

## EDUCATION PATRIOTISM FROM EDUCATION OF TRADITIONAL CULTURAL VALUES

## PATRIOTISMO EDUCATIVO A PARTIR DA EDUCAÇÃO DOS VALORES CULTURAIS TRADICIONAIS\*

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**Abstract** :Traditional culture has a very important place in the spiritual life of Vietnamese people. Educating traditional cultural values for the younger generation, especially students, plays an important role in fostering patriotism, forming in the students' good qualities worthy of being an employer. the future of the country. The education of traditional values in the context of globalization and international integration; Facing the trends of foreign cultures is not easy, requiring educational activists and researchers to have appropriate measures and policies for this activity to be effective. The cause of innovation in Vietnam has been achieved 36 years ago with important and great achievements in all fields, in that have cultural promoting the role of culture in the implementation of the current rural democracy regulations is necessary, in order to develop to bring into play the dynamism, creativity, and mastery spirit of the masses in the construction of the home country, to achieve the goal of a rich people, a strong country, a democracy, equality, and civilization. This study focuses on analyzing the state of traditional cultural education in Vietnamese universities. This research shows that, for a very long time, the education of traditional cultural values of the nation has not been interested in universities; In the system of university-level subjects, there are very few schools that introduce cultural subjects into teaching; this research also points to the need to educate the cultural values of the nation in universities; education contents and solutions to raise the position of traditional cultural education of the nation in Vietnam's university system.

**Keywords:** Education patriotism. Traditional cultural values. Education of traditional cultural values. Vietnam.

**Resumo:** A cultura tradicional tem um lugar muito importante na vida espiritual do povo vietnamita. Educar os valores culturais tradicionais para a geração mais jovem, especialmente os estudantes, tem um papel importante na promoção do patriotismo, formando nas boas qualidades dos estudantes dignos de ser um empregador. o futuro do país. A educação dos valores tradicionais no contexto da globalização e da integração internacional; Enfrentar as tendências das culturas estrangeiras não é fácil, exigindo que os ativistas e pesquisadores educacionais tenham medidas e políticas apropriadas para que esta atividade seja eficaz. A causa da inovação no Vietnã foi alcançada há 36 anos com importantes e grandes realizações em todos os campos, em que a promoção cultural do papel da cultura na implementação das atuais regulamentações da democracia rural é necessária, a fim de desenvolver o dinamismo, a criatividade e o espírito de domínio das massas na construção do país de origem, para atingir o objetivo de um povo rico, um país forte, uma democracia, igualdade e civilização. Este estudo se concentra na análise do estado da educação cultural tradicional nas universidades vietnamitas. Esta pesquisa mostra que, por muito tempo, a educação dos valores culturais tradicionais da nação não tem se interessado pelas universidades; no sistema de disciplinas de nível universitário, há muito poucas escolas que introduzem disciplinas culturais no ensino; esta pesquisa também aponta para a necessidade de

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educar os valores culturais da nação nas universidades; conteúdos educacionais e soluções para elevar a posição da educação cultural tradicional da nação no sistema universitário do Vietnã.

**Palavras-chave:** Patriotismo na educação. Valores culturais tradicionais. Educação dos valores culturais tradicionais. Vietnã.

## 1. INTRODUCTION

Higher education in general and higher education in Vietnam, in particular, have the task of training intellectual human resources for the country to protect and promote the development of a prosperous nation. Vietnam Higher Education was born in 1076 with the establishment of the National University of Dai Viet - The Ly Dynasty in the Ly Dynasty and has grown and grown to this day. Especially, in the past 36 years of renovation, our country's education has been increasingly improved and developed, providing society with high knowledge of human resources for the cause of industrialization and modernization of the country today, contributing to successfully implementing major undertakings of the Party and State (Communist Party of Vietnam, 2016).

The change in economic and social conditions has changed the traditional cultural values of the nation in two positive and negative directions, creating many opportunities, but also creating many challenges. Therefore, preserving and promoting the national cultural identity with the sustainable and quintessential values of the nation is very important (Communist Party of Vietnam, 2016). To achieve this goal, traditional cultural education in universities is a necessary requirement. Traditional cultural education in schools will contribute to fostering a love for national culture, making their spiritual life plentiful and healthy; on that basis formed the life personality of each student. In particular, in the context of traditional culture in general, there is a risk of being overwhelmed by modern culture, many traditional cultural values are forgotten or commercialized, and etc. the traditional cultural education for the younger generation becomes more and more urgent.

We all recognize that the country has many talented people thanks to education. Therefore, Vietnamese higher education needs to establish appropriate training strategies, for each specific period, to create a positive environment to gather and develop talents for the country is an urgent issue (Trung & Van, 2020). From there, it is necessary to raise the issue of training the knowledge with the bravery

of the Vietnamese people, considering the indigenous culture is the basic and rational core throughout the training process at universities.

## 2. LITERATURE REVIEW

The ideology of Ho Chi Minh always affirmed: "Youth is the future master of the country. Indeed, the country's prosperity or decline, weakness or strength is largely due to the youth." In his will, he also wrote: "Providing the revolutionary generation for the next life is a very important and very necessary job" (1968). Resolution 04 of the 7th Central Committee of the Party (1993) stated: "Youth are the shock force in the cause of national construction and defense. Whether the renovation cause succeeds or fails, whether the Vietnamese revolutionary cause follows the socialist path or not depends largely on the youth force, on the fostering, education, and training of young people". Therefore, the issue of youth must be placed first in the central position in the strategy of promoting revolutionary resources as the human factor - This has been emphasized by our Party at the next congresses of the Communist Party of Vietnam.

However, in parallel with these contributions, our education still has weaknesses, especially the strategy and quality of training. Looking to Singapore, a new country was split from Malaysia in 1965 with a population of less than 10 million, of which 70% are Chinese and 30% are Indians and Malaysians but the island has attracted more than 10,000 births. Vietnamese students from the top (elite) (from gifted schools, from students winning national and international prizes, etc.) study. According to statistics, so far more than 95% of the children did not return home to serve. This situation is similar in other developed countries (Diem, 2020). This is a painful issue that we need to seriously review both the micro and macro management levels.

Vietnamese intellectuals in the current era of globalization, talents - the nation's temperament, must bear the bravery, identity, and quintessence of the Vietnamese people (Communist Party of Vietnam, 2016). Vietnamese universities must take up the most part of this responsibility, which is the place to train, train, and shine national cultural traditions. Our country is in the process of accelerating industrialization, modernization, and international integration, creating opportunities for the country to get rid of poverty, of backwardness, rise to development in all aspects, and have created opportunities

so that all citizens can expand exchanges and seek development opportunities, giving young people opportunities to exchange and learn. However, international integration also negatively affects young people, making the morality and lifestyle of a part of the youth deviated, weak and weak bravery, easy to be manipulated, agitated, not fully understood about Party and nation's revolutionary system, etc. Therefore, arousing, promoting, and fostering a sense of national self-esteem for generations, especially young people - the future owners of the country is one thing urgent, and has profound practical significance. Take action so that our indigenous traditional values are not only dissolved but also have the opportunity to promote and develop the noble values, the quintessence of Vietnamese culture to the world.

Resolution 27-NQ/TW dated August 6, 2008, the 7th Conference of the Central Executive Committee, term X, on building a contingent of knowledge in the period of accelerating industrialization and modernization of the country has affirmed: "In every age, the intellectual is the core force that creates and spreads knowledge. The contingent of intellectuals trained by many different paths operating in the fields of economic and social life, the domestic universities are the place to train a large and predominant intellectual force for the development of the country. The contingent of intellectuals that we expect from them is not only good at the profession but must bring in them the identity and cultural tradition so that they always deserve to be the intellectual of a people with a long history of culture and tradition, very loving, attached to their compatriots, always resilient, indomitable before all invading enemies, worthy of the people of a heroic country.

Along with the general development of the whole Party, the entire people and the entire Vietnamese army have been arousing exciting emulation movements with high socialization. This is a chance for us to review the Vietnamese tradition of indomitable and resilient struggle through great defense wars; is an opportunity to foster today's young generation of historical traditions, pride, and national pride; educate to raise the spirit of revolutionary vigilance, determination to contribute to the successful implementation of two strategic tasks of successfully building socialism and firmly defending the Fatherland of socialist Vietnam. Many localities focused on promoting traditional educational activities on the history of the nation, homeland, and country, and many activities of "giving gratitude and gratitude" to those with meritorious services to the country took place at all levels. , branches and localities in the country. This demonstrates the people's ethic of "drinking water, remember the

source", "remember the person who grows the tree". It was these meaningful activities that made an important contribution to the education of revolutionary heroism, passionate patriotism, and the spirit of mutual love, and mutual love.

### **3. RESULTS AND DISCUSSION**

#### **3.1. Related Concepts**

Concept of Traditional:

"Tradition", from the Latin root written as "Tradio", consists of the verb "Trader (traditions), whose original meaning is "to pass", "to give", "to hand over" and "to distribute" (Y & Huy, 2011). So, in the simplest sense of this word, tradition is the inheritance of a valuable social heritage passed down from generation to generation. According to Prof. Tran Van Giau (1973 & 1983), "traditions are virtues. or habits spanning many generations, many historical periods and currently having many effects, such effects can be positive, they can also be negative", with a general approach, Prof. Dr. Nguyen Trong Chuan (2009): "In the most general sense, traditions - those are elements of cultural and social heritage embodied in behavioral standards, ideology, customs, customs, habits, lifestyle and the behavior of a community of people has been formed in history and has become stable, passed down from generation to generation and preserved for a long time".

But when referring to another aspect of tradition, GS Dr. Tran Van Doan (2012) said: "The dialectical nature of the tradition is that which remains for us, but is no longer intact but has been dialectically "denied" and at the same time "sublimated". Therefore, the Latin word "transfer" has not only the meaning of transmission, delivery but also a new form, which is to enter a new world. "This view is similar to the viewpoint F. Hegel. F. Hegel is also very reasonable to think that tradition is not a relic of the past but a bridge connecting new values. He sees tradition as a legacy or as a "child of the times", "the spirit of the times". Thus, he said that tradition has never been lost, it is kept in a more complete form. George Mclean (2009) said: "Tradition is the development of values their virtue and integration are intended to create a unique and rich culture in history and thus depend on the experience and creativity of generations. The passed down culture is called cultural tradition" (in the sense). So it reflects the human achievements accumulated in the process of understanding,

implementing, and spreading the deepest meaning of life. It is the tradition in its harmonious sense as an embodiment of wisdom (Van, 2022).

The tradition itself thus exists with its duality. Riding a horse and holding a sword, getting off a horse, and holding a pen of Vietnamese generals is a good tradition, but superstition, narrow-minded, and factionalism in the village is a bad tradition. According to Tran Van Giau (1983) "respects the love so much that" the banana fish is indulged in the sake of the children", etc. Of course not a positive value in all circumstances. Furthermore, it is a dual quality. Therefore, Uncle Ho taught: "Restoring ancient capital should only restore what is good, what is not good should be eliminated gradually" (2001).

Marks (1975) also made a very correct judgment about the limitations of tradition in Lui Bonapácut's Eighteenth Day of Mist: "The tradition of all dead generations weighs like a mountain on the minds of those who are and just when people seem to be trying to reform themselves and things, trying to create something unprecedented, it is in times of such revolutionary crisis, they are afraid to resort to the souls of the past ". Therefore, we should not assume that all traditions are good (Vu Hong, 2022).

Concept of Traditional cultural value:

Values are a unique category of mankind, related to the material and spiritual benefits of man. The overarching nature and meaning of value is humanity. The most fundamental function of value is to direct, evaluate and adjust the activities of individuals and communities. Values are tied to human needs. Human needs are plentiful, diverse, and manifested in many different forms. It is the need that strongly motivates human actions, and helps people create physical and spiritual values. James People and Garrick Bailey (2004) argued that "Value is the idea of the kinds of ends or lifestyles of an individual, whether it is shared within a group or in society as a whole, it is individualized. It is the fundamental quality required to ensure the path of life, the ultimate standards governing all practical situations quantified by one price, but there are also indeterminate values - priceless: patriotism, love of friendship, works of art, etc. Human actions for need and satisfaction in the course of their existence, there is a need for cultural values Intellectual aspects, creative capacity, and human aspirations manifested in the living activities of individuals, communities, and ethnic groups: wear, accommodation, travel, social communication, education, customs, beliefs, etc. create characteristics of

cultural values. The higher human needs, the more conditions for shaping the image into values cultural. Cultural values are formed in the process of mobilizing individuals, groups, and social communities to satisfy their own needs. Therefore, talking about cultural values refers to the achievements of an individual or a people in relation to nature, society, and personal development; Talking about cultural values is also talking about the attitude, responsibility, and codes of conduct of each person in their own relationship with family, society, and nature; talking about cultural values is also talking about symbols of truth - goodness - beauty. Therefore, "Only those activities that demonstrate the intrinsic human strengths, the powers representing truth - goodness - beauty, are present as cultural values" (Trung & Van, 2020; Van, 2020 & 2022).

Cultural value is not subjective or imposed but it is objective, associated with the nation of class and humanity, so cultural values are also popular. However, cultural value, as well as value, is not a fixed thing but changes with social changes. Cultural values are expressed in all areas of social life, from thoughts, emotions, conceptions, symbols, aesthetic ethics, and lifestyles to the spiritual values created by humans such as art, architecture, painting, music, etc. (Trung & Van, 2020). These cultural values are formed and confirmed in the process of human and social development. Cultural values always exist in the nation's action program, demonstrating the identity of a nation. Cultural value is the "social genetic code" of all members who are active physically and mentally in the ethnic community. It can be said that cultural value is what creates national uniqueness, tradition, and identity. On that basis, we can compare and comment on the culture of one nation with another. In a caste society, cultural value is also class, because, in essence, cultural value is the product of the members of the ethnic community and the community, but it is associated with a system of certain political dominance. In the political system, the class nature of the ruling class plays a decisive role, dominating all areas of social activity. Therefore, cultural values are class. Cultural value is the meaning recognized, maintained, protected, and developed by individuals and communities. Because the humanity of cultural values is towards the perfection of the individual as the community. Cultural values have a very important function to help people perceive, orient, evaluate and adjust the activities of individuals and communities; have a special position similar to human ideology, morality, and lifestyle. With that in mind, we discuss the concept of traditional cultural values.

### **3.2. The value of traditional culture in patriotism education**

The role of educating devotion, worshiping ancestors, showing filial piety and gratitude to those who have given birth to nurture themselves:

One of the fine traditions of the Vietnamese nation is to respect and worship ancestors to show filial piety and gratitude to those who have given birth to nurture themselves. In essence, those cultural features and traditions, bearing within themselves, the deepest sense of humanity, originating from the philanthropy of every human being and being able to set an example in every family, in a communal community (Hinh, 2007). Assembly expressed outwardly by ancestor worship.

From a national perspective, for thousands of generations, the Vietnamese have set up temples and worshiped their common ancestors: Hung Kings at Nghia Linh Mountain, or in each locality, people established temples, temples, and shrines. To worship people with meritorious services to the country and to the village (Thu, 1996). Every family has an altar, worship ancestors and deceased relatives. These are specific acts of homage, and filial gratitude to the one who nurtures and transforms them into a unique culture, which is the responsibility of each individual to continue to maintain and educate the next generation connected.

The role of education in preserving a culture imbued with national identity:

Vietnam has a fairly large cultural community formed in the first half of the first decade BC and flourished in the middle of this decade. It is the Dong Son cultural community. Different ways of development of indigenous culture in different regions have gathered and gathered into Dong Son culture: This is the "embryonic" state that was born, from which the tribes were intact aquatic development into the nation.

It can be said that the whole history of Vietnamese indigenous culture has existed in three overlapping cultural layers, namely indigenous culture, cultural exchange with China, and cultural exchange with the West. Despite exchanges with other cultures, the culture of the Vietnamese nation has experienced many challenges, not only persisting firmly but not being assimilated by the foreign culture, its use, and Vietnamization those influences to enrich the national culture (Long & Van, 2020). It is our responsibility today to continue, preserve, protect, and educate our descendants so that the Vietnamese people will forever be Vietnamese. However, the fact that there are still some signs of hybridization and emerging is the behavior of a part of the children sitting on the school chair today is

opposed to humanistic values life existed for thousands of years of the nation. Some students also followed the trend of cohabitation and pragmatic living, which gradually moved away from the values of ethnic culture. Higher education must do to bring these young people to the values of the common life of the nation (Phong & Van, 2020; Vu Hong, 2022).

We have to integrate the subjects of traditional culture into the educational program, in order to turn the time from 3 to 5 years at the current Colleges and Universities into a time to practice morality and thinking. , lifestyle, and bravery for students. In order for them to come into life with all the luggage of good, smart, industrious, creative, highly disciplined citizens of the Vietnamese people, they are ready with go forward for a career. Industrialization and modernization of the country, as well as creating the best axioms for people of all ages to participate in research, practice ethics, and lifelong learning.

The role of educating love for the people, love for the country, love for nature, protection of nature:

Love for the people and country is an extremely precious tradition of the Vietnamese nation. This virtue has flowed throughout the blood of every Vietnamese. Humanity, including in it the love of adults for children, young people for the elderly, healthy people, healthy people for the sick, disabled people, and those who are happy with people unhappiness, especially the attitude of treating an enemy, not being arrogant, not being a god, not being arrogant, etc.

Patriotism is also a typical cultural feature of the Vietnamese nation, deeply reflected in: "Enemy to a woman also attacks" is a long-standing proverb, showing patriotism first. Invading enemies. Patriotism is a deeply human affection for the country (Binh, 2005). Along with patriotism, a unique culture that needs to be promoted is collectivism. It is the compatriot, the attitude of respect for women, and the love for caring for each other, in order to ensure the highest development of individual members to serve the interests of society. Collectivism is the basis of true humanitarianism, helping to unify the intellect and talents of individual members of society, creating great strength to cope with all difficulties and coping with the risk of losing the country before the invaders (. Collectivism is the golden key to addressing the current congestion and difficulties, etc.

In addition to the love for nature, attitude toward nature is also an expression of morality, a basis for creating conditions for the existence and development of society, a cultural feature that has

existed for thousands of years ago be maintained and protected. Besides educating knowledge and humanitarianism for young people "for the sake of planting hundreds of years", the mission to nature is equally important "for the sake of ten years of planting trees". The forest area is increasingly narrowed, the number of wildlife in the red book is increasing, the climate is constantly changing, and it is the consequences that humankind has caused by itself. We must take action, "afforestation", "green living", "and green production" and stop "borrowing the resources of descendants".

The tradition of respecting teachers and respecting learning:

The tradition of studiousness and respectful guru of the Vietnamese nation has been handed down for thousands of generations (Trung & Van, 2020). That is reflected in many typical examples such as Mac Dinh Chi - a position of intellect and integrity, a poor but very studious person, he caught fireflies and put them in the eggshell as a "lamp" to learn, or as Mr. Nguyen Ngoc Sign using your feet to write fate, etc. In our country, wet-rice agriculture has contributed to integrating the experiences of the old farmers and the social management class through Le and the Law; create the beautiful customs of a society in a hierarchical order, like appreciating the elderly

Or the role of the elders was also highlighted through the fact that Tran Nhan Tong summoned the Dien Hong Conference to gather opinions of the elders to make a decision before the enemy (in 1284), etc. Throughout the history of Vietnam, women have always been respected and honored, they are heroine generals, good at housework such as Hai Ba Trung, Ba Trieu, Nguyen Thi Dinh, and his mother's heroes of today's era, etc.

All of these qualities are extremely noble and are always taught by Vietnamese people to their children from an early age to adulthood (Trung & Van, 2020). Each Vietnamese has and must be "deeply" absorbed, enduring the flow of this national cultural tradition.

The role of educating students to respect and preserve the cultural heritage of the nation:

For many years, the Party, the State, and the people have paid great attention to preserving the national cultural heritages, thereby creating the necessary prerequisites to revive a cultural potential, considering it as a source. Internal forces promote economic growth and social progress. The reality in recent years shows that, along with the great achievements, there are still significant shortcomings in terms of concept, practice, specific activities in economic and social life, in developing, preserving, and promoting the national cultural heritage (Giau, 1983).

The Resolution of the 5th plenum of the Party Central Committee (Session VIII) defines the cultural heritage and establishes the task of preserving and promoting cultural heritages, affirming that: "Cultural heritage is an invaluable and attached asset" national unity, is the core of national identity, the basis for creating new values and cultural exchange, etc. attaching importance to preserving, inheriting, and promoting traditional cultural values ( and folk), revolutionary culture, both tangible and intangible."

Currently, monuments such as the ancient capital of Hue, Ho Dynasty Citadel, Thang Long Imperial Citadel, My Son Sanctuary, etc. have been recognized as world heritage sites by UNESCO. However, in the past time, the preservation, embellishment, and enhancement of cultural and artistic values of the above heritage have not been properly invested and cared for. The educational role of cultural ideology in historical periods where the heritage is stored is still obscure, not yet promoted as well as conveyed to the general public, to honor and circulate the prices invaluable values of heritage, cultural and historical relics, we need specific strategies. One of the long-term and sustainable solutions is through education (Duy, 2002; Anh, 2005) Education is the most effective traditional channel. Especially in higher education, it is the students who are the owners of the country. Through extracurricular activities, programs integrated with the subjects, gradually bring the core values, and national soul to each student - each country owner.

Maintain and protect indigenous culture:

During thousands of years of building and defending the country, we can proudly say that indigenous culture and village culture are invaluable assets of the nation, which need to be preserved and promoted on the basis of the floor filter, removing what is not cultural. All have formed the quintessence capable of shining, forming the inherent cultural identity of Vietnamese people from generation to generation. Beside bamboo baskets, banyan trees, water wharves, folk tunes, folk songs, poems, folk songs, proverbs, etc. always go hand in hand with the ups and downs of national history. Professor Hoang Xuan Han (in a letter to Prime Minister Pham Van Dong and General Vo Nguyen Giap previously published) mentioned: "I think, respect and apply local culture and consider it Vietnamese culture, etc. has great significance in preserving the national culture, contributing to the national cultural identity, etc.". That message is very meaningful when we focus on the preservation of national culture for today and future generations.

#### 4. RECOMMENDATIONS SOME SOLUTIONS

Firstly, the Party committees at all levels have led the political system and the whole society to better perform youth work and take care of building the Youth Union, etc. (Middle & Van, 2020). Inheriting the achievements and consistent views on youth development, the Party and State have based on the actual conditions in the country as well as the trend of the world to develop and promulgate the Youth Law, Strategy on youth development, and many policies on youth work, creating conditions and opportunities for young people to practice, devote and grow up. In 2021, in order to concretize the provisions of the Youth Law in 2020; the spirit, opinion, and orientation of the Resolution of the 13th Party Congress on youth; In line with the United Nations' Sustainable Development Goals, global and regional youth development indicators, the Prime Minister signed Decision No. 1331/QĐ-TTg dated July 24, 2021, issuing the Strategy Vietnam youth development strategy for the period of 2021-2030, with the overall goal of Building a generation of Vietnamese youths with comprehensive development, rich in patriotism, strong will, and national pride; have revolutionary ideals, ambitions, and aspirations to build the country; be ethical, have a sense of citizenship, obey the law; have health and healthy lifestyle; have culture, knowledge, education level, life skills, occupation, and employment; have the will to establish themselves, establish a career, be dynamic, creative, master science and technology. Developing high-quality young human resources to meet the requirements of fast and sustainable development of the country and international integration.

Second, promote the spirit of dedication, impulsiveness, and volunteerism and raise the responsibility of youth in the cause of national construction and defense. Thereby, the union work and youth movement gradually develop, united front, youth gathering was expanded; The number of young people becoming union members and party members is increasing, creating a powerful and aggressive youth force. Over the past 30 years of the country's renewal, under the leadership of the Communist Party of Vietnam and the Communist Youth Union of Ho Chi Minh, our country's youth team with their impulsiveness and creativity has contributed significantly to the socio-economic development of the country. However, there is still a part of young people who are indifferent to the times, lack responsibility for themselves, their family, and society, live pragmatically, lack ideals, and are immature

in political awareness; a part of young people due to many factors affecting moral degradation, fading in ideals. The complicated fluctuations of the world and regional situation, the resistance of hostile forces through the strategy of "peaceful evolution", under the guise of "human rights", "democracy", "freedom" religion", taking advantage of patriotism to organize radical activities, incitement, disorder, plot to riot, etc. are also threats to national independence and socialism. festival. That makes us wonder when young people are the next team, mastering the future, mastering the destiny of the country.

Third, innovate educational content and methods suitable for each young person. Innovating youth mobilization, creating jobs, creating a healthy learning environment, cultural activities, and sports for young people, etc. Diversity in form, richness in content, and depth of knowledge. the meaning of the movement and organized activities must be considered as the top goal. Vietnamese patriotism, culminating in Ho Chi Minh patriotism - an important factor bringing victory to the Vietnamese revolution Nam, is not something far away but very specific and vivid. In life, Ho Chi Minh's patriotism is expressed in actions and daily work in families, schools, agencies, units, on the street, etc. That is the sense of law observance, is thrift, integrity; is to love people, not to be indifferent to the difficulties of comrades and compatriots, to love the homeland, to resolutely fight corruption and wastefulness, and to be ready to sacrifice for the Fatherland.

## 5. CONCLUSION

History shows that, through exchanges, acculturation, integration with South Asian cultures, China, France, Russia, etc. through brutal wars with invaders, the cultural values of Vietnamese traditions are not only preserved but also enriched. The traditional cultural values have been deeply ingrained in the blood and flesh of Vietnamese people, creating an extraordinary strength, capable of "resistance" and vigorously fighting against all invaders over the centuries. In the new revolutionary period, in front of the opposite side of the market mechanism, opening the door to international integration, with the influence of many complicated factors interwoven, patriotism education according to Ho Chi Minh's thoughts for young people was taught. Youth is very necessary because youth are the "pillars" of the country, the future owners of the country, and the country's prosperity or decline is partly due to the youth. In order to improve the effectiveness of education for youth and students in

the new situation, it is necessary to implement synchronously, systematically, and comprehensively solutions to education in general and to educate patriotism and traditional cultural values in young people. youth and students to achieve the best results in order to create a generation of youth who are fully developed, imbued with genuine patriotism, turning patriotism into ideals and reasons for life for young people to promote. its great strength and role in the cause of building and defending the socialist Fatherland.

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