

## Revolutionary Tradition Education for Students at Thu Dau Mot University

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**ABSTRACT:** Amidst global integration and the digital boom of the Fourth Industrial Revolution, educating the younger generation on revolutionary traditions has become of paramount importance. This education serves to instill noble historical values, profound patriotism, an indomitable spirit, and the moral virtues forged by previous generations throughout the long history of national construction and defense. This paper examines the current state of revolutionary tradition education at Thu Dau Mot University. On this basis, several strategic solutions are proposed to further enhance and promote these values among the university's students.

**KEYWORDS:** Education, revolutionary traditions, students

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### 1. INTRODUCTION

Throughout the course of national development, successive generations of Vietnamese have consistently recognized the pivotal role of the youth, actively educating and mobilizing them in the struggle for national liberation, construction, and defense. With a comprehensive vision, Ho Chi Minh not only highly appraised the potential of young people but also constructively pointed out their limitations. He constantly emphasized the cultivation of revolutionary traditions among the youth. Before his passing, in his sacred Testament, he counseled: "The Party must attend to their education in revolutionary morality and train them into successors for the building of socialism, who are both 'pink' and 'expert'. Cultivating the revolutionary generation for future generations is a highly important and necessary task" (Minh, 2009).

Thu Dau Mot University - a higher education institution located in Ho Chi Minh City, Viet Nam. A land rich in revolutionary traditions and has consistently prioritized youth education. Specifically, promoting revolutionary tradition education fulfills the profound legacy of President Ho Chi Minh. Prioritizing both revolutionary traditions and comprehensive education for the younger generation serves as a cornerstone for the successful realization of the human development strategy in the era of global integration and the digital age. Ultimately, this contributes to the overarching national goal of a wealthy people, a strong country, democracy, justice, and civilization.

### 2. Revolutionary Traditions and the Imperatives of Traditional Education for Youth in the Current Period

Throughout the history of revolutionary struggle, under the astute leadership of the Party, Vietnamese youth - imbued with youthful vigor, enthusiasm, and profound patriotism - contributed significantly to the triumph of the August Revolution of 1945 and the two monumental resistance wars against French and American aggressors. The glorious chapters of national history are deeply imprinted with the pioneering and fighting spirit of the youth.

The victory of the August Revolution of 1945 marked a monumental turning point in the revolutionary history of the Vietnamese nation. This historic achievement was attributed to the wise leadership of the Party alongside the immense contributions of various social classes and strata, among which the youth played a pioneering and vanguard role. Young people were broadly mobilized and united within their own organization - the Youth Union. Thousands of pro-Union youths were integrated into organizations such as the Students' Association, the Relief Association forming a core force that spearheaded the revolutionary upsurges of 1930 - 1931 and 1936-1939. Countless Youth Union members heroically and defiantly sacrificed their lives before enemy guns, leaving behind immortal names in history such as Cao Xuan Que, Le Canh Nhuong, and the historical event of Ly Tu Trong and his powerful statement in front of the enemy: "I act with deliberation, and I understand what I do. The path of the youth can only be the path of revolution; there can be no other path" (History of the Ho Chi Minh Communist Youth Union and Youth Movements, 2005).

In addition to their bravery in political struggles, the youth enthusiastically engaged in building armed and semi-armed forces. Local Youth Union chapters actively mobilized young men and women to undergo rigorous military training and establish self-defense units. The movement to build armed forces, establish revolutionary base areas, and prepare for the general uprising was prioritized as the foremost duty of all young people. It is a matter of great pride that the Vietnam Armed Propaganda Unit for National Liberation - the predecessor of the People's Army of Vietnam - was founded with a vast majority of its members being youth. Notably, during

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the heroic days of the August Revolution of 1945, youth across the country, driven by a courageous spirit, consistently spearheaded the struggle to reclaim national independence. Armed with a formidable force of nearly 30,000 members and pro-Union youth, the Youth Union for National Salvation stood at the forefront of the massive public uprising. The triumph of the August Revolution clearly demonstrated the vanguard and shock role of the youth, who stood shoulder to shoulder with the entire nation in a resilient struggle for the independence and freedom of the Fatherland.

Following the triumph of the August Revolution, the Vietnamese nation embarked upon two protracted and arduous resistance wars against French colonialists and American imperialist invaders. Under the leadership of the Party and President Ho Chi Minh, the youth highly leveraged revolutionary heroism in combat, combat support, and labor production, contributing actively to the great victories of both resistance wars. Through various movements - such as enlisting in the army, destroying the enemy to achieve merits, boosting production, practicing thrift, serving as civilian laborers for the front lines, and volunteering in the youth vanguard - young people were mobilized under the banner of the Youth Union. They engaged in building armed forces to fight the enemy for national salvation, expanding liberated zones, and step-by-step constructing a new regime, thereby generating the collective strength to completely defeat the imperialist invaders. Throughout the nation's wars of defense, Vietnam's youth dedicated countless elite individuals who fought tenaciously and sacrificed heroically, embodying the spirit of "living courageously, dying gloriously" for the Fatherland. Furthermore, through the practical struggles of these two resistance wars, the Party - via the Youth Union organization - immersed the youth in revolutionary action at the forefront of life, intertwining their destiny with that of the nation during existential trials. This process forged an entire generation of youth filled with heroic mettle, achieving a glorious cause.

Moving past the heroic August Revolution and the nation's sacred resistance wars, contemporary Vietnamese youth, with their vibrant vigor, have continuously advanced their vanguard and creative roles. They have strived to heal the wounds of war, restore the economy, overcome natural disasters, shatter all subversive plots of hostile forces, resolutely safeguard territorial sovereignty, and remain steadfast on the path toward socialism. These efforts have been driven by major movements launched by the Youth Union, most notably the "5 Shock Movements for Socio-Economic Development and National Defense" (spearheading political tasks within schools, and pioneering volunteerism for the community) and the "4 Accompanying Programs with Youth for Career and Life Establishment" (accompanying youth in learning and upgrading academic, professional, and vocational qualifications; accompanying youth in establishing careers and lives; and accompanying youth in enhancing physical health, livelihood, and cultural and spiritual life).

It is also through this arduous journey of struggle that successive generations of Vietnamese youth have forged their own glorious revolutionary traditions. These include a profound, passionate patriotism, an enduring attachment and absolute loyalty to the Party, the people, and the path toward socialism; the tradition of a revolutionary shock force that dares to take on heavy responsibilities, ventures into hardships and adversities, and thinks creatively to accomplish assigned tasks in the spirit of "wherever youth are needed, they will be there; whatever difficulties arise, youth will overcome"; and the tradition of solidarity and cohesion within their generation, within the Youth Union and Association organizations, as well as their close-knit bond with the people, loving and supporting one another through times of tribulation.

Recalling the revolutionary traditions of the youth serves to remind us that countless young Vietnamese laid down their lives to write the glorious historical chapters of the "Phu Dong" generation. These historical chapters must be carried forward to the present day. With their youthful vigor, the youth bear the mission of receiving the "transmission" of values, the handover of duties, the delegation of responsibilities, and the entrustment of faith from preceding generations. Therefore, the youth are the future of the nation. As Ho Chi Minh once affirmed: "A year begins with spring. A life begins with youth. Youth is the spring of society" (Minh, Complete Works, Vol. 4, 2011).

The Communist Party of Vietnam has also clearly stated: "Whether the Renewal (Doi Moi) cause is successful or not, whether the country enters the 21st century with a worthy standing in the global community or not, and whether the Vietnamese revolution firmly stays on the path to socialism or not, depend largely on the youth force, and on the cultivation and training of the young generation" (Communist Party of Vietnam, 2007). "Youth are the backbone of the nation, the future masters of the country, the vanguard force in national construction and defense, and one of the decisive factors for the success or failure of the national cause of industrialization, modernization, international integration, and socialist construction. Youth are placed at the center of the strategy for nurturing and promoting human factors and resources" (Communist Party of Vietnam, 2008). With such roles as the "spring of society" and the "backbone of the nation," the youth can by no means detach themselves from revolutionary traditions or the invaluable "handbook" passed down by their forefathers.

The youth are the future of the nation, but first and foremost, they are the products of the socialization process taking place within the era they live in. Consequently, the youth constitute a dynamic and proactive generation in the process of equipping themselves for the future. Alongside what they acquire through the transmission and education from preceding generations, the youth always make their own choices.

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### **3. The Current State of Revolutionary Tradition Education for students at Thu Dau Mot University**

Disseminating and educating revolutionary ideals among the students is not only an essential and urgent task but also a long-term endeavor. Therefore, since the university's establishment, the University Party Committee, faculties, academic programs, faculty-level Youth Unions, and student clubs have formulated specific strategies for this mission. Every student at Thu Dau Mot University has developed a personal plan for training, cultivation, and striving toward communist ideals, aiming to become "successors for the building of socialism who are both 'pink' and 'expert'," in accordance with President Ho Chi Minh's teachings.

In recent times, under the leadership of the University's Party Committee, the Ho Chi Minh Communist Youth Union of Thu Dau Mot University has launched various action programs. These initiatives have contributed to cultivating a university youth force characterized by profound patriotism, a noble lifestyle, steadfast revolutionary ideals, and firm political fortitude. The Union has effectively implemented the campaign "Studying and following Ho Chi Minh's ideology, morality, and style". Furthermore, it has successfully executed models such as the "Youth Union Member Training Program"; the Union - Association Work Program and Student Movements; the Political Theory Study Plan; and the Action Plan for the "Student of 5 Merits" movement (Good Morals, Good Studies, Good Physical Fitness, Good Volunteering, and Good Integration). Additionally, it has organized study and research sessions on thematic topics regarding Uncle Ho's moral exemplar and highlighted outstanding role models. All levels of the Youth Union have effectively rolled out the campaign's contents, honoring and commending 114 outstanding youths in 2026, thereby propelling the youth movement to further development.

The deployment of the six political theory lessons, the organization of the "Olympic Competition in Marxist-Leninist Sciences and Ho Chi Minh's Ideology," the dissemination of the Party's and the Youth Union's Resolutions, and various dialogue and exchange programs have played a crucial role in enhancing the political fortitude and nurturing the revolutionary ideals of Youth Union members. The task of grasping the ideological trends among the students has always been a focal point of attention. By regularly holding quarterly Conferences of Rapporteurs and Propagandists, thematic talks, and promotional activities, various levels of the Youth Union have promptly provided information and assessed the ideological situation of the students. Consequently, they have been able to advise on and propose appropriate solutions, programs, and projects to optimally leverage the role of Youth Union members.

Traditional education has persistently constituted a core strategic mandate of the Executive Committee of the Ho Chi Minh Communist Youth Union at Thu Dau Mot University across multiple tenures. Youth Union initiatives have successfully integrated and optimized the transmission of revolutionary heritage among its members and the broader student body. This is exemplarily demonstrated through commemorative events on major national anniversaries, club-led initiatives, intergenerational exchanges with former Youth Union officials, institutional partnership frameworks, institutionalized political study sessions, thematic symposia, and the establishment of the "Ho Chi Minh Cultural Space." These concerted efforts effectively evoke a profound sense of pride in national traditions and the glorious revolutionary legacy of both the Party and the Youth Union, thereby reinforcing students confidence and motivating them to actively leverage their agency in national construction and defense. Notably, the "When drinking water, remember its source" program has been maintained with consistent efficacy through substantial philanthropic endeavors; these include supporting policy-beneficiary families through structured visits and monetary/gift presentations during major holidays and the Lunar New Year, totaling 60 million VND. Furthermore, the "Candle Lighting Ceremony in Tribute to Heroes and Martyrs" is executed simultaneously across chapters on July 27th annually. In terms of vanguard community volunteerism, the University's Youth Union has successfully mobilized a total of 5,500 students. Key infrastructural and social achievements encompass the rehabilitation of 20 urban streets and alleys under the standardized metrics of "brightness, greenness, cleanliness, beauty, civility, and safety"; provision of welfare assistance to over 3,000 underprivileged children; the construction of one "House of Compassion"; the installation of solar-powered public lighting systems; asset transfers to socio-economically disadvantaged households; the development of children's recreational spaces; and the holistic renovation of primary school environments, including library book repository enhancement and afforestation projects, with an aggregate capital expenditure of 215 million VND. Concurrently, commemorative and ideological education programs—most notably experiential journeys to "red addresses" (historical revolutionary sites) and the "Walktour – In Search of Red History" initiative—represent profound pedagogical modalities that have garnered widespread institutional recognition and public endorsement.

However, alongside these commendable milestones, contemporary students are subject to the pervasive influence of heterogeneous global cultural paradigms, cognitive shifts, diverse value systems, and alternative lifestyle configurations. Consequently, a pronounced behavioral propensity has emerged among the students to diverge from the trajectories of preceding generations, marked by an inclination to experiment with diverse possibilities and life choices, frequently prior to acquiring the requisite readiness or socio-cognitive maturity. This risk-taking orientation is often rationalized by the perception that students affords ample temporal buffers for error rectification. Compounding this dynamic, a substantial segment of the students demographic exhibits a tendency toward skepticism, actively interrogating and re-verifying the socio-political choices and conventional conceptualizations of older generations, or intentionally enacting non-conformist behaviors as a mechanism for self-assertion. This behavioral divergence constitutes a primary catalyst for contemporary normative deviations in both students cognition and praxis.

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Given these empirical realities and the intrinsic psychological socio-dynamics of contemporary students, the institutional nurturing and structured education of revolutionary traditions emerge as a critical imperative that is simultaneously strategic, urgent, comprehensive, and systematically long-term. This sociopolitical reality demands that the Party, the State, and civil society not only elevate collective awareness and define institutional accountability but also continuously innovate the pedagogical content, structural formats, and methodologies of revolutionary tradition education. Such systematic optimization ensures that the younger generation can comprehensively internalize national traditional values while simultaneously cultivating a profound reflexivity regarding their own pivotal role in the sovereign destiny of the nation.

### **4. Proposed Strategic Solutions to Enhance Revolutionary Tradition Education for the students at Thu Dau Mot University**

Educating the students on revolutionary traditions is fundamentally about cultivating a correct attitude toward the past. It is not about clinging to a nostalgic bygone era, but rather extracting the "living flames" from the "spiritual hearth of our forefathers." The core objective is to endow young people with a profound understanding of the nation's, the Party's, and preceding generations' arduous, tragic, yet immensely heroic and glorious history. This awareness fosters pride and confidence, helping them recognize the value of their present life while elevating both their patriotism and genuine internationalist spirit. Furthermore, it cultivates a modern work ethic, a resilient sense of self-reliance, and a deep-rooted responsibility toward society and the nation's future. Ultimately, it prepares them to carry forward the legacy of their predecessors, marching firmly on the path of socialist construction and national defense.

To further elevate the quality and efficacy of this educational endeavor, a synchronous set of solutions—addressing both immediate needs and long-term goals—must be implemented:

**First, there must be a paradigm shift in how the university community perceives the student's role, as well as in the content and methodologies of revolutionary tradition education.** We must unequivocally recognize that the students are the future of the entire nation. Should they be ill-prepared to accept the torch passed down from previous generations, the very destiny of the nation will be at grave risk. Facilitating this seamless succession requires, first and foremost, that the students thoroughly understand the revolutionary heritage of the nation, the Party, and their predecessors.

Concurrently, a fundamental rethinking of the educational content—centered on Vietnamese patriotism—is crucial. Historically, patriotism has been inextricably linked to the nation's valiant struggles against foreign invaders. As a result, the conventional pedagogy of patriotism often merely glorifies these anti-invasion resistances. This approach inadvertently assigns an exogenous (external) origin to patriotism, implying that without an external threat, such patriotism might fade. We must radically transform how Vietnamese patriotism is interpreted, taught, and propagated to today's students. They must scientifically understand that Vietnamese patriotism is an endogenous (internal) core spiritual value of our national community. It stems from internal foundations: the socio-organizational structures, the economic base, and the psycho-spiritual fabric of the Vietnamese people (Le, 1999). By grasping this, young people will realize that patriotism is not solely about fighting aggressors; it equally means striving for national development, showing compassion for one's compatriots, and protecting the ecological environment.

**Second, the educational synergy among the family, the school, and youth-affiliated mass organizations must be strengthened.** As Ho Chi Minh astutely observed: "The school, the family, and youth organizations must be closely integrated in educating the youth" (Minh, Complete Works, Vol. 7, 2009). The school serves as the cradle of knowledge, equipping young individuals before they step into the broader world. If executed practically and effectively, revolutionary tradition education will leave an indelible mark on their hearts, guiding them throughout their lives. Equally, the family environment is a pivotal catalyst in shaping a young person's personality, ideals, and moral compass. The critical role of the family in youth education must be institutionalized. Specifically, it is necessary to delineate the obligations of the State and socio-political entities in empowering parents and grandparents to fulfill their educational responsibilities at home. Furthermore, these institutions must actively assist the students in absorbing these familial lessons. Finally, socio-political organizations act as the collective hubs for youth education. These entities, particularly the Ho Chi Minh Communist Youth Union, need to expand the network of students activity centers. They must enhance their capacity to integrate Union and Association activities with those of grassroots organizations to promote traditional education. Simultaneously, the Youth Union must capitalize on modern communication platforms. Maximizing the strategic use of journalism and social media networks is essential for effectively reaching the students and disseminating the core values of revolutionary traditions.

**Third, it is imperative to innovate the structural formats of revolutionary tradition education and cultivate engaging platforms for the students, specifically by increasingly immersing them in action-oriented revolutionary movements.** The modalities of traditional education must be diversified; for instance, major national anniversaries should be leveraged to organize vibrant commemorative activities aligned with the significance of the occasion and specific pedagogical goals. Traditional forums celebrating the founding of the Party, the establishment of the Youth Union, and Vietnam Youth Month should incorporate content deeply rooted in practical realities.

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Furthermore, the institutionalization of models such as "Traditional Camps" and "Historical Playgrounds" - alongside art competitions, historical theatricalization, visits to revolutionary relics, interactive dialogues with historical heroes, and The university should focus on leveraging AI for dynamic content creation in revolutionary tradition education, thereby transforming dry historical facts into interactive visual experiences for students. Facilitated through physical camping, through in-person or online competitions on social media platforms, helping youth better understand national traditions, Party, Youth Union, and localized institutional heritages. Concurrently, they modernize traditional pedagogy, creating highly appealing and healthy environments that attract broad students participation.

**Fourth, creating a wholesome and untainted living environment for the students is paramount.** An ongoing socio-dynamic is the palpable contradiction between the virtues imparted to young people through academic literature and the escalating negative phenomena within society. Such adverse manifestations across domestic, academic, and societal spheres exert a non-negligible impact on students cognition. Consequently, for revolutionary tradition education to yield optimal efficacy, a concerted effort must be made to combat negative behaviors in the family, the school, and society. Given that the historical mission will be passed on to the younger generation, preceding cohorts of officials and Party members must truly embody exemplary role models. This necessitates a resolute stance against materialistic and hedonistic lifestyles, moral degradation, and corruption among a segment of cadres and Party members. Similarly, within domestic and educational environments, parents and educators must maintain impeccable standards, serving as mirrors for the youth to emulate.

## 5. CONCLUSION

The trajectory of development and international integration at Thu Dau Mot University has been, is, and will continue to project a compelling image, characterized not only by advancements in educational quality but also by holistic human development. This is exemplified by a young generation that is both dynamic in the process of globalization and steadfast in preserving the national spirit and its heroic revolutionary legacy. Accordingly, strengthening revolutionary tradition education for the students directly contributes to nurturing and cultivating invaluable intellectual resources for the nation. It fosters a younger demographic that profoundly internalizes national revolutionary traditions, remains deeply attached to the ideals of national independence intertwined with socialism, possesses firm political fortitude, and harbors grand aspirations. Refusing to succumb to poverty and underdevelopment, they are determined to propel the nation to "stand shoulder to shoulder with the global powers."

Achieving this mandate requires synchronous investment and institutional commitment from the university administration, the Youth Union, and the student body. Crucially, the foundational element remains the proactive self-cultivation and relentless training of the student themselves, as Ho Chi Minh affirmed: "The youth will be the masters of the country. They must study continuously and progress unceasingly to truly embody the spirit of youth" (Minh, Complete Works, Vol. 8, 2009).

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