

Ho Chi Minh Communist Youth Union's Role in Educating National Culture among University Students

Van Vu Hong^{1*}

¹ University of Transport and Communications, Dong Da District, Hanoi, Vietnam

* vanvh_ph@utc.edu.vn

Abstract

This study aims to explore the strategic role of the Vietnam's Ho Chi Minh Communist Youth Union within the university environment in educating the younger generation about national culture. In addition to highlighting its positive contributions, this study also critically identifies various obstacles and root causes that limit the organization's effectiveness in the process of internalizing cultural values. Through a theoretical approach and supported by the results of a survey of 167 respondents from among lecturers and students, it was found that the presence of this organization is crucial in shaping the character of students. These findings are expected to provide scientific and practical contributions for socio-political organizations and universities in formulating strategic solutions to optimize the role of student unions in the present and future. With the right orientation, it is hoped that a new generation of Vietnamese will emerge who are not only professionally skilled in their fields but also possess integrity and a strong pride in the nation's cultural heritage and noble values.

Penelitian ini bertujuan untuk mendalami peran strategis Persatuan Pemuda Komunis Ho Chi Minh Vietnam di lingkungan universitas dalam mengedukasi budaya nasional kepada generasi muda. Selain menyoroti kontribusi positifnya, studi ini juga secara kritis mengidentifikasi berbagai hambatan serta akar permasalahan yang membatasi efektivitas organisasi tersebut dalam proses internalisasi nilai-nilai budaya. Melalui pendekatan teoretis dan diperkuat oleh hasil survei terhadap 167 responden dari kalangan dosen serta mahasiswa, ditemukan bahwa kehadiran organisasi ini sangat krusial dalam membentuk karakter mahasiswa. Temuan ini diharapkan mampu memberikan kontribusi ilmiah dan praktis bagi organisasi sosial-politik maupun perguruan tinggi untuk merumuskan solusi strategis guna mengoptimalkan peran serikat mahasiswa. Dengan orientasi yang tepat, diharapkan lahir generasi baru Vietnam yang tidak hanya mahir secara profesional di bidangnya, tetapi juga memiliki integritas serta kebanggaan yang kuat terhadap warisan dan nilai-nilai luhur budaya bangsa.

Keywords Ho Chi Minh Communist Youth Union; national culture; organization role; university students; Vietnam

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1. INTRODUCTION

Vietnam's cultural heritage and its resilient people have long served as fundamental pillars of national unity, providing the spiritual strength necessary to overcome historical adversities, safeguard sovereignty, and promote a prosperous and civilized society. Recognizing this, the Communist Party of Vietnam (CPV) made a significant policy shift in its cultural strategy through the adoption of a specialized resolution at the Fifth Plenum of the Eighth Central Committee in July 1998. This marked a pivotal moment in the Party's ideological evolution, wherein culture was positioned not merely as an adjunct to economic growth or political consolidation, but as a central and dynamic force in national development. The resolution articulates a transformative vision for Vietnamese culture, affirming its dual role as both a foundational value system and a motivating driver of socioeconomic progress. It emphasized that all cultural and artistic endeavors must contribute to cultivating a modern yet nationally distinctive culture, shaping the Vietnamese citizen in terms of ethical ideals, intellectual character, emotional depth, and lifestyle. Moreover, it stressed the importance of fostering a healthy cultural environment as a prerequisite for sustainable social advancement (CPV, 2013).

In particular, the Ho Chi Minh Communist Youth Union [*in this article, will be alternatively referred to as HCMCYU or the Union*], as a constituent part of Vietnam's political system, is identified by the CPV as needing to be imbued with the nation's traditional values. Recognizing that, the 11th National Congress of the HCMCYU, term 2017-2022, identified 12 criteria to build a model of Vietnamese youth in the new era. These are the core elements for Vietnamese youth to contribute their efforts to building an increasingly prosperous homeland. The Union has many models and activities to guide and organize young people to participate in preserving and promoting traditional cultural values through many rich and diverse forms. Traditional education for young people has been promoted by the Union chapters in the provinces, especially on holidays and major occasions, associated with cultural-artistic activities, sports, camps, and so forth. Thereby, young people have both the opportunity to learn and improve their understanding of national culture and the opportunity to demonstrate their level and knowledge of the traditional culture and art of the nation (Ho Chi Minh Communist Youth Union, 2022).

In the context of the country's increasingly comprehensive and profound international integration, the issue of preserving and promoting national cultural identity poses urgent requirements, especially for the youth generation, the core

force in the cause of national construction and development. According to the Political Report of the Central Executive Committee of the Union, 11th Term (2022), "*The vast majority of young people uphold and promote the good traditional and cultural values of humanity and the nation; are clearly aware of their responsibility to the Fatherland and the people, ; clearly demonstrate patriotism, national pride, aspiration to develop the country, aspiration to contribute, spirit of innovation, creativity, and a reason to live for society and the community*". Hence, Vietnamese youth are not only the direct beneficiaries of traditional cultural values, but also a social group with the conditions to quickly and deeply access modern cultural flows, including the quintessence of humanity and non-traditional elements. Therefore, youth play a dual role: both as recipients and transformers of cultural values, and as creators and spreaders of national cultural identity in contemporary society. In this process, the Union is a socio-political organization with a special role in orienting ideals, nurturing values, and cultural education for youth.

Based on practical requirements and the orientation of sustainable development of Vietnamese people in the new era, this study was conducted to clarify the role of HCMCYU in educating traditional culture for young people, thereby proposing systematic solutions to improve the effectiveness of these activities. Therefore, the objectives of this study are specifically expressed as follows: (i) Analyze the current status of the Union's activities in educating and promoting traditional culture among young people; (ii) Clarify the achievements, limitations and causes of the achievements and limitations in traditional cultural education activities organized by the Union; and (iii) Propose solutions to improve the effectiveness of the role of the Union in educating national culture in accordance with the integration context.

To achieve the set objectives, this study focuses on answering the following questions: What is the importance of the Union in educating the traditional culture of the nation? What is the role of the Union in universities in educating the traditional culture of the nation? What are the results, limitations, and causes of those limited results? What organizational and policy solutions are needed to promote the effectiveness of the Union in the current integration period?

The above research questions are systematically constructed and clearly oriented, covering the current situation, causes, and solutions, in line with analyzing the role of the Union in traditional cultural education. They not only help clarify the specific activities that have been implemented, but also point out the impact factors, internal limitations, and objective contexts that affect the effectiveness of the activities. In particular, the last question opens up the space for

policy proposals, helping the research to have high practical application value in the context of current cultural integration.

During the initial step of the study, several primary documents of the Party and State of Vietnam have been scrutinized, such as *Outline of Vietnamese culture* (1943), *Platform for national construction during the transition period to socialism* (1991), *Resolution of the 5th Conference of the Central Executive Committee, 8th tenure* (7/1998); *Resolution of the 9th Central Committee, 9th tenure* (1/2004); *Platform for national construction during the transition period to socialism* (Supplemented and developed in 2011); *the 11th* (2011), *12th* (2016) and *13th* (2021) *National Congresses of the Communist Party of Vietnam*. The literature was also enriched by employing mixed research methods, specifically comparative-contrastive method, analysis-synthesis method, logical-historical method, and induction-deduction method. The use of general mixed research methods enables a specific and detailed assessment of issues related to determining the role, importance, difficulties, and solutions to promote the role of HCMCYU in preserving the nation's traditional culture.

Furthermore, this study surveyed 167 people, including 120 students and 47 lecturers studying and teaching at a number of universities. The survey focused on four main groups of issues: (i) the importance of HCMCYU in educating traditional national culture; (ii) awareness of the role of HCMCYU in this work; (iii) results, limitations and causes of limitations in educating students about traditional culture; and (iv) necessary solutions to further promote the role of HCMCYU in educating students about traditional culture. After collection, the data were checked for validity --- unqualified responses were eliminated, then coded and entered into SPSS software for descriptive statistical analysis, determining central tendency, variation level, and relationship between variables.

Data analysis was performed based on a 5-level Likert scale, with the distance between levels calculated according to the formula $(5-1)/5 = 0.8$. Three main indicators were used: the mean value reflects the general level of consensus; the standard deviation shows the level of dispersion of the data; and the Pearson correlation coefficient measures the level of coherence and direction of impact between variables. The application of quantitative methods combined with SPSS tools helps to objectively identify models and relationships in the data, improving the transparency and reliability of research results. However, the authors also acknowledge that statistical methods are unlikely to fully capture the emotional, motivational, and cultural depth that qualitative methods often reveal more clearly.

2. RESULTS AND DISCUSSION

2.1. *Traditional Culture in Vietnamese Society*

Talking about traditional culture is talking about socio-cultural phenomena that have been shaped. The length of history is not the core element of traditional culture, but its social significance. Traditional culture, according to the fairly unified concept of scientists, is the struggle for survival of the nation and people, and is the experience that has been forged for generations and inherited from generation to generation. Tradition includes all areas of society, but is most concentrated in the cultural field, including material culture and spiritual culture.

The concept of tradition has been approached from multiple scholarly perspectives, often emphasizing its complexity and dual nature. Phan Huy Le (1994) characterizes tradition as a historically rooted system of perceptions, emotions, thought patterns, and behavioral norms that are preserved and transmitted across generations within a specific community. This framework highlights tradition's dual function: it can serve as a motivating internal force that fosters societal advancement, yet it may also act as a hindrance when outdated values resist necessary changes.

Tran Van Giau (1987) expands on this by identifying traditional cultural values as the foundational moral principles that have guided successive generations in their judgments of right and wrong, thereby shaping collective efforts toward national autonomy, liberty, and progress. Vu Hong Van (2023) further underscores the role of traditional culture as a repository of values that define a nation's uniqueness, having evolved through the historical experience of its people. In a similar vein, Trung (2020) asserts that culture encapsulates the enduring values of a nation, serving as a basis upon which national identity is expressed and sustained.

Traditional cultural values are also mentioned in many resolutions of the CPV. Resolution 09 of the 7th Politburo (2022) on some major orientations in current ideological work affirms traditional cultural values as "ardent patriotism and the foundation, spiritual strength for society", while Resolution 5 of the 8th Central Committee (1998) states the outstanding qualities of Vietnamese identity, which can also be understood as the values of the Vietnamese people. According to this understanding, traditional culture is good values, distinct from bad customs and practices. This is also the understanding of traditional culture that will be used in this article.

2.2. Studying the Role of Ho Chi Minh Communist Youth Union

The Ho Chi Minh Communist Youth Union serves as a key socio-political organization representing Vietnamese youth, operating under the leadership of the Communist Party of Vietnam and inspired by the values of President Ho Chi Minh. Its mission is to unite young people who are committed to the nation's development, uphold socialist ideals, and strive for national independence, prosperity, democracy, equality, and cultural advancement. Over its history, the Union has played a transformative role in mobilizing youth for national liberation, reunification, and the protection of Vietnam's sovereignty.

In the current era of globalization and technological advancement, the Union continues to promote the education and development of a new generation of Vietnamese youth who are ethical, patriotic, law-abiding, and capable of active participation in international integration. The organization fosters a spirit of innovation, civic responsibility, and collective labor among its members, while also serving as a reliable reserve force for the Communist Party and a practical environment for youth leadership development.

In addition to its domestic roles, the Union engages in cooperative relations with progressive youth movements and organizations worldwide, promoting peace, independence, democracy, and social progress. The Union coordinates with governmental agencies, socio-political organizations, and families to support youth education, protection, and empowerment within the framework of the Vietnamese Constitution and law (Ho Chi Minh Communist Youth Union, 2017).

In summary, the Union plays an indispensable role in shaping Vietnam's younger generations through political orientation, ethical education, and civic engagement. As both a sociopolitical institution and a strategic training ground for future Party members, the Union bridges historical legacy with modern aspirations. It not only empowers youth to contribute actively to national development and global integration but also reinforces their sense of social responsibility and cultural identity.

In this study, the arguments are built on the dialectical relationship between traditional national culture and the role of the Union in education, personality formation, and civic consciousness of the young generation of Vietnam. First of all, starting from the concept of traditional culture as the crystallization of sustainable values formed through history, the study argues that these values are not only inherited but also can orient human development, create national identity and

moral foundation for youth in the period of international integration. The works of Phan Huy Le (1994), Tran Van Giau (1987), and Vu Hong Van (2023) all agree on the point: tradition is an endogenous force that promotes social progress when properly perceived and applied; on the contrary, it can become a barrier if it is conservative or separated from the practice of innovation.

From that perspective, the central thesis of the study is that HCMCYU is the bridge between tradition and modernity, between revolutionary ideals and the need for personal development in the context of globalization. As a political and social organization of youth under the leadership of the Party, the Union not only takes on the role of educating ideals, ethics, and lifestyle but also realizes traditional values such as patriotism, solidarity, humanity, diligence, and creativity in new conditions. This thesis is reinforced by important Party documents such as *Resolution 09 of the Politburo* (2022) and *Resolution of the 5th Central Committee, Session VIII* (1998), which affirm that traditional cultural values are a solid spiritual foundation for the development of a fair and humane society.

In addition, the study argues that, in the era of technology and international integration, the role of the Union needs to be repositioned in the direction of promoting traditional values associated with innovation in education methods, management, and organization of youth activities. Specifically, the Union must become an environment for training digital capacity, creative thinking, and social responsibility for youth, thereby creating a generation of young citizens who are both imbued with national cultural identity and capable of global integration. This thesis reflects the approach of inheritance and development, in which tradition is not only a memory of the past but also a resource for the present and the future.

Thus, the above system of arguments clarifies the theoretical basis for studying the role of the Union in educating Vietnamese youth today, while affirming that traditional cultural identity and revolutionary youth are two factors that interact, complement, and jointly shape the Vietnamese people in the new era.

2.3. Importance of the Ho Chi Minh Communist Youth Union in Educating the Traditional Culture of the Nation

To assess the importance of the Union in educating the national traditional culture, this study surveyed 167 people, including 120 Union members (students) and 47 lecturers teaching at universities. The results are shown in Figure 1.

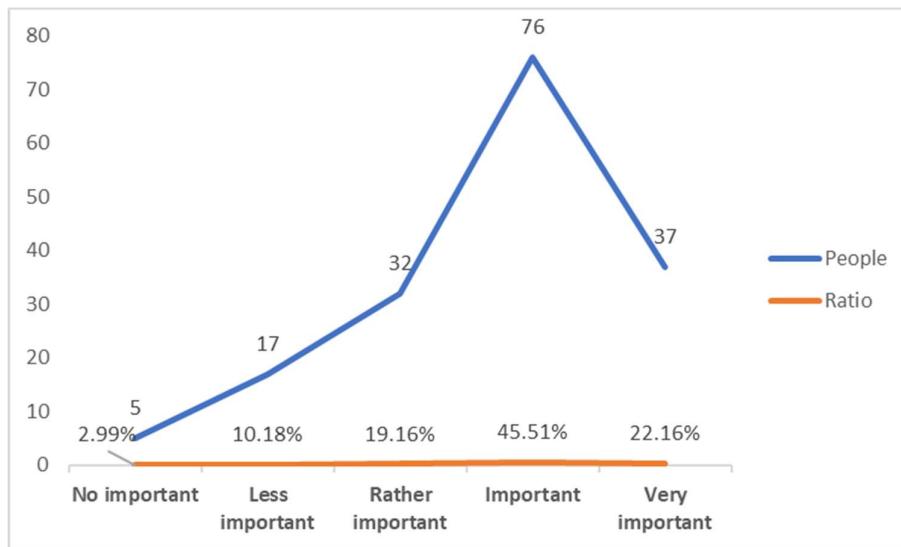


Figure 1. Assessment of the importance of the Ho Chi Minh Communist Youth Union in educating the traditional culture of the nation

The survey revealed that a significant proportion of respondents rated the role of HCMCYU in cultural education within universities as “Important” (45.51%) and “Very important” (22.16%). Additionally, 19.16% of participants considered it “Rather important,” while only a minority evaluated it as “Less important” (10.18%) or “Not important” (2.99%). These findings suggest a consensus on the Union’s relevance in promoting national cultural identity among students. This tendency aligns with previous empirical studies emphasizing the Union’s contribution to value orientation and civic education in higher education settings (Ho Chi Minh Communist Youth Union, 2017 & 2019; Thuan & An, 2022; Van, 2022). Nevertheless, the presence of respondents who undervalue the Union’s educational role highlights the need for universities to enhance awareness campaigns and implement more engaging and context-specific youth programs. As LuongNgoc (2022) suggests, the effectiveness of youth organizations in transmitting traditional values largely depends on institutional support and the relevance of activities to contemporary student experiences.

The quantitative methodology was applied to assess the role of HCMCYU in educating traditional national culture in the university environment. The selection of 120 Union members (students) and 47 lecturers show the combination of the perspectives of direct beneficiaries (students) and organizers and companions (lecturers), contributing to increasing the objectivity and comprehensiveness of the data. The use of a 5-point Likert scale (from “Not important” to “Very important”) is a popular tool in educational sociology research, allowing the measurement of

qualitative perceptions and assessments into statistically tractable quantitative data (Likert, 1932; Boone & Boone, 2012). The scale from 1 to 5 helps identify general assessment trends as well as the range of opinions between groups. Descriptive statistics from this data will allow the calculation of mean scores, standard deviations and correlation coefficients, thereby clarifying the level of recognition of the role of the Union in each aspect of traditional cultural education. Such a survey design is in line with modern research orientations, and at the same time opens up the possibility of further analysis of the relationship between gender, job position, experience and the level of assessment of the role of the Union (Hair et al., 2010). However, it should be noted that this method is still descriptive and needs to be supplemented with qualitative data to more fully reflect cultural and socio-psychological factors.

2.4. Perception of the Role

To assess the role of HCMCYU in universities in educating students about the traditional culture of the nation, this study surveyed the same pool as before, namely 167 people, including 120 Union members and 47 lecturers studying and teaching at several universities, with the following degree regulations: (1) Not important; (2) Less important; (3) Rather important; (4) Important; (5) Very important. The results are shown in Table 1.

Table 1. The role of the Ho Chi Minh Communist Youth Union in Educating Students about the Traditional Culture of the Nation

Order	Survey content	Frequency (people)	Degree evaluation					\bar{X}
			1	2	3	4	5	
1	Strengthening propaganda and education to raise awareness and understanding of traditional culture for young people.	167	2	5	28	75	57	4.08
2	Develop a plan to promote the pioneering and creative role of young people through promoting emulation movements.	167	4	7	29	73	54	3.99
3	Build a healthy cultural environment and create	167	5	9	29	69	55	3.96

	favorable conditions for young people to study and practice.						
4	Promote the role of young people in resolutely fighting against the infiltration and influence of counter-cultural phenomena and sabotage by hostile forces in the ideological and cultural fields.	167	4	8	28	71	56 4.00
5	Building the role model values of Vietnamese youth in the new period is the basis for building a generation of young people who are good at their profession, have a sense of national security, and are moving towards global citizens	167	7	13	30	68	49 3.83
6	Discover, commend and replicate typical and outstanding young people in various fields	167	5	9	31	70	52 3.93
7	Develop and organize propaganda activities, promote and disseminate traditional cultural values to all union members of the unit	167	8	14	32	64	49 3.79
Total		167	5.00	9.29	29.57	70.00	53.14
Ratio (%)		100	2.99	5.56	17.71	41.92	31.82
							3.94

The survey results in Table 1 show that with XTB = 3.94, it is in the "Important" level. Analysis of each survey content shows that the most highly rated role is propaganda and education work to raise awareness of traditional culture (4.08 points), clearly demonstrating the fundamental function of the Union in shaping the personality and cultural awareness of young people. The contents of fighting against anti-culture, and the emulation movement to promote dynamism also received high ratings (≥ 4.0 points), reflecting the clear awareness of the respondents about the "ideology - action" role of the Union. Organizing activities to promote and popularize traditional culture had the lowest score (3.79), showing that this is an area of activity that is not really prominent or has not been implemented evenly

in the practice of universities. From these survey results, it can be seen that the Union plays an active and clearly recognized role in traditional cultural education, especially in the ideological role, organizing movements, and building personality. However, it is necessary to strengthen practical activities in promoting and communicating traditional culture (item 7).

This sampling method demonstrates a balanced research mindset, consistent with the representative data collection method in educational sociology research (Creswell, 2014). Quantifying the perception of the role of the Union in cultural education helps the researcher calculate the average score, standard deviation, and determine the cognitive trends of each group of subjects. This can serve as a basis for further analysis, such as comparisons between students and lecturers, or analysis of factors affecting the level of assessment (Hair et al., 2010). However, this quantitative method also needs to be supplemented by qualitative surveys to clarify the cultural depth and contextual factors, which are often not clearly shown through simple statistics (Patton, 2002). Therefore, combining quantitative and qualitative methods will help the study achieve a comprehensive and usable view of youth education policy-making.

2.5. Achievements and Limitations

To evaluate the achievements of HCMCYU in universities in educating students about the traditional culture of the nation, this study surveyed the same pool, with results as shown in Table 2.

Table 2. Achievements in traditional cultural education for students

Order	Survey content	Frequency (people)	Degree evaluation					\bar{X}
			1	2	3	4	5	
1	Raising awareness and national pride for students	167	3	10	25	72	57	4.02
2	Effectively organizing traditional cultural activities during the school year	167	4	12	28	70	53	3.93
3	Attracting active participation of union members and youth	167	6	14	30	66	51	3.85
4	Effectively	167	5	15	32	68	47	3.82

	combining union activities with cultural teaching content						
5	Building many creative traditional cultural education models	167	7	16	34	65	45
	Total	167	5.00	13.40	29.80	68.20	50.60
	Ratio (%)	100	2.99	8.02	17.84	40.84	30.30

The above survey results show that the highest efficiency is national consciousness education (4.02 points), clearly reflecting the core ideological and spiritual role of the Union in fostering patriotism, national pride, and awareness of preserving cultural heritage for the younger generation. This is a consistent and comprehensive result in the activities of the Union. Organizing traditional cultural activities effectively (3.93 points) proves that universities today have been investing more in programs associated with traditional holidays, festivals, and cultural and artistic competitions. However, it is still necessary to improve creativity and practical connections. The relative limitation is that there are few creative models (3.75 points). Although the results are positive, it shows that the replication of creative traditional cultural education models is still limited. Most of them still focus on traditional activities, with few innovative elements in technology, communication, and digitalization. The results show that it is necessary to strengthen cultural education programs associated with national history, heritage, and traditional figures.

With the quantitative research design, the achievements of HCMCYU in educating traditional national culture for students at universities were evaluated. Combining two such sample groups is consistent with the multidimensional requirements in evaluating practical effectiveness, ensuring objectivity and comprehensiveness (Creswell, 2014). The use of a 5-point scale from "Not good" to "Very good" shows that the study is measuring satisfaction or evaluating results, a type of perception often surveyed using the Likert scale. Data from this scale can be processed using descriptive statistical techniques (mean, standard deviation) or group comparison (independent t-test, ANOVA), helping to clarify the overall assessment and differences between students and lecturers about the success of cultural education activities implemented by the Union (Hair et al., 2010). However, it should be noted that the level of "good" in Vietnamese culture is sometimes diplomatic or polite, so it is necessary to combine qualitative surveys to understand

the depth of perception and expectations of the respondents (Patton, 2002).

Furthermore, to assess the limitations of HCMCYU in universities in educating students about the traditional culture of the nation, this study surveyed the same pool and applied the following regulations: from (1) no restrictions, to (5) very restricted. The results are shown in Table 3.

Table 3. Limitations in educating students about traditional culture

Order	Survey content	Frequency (people)	Degree evaluation					\bar{X}
			1	2	3	4	5	
1	Students are not interested in participating in traditional educational activities	167	10	15	30	60	52	3.77
2	Lack of creative and attractive content suitable for students	167	12	14	32	58	51	3.73
3	Propaganda activities have not been invested properly and lack depth	167	8	20	33	62	44	3.68
4	Lack of coordination between the Union and lecturers in cultural education	167	9	18	31	59	50	3.74
5	Resources for organizing activities are limited (finance, human resources)	167	6	16	29	61	55	3.86
Total		167	9.00	16.60	31.00	60.00	50.40	3.76
Ratio (%)		100	5.39	9.94	18.56	35.93	30.18	

The survey results above show that the biggest limitation is that students are not enthusiastic about participating in traditional cultural education activities (3.86 points), which shows a significant gap between organizational orientation and practical needs, requiring a change in approach, linked to the interests and psychology of the age group. Next is the lack of attractive and creative content (3.77 points), the reason is that current activities may still be formalistic, not connected to contemporary cultural trends, and have not created real interest for students. Lack of depth in propaganda and limited investment has led to information about traditional culture not being widely spread, not having a sustainable impact, and

being easily overwhelmed by foreign cultural factors. The lack of coordination between the Union and lecturers has caused inconsistency in educational content, reducing the effectiveness of integrated teaching and extracurricular activities. Limited resources (finance, human resources, and so forth) are common objective causes, but are still factors that need to be considered in restructuring the organization and investing in Union activities.

With 167 survey participants, including 120 Union members (students) and 47 lecturers, the study selected two groups representing two important roles in the educational process: the educated subject and the accompanying and implementing force. This approach is consistent with the principle of modern sociological research, when assessing a phenomenon, it is necessary to have a view from both inside and outside the system (Creswell, 2014), while the use of a 5-point scale from "no restrictions" to "very restricted" allows quantification of the perceived level of constraints, thereby analyzing the trends and prevalence of each type of constraint. This is a form of Likert scale adapted to the purpose of measuring negative outcomes (Likert, 1932). However, it should be noted that the assessment of "restrictions" is often subjective and influenced by the psychological-organizational context. Therefore, to understand the causes in depth, combining qualitative surveys such as semi-structured interviews or focus group discussions will be necessary (Patton, 2002), helping to clarify factors related to organizational mechanisms, student psychology, school culture, and practical conditions of each locality.

2.6. Proposed Solutions

From the above survey results, combined with previous studies; at the same time, based on the guiding documents of the CPV and HCMCYU, in order to enhance the role of young people in actively participating, preserving, and promoting the traditional cultural values of the nation, it is necessary to focus on the following solutions:

First, strengthening propaganda and education to raise awareness and understanding of traditional culture for young people by helping young people to see the good, the beauty, and the profound human values of traditional culture; thereby raising national pride, sense of responsibility, and determination to act among the youth in preserving and promoting those cultural values. The Union must be the one to guide, lead, and be the bridge to bring traditional cultural values

to the youth through many different means, forms, and contents, through the Union activities, sightseeing, picnics, trips to museums, historical sites, and so forth, besides, by learning about traditional culture through the forms of writing or drama competitions.

Secondly, promoting the pioneering and creative role of the youth through emulation movements, activities of the Union, and the role of the Union members in building agencies. For instance, by promoting the "Studying and following the moral example of Ho Chi Minh" in the spirit of *Directive 03 of the Politburo* and *Directive 07 of the Provincial Party Standing Committee*, to improve the quality and effectiveness of the Union members continuously.

Third, building a healthy cultural environment and creating favorable conditions for young people to study and practice. Functional sectors need to develop and perfect policies on developing cultural life for young people, the Union needs to ensure economic growth associated with social progress and equity, developing culture, improving the quality of life of young people, and protecting the ecological and humanistic environment.

Fourth, promoting the role of youth in resolutely fighting against the infiltration and influence of counter-cultural phenomena and the sabotage of hostile forces in the ideological and cultural fields. For instance, by organizing and regularly maintaining activities to promote the enthusiasm and creativity of young people, improve their spiritual and cultural life, and create a fun, useful, and practical playground. The Union needs to proactively and closely monitor and guide young people, promptly grasp, correct, and handle deviations in creative participation, as well as the enjoyment of spiritual and cultural activities through various information channels.

Fifth, widely implement the campaign "Building model values of Vietnamese youth in the new era", such as the campaign "Civilized and elegant is a beautiful lifestyle for young people". For instance, by organizing the Student Elegance Contest and gradually improving its quality so that the contest truly becomes an important cultural event for students, a place to honor and enhance the value of youth beauty, and at the same time an environment to build, consolidate, and promote the good qualities of young people.

Finally, in the context of the country's new development, the process of building Vietnamese culture and people is facing many complex challenges, requiring the synchronous, proactive, and creative participation of the whole society, especially

the young generation. The documents of the 13th National Party Congress affirmed: *"Culture is the spiritual foundation of society, both the goal and the driving force of sustainable development; people are the center of the development strategy"* (CPV, 2021). In that spirit, Vietnamese youth are considered the pioneering force in preserving and promoting national cultural identity. At the same time, the Union plays a key role in organizing, orienting, and spreading traditional cultural values in the student community.

The research results show that the Union not only carries out the task of political and ideological education but also acts as a bridge between the young generation and the national cultural heritage, through traditional educational activities such as journeys to the source, competitions to learn about history and culture, traditional festivals, or community volunteer programs. The new point of the current period is that the Union has applied digital technology to propaganda and cultural education, such as designing online games about history, producing short videos about heritage, or organizing online competitions about national culture. Compared with previous studies, such as Luyen and Tuan (2021), this study shows a higher level of adaptation of the Union in the digital environment, especially in linking traditional education with innovation in communication forms to attract students.

3. CONCLUSION

The study affirms the pioneering role of the Union in educating students about traditional national culture, contributing to preserving and promoting national identity in the period of international integration. The results show that the activities of the Union have created positive changes in students' awareness and actions through the harmonious combination of tradition and modern technology. However, there are still limitations, such as the formality of activities, uneven capacity of Union officials, and ineffective coordination with cultural institutions. The study has practical significance in suggesting directions for innovation in cultural education for youth in the context of digital transformation. The next research direction should focus on assessing the long-term impact of cultural education models implemented by the Union and proposing a capacity framework for Union officials in educating traditional values associated with global citizenship.

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