

## Ho Chi Minh's Educational Philosophy: A Framework for Cultivating National Identity and Global Citizenship

Nguyen Hoang Long<sup>1</sup>, Tran Thi Thu Thao<sup>2\*</sup>  
<sup>1,2</sup> Quy Nhon University, Vietnam

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### ABSTRACT

*This study aims to evaluate the implementation of Ho Chi Minh's educational philosophy within the 2018 General Education Curriculum as a strategic framework for balancing national identity and Global Citizenship Education (GCED) in Vietnam. Amidst the rapid currents of digital transformation, this research addresses the critical gap regarding the compatibility of revolutionary-era values with modern international competency standards. Using a qualitative approach through a Systematic Literature Review (SLR), this study synthesized 45 peer-reviewed articles (2021-2026) and 12 books (2016-2026) retrieved from Scopus, Web of Science, and Google Scholar databases following PRISMA guidelines. The analysis focuses on the integration of "Hồng" (ethics) and "Chuyên" (expertise) principles as pillars of "adaptive autonomy" in contemporary pedagogy. The results indicate that the "Trồng người" (cultivating people) concept provides a robust moral filter, ensuring that global integration does not erode cultural sovereignty. Furthermore, this synthesis incorporates meta-data from secondary empirical studies showing that knowledge, participation, and learning environments are key determinants in GCED success, explaining 75.1% of its effectiveness in Vietnamese higher education. The study concludes that Ho Chi Minh's philosophy remains a dynamic normative guide that allows Vietnam to foster a globally competitive yet locally rooted generation. Policy recommendations emphasize the necessity of integrating digital ethics and humanistic pedagogy to address the challenges of artificial intelligence.*

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#### \* Corresponding Author:

Tran Thi Thu Thao

Email: [tranhithuthao@qnu.edu.vn](mailto:tranhithuthao@qnu.edu.vn)

## INTRODUCTION

Education in the era of globalization faces complex, dualistic challenges: maintaining national identity while responding to the demands of increasingly intensive global integration. Globalization has created cross-border interconnections that accelerate the exchange of culture, science, and technology, yet it also carries the potential to erode local identity. In this context, the education system plays a strategic role in balancing the preservation of national values with the development of global competencies ([Nhung et al., 2025](#); [Tram & Diep, 2023](#)). Developing countries, including Vietnam, are required to design education systems that are adaptive to global changes, yet such adaptation must remain rooted in strong national cultural values ([Cam-Lien & Long, 2021](#)). Despite recent curriculum reforms, a significant gap remains in addressing the tension between the adoption of universal Global Citizenship Education (GCED) standards and the preservation of indigenous ideological foundations in Southeast Asian contexts ([Thuy et al., 2024](#)).

In the Vietnamese context, Ho Chi Minh's thought remains the primary ideological foundation in the development of the national education system ([Ninh, 2023](#)). Ho Chi Minh's educational philosophy functions not only as a historical legacy but also as a relevant normative guide in facing contemporary challenges ([Tham, 2021](#)). He emphasized that education must be oriented toward the formation of the whole human being, both intellectually and morally ([Khuyen, 2020](#)). While some scholars argue that revolutionary-era ideologies might struggle with modern integration, this study contends that Ho Chi Minh's principles are inherently dynamic ([Thai, 2025](#)). This philosophy provides the necessary ethical anchor to ensure that humanistic values are not sidelined by technological determinism in the Industry 4.0 era ([Lan, 2022](#)).

The concept of "Trồng người" or "cultivating people" is the core of Ho Chi Minh's educational philosophy. Education is viewed as a long-term process aimed at shaping human character and quality, emphasizing a balance between knowledge and ethics ([Diem et al., 2025](#)). In this perspective, education does not merely produce a workforce, but also moral and responsible citizens ([Dung, 2021](#)). However, a clear empirical gap exists in how this traditional concept is technically operationalized within modern curricula to foster global competencies without causing "cultural dilution". Consequently, "cultivating people" must be reinterpreted as a mechanism for building national character that can withstand the borderless influences of the digital age ([Kien, 2024](#)).

Along with global developments, the concept of Global Citizenship Education (GCED) is gaining increasing attention within the Vietnamese education system. GCED aims to equip individuals with global competencies, such as cross-cultural awareness, social responsibility, and critical thinking skills ([T. C. Nguyen et al., 2025](#)). According to international frameworks provided by UNESCO, GCED should foster a sense of belonging to a broader community and common humanity, emphasizing social justice. In Vietnam, this concept does not replace national education but rather complements it, indicating an integration between local and global values ([Xuan, 2025](#)). Yet, the potential for value conflicts between local patriotism and global responsibilities remains an under-researched area that necessitates academic scrutiny.

National identity remains the primary focus, where education is used to instill historical values, culture, and patriotism ([Quy et al., 2023](#)). Historical narratives play a vital role in building national consciousness among the younger generation.

However, globalization brings new challenges in the form of foreign cultural penetration that can lead to a loss of identity. To strengthen this relevance, digital ethics must be integrated into the framework of national identity to protect students from the negative impacts of global digital culture, such as misinformation and cultural homogenization. This internalization of values is crucial for maintaining the sustainability of the nation's identity while participating in the global digital ecosystem.

The philosophy of "Hồng" and "Chuyên" serves as a key concept and primary framework in Vietnamese education. "Hồng" refers to morality, while "Chuyên" refers to professional competence, and these two must be balanced in human development ([Phuong & Dinh, 2023](#)). The emphasis on morality aims to ensure that technological progress does not ignore ethical values, while professional competence is necessary to enhance global competitiveness. In this study, the "Hồng" and "Chuyên" model is utilized as a variable to measure how students navigate the complexities of modern labor markets without losing their ethical compass. The integration of both creates a holistic educational model that is increasingly relevant in the era of artificial intelligence.

The transformation of the Vietnamese educational curriculum also reflects an adaptation to global demands, shifting from content-based to competency-based approaches. This shift aims to enhance students' critical thinking and problem-solving abilities, which are essential for 21st-century survival. Furthermore, active learning has become a primary focus within the educational process, aligning with the theory of social constructivism. This approach is not merely a pedagogical change but is deeply linked to Ho Chi Minh's vision of people taking an active role in their development. Consequently, the curriculum has become more responsive to the needs of the modern world while maintaining its philosophical roots ([Thanh et al., 2025](#)).

In higher education, internationalization has become a core strategy for improving educational quality and global ranking ([Nhung et al., 2025](#); [Tram & Diep, 2023](#)). Universities in Vietnam have begun establishing partnerships with international institutions to increase graduate competitiveness ([Phuong & Dinh, 2023](#)). However, this process also poses challenges in maintaining national values amidst the dominance of Western educational models ([Cam-Lien & Long, 2021](#)). Supporting data suggests that while international integration improves technical skills, students often feel disconnected from their local cultural heritage. Therefore, a balance between global standards and local identity or "Internationalization at Home" is required to ensure sustainable development ([Xuan, 2025](#)).

Moral education remains a priority, as Ho Chi Minh emphasized that morality is the primary foundation of human formation ([Khuyen, 2020](#)). In the digital era, moral education faces new challenges, such as ethics in the use of technology and the spread of digital misinformation. Thus, education must be capable of integrating Ho Chi Minh's moral values into a digital context to ensure responsible citizenship ([Lan, 2022](#)). This is essential to prevent the negative impacts of technology, ensuring that moral education remains a "living" philosophy rather than a static historical artifact. By doing so, Vietnam can navigate the digital era with a robust ethical framework.

The role of humanities education is also becoming increasingly important in building critical thinking and empathy. Humanities help students understand social and cultural complexities that are often overlooked in purely technical training. The integration of social sciences and natural sciences produces more adaptive and

well-rounded graduates. Furthermore, the humanities enhance empathy toward global issues, such as climate change and human rights, which is vital in forming global citizenship ([T. C. Nguyen et al., 2025](#)). In this way, Ho Chi Minh's focus on the "human" aspect of education finds its modern expression through global awareness.

Social welfare is also an integral part of Ho Chi Minh's educational philosophy, emphasizing education as a tool for social equity ([Thanh et al., 2025](#)). Education is viewed as a means to reduce poverty and improve the quality of life for marginalized communities. Inclusive education programs have become a priority in Vietnamese educational policy to meet Sustainable Development Goals (SDGs) ([Diem et al., 2025](#)). This demonstrates a commitment to sustainable development where education functions both academically and socially. Consequently, the impact of education is far-reaching, extending beyond the individual to the entire nation.

The implementation of this educational philosophy faces various practical challenges on the ground. One such challenge is the gap between theory and practice in teaching, where education is sometimes perceived as overly theoretical ([Tham, 2021](#)). Innovation in teaching methods, such as project-based learning and inquiry-based learning, serves as a potential solution to enhance relevance. These methods allow students to apply Ho Chi Minh's philosophical values to real-world problems, making learning more meaningful. This approach enhances the overall relevance and effectiveness of education in preparing students for the professional world.

Technological developments have also significantly influenced the education system, opening new opportunities for e-learning ([Nhung et al., 2025](#)). However, digitalization also presents challenges, such as the digital divide between urban and rural areas in Vietnam. Therefore, the government needs to improve digital education infrastructure and teacher training to ensure equity. Furthermore, as artificial intelligence becomes more prevalent, Ho Chi Minh's focus on "Revolutionary Morality" provides a guide for the ethical use of AI ([Thai, 2025](#)). This ensures that technological effectiveness is always balanced with humanistic responsibility.

The integration of local cultural values into education has become an important strategy in facing globalization. Vietnam has developed a culture-based approach in the implementation of GCED to preserve its unique identity ([Quy et al., 2023](#)). This demonstrates that globalization does not necessarily have to eliminate local identity; instead, local culture can become a source of strength. This approach creates a unique educational model that provides Vietnam with its own distinct advantage in the global education market. This strategy of "independence within integration" is the hallmark of modern Vietnamese pedagogy.

Overall, Ho Chi Minh's educational philosophy provides a robust framework for addressing the challenges of globalization and digitalization ([Ninh, 2023](#)). The integration of national identity and global citizenship is the key to the success of the Vietnamese education system. Unlike previous studies that focus on general policy ([Quy et al., 2023](#)), this article specifically identifies how the integration of SLR with latest empirical findings clarifies the role of "adaptive autonomy". This study is essential for understanding the dynamics of education in Vietnam comprehensively and providing a roadmap for future research.

## **METHOD**

This study utilizes a qualitative approach with a **Systematic Literature Review (SLR)** design to provide a comprehensive and transparent synthesis of Ho Chi Minh's educational philosophy in the contemporary era ([Ali, 2020](#); [Tram & Diep, 2023](#)). The qualitative-SLR method was selected for its ability to identify, evaluate, and interpret all available research relevant to a particular focus area or phenomenon of interest ([Le & Duong, 2022](#)). Unlike traditional narrative reviews, this SLR follows a rigorous and replicable protocol to minimize researcher bias and ensure the validity of the conceptual findings. The unit of analysis consists of academic publications that discuss the intersection of Vietnamese national identity, Global Citizenship Education (GCED), and the 2018 General Education Curriculum ([Q. Nguyen, 2016](#)).

The research design strictly adheres to the **Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA)** guidelines. The process was conducted through four distinct stages: identification, screening, eligibility, and inclusion. During the identification phase, a comprehensive search was conducted across three primary databases: **Scopus, Web of Science, and Google Scholar**, ensuring a broader reach than single-database studies. To maintain academic rigor, only peer-reviewed articles and scholarly books were considered, while gray literature and unpublished reports were excluded to ensure the quality of the synthesized data ([Bright & Poole, 2025](#); [T. C. Nguyen et al., 2025](#)).

The search strategy employed specific Boolean operators to combine strategic keywords: ("Ho Chi Minh" AND "educational philosophy") OR ("Vietnam" AND "global citizenship education") AND ("national identity" OR "curriculum 2018"). The initial search yielded a total of 156 records. After removing duplicates and screening titles and abstracts, 82 articles remained for full-text eligibility assessment. Following strict evaluation against the inclusion criteria, 45 peer-reviewed articles (published between 2021-2026) and 12 academic books (published between 2016-2026) were selected for final synthesis. Each selected source was required to have a valid DOI to ensure traceability and academic credibility ([T. C. Nguyen et al., 2025](#); [Trần & Le, 2025](#)).

Data selection was performed by applying rigorous inclusion and exclusion criteria to ensure the "novelty" and relevance of the findings. Inclusion criteria included: (1) studies explicitly discussing the integration of "Hồng" and "Chuyên" in modern pedagogy; (2) empirical or conceptual research on GCED in the Vietnamese context; and (3) publications providing critical analysis of the 2018 General Education Curriculum ([Ho & Dimmock, 2023](#); [Vũ, 2022](#)). Exclusion criteria targeted articles published in predatory journals, studies without clear methodological frameworks, and those not available in full-text. This selection process involved multiple cross-checks to ensure that the literature represents the current state of the art in 2026.

Data analysis was conducted using a thematic synthesis approach framed by **dialectical and historical materialism**. Technically, this approach was applied by analyzing the "contradictions" between traditional socialist values and the demands of global market integration, viewing educational ideology as a dynamic response to Vietnam's socio-economic development ([Ali, 2020](#); [T. C. Nguyen et al., 2025](#)). Thematic coding was performed to categorize findings into cognitive, socio-emotional, and behavioral domains according to UNESCO's GCED framework. This allowed the researcher to map how Ho Chi Minh's philosophy functions as an "adaptive autonomy" filter ([Beckwith et al., 2022](#)).

Regarding the inclusion of statistical figures (e.g., the 75.1% regression variance), this study treats such data as **meta-synthesis results** derived from secondary empirical sources, specifically from the work of ([T. C. Nguyen et al., 2025](#)). This study does not perform primary quantitative analysis; instead, it synthesizes these empirical findings to provide a broader qualitative interpretation of the success of GCED implementation. This ensures methodological consistency while still providing the robust evidence-based discussion required for a high-impact journal ([T. Nguyen, 2021](#)).

Finally, data triangulation was performed by comparing findings across different types of literature and databases to enhance the reliability of the conclusions. The synthesis process was recorded in a structured matrix to ensure that each claim in the Results and Discussion section is directly grounded in the selected literature ([Hop, 2025](#); [T. Nguyen, 2024](#)). By following this systematic approach, the study provides a reliable roadmap for understanding the evolution of Ho Chi Minh's philosophy in the age of digitalization.

## RESULTS AND DISCUSSION

### Characteristics of Ho Chi Minh's Philosophy in Modern Educational Reform

The results of this study indicate that Ho Chi Minh's educational philosophy serves as the foundational normative framework for current educational reforms in Vietnam, specifically within the implementation of the 2018 General Education Curriculum ([Kien, 2024](#); [Tham, 2021](#); [Tram & Diep, 2023](#)). The synthesis of selected literature confirms that the five core values patriotism, compassion, diligence, honesty, and responsibility are the bedrock of character formation ([Phuong & Dinh, 2023](#); [Quyet et al., 2023](#)). However, unlike previous descriptive studies, this analysis reveals that these values are not merely historical relics but are actively operationalized to navigate the complexities of 21st-century globalization ([Thai, 2025](#); [Xuan, 2025](#)). This philosophy acts as an "ideological anchor," ensuring that the modernization of education does not lead to the erosion of national cultural roots ([Cam-Lien & Long, 2021](#)).

The integration of these traditional values into the curriculum demonstrates a deliberate strategy to use morality as an ethical filter ([T. Nguyen, 2024](#); [Syafika & Marwa, 2024](#)). Traditional values serve as a framework for developing global competencies, allowing students to engage with the world without losing their sense of "Vietnamese-ness" ([Le & Duong, 2022](#); [Van, 2024](#)). This aligns with findings suggesting that value-based education is capable of enhancing social cohesion in societies undergoing rapid digital and economic transformation ([Aslan & Aybek, 2020](#); [Aziz & Amir, 2025](#)). Consequently, Ho Chi Minh's philosophy provides a sense of "adaptive autonomy" in the face of global cultural homogenization ([Chiba et al., 2021](#)).

The transformation of the concept "Trồng người" (cultivating people) is a primary finding that highlights the shift toward a competency-based learning approach ([Kien, 2024](#); [T. Nguyen, 2024](#)). This concept is now interpreted through the lens of developing holistic 21st-century skills, where students must not only master knowledge but also apply it in social contexts ([Chiba et al., 2021](#); [Teresia, 2022](#)). This approach strengthens the link between theory and practice, a core tenet of Ho Chi Minh's original teaching ([Hop, 2025](#)). Research synthesis indicates that students at major universities in Vietnam now demonstrate a higher orientation toward community service, suggesting a successful integration of philosophical values into modern pedagogy ([T. Nguyen, 2021](#); [Nhật & Duc, 2025](#)).

The "Hồng" and "Chuyên" model has also undergone significant transformation to meet contemporary demands ([Cam-Lien & Long, 2021](#); [Tram & Diep, 2023](#)). This model is no longer merely normative but has been operationalized into specific learning outcomes and quality standards across various study programs ([T. Nguyen, 2024](#); [Phuong & Dinh, 2023](#)). The integration of morality (Hồng) and professional competence (Chuyên) ensures that graduates can compete globally while maintaining their national ethical commitments ([Le & Duong, 2022](#); [Thai, 2025](#)). This approach reflects a balance between the needs of the international labor market and the preservation of the nation's moral fiber ([Van, 2024](#)).

Furthermore, the shift from content-based to competency-based education allows for the development of critical thinking and problem-solving skills ([Chiba et al., 2021](#); [Teresia, 2022](#)). Active learning has become the primary strategy, which is consistent with social constructivism theory and Ho Chi Minh's vision of active citizenship ([Hop, 2025](#); [T. Nguyen, 2024](#)). This responsiveness to modern needs ensures that the education system remains relevant in a rapidly changing world ([Hossain, 2024](#)). Consequently, the curriculum reform is not just a technical update but a philosophical evolution ([Cam-Lien & Long, 2021](#)).

Meta-Synthesis of Empirical Data: GCED Development To strengthen the qualitative findings, this study performs a meta-synthesis of secondary empirical data concerning Global Citizenship Education (GCED) ([Le & Duong, 2022](#); [Soriano et al., 2021](#)). It must be clarified that the statistical figures presented are synthesized from established research ([T. Nguyen, 2021](#); [Nhật & Duc, 2025](#)) to provide a robust evidence base for our qualitative interpretations. Empirical analysis indicates that the success of GCED in Vietnam is influenced by four primary factors: Knowledge & Awareness (KA), Skills & Competencies (SC), Engagement & Participation (EP), and Learning Environment (LE) ([Chiba et al., 2021](#); [Van, 2024](#)). Regression models from these secondary sources show that these variables collectively explain 75.1% of the variance in GCED effectiveness ([T. Nguyen, 2021](#); [Nhật & Duc, 2025](#)).

**Table 1. Synthesis of Empirical Factors Influencing GCED in Vietnam**

Primary Factor	Core Components (Synthesized)	Impact/Contribution (%)
Knowledge & Awareness	Global issues, sustainability, rights	Integrated (22.4%)
Skills & Competencies	Digital literacy, languages, communication	Integrated (18.2%)
Engagement & Participation	Community projects, social action	Integrated (19.5%)
Learning Environment	Campus culture, ethical digital spaces	Integrated (15.0%)

Synthesis of student surveys reveals that value-based education significantly impacts critical thinking ([Aslan & Aybek, 2020](#); [Teresia, 2022](#)). Approximately 75% of respondents in synthesized studies reported an improvement in their analytical abilities when exposed to integrated curricula ([Chiba et al., 2021](#); [Syafika & Marwa, 2024](#)). Furthermore, 68% of students were able to navigate global issues through an ethical lens rooted in local values ([T. Nguyen, 2021](#); [Van, 2024](#)). This indicates that local philosophical foundations are not only compatible with but also enhance global standards ([Le & Duong, 2022](#)).

The learning environment is also a decisive factor in the success of "adaptive autonomy" ([Hossain, 2024](#); [T. Nguyen, 2024](#)). Inclusive campuses that support

creativity and open academic culture have a positive impact on character formation ([Aziz & Amir, 2025](#); [Soriano et al., 2021](#)). This demonstrates that education relies on a holistic social environment rather than just the formal curriculum ([Syafika & Marwa, 2024](#)). Therefore, the synergy between school culture and philosophical values is essential for success ([Chiba et al., 2021](#)).

Student involvement in practical social activities has also increased as a result of these reforms ([T. Nguyen, 2021](#); [Nhật & Duc, 2025](#)). Community service programs are now integral to the curriculum, strengthening awareness of global issues through local action ([Le & Duong, 2022](#); [Soriano et al., 2021](#)). Consequently, GCED in Vietnam is moving from a theoretical concept to a practical implementation phase ([Van, 2024](#)). This practical engagement is a direct modern application of Ho Chi Minh's philosophy of "practice as the measure of truth" ([Hop, 2025](#)).

### **Synthesis: National Identity and Global Awareness**

The research results indicate that Vietnamese national identity functions as a critical filter against the negative influences of globalization ([Pham & Duong, 2020](#); [Xuan, 2025](#)). The concept of "Vietnamese-ness" serves as the foundation for building a unique brand of global awareness ([Le & Duong, 2022](#); [Trang, 2021](#)). Ho Chi Minh emphasized that nationalism and internationalism are not contradictory but can coexist harmoniously ([Cam-Lien & Long, 2021](#); [Thai, 2025](#)). This enables students to adapt to a globalized world without suffering from "cultural dilution" ([Van, 2024](#)).

A significant finding identified in this synthesis is the phenomenon of "postcolonial instrumentalism" ([Le & Duong, 2022](#); [Pham & Duong, 2020](#)). Vietnam utilizes GCED as a strategic political and economic tool to enhance national competitiveness ([Nhật & Duc, 2025](#); [Van, 2024](#)). Rather than merely following Western global trends, Vietnam uses GCED to strengthen its position within the global hierarchy while safeguarding cultural sovereignty ([Trang, 2021](#); [Xuan, 2025](#)). This indicates that global education serves a dual function of individual growth and national empowerment ([Chiba et al., 2021](#)).

Moral education has undergone a necessary reorientation in response to the digital era ([Damanik et al., 2025](#); [T. Nguyen, 2024](#)). Ho Chi Minh's values are employed to confront challenges such as extreme individualism and consumerism brought by global culture ([Quyết et al., 2023](#); [Thai, 2025](#)). As digital platforms become the new arena for cultural exchange, moral education becomes an increasingly vital "digital fortress" ([Wulandari et al., 2021](#); [Yunus et al., 2024](#)). This underscores the continued relevance of "Revolutionary Morality" in the 21st century ([Cam-Lien & Long, 2021](#)).

The integration of local culture also serves as a pedagogical bridge ([T. Nguyen, 2024](#); [Syafika & Marwa, 2024](#)). The use of traditional arts and indigenous mindfulness practices strengthens students' identity, which in turn fosters empathy for other cultures ([Aslan & Aybek, 2020](#); [Chiba et al., 2021](#)). This approach proves that being "deeply rooted" is a prerequisite for being "globally open" ([Le & Duong, 2022](#)). Consequently, the education system becomes more inclusive and resilient ([Van, 2024](#)).

### **Digital Ethical Navigation and AI Challenges**

The development of digital technology, particularly Artificial Intelligence, presents the most recent challenge to this philosophical framework ([Hossain, 2024](#); [Yunus et al., 2024](#)). The use of AI in learning has increased, raising significant concerns regarding academic honesty and data ethics ([Buchholz et al., 2020](#); [Damanik et al., 2025](#)). Ho Chi Minh's philosophy of "Hồng" (morality) provides the

foundational basis for creating clear ethical guidelines for AI usage ([T. Nguyen, 2024](#); [Thai, 2025](#)). By emphasizing human responsibility over technological efficiency, Vietnam ensures that AI remains a tool for human development rather than a replacement for it ([Yunus et al., 2024](#)).

Digital literacy is now an essential, value-based part of the curriculum ([Buchholz et al., 2020](#); [Wulandari et al., 2021](#)). Students are taught to use technology responsibly to prevent the spread of misinformation and maintain integrity ([Damanik et al., 2025](#); [Hossain, 2024](#)). This ensures that digital education is not just about technical skills but about ethical digital citizenship ([Yunus et al., 2024](#)). Consequently, the "Hồng" principle is technically applied to digital behavior and algorithmic ethics ([T. Nguyen, 2024](#)).

The concept of "digital citizenship" in Vietnam is thus uniquely characterized by its moral grounding ([Damanik et al., 2025](#); [Wulandari et al., 2021](#)). Students are encouraged to be ethical technology users who respect privacy and collective security ([Buchholz et al., 2020](#); [Yunus et al., 2024](#)). This ensures that education remains relevant to the information age while upholding socialist and humanistic values ([T. Nguyen, 2024](#)). Thus, a humanistic approach remains the primary defense against technological disruption ([Thai, 2025](#)).

### **The Future of Vietnamese Education: Independence within Integration**

The future of Vietnamese education depends on its ability to maintain "independence within integration" ([Van, 2024](#); [Xuan, 2025](#)). Innovation in teaching, such as project-based and digital learning, must continue to be aligned with Ho Chi Minh's vision ([Hop, 2025](#); [Phuong & Dinh, 2023](#)). These methods enhance professional relevance (Chuyên) while fostering moral responsibility (Hồng) ([Cam-Lien & Long, 2021](#); [Thai, 2025](#)). This synergy is the key to creating a generation that is both competent and possessed of strong character ([T. Nguyen, 2021](#)).

International collaboration remains a vital strategy for improving educational quality ([Le & Duong, 2022](#); [Truong-White & Hồ, 2020](#)). However, such cooperation must be based on the principle of equality to avoid foreign cultural dominance ([Pham & Duong, 2020](#); [Van, 2024](#)). The "Internationalization at Home" model is an innovative way to gain global experience while staying rooted in local context ([Le & Duong, 2022](#)). This ensures that global integration does not come at the cost of national identity ([Trang, 2021](#)).

Synergy between schools, families, and the community is the final decisive factor for success ([T. Nguyen, 2024](#); [Syafika & Marwa, 2024](#)). Education is viewed as a collective responsibility that involves all elements of society, creating a robust ecosystem for growth ([Aziz & Amir, 2025](#)). This collaborative approach ensures that moral education transforms from classroom theory into tangible national behavior ([Quy et al., 2023](#)). Thus, Ho Chi Minh's vision of a "learning society" is being realized in the digital age ([Cam-Lien & Long, 2021](#)).

In conclusion, the synthesis of these findings demonstrates that Ho Chi Minh's philosophy provides a high-relevance framework for the 21st century ([Kien, 2024](#); [T. Nguyen, 2024](#)). The integration of local and global values allows Vietnam to develop a unique educational model that is both competitive and culturally sovereign ([Le & Duong, 2022](#); [Van, 2024](#)). This approach ensures that future generations are equipped to contribute to the global community while remaining proudly Vietnamese ([Xuan, 2025](#)).

## CONCLUSION AND RECOMMENDATION

The results of this systematic literature review indicate that Ho Chi Minh's educational philosophy serves as a dynamic and resilient framework for the transformation of Vietnamese education in the 21st century. The study suggests that the core principles of balancing "Hồng" (revolutionary morality) and "Chuyên" (professional competence) remain highly relevant in equipping the younger generation to navigate the complexities of Industry 4.0 and digital ethical challenges. The integration of Global Citizenship Education (GCED) into the 2018 General Education Curriculum demonstrates a phenomenon of "adaptive autonomy," where universal values such as peace and social justice are filtered through a robust lens of "Vietnamese-ness" to prevent cultural dilution. Furthermore, the synthesis of empirical data indicates that a holistic learning environment and active community participation are primary determinants in fostering students who possess both global awareness and national responsibility. Ultimately, Ho Chi Minh's philosophy allows Vietnam to pursue international integration while maintaining its cultural sovereignty and ideological independence.

Based on the synthesized findings, it is recommended that the government and educational institutions in Vietnam implement a comprehensive "whole-school approach" to systematically integrate global citizenship principles across all curricula, policies, and school practices. Policymakers should focus on accelerating pedagogical innovation by shifting from traditional indoctrination methods toward active, project-based learning that fosters critical thinking and scientific creativity. In light of the rapid advancement of artificial intelligence, it is essential to enhance professional training for educators, specifically regarding media literacy and digital ethics rooted in "Revolutionary Morality" to safeguard academic integrity. Furthermore, the utilization of local wisdom and indigenous cultural practices should be optimized as a unique bridge to instill global virtues that remain deeply rooted in local spirituality. Finally, strengthening the collaborative ecosystem between schools, families, and the community is necessary to ensure that moral education transforms from a mere classroom theory into tangible social behavior that contributes to both national building and the global community.

While this study provides a comprehensive conceptual synthesis, several areas remain open for further investigation. Future research should employ longitudinal methods to measure the long-term impact of the 2018 curriculum on the actual global citizenship behavior of students in Vietnam. Additionally, comparative studies between Vietnam and other Southeast Asian nations could provide deeper insights into how different indigenous philosophies navigate the tensions of globalization. Finally, empirical research focusing on the specific impact of AI-driven tools on the balance of morality and expertise in higher education is highly recommended to ensure the continued relevance of humanistic values in the digital age.

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