relevant and practical (Ho Chi Minh, 2011, Vol. 10, p. 119). Incorporating technology into educational systems bridges traditional teaching methods with the demands of a rapidly evolving world. Virtual classrooms, e-learning platforms, and digital literacy initiatives equip young people with the skills to thrive in a globalized and technologically driven environment. This integration aligns with Marxist principles, which advocate for educational systems that evolve alongside societal changes to meet the needs of the people.

The adaptability of education to specific historical contexts is another vital dimension of these philosophies. During national resistance, education was directed toward fostering patriotism, resilience, and a readiness to sacrifice for independence. In periods of peace, education emphasized economic development, scientific innovation, and social progress. Ho Chi Minh argued that education must align with the nation's immediate priorities, ensuring its relevance and utility (Ho Chi Minh, 2011, Vol. 9, p. 178). This flexibility ensures that education remains a dynamic force capable of addressing local and global challenges.

In conclusion, Marxist philosophy and Ho Chi Minh Thought provide a robust framework for youth education that remains relevant in addressing contemporary challenges. By integrating knowledge transfer with moral and practical development, these philosophies foster a generation of individuals who are socially responsible, innovative, and prepared to lead national and global transformation. Ho Chi Minh aptly stated, "The success of the revolution and the nation's progress depends on the education of its youth" (Ho Chi Minh, 2011, Vol. 5, p. 121). Applying these principles ensures that education serves as both a tool for individual growth and a vehicle for societal advancement, contributing to a future defined by equity, innovation, and sustainability.

## 2. Literature review

Marxist philosophy and Ho Chi Minh's Thought are important ideological legacies that profoundly influence many fields, including education. Studies on Marx and Ho Chi Minh's philosophy have emphasized the role of education in shaping personality and promoting social progress. Studying this thought's theoretical and practical values is even more necessary in the current historical and practical context, especially in youth education.

*Marxist philosophy on education and the role of youth*

Marxist philosophy underscores the transformative power of education as a tool for individual development and societal reform. Marx and Engels asserted that education is an indispensable tool for raising class consciousness, enabling people to understand and transform the world around them (Marx & Engels, 1978, p. 221). They emphasized that education must impart knowledge and harmoniously integrate productive labor, political education, and culture, ensuring that individuals become active agents in societal transformation. According to Marx, youth are the inheritors of progressive values, pivotal in revolutionary movements to construct a just and civilized society (Marx & Engels, 1978, p. 244). This highlights the responsibility of education to prepare young people for leadership roles in building equitable societies. Contemporary scholars continue to explore the relevance of Marxist thought in modern education. Cole (2019) discusses the dual nature of education, noting its capacity to reproduce capitalist systems while also holding the potential to undermine them through critical pedagogy and social action. Similarly, Hall, Accioly, and Szadkowski (2023) emphasize the enduring significance of Marxist perspectives in education, proposing a tripartite framework that includes critical analysis, resistance to emerging currents in capitalist educational policies, and exploring alternatives beyond traditional Marxist approaches. These perspectives are particularly relevant in an era characterized by globalization and technological advancements, where education must equip youth with adaptability, creativity, and a strong sense of social responsibility. Kelly, T. P. (2023) Critical thinking and integrating theory with practice, education can cultivate a generation prepared to navigate and address the challenges of an evolving global society, fulfilling Marx's vision of empowering individuals to transform the world.

#### *Ho Chi Minh's Thoughts on Youth Education*

Building upon Marxist philosophy, Ho Chi Minh emphasized that education should impart knowledge and foster morality, political consciousness, and revolutionary ideals among young people. He regarded youth as the "country's pillar" and a "shock force" in both the construction and defense of the fatherland, asserting that comprehensive education is essential for national progress. Ho Chi Minh stated, "Fostering the revolutionary generation for the next generation is a critical and necessary task" (Ho Chi Minh, 2011, Vol. 5, p. 120). His educational philosophy advocated for the holistic development of youth, encompassing physical, intellectual, moral, and spiritual dimensions. Central to this philosophy was the idea that education must transcend the boundaries of formal schooling and extend into society, cultivating self-reliance, patriotism, and revolutionary ideals in younger generations. Recent research has highlighted the contemporary relevance of these principles. Vu, T. D. T. (2021) underscores the importance of integrating moral education with practical training to develop well-rounded individuals, aligning with Ho Chi Minh's vision of education as a transformative force. Similarly, Le, N. T. T. (2024)

emphasizes the role of Ho Chi Minh's educational principles in fostering patriotism and self-reliance among Vietnamese youth, which are critical attributes for navigating the challenges of modern society.

In the context of contemporary digital technology and globalization, applying Marxist and Ho Chi Minh's philosophies to youth education is more urgent than ever. Nguyen, H. N. T. (2024) researchers argue that education must extend beyond theoretical knowledge to focus on developing soft skills, critical thinking, and global responsibility. This approach ensures that education equips youth for personal success and meaningful societal contributions. For instance, Marx's emphasis on combining education with productive labor (Marx & Engels, 1978, p. 244) aligns with integrating practical learning experiences into modern curricula. Ho Chi Minh's insistence on linking education with practice is echoed in recent proposals to design programs incorporating traditional and contemporary values, promoting extracurricular activities for comprehensive youth development, and creatively disseminating revolutionary ideals and humanistic values through contemporary educational methods. These efforts demonstrate how Marxist and Ho Chi Minh's philosophies continue to provide a scientific and theoretical foundation for guiding youth education in the current era.

Moreover, applying these ideas to educational practice fosters the comprehensive development of young people, helping build a progressive society equipped to meet the demands of globalization and the Fourth Industrial Revolution. Ho Chi Minh affirmed, "Youth are the nation's future; their education must be comprehensive, encompassing moral, intellectual, and physical development" (Ho Chi Minh, 2011, Vol. 5, p. 120). Education inspired by Marxist and Ho Chi Minh thought prepares young people to become active agents of change, ensuring their capacity to lead national and global progress by fostering critical thinking, adaptability, and social responsibility.

### 3. Methods

The research method in this article is built on the foundation of dialectical materialism to ensure a scientific, objective, and comprehensive analysis of Marx and Ho Chi Minh's philosophical thought on youth education. Dialectical materialism emphasizes the role of interactive relationships and the constant development and movement of reality, guiding the scientific approach to this research. First, the study applies analytical and synthetic methods to clarify the primary content of Marxist philosophy. Ho Chi Minh thought about youth education and simultaneously evaluated the theoretical values of these views. Historical and logical methods are also used to trace the process of formation and development of educational thought about the social context and revolution of each period. In addition, a comparative method is implemented to compare these theoretical values with current practical requirements, especially in the education of the young generation in the era of globalization.



**Research question:**

What is the primary content of Marx and Ho Chi Minh's philosophical thought on youth education?

What do these theoretical values mean for youth education in the current context?

How can we effectively apply these ideas to educational practice to develop comprehensive youth?

**4. Results and discussion*****Marxist philosophy of youth education***

Marxist philosophy places humanity at the heart of historical progress, emphasizing the transformative role of individuals in shaping society. Youth, in particular, are identified as the vanguard of this process, uniquely positioned to lead social revolutions through their energy, creativity, and adaptability. Marx asserted that individuals are not only products of their social environments but also active agents capable of reshaping those environments. He noted that the education of all children, from the moment they can get along without a mother's care, shall be in state institutions (Marx & Engels, 1976, p. 552). This perspective underscores the critical role of collective and societal structures in fostering youth development and equipping them for societal transformation.

Education in Marxist thought is far more than the transfer of knowledge; it is a tool for cultivating revolutionary consciousness and social responsibility. Marx emphasized that “Education must be combined with productive labor” (Marx & Engels, 1978, p. 244), highlighting the interplay between theory and practice. Marx envisioned a system that develops professional competence and fosters a solid social conscience by integrating education with labor. This approach underscores the importance of education in preparing individuals to contribute meaningfully to both personal growth and collective progress.

Marx was deeply critical of the state's role in education. While he acknowledged the state's role in providing a legislative framework for funding and regulating education, he strongly opposed direct state control over pedagogical practices. In his *Critique of the Gotha Programme*, Marx argued that Elementary education by the state is altogether objectionable, adding that state influence on schools would inevitably align education with the interests of capitalist accumulation (Marx, 1976, pp. 30-31). He maintained that government and religious institutions should be excluded from educational oversight, allowing teachers, students, and the workers' movement to take charge of academic practices. Marx's skepticism toward state-controlled education stemmed from his belief that the state, as a capitalist organ, would use education as a means of indoctrination. In *Wages*, he wrote that the bourgeoisie's concept of moral education amounted to “indoctrination with bourgeois principles” and that they would never provide a “real education” that empowered individuals to challenge societal inequities (Marx, 1976, p. 427). For

Marx, the primary goal of education should be to enable individuals to critically examine and transform the social structures that perpetuate exploitation and inequality.

Central to Marx's critique is his insistence on education's historical and practical dimensions. He argued that education must adapt to evolving historical contexts and societal needs, aligning with productive labor to ensure that individuals contribute meaningfully to societal advancement. This alignment fosters a harmonious relationship between personal growth and collective progress, enabling education to serve as a transformative force in individual lives and broader social systems.

Marx also critiqued the concept of a "free state," as proposed by the Gotha Programme, calling it nonsensical. He argued that true freedom requires subordinating the state to society, converting it from an organ standing above society to one that serves its interests (Marx, 1976, p. 26). This principle extends to education, where Marx believed the state's role should be limited to providing funding and a minimal regulatory framework while leaving the implementation of pedagogy to those directly involved in education.

The practical implications of Marx's ideas on education remain significant today. His emphasis on combining education with labor resonates with contemporary calls for experiential learning and vocational training. Similarly, his critique of state-run education raises questions about the ideological functions of modern educational systems. Marx's insistence on education as a means of cultivating revolutionary consciousness and challenging societal inequities provides a compelling framework for rethinking the role of education in addressing systemic issues such as inequality and capitalist exploitation.

By framing education as a societal mechanism for responding to historical change, Marx envisioned a system that empowers individuals to engage critically with their social realities. This vision challenges the notion of education as a neutral or purely technical endeavor, highlighting its potential as a transformative force for personal and societal development. Through his critique of state influence and emphasis on integrating education and labor, Marx laid a foundation for understanding education as a dynamic process that aligns personal growth with collective progress, ensuring that individuals are equipped to drive meaningful social change.

### *Ho Chi Minh's Thoughts on Youth Education*

Ho Chi Minh, drawing on his strategic vision and creatively inheriting from Marxist philosophy, emphasized the indispensable role of youth in revolution and national construction. He described youth as "the pillars of the country," highlighting their position as the vanguard shaping the nation's destiny. According to Ho Chi Minh, youth represent both the present and the future, tasked with preserving and advancing core values while supporting a progressive, just, and civilized society. He asserted, "Youth are



the nation's future. They are the vanguard in the struggle for national liberation and construction” (Ho Chi Minh, 2011, p. 112). This enduring belief in the transformative power of youth underpins his educational philosophy, which calls for holistic development encompassing virtue, intellect, physical health, and aesthetics. For Ho Chi Minh, education was more than imparting knowledge; it was about cultivating moral qualities, enhancing intellectual capabilities, and fostering patriotism and social responsibility. He stated that the ultimate goal of education is to train individuals with good moral qualities, sharp intellect, abundant health, and a creative spirit (Ho Chi Minh, 2011, p. 115). These characteristics, he believed, would enable young people to shoulder their societal responsibilities and contribute effectively to revolutionary causes.

The inseparability of learning and practice is central to Ho Chi Minh’s educational philosophy. He believed education was not an abstract activity confined to classrooms but deeply connected to real-life applications. He emphasized that “learning must go hand in hand with action,” stressing that education should solve practical problems and contribute to societal advancement (Ho Chi Minh, 2011, p. 116). This philosophy advocates aligning theoretical education with labor and community service, fostering a sense of social responsibility and dedication among youth. His directive, “Learn to work, be a person, and be a cadre. Learn to serve the union, class, people, fatherland, and humanity,” reflects his ultimate vision of education as a tool for individual and societal development (Ho Chi Minh, 2011, p. 118). He strongly encouraged youth to engage in practical activities such as labor, production, revolutionary movements, and community service. These experiences, he argued, develop essential skills, enhance awareness, and instill a sense of responsibility and life purpose. Ho Chi Minh saw young people as the most critical resource for achieving the revolutionary and developmental goals of the nation, describing them as “the most important resource for realizing the great goals of revolution and national construction” (Ho Chi Minh, 2011, p. 120).

Another critical dimension of Ho Chi Minh’s philosophy is the adaptability of education to meet the specific demands of different historical periods. During times of resistance, education was directed toward preparing individuals to fight and sacrifice for national independence. In periods of peace, education prioritized economic development, social progress, and scientific advancement. This flexibility ensures that education remains relevant to societal needs and reinforces its role as a dynamic force for national progress. Ho Chi Minh also placed significant emphasis on the educational environment in shaping the character and personality of young people. He believed that education requires the coordinated efforts of families, schools, and society to create conditions conducive to comprehensive development. According to Ho Chi Minh, education happens in schools and through labor, communication, and community engagement in daily life. He observed that the comprehensive

development of youth depends on the combined efforts of the family, school, and society (Ho Chi Minh, 2011, p. 121). In this context, education was linked to cultivating patriotism, self-reliance, and solidarity, values he considered foundational for national development.

Ho Chi Minh's emphasis on eliminating illiteracy further underscores the importance of education. At the first meeting of the Government Council of the Democratic Republic of Vietnam on September 3, 1945, he identified the eradication of illiteracy as the second most urgent task among six critical priorities for the new government. He declared that an ignorant nation is a weak nation. Therefore, I propose launching a campaign against illiteracy (Ho Chi Minh, 2011, Vol. 4, p. 187). He further highlighted that now that we have gained independence, one urgent task is raising people's intellectual level (Ho Chi Minh, 2011, Vol. 4, p. 7). Under his leadership, the Party and Government mobilized the nation to implement the *Bình dân học vụ* (Mass Education Movement), an initiative aimed at eradicating illiteracy and equipping citizens with basic knowledge. He affirmed, "To maintain independence, to make the people strong and the nation wealthy, every Vietnamese must understand their rights and duties, and possess knowledge to contribute to national construction. First and foremost, they must learn to read and write in the national script" (Ho Chi Minh, 2011, Vol. 4, p. 40).

Ho Chi Minh envisioned a universal, comprehensive, humanistic, and progressive model in shaping Vietnam's education system. Its consistent goal was to train new citizens to contribute to national development. He articulated, "Education in an independent country will train children to be useful citizens for Vietnam, developing the inherent abilities of each child" (Ho Chi Minh, 2011, Vol. 4, p. 34). This vision distinguished socialist education from colonial and feudal systems, showcasing its revolutionary and scientific nature. Ho Chi Minh emphasized that education must combine study with action, stating that learning aims to act, develop, and live. He believed learning without action is like a chest of books, while action without learning is ineffective (Ho Chi Minh, 2011, Vol. 10, p. 345). This philosophy ensures that learners develop both theoretical knowledge and practical skills, enabling them to connect education with labor and contribute to societal advancement.

Additionally, Ho Chi Minh valued the role of teachers as the backbone of education, reflecting Vietnam's tradition of respecting educators. He stated that a good teacher who is worthy of being a teacher is the most honorable individual. While their name may not appear in newspapers or be awarded medals, good teachers are unsung heroes... Without teachers educating the youth, building socialism would be impossible (Ho Chi Minh, 2011, Vol. 14, pp. 402–403). For Ho Chi Minh, education was always a top national priority, integral to the revolutionary struggle for independence and the construction of a progressive society. He believed the nation's freedom, prosperity, and happiness could not be achieved without education. In his letter to students on the first school day of independent Vietnam, he wrote that

whether Vietnam becomes beautiful and whether the Vietnamese people achieve glory and equality with the great powers of the world depends significantly on your education (Ho Chi Minh, 2011, Vol. 14, p. 35). In this context, education carried the profound mission of raising intellectual levels, fostering talent, and serving as the driving force for national development.

***The value and significance of Marxist-Ho Chi Minh's thoughts on youth education.***

Ho Chi Minh's educational philosophy, deeply rooted in Marxist principles, offers profound theoretical and practical insights into fostering social responsibility and innovation among young people. Ho Chi Minh and Marx emphasized that youth are not mere recipients of education but active participants in addressing societal challenges. Ho Chi Minh asserted that youth must not only learn but also innovate, adapt, and lead in solving the challenges of their time (Ho Chi Minh, 2011, Vol. 5, p. 122). This focus on responsibility and innovation is especially significant in today's era of globalization and technological advancements, where adaptability and creativity are indispensable. Marx similarly highlighted the transformative potential of youth education, asserting that education must be combined with productive labor (Marx & Engels, 1978, p. 244), reflecting the need for education to integrate theoretical knowledge with practical application. Ho Chi Minh echoed this sentiment, emphasizing that the ultimate goal of education is to cultivate individuals with good moral qualities, sharp intellect, abundant health, and a creative spirit (Ho Chi Minh, 2011, Vol. 4, p. 115).

Central to Marxist and Ho Chi Minh's philosophies is the principle of comprehensive education, which integrates moral, intellectual, physical, and spiritual development. This balanced approach ensures personal growth and effectively prepares individuals to address societal needs. Both thinkers viewed education as a transformative force for building social responsibility. Ho Chi Minh remarked that youth must dare to think, act, and take responsibility (Ho Chi Minh, 2011, Vol. 4, p. 120). This perspective encourages young people to embrace societal roles, fostering a sense of responsibility that motivates them to work for the collective good. Moreover, this emphasis on social responsibility inspires innovation and creativity, qualities essential for navigating the complexities of the modern era.

Ho Chi Minh's philosophy also reflects the importance of aligning education with the realities of the time. He stressed that education must adapt to each historical period's socio-political and economic context. During times of resistance, education should focus on fostering patriotism and readiness to sacrifice for national independence. Conversely, during periods of peace, education should prioritize economic development, scientific progress, and social construction. This adaptability ensures that education remains relevant and responsive to societal needs, making it a powerful tool for national

development. Ho Chi Minh asserted that education in each era must align with the nation's immediate needs, whether in war or peace, ensuring its relevance and utility (Ho Chi Minh, 2011, Vol. 9, p. 178).

Integrating learning with practice is another cornerstone of Marxist and Ho Chi Minh's thought. Marx argued that education must be grounded in the realities of labor and production, asserting that only through labor can individuals enrich their knowledge and contribute directly to societal development (Marx & Engels, 1978, p. 251). Ho Chi Minh echoed this, emphasizing that learning is not merely about understanding concepts but must lead to actionable contributions to societal progress. He stated that learning must go hand in hand with action; it is not just about acquiring knowledge but solving practical problems and building a better society (Ho Chi Minh, 2011, Vol. 4, p. 116). This practical focus ensures that education equips young people with the skills and mindset necessary for meaningful contributions to their communities and the nation.

Ho Chi Minh also emphasized creativity as a critical component of education. He recognized that societal progress depends on the ability of the younger generation to think critically and innovate. He stated that young people must always strive to learn and create new solutions to meet the demands of their era (Ho Chi Minh, 2011, Vol. 10, p. 119). This emphasis on creativity is particularly relevant in the Fourth Industrial Revolution, where innovation and adaptability are vital for individual success and societal advancement. In this context, education must foster critical thinking, problem-solving skills, and the capacity to adapt to technological and societal shifts.

Furthermore, education is pivotal in building patriotism and solidarity among youth. Ho Chi Minh believed that education must instill a deep sense of national pride and collective responsibility. He stated that youth education must foster a spirit of patriotism and self-reliance, preparing them to serve their nation and humanity (Ho Chi Minh, 2011, Vol. 5, p. 118). This perspective highlights the importance of integrating moral education with practical training to develop socially responsible and community-oriented individuals. Education can ensure that young people are skilled professionals and committed citizens who contribute to national progress by instilling these values.

Today, the ideas of Marx and Ho Chi Minh on youth education remain highly relevant. These philosophies offer a robust framework for addressing the challenges of modernization and globalization by emphasizing holistic development, social responsibility, and practical application. Marx and Ho Chi Minh's balanced approach ensures that education benefits individuals and contributes to the sustainable development of society. Ho Chi Minh famously remarked the success or failure of a nation depends on the education of its younger generation (Ho Chi Minh, 2011, Vol. 14, p. 121). This vision underscores the transformative power of education as a force for national progress and global integration.

Marx and Ho Chi Minh's educational philosophies provide enduring insights into education's role in shaping the future. These ideas equip young people to navigate and contribute to a rapidly changing world by emphasizing social responsibility, comprehensive development, and practical learning. They highlight the importance of education as a tool for personal growth, societal progress, and global harmony, ensuring that youth are prepared to meet the demands of the 21st century while fostering a more equitable and sustainable future. This approach ensures that education is not only a means of self-improvement but also a pathway to collective advancement, aligning individual aspirations with the broader goals of society.

### *Applying Marxist-Ho Chi Minh Thought to Youth Education Today.*

Applying Marx and Ho Chi Minh's ideas to youth education is imperative in the context of globalization, technological advancements, and the complexities of modern society. Their philosophies provide a comprehensive foundation for fostering well-rounded individuals who navigate contemporary challenges while contributing to collective progress. A core strategy is developing educational programs that embody the principles of virtue, intellect, body, and beauty. This holistic approach ensures that education imparts knowledge and cultivates moral qualities, practical skills, and creative capacities. Ho Chi Minh emphasized that education should focus on nurturing good individuals in virtue, intellect, health, and aesthetics, equipping them to serve their nation effectively (Ho Chi Minh, 2011, Vol. 5, p. 118). When integrated into curricula, these principles prepare young people for personal growth and meaningful societal contributions, fulfilling education's role as a transformative tool for individual and national development.

Central to Marxist-Ho Chi Minh thought is the integration of learning and practice. Marx asserted that education must be combined with productive labor, emphasizing experiential learning to deepen understanding and instill a sense of social responsibility (Marx & Engels, 1978, p. 244). Educational programs that merge theoretical knowledge with real-world application, such as internships, community projects, and labor-based initiatives, enhance learning outcomes and strengthen youth dedication to societal improvement. Ho Chi Minh echoed this sentiment: Action must accompany learning; it is not just about acquiring knowledge but applying it to solve practical problems and contribute to society (Ho Chi Minh, 2011, Vol. 4, p. 116). This alignment between theory and practice ensures that education produces individuals equipped with skills, critical thinking, and a deep sense of duty toward national development.

Cultivating patriotism and social responsibility is another cornerstone of youth education inspired by Marx and Ho Chi Minh. Both thinkers emphasized the need to engage youth in activities that awaken

their sense of duty and collective identity. Ho Chi Minh remarked that youth must actively participate in building and defending the country, as they are the core force driving national development (Ho Chi Minh, 2011, Vol. 5, p. 120). Volunteering, community service, and nation-building projects provide young people with practical skills while fostering a profound connection to their national identity. These experiences contribute to their moral development and instill a spirit of solidarity and dedication, ensuring they become committed citizens who prioritize the collective good.

In the digital era, the application of modern technology in education has become an urgent requirement. Digital platforms significantly enhance self-directed learning, foster creativity, and expand access to knowledge. Constructing a flexible and technology-integrated educational environment aligns with Ho Chi Minh's assertion that education must adapt to the realities of the time to remain relevant and practical (Ho Chi Minh, 2011, Vol. 10, p. 119). Integrating digital tools into teaching methods bridges the gap between traditional education and the demands of a rapidly changing world. For instance, online platforms and virtual classrooms make learning more accessible. At the same time, technology-driven problem-solving exercises encourage creativity and adaptability -qualities vital for individual and societal progress in the Fourth Industrial Revolution.

Building an ideal educational environment is equally fundamental to applying Marxist-Ho Chi Minh thought. This environment must ensure equity, foster creativity, and provide opportunities for all individuals to maximize their potential. Marx advocated for educational systems that eliminate class distinctions, promote equality, and empower individuals to achieve their fullest potential (Marx & Engels, 1978, p. 287). Similarly, Ho Chi Minh stressed that education must serve the people and provide opportunities for everyone to develop their talents (Ho Chi Minh, 2011, Vol. 5, p. 122). An inclusive educational environment nurtures intellectual and professional competence, ethical behavior, and social responsibility. These aspects ensure that education contributes to societal cohesion and sustainable development, preparing youth to take on leadership roles in both national and global contexts.

The adaptability of education to specific historical and societal demands is another vital dimension of Marxist and Ho Chi Minh thought. During periods of national resistance, education was directed toward fostering patriotism, resilience, and readiness to sacrifice for independence. Conversely, in times of peace, education prioritized economic development, scientific progress, and the construction of a prosperous society. Ho Chi Minh noted that education must align with the nation's immediate needs, ensuring relevance and practicality across different historical periods (Ho Chi Minh, 2011, Vol. 9, p. 178). This flexibility demonstrates the enduring applicability of Marxist and Ho Chi Minh philosophies in addressing the challenges of modernization and globalization.



Ho Chi Minh placed immense value on educators' role in shaping the nation's youth. He viewed teachers as unsung heroes whose contributions are essential for national progress. Ho Chi Minh stated, "A good teacher worthy of being a teacher is the most honorable individual. While their name may not appear in newspapers or be awarded medals, good teachers are unsung heroes... Without teachers educating the youth, building socialism would be impossible (Ho Chi Minh, 2011, Vol. 14, p. 402). This recognition underscores the critical importance of educators in implementing the principles of Marxist and Ho Chi Minh thought, ensuring that education serves as a force for collective advancement.

The ideas of Marx and Ho Chi Minh on youth education offer a comprehensive framework for addressing contemporary challenges. Education can develop young people who excel professionally and ethically by integrating principles such as virtue, intellect, body, and beauty, promoting experiential learning, cultivating patriotism and social responsibility, leveraging modern technology, and fostering inclusivity. These strategies ensure that youth are equipped to contribute meaningfully to societal progress while embodying ideals of social responsibility, creativity, and dedication. Ho Chi Minh famously stated that the revolution's success and the nation's progress depended on the education of its youth (Ho Chi Minh, 2011, Vol. 5, p. 121). By realizing these principles in education, society can cultivate a new generation capable of leading national and global transformation, ensuring a future defined by equity, innovation, and sustainable development.

## 5. Conclusion

Marxist philosophy and Ho Chi Minh's thoughts on youth education provide a solid theoretical foundation, guiding the development of Vietnam's young generation. These profound ideas emphasize the pivotal role of youth as the vanguard in national construction and defense, underscoring the necessity of a holistic education system. As Marx asserted, "Education must combine intellectual training with practical labor to nurture socially responsible individuals. Similarly, Ho Chi Minh advocated for a comprehensive approach to education that integrates morality, intellect, physical health, and aesthetics, stating that youth must be educated to love their country, contribute to society, and prepare for the challenges of tomorrow. In today's rapidly changing world, applying these principles requires a collaborative effort among educational institutions, families, youth organizations, and government agencies. Education must go beyond the classroom to actively engage young people in community projects, internships, and revolutionary movements. These practices build practical skills and foster patriotism, creativity, and a strong sense of social responsibility. As Ho Chi Minh highlighted, youth must dare to innovate, take action, and shoulder responsibilities for the nation's future. By implementing these strategies, Vietnam can cultivate a generation prepared to meet the challenges of globalization and technological change. Marxist philosophy and Ho Chi Minh's thoughts on youth education provide

robust theoretical foundations for guiding the development of Vietnam's younger generation. These perspectives highlight the essential role of youth as the vanguard in national construction and defense, advocating for a holistic education that integrates morality, intellect, physicality, and spirituality. As Marx stated, Education must combine intellectual training with productive labor to nurture socially responsible individuals. Similarly, Ho Chi Minh emphasized that youth must be educated comprehensively, focusing on virtue, intellect, health, and aesthetics, to prepare them for nation-building challenges. Education, therefore, should not merely impart knowledge but also instill a sense of social responsibility, patriotism, and a solid aspiration to contribute to the nation. Applying these ideas effectively in today's context requires collaboration among educational institutions, families, youth organizations, and government agencies. Education must extend beyond the classroom, incorporating experiential learning, community engagement, and practical activities to prepare young people for real-world challenges. However, to maximize the impact of these philosophies, limitations in digital learning adoption, access disparities, and global challenges like climate change must also be addressed. Future studies should explore innovative teaching methods, such as technology integration and sustainability education, and compare these ideas with global educational frameworks to demonstrate their broader applicability. Incorporating empirical evidence of successful implementations in Vietnam would provide practical insights, ensuring Marxist and Ho Chi Minh thought remains a dynamic guide for youth education in a rapidly evolving world.

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