

## **Educate The Revolutionary Morality For The Vietnamese Adolescents On The Current Digital Economy**

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### **Abstract:**

In the current context, the fourth industrial revolution and the appearance of the Internet of Things: lot marks the development of data usage in life, especially in business. In this context, the digital economy is a substance and tendency which is exploited by many countries, applications, and development. The leader is the youth generation, possessing intelligence, health, and aspiration. Thus, a moral education revolution for youth is essential, to guide them to the right way, contributing to building and developing the country. Furthermore, Ho Chi Minh (1890 - 1969) is a thinker in Vietnam and the world. Throughout his life always played the role of morals in the revolution. Imbuing Ho Chi Minh's thoughts about education, morality, revolution for adolescents, and the differences of stage revolution. The Party and the State of Vietnam always care about educating the youth generation about moral revolution. The target is caring for education and training, fostering and developing the motivation to ensure the stability and development of the country. The article analyzes and makes clear the information of educating morality by Ho Chi Minh's thoughts for adolescents in the recent circumstance of the digital economy. The article has three parts: (1) Conception about the basic content in Ho Chi Minh's thought; (2) The digital economy and the necessity to the moral education revolution for adolescents in the recent circumstance of the digital economy; (3); the moral education revolution for adolescents in Vietnam in the context of the digital economy; (4) the efficiently advanced solutions of educating morality revolution for youth Vietnam in the circumstances of the digital economy.

**Keywords:** Education, morality, moral education, the digital economy, adolescents

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### **1. Introduction**

Hồ Chí Minh (1890 - 1969) is a national hero, the genius thinker in Vietnam. Ho Chi Minh's thought and the lifetime for revolution activities of Ho Chi Minh is the example for people in the world that encourage them to take part in the revolution, the standard-bearer, and innovation of Vietnam is carried out by Ho Chi Minh's thought is obtain achievements, significantly all life spheres. In recent circumstances, the fourth industrial revolution and the appearance of the Internet of Things: lot marks the development of data usage in life, especially in business. In this context, the digital economy is a

substance and tendency which is exploited by many countries, applications, and development. The leader is the youth generation, possessing intelligence, health, and aspiration. Thus, a moral education revolution for youth is essential, to guide them to the right way, contributing to build and develop the country back by building e-government, digital government, the great renewal of the administrative to the digital and advantage quality of human resources. Being a thinker of Vietnam and the World, throughout his life, Ho Chi Minh always took advantage of the role of stability and morality for the Party and people, forming the morality for cadres, Party members and people in general, the youth generation in particular. He said, “ The moral revolution is any position, any occupation, if spare no pain, effort serving for social class, for people, all things aim building socialism” [8,85]. From the view of society, adolescence is a great force. Ho Chi Minh affirmed the role of adolescence: “Is the standard-bearer in developing economy and culture process, in the build socialism process” the generation inherit revolution of the country: “The adolescence is the people giving the strength for elderly and contaminant fostering next generation - being youth child” [11,298]. Imbuing Ho Chi Minh’s thought, in the different revolutions, The Party and Government in Vietnam always care for the moral education revolution for the youth generation. Caring for, education, training adolescence is aiming and stability development; this is the duty of the Party and Government in Vietnam, of all the people and political system. Thus, in this period, The experiment of a moral education revolution is essential and significant reasoning, reality.

**Research methods:**

The article uses Dialectical materialism and historical materialism in the research and detail methods including analysis, logic, synthesis, history.

**Technique used:**

The article uses the research technique and analysis data in Ho Chi Minh’s complete edition of the National Politic Publishing House, in 2011, Hanoi; of prior researchers and policies, law of Vietnamese Communist Party in the circumstance of the digital economy.

**Research Questions:**

Question 1: What is fundamental information in Ho Chi Minh’s thought to educate the moral revolution for adolescence?

Question 2: What information do the digital economy and the necessity of moral education revolution for adolescence in the context of the digital economy show?

Question 3: What substance problems does the moral education revolution for adolescents in the context of the digital economy need to pay attention to?

Question 4: What are the efficiently advanced solutions for the moral educating revolution in the context of the digital economy?

**Research Purposes:**

To make clear the information about the moral education revolution by analyzing, according to Ho Chi Minh’s thought for adolescence in the context of the digital economy.

## **2. Results and discussion:**

### **Outlines about the basic information in Ho Chi Minh's thought for the moral education revolution on adolescence**

Ho Chi Minh has arranged the revolution in the education field in Vietnam. Thus, ethics in Vietnam have a new form and he called latest ethics, moral revolution because it has never been in history, it just formed and developed concomitant building socialism in our country, it is called a moral revolution because it formed to serve the revolution, be moral in the revolution. The revolution in the field of ethics on Ho Chi Minh's thought is the change of physical, be negative materialism, contrast older ethics, reject old-fashioned feudalism which Ho Chi Minh. That is the singular role of the King in feudalism, instead of laborers, paving the way for laborers in the oppression that extends to their own country. Ho Chi Minh's thought is that the system has many fields and substance information. Ho Chi Minh's thoughts about the ethics education revolution for adolescents said in the basic information:

### **Firstly, Ho Chi Minh points out the position, the role of adolescence with revolutionary cause of people**

In the period of revolutionary activity abroad, Ho Chi Minh established the Vietnam youth revolution in May/1982 in Guangzhou, China to inspire Marxism-Leninism into Vietnam to make binoculars for people, the most common being the youth fighting against. He points out clearly: "Dear compassionate Indochina! you will die if adolescence will not be reborn"[10,498]. Could see Ho Chi Minh realize the role of adolescence could carry out the revolution; is the large group, creation, standard-bearer in any field if their role is brought into play. He indicated: "on average, one-third of people are adolescents - That is a "large group" and "adolescents are substances in people" [11,178].

### **Secondly, Ho Chi Minh showed out the information, form, solution to educate, foster the moral education revolution for youth**

Following Ho Chi Minh, education, fostering the moral education revolution for youth, needs to take advantage, by the way, must have a target and emphasize the importance of Marxism-Leninism. because it is the original ethic revolution of youth. Ho Chi Minh stressed: "Education and study have to focus on spheres: ethics, revolution, to be awake to the socialism revolution, culture, economy, labor and produce" [20,647]. learning, searching Marxism-Leninism assist youth in a life full of feelings and significance, sacrifice for target, Achieve national independence; loving their own country, diligent, economize, honest, Justice, public-spirited and selfless, do not surpass... He confirmed "the youth always practice the moral education revolution. the moral revolution could include some points: loyalty: lifetime is loyal with revolution cause, with the Nation, Party, Class; Brave: undaunted, carried out "The youth takes the bull by the horns", "standard-bearer enjoy after everyone" [20,647; Humble: do not surpass"[21, 471]. Formally, measures, Ho Chi Minh has pointed out, are self-aware, self-improvement is the shortest way, the most efficient methods to youth improve their lack in their life, in their work. He stressed "the youth have to volunteer standard-bearers to remote, where it is less productive to build the socialism revolution. "Volunteering is going ahead, doing it first to attract the masses, not far away from the masses"[21,470-471]. Ho Chi Minh criticized cadres who do not try to study, are selfish and do not care for people...Thus, Ho Chi Minh offered the mission for youths that is to tackle the relationship

between duty and interests. There, the duty is put on the top list, finishing the missions for the Party, Nation, and people. He pointed out: "Youth's duty is not to ask what things are served by the country, instead of asking for what things we do for?" How to do more? How to assist more than now? [17,265]

### **The digital economy and the necessity for educating the revolutionary morality for recently Vietnamese adolescents**

The changing and development of the world in general, the fourth industrial revolution in specific, is the tendency in the development of the phenomenon. In the economy, the supply of information technology will be better than and carry the profits [33]. The digital economy is necessary though multimedia is gradually satiation. The digital economy not only creates scale and growth rate for economies but also changes their production methods (resources, infrastructure, production, and business operations) and economic structure. Worthy of remark, the digital resource is the concomitant development traditional resource. The strength of a country is measured by the development of high technology, information, and human intelligence is also indispensable in the current period. According to the general definition of the Oxford Digital Economy Collaboration, a digital economy is "an economy that operates primarily on digital technologies, especially electronic transactions conducted via the internet" [25]. On the other hand, the digital economy is also sometimes called the internet economy, the new economy, or the web economy. Until now, researchers agree that there is no agreed-upon definition of the digital economy. From the writer's point of view, we believe that the digital economy is a part of the economy, which takes the application and use of digital technology and digital data as the foundation in the entire operation of the economy. economy, aiming to improve efficiency and productivity in labor and business [33,50]. Thus, the digital economy is sometimes also called the internet economy, the new economy, and the network economy. In essence, we can see that these are organizational models and operating methods of the economy based on the application of digital technology. We can easily see every day the manifestations of digital technology appearing anywhere in life such as e-commerce sites, online advertising, or applications for food, transportation, and delivery. also, integrate digital technology to meet people's convenience needs.

In the current context, the digital economy is being considered as one of the most important driving forces to turn Vietnam into a developed country by 2045. The document of the 13th National Congress of the Communist Party of Vietnam has determined the 10-year socio-economic development strategy from 2021-2030 and the 5-year socio-economic development directions, tasks, and solutions in 2021- 2025 concretize and shows more clearly the guidelines for improving economic institutions stated in the Political Report. Accordingly, "implementing a comprehensive national digital transformation to develop the digital economy and build a digital society. Striving to 2030, completing the construction of a digital government, ranking among the top 50 countries in the world and ranking third in the ASEAN region in terms of e-government and digital economy" [3,213]. The 10-year socio-economic development strategy 2021-2030 and the report on the evaluation of the performance of the 5-year socio-economic development tasks 2016-2020 and the directions and tasks for socio-economic development The five years 2021-2025 also provide many specific tasks and solutions to clarify and implement the guidelines and viewpoints of the Political Report on digital transformation and digital economic development. These are: "Implement digital transformation in national governance, state management, production and business, social organization and national resource management.

Accelerating digital transformation for several industries and fields with conditions, especially small and medium enterprises. Applying and developing new technologies, prioritizing digital technology, connecting 5G and after 5G, artificial intelligence, blockchain, 3D printing, Internet of things, network security, clean energy, environmental technology environment to transform and improve productivity and efficiency of the economy” [3,244], “promoting the development of the digital economy, digital society, smart production, new business and production models, the sharing economy sharing, e-commerce. Implement digital transformation in all enterprises and state agencies” [3,245]. To successfully realize the goal of developing the digital economy and building a digital society in the current international context, in addition to the leadership of the Communist Party of Vietnam and the Vietnamese government in formulating strategic guidelines. correct and specific plans, there must also be qualified people to organize the effective implementation of those guidelines and policies in practice. The young generation is considered as one of the important and disruptive forces at the forefront of digital transformation and development of the digital economy in the current integration context in Vietnam. Thus, the young generation is identified as the future owner of the country, the core force, playing a decisive role in building and developing the digital economy in all fields, all levels and aspects. . It is important for young people and young generations to have to equip themselves with a strong political will, a foundation of digital knowledge, and a lifestyle and ethics in line with national cultural standards. elites of the international community. In the development of the digital economy, international exchanges are increasingly open and extensive in all aspects of social life, including economy, politics, and culture. Besides, the strong development of the technological revolution has created a connection environment that transcends national borders. The introduction of international cultural trends in the context of integration and globalization, including cultural globalization; the public's taste in culture and art has changed a lot; Science and technology have influenced the methods and ways of creating spiritual and cultural products, which has also influenced many of the interlacings between modernity and tradition, becoming popular, the product distribution channel is wide open, easy access to the public, including the young generation, and it is these factors that have created a significant influence on the orientation of personality development, morality and behavior of the young generation. Besides, with the development and rise of society, each of us is living in a more civilized and modern environment, but along with that, many complicated problems arise. A part of young people has decreased faith, lack of sense of law observance, pragmatic living, lack of ideals, far away from the fine cultural traditions of the nation. Specifically, the situation of crime and social evils among young people is still complicated..... In which, the deviation of moral standards and lifestyle of a part of young people leads to many worrying problems such as violations of the law on traffic safety, drug use, online games, school violence. , enjoying life, being lazy to work and studying, lack of sense of training, lack of faith, have no direction... In addition, moral education and lifestyle activities for young people still have limitations and weaknesses at least. Many organizations and individuals have not properly and fully realized the importance of this task, especially in the context of the changing digital economy. It is these things that have set out for us the necessity of educating Vietnamese youth in revolutionary morality in the current economic context.

**Educate the revolutionary morality for the Vietnamese adolescents in the context of the digital economy**

In the current context of the digital economy in Vietnam, educating the revolutionary morality is considered as a core content, a foundation for adolescents. When the digital economy explores and spreads out over fields of social life, based on the spirit of absorbing, inheriting, and applying Ho Chi Minh's views on political theory education, including revolutionary moral education, to build the next revolutionary force with sufficient quality and capacity to meet the requirements of the revolutionary situation and tasks, some missions universities must focus on:

**Firstly**, raise awareness and strengthen the leadership and direction of the committees and managers at all levels in the system of higher education institutions; promote the role and responsibility of coordination between the students, departments, and the faculties and subjects teaching political theory. At the same time, under permissible conditions, coordinate and actively organize seminars, exchanges, and talks on revolutionary morality in political theory education with the participation of reputable experts in this field to strengthen the political bravery and capacity of students to fight against wrong and reactionary views.

**Secondly**, focus on studying the Party's theories, viewpoints and guidelines, promptly discover new and breakthrough problems to apply creatively to practical situations; attach great importance to summarizing practice, add theory, especially the new, difficult models, good and effective ways tested in practice to apply in lessons of political theory subjects associated with overcoming the formality of learning, thoroughly grasping, preliminary and summarizing the Party's resolutions and directives. Creating conditions for staff, lecturers to study and foster professional knowledge at home and abroad that each lecturer not only grasps new points in the system of views and ideas of Marxism - Leninism, Ho Chi Minh's thought but also creatively applies those points to the lecture in association with practical life to help students cultivate professional and revolutionary ethics, live, study, work and behave with each other based on revolutionary ethical standards.

**Thirdly**, use and promote the role of supporting tools with modern technology in the propaganda and education of political theory in general and revolutionary morality in particular. Promote the advantages of radio, internet, LAN, newspapers, social networks, official websites of schools, universities and colleges, ... to further propagate the revolutionary, scientific, and progressive nature and the demand to train revolutionary ethics among students; help them have a deeper awareness of the role, content, principles, and methods of building revolutionary morality and avoid dogmas, machines, emotions; learning does not go along with doing, even only speaking without doing, deprives itself of the revolutionary, scientific and vital nature of Ho Chi Minh's thought and morality in practice.

**Fourthly**, strengthen the education of each student's sense of self-discipline in the daily, regular and continuous self-training process of revolutionary morality. At the same time, raise students' sense of bravery and self-esteem when participating in cyberspace activities to combine self-protection skills and a sense of responsibility before the community when participating in cyberspace to not only update and use correct and accurate information but also ensure to reflect objective truth selectively, verifiably, and strictly control information.

However, the implementation process still has certain limitations and difficulties. Highlights are issues related to:

- A part of students is confused about their stances, opinions, leading to being fuzzy about ideals. Many of them are not very excited and enthusiastic when studying subjects related to ethics and political theory. They feel like they are forced to learn, so they have a situation of perfunctory learning, coping. They ignore political theory subjects and only pay attention to cultural and professional studies. On the other hand, many students are engrossed in overtime, passionate about earning money, so spend a little time studying and practicing morality, the others play games, spend profligately, do not have the habit of saving.

- There are some views of lecturers in educational institutions that are not aware of the importance of moral education as well as the position of political theory subjects in general, including subjects related to Marxist-Leninist science, Ho Chi Minh thought in particular. They think that just focus on teaching what students need - that is professional knowledge, career. In the current era of the knowledge economy, talent is the most decisive item. There are even opinions that disregard Marxist-Leninist sciences and Ho Chi Minh's thoughts and propose to cut some Marxist-Leninist subjects... It can be said that these are too simple and incomplete perceptions about Marxist-Leninist sciences, not seeing the importance and contribution of Marxist-Leninist subjects in political and ideological moral education for students.

- Currently, not all young people and students have ambitions and ideals for life. Many youths and students only care about their immediate interests, their interests, and do not think about the interests of the collective. Most of them did not understand the revolutionary ideal clearly. Because of this, many youths and students end up suffering from social evils which infiltrate students partly due to their loose and demanding lifestyle, partly due to psychological boredom before the current state of unemployment, deadlock about their studies, and jobs in the future. Social evils such as theft, gambling, prostitution, drugs... have existed in the student dormitories as well as in the student motels near the university. The main reason is due to the demanding lifestyle, dressing up. Others were lured by the need to find a job and fell into this evil without knowing. Another manifestation of social evils is that some students have superstitious thoughts that make young people's minds become blind, and do not know how to rise, sit and wait for fate.

#### Causes of weaknesses and inadequacies

**Firstly**, there has not been enough attention from the Party Committee and the Board of Directors as well as the faculties and departments in developing the ethics program (or at least business ethics) in the training programs and training system of the school. Therefore, the content of moral education is not synchronized and the time is too short. Is moral education necessary only for elementary school students, and not for older classes, at a higher level than university, or even graduate school? The question is no.

**Secondly**, The quality of moral education in specialized faculties has not been given due attention. Many faculties are only interested in "teaching words", teaching specialties, and professionals,

disregarding the issue of "teaching people". The work of testing and evaluating students in the subject and faculty is not regular, mainly assessing students through exams of subjects, there is no proper assessment of students' moral cultivation. The examples of students who overcome difficulties to rise in study and practice are given little attention and praise.

**Thirdly**, due to the transformation of the economic mechanism, fluctuations from the financial and banking market, in particular, have created conditions for the emergence and existence of different ethical standards. The negative side of the market mechanism has a significant impact on the moral life of students in the current process of innovation and integration. We can gather some highlight issues, such as:

- Utilitarian lifestyle
- Ignoring spiritual and moral values
- Little interest in the social community
- Far away from traditional ethical standards
- Disregard for the rule of law

And we also think that this is also one of the reasons leading to some views that underestimate the role of moral education today.

**Fourthly**, Some students have not yet cultivated morality. Some of them are children of well-to-do families, pampered, having the habit of enjoying life, then leading to laziness, a fast-paced lifestyle, chasing after material things, always wanting to find new feelings. As a result, they suffer from social evils. Another part, they do not keep their bravery. They were skeptical and wavering about the path and orientation that the Party and State are striving for and building.

**Fifthly**, The problem of combining education between family, school, and society is not good. Many families are so absorbed in doing business that they forget to educate their children about morality. They often give their children to school. And the school, as we said, they are only interested in "teaching words" more. People believe that the problem of moral education belongs to the family and the school.

**Some measures to improve the effectiveness of revolutionary moral education for Vietnamese adolescents in the current digital economy context.**

**Firstly, diversify the contents, forms, and measures of revolutionary moral education for youths**

Educating revolutionary ethics for cadres and party members is long-term, regular, and continuous work. Therefore, educational content needs to focus on practical and specific issues that young people are lacking at present, such as youth's behavior and communication with people around, with relatives and with themselves; nurture dreams, aspirations, ambitions in work and life, determine to fulfill with your ability; live with love and responsibility towards family, relatives, and society; clearly understand the guidelines of the Party, policies, and laws of the State, the great customs and traditions of the nation and locality; clearly express views and attitudes towards false, fabricated and reactionary views that go against the interests of the Party, the country and the people. Forms and measures of

revolutionary moral education for young people need to be flexible, creative, not stereotyped, passive and based on requirements, tasks, and characteristics in each region and area to choose measures accordingly. Given the age and psychological characteristics of today's youth, it is necessary to combine general education and private education; tradition and modern; administrative orders and persuasive education; put young people into practical activities, boldly and confidently assign tasks to young people... The above forms and measures need to be implemented through activities in each agency, unit, and the locality where young people are directly living and working; through carrying out the tasks of socio-economic development, building new countryside, eradicating hunger and reducing poverty, maintaining social order and safety; through patriotic emulation movements; the example of good people, good deeds, replicating advanced examples among young people.

**Secondly, promote the positive and proactivity of youths in self-training in revolutionary morality**

Each young person needs to actively study and follow Ho Chi Minh's thoughts, morality, and style, especially the spirit and will to overcome difficulties, self-practice, and study at any time and anywhere; if you find yourself weak, focus on studying, researching, and self-improvement; actively develop a comprehensive plan of study and training, focusing on training revolutionary ethics; set requirements for oneself in the process of self-education of revolutionary morality; regularly compare and contrast your self-improvement and training plan with the requirements and tasks of agencies, units, and localities, thereby making reasonable adjustments and supplements; closely coordinate with other departments and forces in the process of self-disciplined cultivation and training of revolutionary morality of young people. On the other hand, it is necessary to actively participate in social activities that are suitable to the environment and working conditions; struggle with yourself in the process of training revolutionary morality, not because of the difficulties and failures in front of you, that discouraged, lost will, no motivation, no goal to strive for; The more difficult the situation, the more challenging it is to show the firmness, calmness, and determination to come up with a reasonable and effective solution.

**Thirdly, research to develop codes of conduct at educational institutions for students and lecturers**

Developing a code of conduct in educational institutions will help students have a favorable environment to practice and form ethical behaviors and standards in relationships with teachers and friends, then form the need and habit of practicing ethical behaviors; have a collective spirit, constantly make efforts to study and strive for independence and career in the future. Codes of conduct in educational institutions with specific compulsory provisions for both staff, lecturers, and students become an important basis for assessment and ranking the type of student's training score recorded on the transcript upon graduation that will help students have a sense of initiative and self-discipline.

**3. Conclusion**

Currently, most countries in the world, both developed and developing countries, attach great importance to the development of the digital economy, considering it as a new development step, a new economic model in the future. All offer solutions to transform the digital economy. However, each country with its characteristics and strengths has different mechanisms, policies, and measures to

develop the digital economy. The development of the digital economy has also revealed impacts on moral and social life, especially the risk of weakening the relationship between individuals and individuals, between individuals and communities. The process of developing the digital economy in Vietnam in recent years has strongly affected all aspects of social life, creating a transformation in the social value scale and value orientation, including ethics value in terms of the whole society as well as for each group, individual as well as youths. Properly grasping this transition has very important implications for the management of society. It helps us to look at the transformation process with a calm attitude, promptly detect the negative manifestations that need to be prevented and the positive and reasonable factors that need to be promoted. The young generation is an important force of each nation. Taking good care of the young generation is a guarantee for a bright and sustainable future in society. Entering the period of innovation and integration, under the influence of market mechanisms, globalization, and integration trends, a part of the young generation has shown signs of moral degradation. As we know, Ho Chi Minh once emphasized the virtue factor in the comprehensive development of each person, virtue, and talent are two unifying aspects, in which virtue is the root, the foundation for talents to develop. Therefore, the moral degradation of a part of young people today requires us to pay due attention to the issue of moral education for them.

In general, Vietnamese young generations are better educated, cared for, and nurtured. Most young people believe in the leadership of the Party and State as well as the development path of the country, live responsibly with the Fatherland, family, and themselves, have dreams, ambitions, knowledge, skills, good health, active thinking, creativity, optimism, confidence, dare to think, dare to do; make many important contributions to the cause of renewal, construction and defense of the Fatherland. However, there are many limitations and weaknesses in educating the young generation on revolutionary ideals, ethics, and cultural lifestyles. Many organizations and individuals do not properly and fully realize the importance of the task of educating the young generation, especially in the context of many changes in the country. The concretization of the guidelines of the Party, policies, and laws of the State on the education of the young generation is not timely and effective; many goals, unsatisfactory targets. The roles and responsibilities of both the political system and the whole society in the care and education of the young generation have not been as expected and have not met the requirements of revolutionary tasks in the current period. A part of young people has decreased faith, lack of sense of law observance, pragmatic living, lack of ideals, far away from the fine cultural traditions of the nation. A small number of young people are manipulated and incited by hostile forces to oppose the revolutionary cause of the Party and our nation. Crime and social evils among young people are complicated. In the coming time, revolutionary moral education for Vietnamese youth in the context of the digital economy according to Ho Chi Minh's thought is necessary to contribute to building a generation of school students rich in patriotism and national resilience; have a pure morality, a sense of law observance; be capable and brave in international integration; have health, knowledge and work skills, become good citizens, actively participate in the cause of promoting industrialization, modernization, innovation and integration of Vietnam.

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