

HO CHI MINH NATIONAL ACADEMY OF POLITICS

BUI DUC DUNG

**PROMOTING SPIRITUAL CULTURAL STRENGTH IN THE
PROTECTION OF THE FATHERLAND OF VIETNAM IN
THE CURRENT CONTEXT**

THESIS SUMMARY

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Supervisors:

- 1. Dr. Phan Manh Toan**
- 2. Assoc. Prof. Dr. Nguyen Thanh Tinh**

Dis. Dir. G. 1/2021
Phan Manh Toan
Phan Manh Toan

Reviewer 1:

Reviewer 2:

Reviewer 3:

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INTRODUCTION

1. The necessity of the research topic

Explaining the relationship between material strength and spiritual strength, and the role of spiritual strength in general and theory in particular, Karl Marx affirmed: “Material force must be overthrown by material force; but theory also becomes a material force as soon as it has gripped the masses” [13, p. 580]. Emphasizing the role of spiritual strength in the success of the Vietnamese Revolution, President Ho Chi Minh profoundly explained: “Some say that valuing the spiritual and ideological at this time is not dialectical materialism. Do you know why our revolution succeeded? Because of the spirit. ...In the resistance war, there were soldiers who used their bodies to block embrasures or to stop cannons from rolling... was that spirit or matter? - It was the spirit! Thus, the spirit is of great importance. Matter is certainly important, but the spirit is also important” [94, p. 580]. Building upon the enduring values of Marxism-Leninism and Ho Chi Minh Thought, our Party has conducted a profound review of the Doi Moi (Renovation) period. Consequently, the Documents of the 13th National Congress clearly stated: "The most important drivers and resources for the country's development are the vigorous promotion of patriotism, the will for national self-reliance, the strength of great national unity, and the aspiration to develop a prosperous and happy nation" [44, p. 34]. Thus, one can observe a systematic nature and a clear inheritance from the scientific worldview of Marxist-Leninist doctrine and Ho Chi Minh Thought to the Party's guidelines. This confirms that spiritual cultural strength is not only a fundamental driver of the historical process in general but also serves as a key endogenous factor for realizing the task of national defense in the new context. Therefore, researching and deepening the understanding of spiritual cultural strength and "promoting

spiritual cultural strength in the current defense of Vietnam" from a Marxist materialist perspective is a theoretical necessity.

The history of national construction and defense has affirmed a fundamental truth: the strength that forges the indomitable and resilient character of the Vietnamese people is deeply rooted in spiritual culture. This is a synergistic strength composed of quintessential values such as patriotism, the spirit of solidarity and social consensus, the will for self-reliance, the aspiration for independence and freedom, and unique military art. The glorious and epic chapters of national defense history demonstrate that: "If culture remains, the nation remains; if culture is lost, the nation is lost." Furthermore, the process of national renovation (Doi Moi) reflects an increasingly profound awareness and more effective promotion of spiritual cultural strength. This strength has not only become an endogenous driver for development across all aspects of social life but also serves as a vital factor ensuring the stability of national defense and security, contributing to "historically significant" achievements in the cause of building and protecting the Fatherland.

Under the impact of shifting regional and global dynamics, the task of national defense in the new context faces a system of complex and multifaceted risks. Increasing competition among major powers creates instability and poses direct challenges. Simultaneously, non-traditional security issues are becoming more prominent, with greater scale and complexity, necessitating continuous strategic adjustments and supplements. Furthermore, the deepening process of international integration under the influence of globalization has opened many development opportunities, while also increasing mutual dependence and harboring new risks for national defense—ranging from

cybersecurity challenges and the threat of external interference to the problem of "preserving national cultural identity". Thus, the new context demands that national defense thinking and action be comprehensive and all-encompassing across all fields. Additionally, threats from "hostile forces" aiming for "regime change" are becoming increasingly sophisticated and complex. To counter these issues, it is essential to mobilize the nation's synergistic strength, combining military, economic, political, and diplomatic power with spiritual cultural strength. This context demonstrates that research aimed at finding effective solutions to "promote spiritual cultural strength in the current defense of Vietnam" is an objective requirement with immense and urgent practical value.

Based on the aforementioned grounds, the doctoral candidate selects the issue of "Promoting Spiritual Cultural Strength in the Current Defense of Vietnam" as the subject of the doctoral thesis, specializing in Dialectical Materialism and Historical Materialism.

2. Research objectives and tasks

2.1. Research objectives

On the basis of theoretical research and practical assessment, the thesis aims to propose a system of solutions for further enhancing the efficacy of spiritual cultural strength in the cause of national defense in Vietnam today.

2.2. Research tasks

Firstly, to provide an overview of typical research works related to the thesis topic, thereby identifying the research approach and the specific issues for further investigation.

Secondly, to contribute to systematizing and enriching the theory regarding the role of spiritual cultural strength in the current defense of the Socialist Fatherland of Vietnam.

Thirdly, to analyze and evaluate the current state of promoting spiritual cultural strength in the defense of Vietnam during the Doi Moi (Renovation) period from 1986 to the present, highlighting achievements, limitations, and the issues arising from this reality.

Fourthly, to propose several fundamental solutions for further enhancing the efficacy of spiritual cultural strength in the current defense of Vietnam.

3. Research subjects and scope

3.1. Research subjects

The object of research for this thesis is the promotion of spiritual cultural strength in the current defense of Vietnam.

3.2. Research scope

- Content scope: Vietnamese spiritual cultural strength is composed of a rich and diverse system of values. Within the framework of this thesis, the PhD candidate does not cover the entire system but limits the scope of research to a deep analysis of four values considered typical, core, and most decisive for the cause of national defense, including: (1) Patriotism; (2) The spirit of solidarity, unanimity, and social consensus; (3) The will for self-reliance, self-resilience, and the aspiration for peace, independence, and freedom; and (4) The unique national military art.

- Spatial scope: The thesis focuses on researching the spiritual cultural values of the Vietnamese people within the territory of Vietnam.

- Temporal scope: The thesis focuses on surveying and evaluating the reality of this process from 1986 (the initiation of the Doi Moi process) to the present.

4. Theoretical basis and research methods

4.1. Theoretical basis

The thesis is grounded in the theoretical and

methodological foundations of dialectical and historical materialism regarding "culture," "national defense," and the "promotion of spiritual cultural strength in national defense."

4.2. Research methods

The thesis employs a synthesis of research methods from dialectical materialism and historical materialism. In addition to general methods such as the unity of history and logic, analysis and synthesis, systemic-structural approach, abstraction, generalization, and comparison, the thesis places particular emphasis on documentary analysis and practical review. These methods are utilized to clarify the achievements, limitations, and arising issues in the practice of promoting spiritual cultural strength.

5. New contributions of the thesis

Firstly, the thesis systematizes and elucidates several theoretical issues regarding "spiritual culture," "national defense," and the "promotion of spiritual cultural strength in the defense of Vietnam."

Secondly, it analyzes the practice and evaluates the process of "promoting spiritual cultural strength in national defense" from 1986 to the present, thereby identifying key achievements, limitations, and arising issues.

Thirdly, the thesis proposes a set of solutions aimed at effectively enhancing spiritual cultural strength in the current defense of Vietnam.

6. Scientific and practical significance of the thesis

6.1. Scientific significance

The thesis contributes to clarifying and systematizing several theoretical aspects of spiritual cultural strength, while simultaneously concretizing its core values. Consequently, it offers a deeper explanation of the position and role of spiritual cultural strength within the new context and requirements of

"National Defense in Vietnam" today.

6.2. Practical significance

The research results will provide reliable scientific references for formulating and refining guidelines and policies aimed at further "promoting spiritual cultural strength in the current defense of Vietnam."

The thesis can serve as a reference document for research and teaching in various disciplines, including philosophy, culture, and military science.

7. Structure of the thesis

In addition to the introduction, conclusion, and list of references, the thesis consists of 04 chapters and 13 sections.

Chapter 1

LITERATURE REVIEW OF RESEARCH WORKS RELATED TO THE THESIS

1.1. Research Works Related to Theoretical Issues of Promoting Spiritual Cultural Strength in the Defense of Vietnam

Firstly, several studies related to spiritual culture, spiritual cultural strength, and the promotion of spiritual cultural strength.

Secondly, research works related to the Fatherland and national defense.

Thirdly, various studies concerning the promotion of spiritual cultural strength in national defense.

Existing research works have progressed from defining basic cultural concepts to affirming the role of spiritual factors within national synergistic strength, and identifying the core spiritual values of Vietnam in the cause of national defense. These serve as valuable reference materials, providing the necessary knowledge base for the implementation of this doctoral thesis.

1.2. Research Works Related to the Current State of Promoting Spiritual Cultural Strength in the Defense of Vietnam

Existing studies highly value the results of promoting patriotism, solidarity, self-reliance, and the aspiration for national independence, considering these as vital prerequisites for the cause of defending the Fatherland, the Party, the State, and the socialist regime. These achievements are attributed to the Party's leadership, the State's management, and the people's concerted efforts.

However, limitations remain in the promotion of these values, which could lead to potential economic, social, and cultural risks. The primary causes include inadequacies in promotional methods, limited proactivity and creativity, and the negative impacts of various economic, political, and social factors.

1.3. Research Works Related to Solutions for Promoting Spiritual Cultural Strength in the Current Defense of Vietnam

The relevant research works have shaped a system of strategic solutions aimed at promoting spiritual cultural strength in national defense through four main pillars:

Strengthening patriotism education and ideological struggle to consolidate the spiritual foundation;

Perfecting socio-economic and cultural institutions to preserve identity and build a "people's heart-based defense posture";

Focusing on comprehensive human development within a healthy cultural environment;

Stirring the power of great national unity, combining endogenous strength with international cooperation.

The synergy between these groups of solutions creates a combined strength, ensuring proactivity and sustainability for the cause of protecting national sovereignty in the new context.

1.4. Overview of the Value of Reviewed Scientific Works and Issues for Further Research

1.4.1. General Value of the Reviewed Scientific Works

Regarding theoretical issues: Previous studies have presented a systematic framework of concepts and analyzed/affirmed the role of spiritual cultural strength from certain perspectives.

Regarding the assessment of the current state: These works have provided a multi-dimensional and evidenced-based picture, recognizing the significant achievements in promoting spiritual cultural strength for the defense of Vietnam across various aspects; simultaneously, they have pointed out the limitations and challenges of promoting spiritual strength in national defense amidst the new demands of the era.

Regarding solutions: From various approaches, these works have also addressed numerous methods for promoting spiritual cultural values in national defense.

1.4.2. Issues Requiring Further Research in the Thesis

Firstly, to systematize and analyze, thereby clarifying the theoretical issues regarding the promotion of spiritual cultural strength in the defense of Vietnam.

Secondly, the thesis will analyze the achievements, persistent issues, and limitations of promoting spiritual cultural strength in national defense during the Doi Moi (Renovation) period, as well as the arising problems therefrom.

Thirdly, the thesis proposes fundamental solutions to further enhance the spiritual cultural strength in the current defense of Vietnam.

Chapter 2

PROMOTING SPIRITUAL CULTURAL STRENGTH IN THE DEFENSE OF VIETNAM – THEORETICAL ISSUES

2.1. The Defense of Vietnam and Spiritual Cultural Strength in National Defense

2.1.1. The Defense of Vietnam

2.1.1.1. The Concept of "The Defense of Vietnam"

"The Defense of Vietnam Today" is a system of conscious and synergistic practical activities carried out by the entire people under the leadership of the Communist Party of Vietnam. Its core focus is to leverage national strength in combination with the strength of the era to prevent, deter, and eliminate threats against independence, sovereignty, unity, territorial integrity, and national interests; while establishing and maintaining a peaceful and sustainable environment for national development toward a socialist orientation.

2.1.1.2. The Content of the Defense of Vietnam Today

Firstly, "firmly defending independence, sovereignty, and territorial integrity," and "protecting the Party, the State, the People, and the socialist regime."

Secondly, "protecting the cause of Doi Moi (Renovation), the process of industrialization and modernization, and national interests."

Thirdly, "protecting the national culture" and "maintaining a peaceful and stable environment."

Fourthly, "protecting and enhancing the country's international prestige and position," and "ensuring national security in non-traditional and modern fields."

Fifthly, proactively eliminating "risks of internal instability" and preventing "threats of external conflict."

2.1.2. Spiritual Cultural Strength in the Defense of Vietnam

2.1.2.1. The Concept of "Spiritual Cultural Strength in the Defense of Vietnam"

"Spiritual cultural strength in the defense of Vietnam" is a combined endogenous capacity constructed from core value systems and national identity. It is manifested in the unity of the worldview, political belief, and the aspiration for self-reliance of the Vietnamese people. This strength functions as a strategic regulatory system to transform spiritual resources into combined material strength, thereby proactively preventing and neutralizing threats to firmly protect the Fatherland from afar and early on under all historical conditions and circumstances.

2.1.2.2. Constituent Elements of Spiritual Cultural Strength in the Defense of Vietnam

Firstly, "Patriotism" – the most fundamental and core nucleus.

Secondly, the spirit of solidarity, collective will, and social consensus.

Thirdly, the will for self-reliance, self-resilience, and the aspiration for peace, independence, and freedom.

Fourthly, the unique military art.

2.2. The Essence of Promoting Spiritual Cultural Strength in the Current Defense of Vietnam

2.2.1. The Concept of "Promoting Spiritual Cultural Strength in the Current Defense of Vietnam"

"Promoting spiritual cultural strength in the current defense of Vietnam" is a process of conscious and purposeful

intervention by subjects to awaken, converge, and spread the nation's core spiritual cultural value system. It involves transforming these spiritual resources into cognitive capacity, political beliefs, and practical actions of the entire nation; creating a strategic regulatory system to proactively neutralize threats, firmly protect the Fatherland from early on and from afar, and maintain a peaceful environment for national development toward a socialist orientation, prosperity, and happiness.

2.2.2. Subjects of Promoting Spiritual Cultural Strength in the Current Defense of Vietnam

Firstly, the Communist Party of Vietnam – the subject holding the leading role in "promoting spiritual cultural strength in the current defense of Vietnam."

Secondly, the State of the Socialist Republic of Vietnam – the subject of centralized and unified management, responsible for institutionalizing and operating the apparatus to realize the Party's perspectives on "promoting spiritual cultural strength in national defense."

Thirdly, the Vietnam Fatherland Front and its member organizations – the subject that "gathers the power of great unity" and functions as a "bridge" between "the Party-State and various strata of the People" to realize the goals of "promoting spiritual cultural strength in national defense."

Fourthly, the People – who are both the "originating and nurturing subjects" of spiritual values and the "central focus" toward which the methods of "promoting spiritual cultural strength" are directed, in order to create endogenous strength for the cause of national defense.

2.2.3. Contents of Promoting Spiritual Cultural Strength in the Current Defense of Vietnam

Firstly, promoting patriotism – the core driving force.

Secondly, promoting the spirit of solidarity and collective will.

Thirdly, promoting the will for self-reliance, self-resilience, and the nation's aspiration for peace, independence, and freedom.

Fourthly, promoting the unique Vietnamese military art.

2.2.4. Methods of Promoting Spiritual Cultural Strength in the Current Defense of Vietnam

Firstly, through the guidelines and orientations of the Party, as well as the policies and laws of the State.

Secondly, through the educational process within families, schools, and society.

Thirdly, through information and communication activities, as well as ideological and cultural struggles, particularly within cyberspace.

2.3. Factors Impacting the Promotion of Spiritual Cultural Strength in the Current Defense of Vietnam

2.3.1. Impacts of the International, Regional, and Domestic Situations

2.3.1.1. Impacts of the International and Regional Situations

Firstly, the dual-sided impact of the scientific and technological revolution.

Secondly, the trend of intense strategic competition among major powers and the emergence of a "VUCA" world order.

Thirdly, the trend of globalization and deep international integration, especially in the cultural sphere.

2.3.1.2. The Domestic Situation

Firstly, the great and historically significant achievements of the Doi Moi (Renovation) process have created new postures and strengths for the country, firmly consolidating the People's trust and confidence.

Secondly, the negative side-effects of the market economy, wealth polarizations, and social vices pose direct challenges to maintaining social consensus, with the risk of eroding traditional cultural values and the nation's spiritual foundation.

2.3.2. The Proactivity, Positivity, and Creativity of Subjects in Promoting Spiritual Cultural Strength for National Defense

Firstly, the Communist Party of Vietnam holds the leading role, formulating strategic orientations and guidelines.

Secondly, the State performs the management role, institutionalizing guidelines into specific policies and laws.

Thirdly, the Vietnam Fatherland Front and its member organizations play the role of gathering, mobilizing, promoting democracy, and consolidating the great national unity bloc.

Fourthly, the People serve as both the active subjects and the target objects, as well as the ultimate goal of the methods used to promote spiritual cultural strength in the defense of the Fatherland.

2.3.3. The Effectiveness of Methods for Promoting Spiritual Cultural Strength in National Defense

Firstly, the effectiveness of institutionalizing the promotion of spiritual cultural strength in national defense through mechanisms and policies.

Secondly, the effectiveness of education and training in promoting spiritual cultural strength for national defense.

Thirdly, the effectiveness of information, communication, and ideological struggle in promoting spiritual cultural strength for national defense.

Chapter 3

PROMOTING SPIRITUAL CULTURAL STRENGTH IN THE DEFENSE OF VIETNAM – CURRENT STATE AND ARISING ISSUES

3.1. The Current State of Promoting Spiritual Cultural Strength in the Defense of Vietnam in Recent Years

3.1.1. Achievements in Promoting Spiritual Cultural Strength for the Defense of Vietnam in Recent Years

3.1.1.1. Achievements in Promoting Patriotism

Firstly, under the leadership of the Party throughout the Doi Moi (Renovation) process, patriotism closely linked with

socialist ideals has been vigorously promoted by the entire political system and all strata of the People.

Secondly, the State of the Socialist Republic of Vietnam has "promoted patriotism and revolutionary heroism among the People..., continuously strengthening the nation's defense capabilities."

Thirdly, with a profound understanding that patriotism is the spiritual fountainhead and the most powerful driver of the nation, the Vietnam Fatherland Front and its member organizations have placed a special focus on harnessing the power of the patriotic spirit in the cause of national defense.

Fourthly, regarding the People, a strategic achievement is that patriotism has moved beyond mere awareness and has been powerfully transformed into conscious revolutionary action.

3.1.1.2. Achievements in Promoting Solidarity and Consensus

Firstly, the Communist Party of Vietnam consistently attaches great importance to promoting the power of great national unity and building the People's trust in the cause of national construction and defense.

Secondly, the State of the Socialist Republic of Vietnam promotes the power of great national unity by enhancing the effectiveness and efficiency of state management, creating a driving force for the cause of national construction and defense.

Thirdly, the Fatherland Front and mass organizations fulfill their role as a "bridge" between the Party, the State, and the People, contributing to the consolidation of the great national unity bloc in the defense of the Fatherland.

Fourthly, the spirit of solidarity, mutual affection, and support has been deeply transformed into a cultural lifestyle and a conscious sense of responsibility for every citizen.

3.1.1.3. Achievements in Promoting the Will for Self-Reliance and Self-Resilience; the Aspiration for Peace, Independence, and Freedom

Firstly, the Communist Party of Vietnam has upheld the banner of "national independence linked to socialism," leading the entire nation to promote a spirit of independence, autonomy, self-reliance, and self-resilience, overcoming numerous difficulties and challenges to achieve significant milestones in the cause of Doi Moi (Renovation), national construction, and defense.

Secondly, the Vietnamese State has strengthened measures to promote the will for self-reliance and self-resilience, realizing the aspiration for peace, independence, and freedom through various important policies and strategies in national renovation and development; gradually building an independent and autonomous economy with stable macroeconomics and continuously enhanced potential.

Thirdly, the Fatherland Front and its member organizations have fulfilled their role in gathering and uniting the people, awakening the spirit of self-reliance and self-resilience in the renovation process, particularly encouraging the younger generation to overcome hardships, establish themselves, and dedicate their lives to the Fatherland.

Fourthly, the will for self-reliance, self-resilience, and the aspiration for peace, independence, and freedom have deeply permeated the thinking and actions of every Vietnamese citizen, becoming a powerful endogenous impetus for the cause of national defense.

3.1.1.4. Achievements in Promoting Military Art

Firstly, the Communist Party of Vietnam has applied, inherited, and promoted the nation's unique military art in formulating national defense and security guidelines for protecting the Fatherland in the new situation; while maintaining its leading role in the construction and development of the military.

Secondly, the State of the Socialist Republic of Vietnam has applied and promoted military art in the dual tasks of national construction and defense.

Thirdly, by applying and promoting Vietnamese military art, the Fatherland Front and its member organizations have gathered and mobilized the People to participate in national defense movements, building a robust all-people national defense, people's security, and a firm "people's heart-based defense posture" through diverse forms and methods.

Fourthly, significant achievements have been made in promoting the direct subject role of the People – the fundamental source of strength for the all-people national defense and the people's security posture.

3.1.2. Limitations in Promoting Spiritual Cultural Strength for the Defense of Vietnam

3.1.2.1. Limitations in Promoting Patriotism

Firstly, although guidelines and policies to promote patriotism have been enacted, there remain inadequacies in their communication and realization.

Secondly, the mechanisms and policies for promoting the power of patriotism are unsynchronized, lacking continuity and stability, making implementation difficult and leading to low efficiency. State management remains inadequate with cumbersome administrative procedures that hinder citizens and businesses. Many decisions and policies lack openness and transparency, causing suspicion and public frustration; a segment of cadres and civil servants have abused their positions for personal gain, thereby eroding the People's trust.

Thirdly, there are limitations in initiating and organizing patriotic emulation movements by the Fatherland Front and its member organizations.

Fourthly, the subjective role and sense of self-awareness in promoting patriotism among a portion of the People still reveal weaknesses, failing to meet the requirements of national defense in the new context.

Chào bạn, chúng ta tiếp tục phân tích các hạn chế ở mục

3.1.2.2. Hạn chế trong phát huy tinh thần đoàn kết, đồng thuận xã hội.

Đây là đoạn văn có mật độ thuật ngữ chính trị - pháp lý rất cao, đặc biệt là các phương châm chiến lược của Đảng và Nhà nước. Để dịch sang tiếng Anh học thuật mà vẫn giữ nguyên được "hồn" của các văn kiện chính thống, tôi đề xuất phương án sau:

3.1.2.2. Limitations in Promoting Solidarity and Social Consensus

Firstly, some Party committees have not yet excelled in forecasting or promptly grasping the aspirations and sentiments of the People. The methods for promoting the power of great unity remain inadequate; a segment of cadres, Party members, and civil servants have failed to be exemplary or truly promote democracy. The mechanism of "the Party leads, the State manages, the People master" is not yet seamless; the motto "People know, People discuss, People do, People check, People supervise, and People enjoy" remains limited, particularly the aspect of "People enjoy."

Secondly, the concretization and institutionalization of the Party's guidelines are sometimes delayed, especially regarding the legitimate interests of the People. In some areas, policies and laws are not strictly enforced; the people's right to mastery is occasionally violated, with lingering signs of "formalistic democracy."

Thirdly, the Fatherland Front and its member organizations have not fully maximized their roles, particularly the representative role, and have yet to fully reflect the opinions and aspirations of the people.

Fourthly, the subjective role of a segment of the People in building the unity bloc and social consensus still exhibits many weaknesses.

3.1.2.3. Limitations in Promoting the Will for Self-Reliance and Self-Resilience; the Aspiration for Peace, Independence, and Freedom

Firstly, a segment of cadres and Party members lacks ideals, falling into individualism and a lack of understanding regarding national cultural and historical values. Their idolatry of foreign cultures leads to distorted evaluations of the country's achievements and a pessimistic, negative outlook on national development.

Secondly, certain State mechanisms and policies are not yet truly synchronized or effective, failing to promptly meet the requirements for promoting the strength of self-reliance, self-resilience, and the aspiration for national development.

Thirdly, the Fatherland Front and its member organizations have not fully maximized their role in mobilizing forces, awakening the spirit of self-reliance, or materializing the aspiration for peace, independence, and freedom.

Fourthly, the proactivity, sense of self-reliance, and spirit of responsibility among a portion of the People in realizing the aspiration for national development have shown signs of decline.

3.1.2.4. Limitations in Promoting Military Art

Firstly, the awareness of building an all-people national defense, people's security, and the all-people movement for Fatherland protection among a segment of cadres and Party members is not yet truly comprehensive or profound.

Secondly, although the State has issued many important guidelines and policies to promote the power of military art, alongside the achieved results, there remain certain inadequacies...

Thirdly, the Fatherland Front and its member organizations have not yet fully exercised their role in propagating, awakening, and spreading the values of Vietnamese military art.

Fourthly, the subjective role and sense of self-awareness among a portion of the People in participating and promoting the power of military art still reveal signs of passivity and a lack of permanence.

3.2. Arising Issues in Promoting Spiritual Cultural Strength for the Current Defense of Vietnam

3.2.1. Resolving the Relationship between Promoting Material Strength and Spiritual Cultural Strength in the Defense of Vietnam

The urgent requirement is to harmoniously combine these two factors, avoiding the absolutization of either side, in order to create combined national strength to firmly protect the Fatherland in all situations.

3.2.2. Promoting the Power of Patriotism in the Defense of Vietnam

Patriotism must be transformed from sentiment into practical action, closely linked with the aspiration to build a powerful, prosperous, and happy nation. In the current period, patriotism requires subjects to possess sufficient mettle and strength to triumph over "internal invaders" (the enemy within).

3.2.3. Promoting Solidarity and Social Consensus in the Defense of Vietnam

The urgent requirement is to decisively consolidate the pioneering and exemplary role of cadres and Party members through Party building and rectification, as well as anti-corruption efforts. Simultaneously, resources must be concentrated on effectively resolving social issues, ensuring social security and justice.

3.2.4. Promoting the Will for Self-Reliance and the Aspiration for Peace, Independence, and Freedom

This requires a synchronized resolution in both thought and action: on one hand, thoroughly overcoming the psychology of self-deprecation, complacency, and dependence to vigorously awaken the will for self-resilience and the aspiration for national prosperity; on the other hand, turning that aspiration into practical actions to increase national internal strength, ensuring true independence and autonomy in the context of integration.

3.2.5. Promoting Military Art in the Defense of Vietnam

Promoting military art in national defense today focuses on three pillars: (1) Modernizing military theory and practice to adapt to high-tech warfare; (2) Harmoniously combining economic development with the consolidation of national defense potential; (3) Firmly constructing the "people's heart-based defense posture" and struggling against the "depoliticization" of the armed forces. This synchronization creates combined strength, enhancing forecasting capabilities and firmly protecting national sovereignty.

Chapter 4

BASIC SOLUTIONS FOR CONTINUING TO PROMOTE SPIRITUAL CULTURAL STRENGTH IN THE CURRENT DEFENSE OF VIETNAM

4.1. Enhancing Awareness, Proactivity, Positivity, and Creativity of Subjects; Strengthening Close Coordination Among Committees, Ministries, and Sectors to Promote Spiritual Cultural Strength in the Current Defense of Vietnam

This is the fundamental solution, requiring the continued maintenance of the Party's leading role and the unceasing building and rectification of a pure and strong Party. It involves enhancing the effectiveness and efficiency of State management, particularly in institutionalizing guidelines and creating a favorable legal environment. It also requires improving the performance of the Fatherland Front and its member organizations in gathering, uniting, and mobilizing the People. The central role of the People must be promoted by caring for their material and spiritual lives to consolidate the "people's heart-based defense posture." Finally, it is essential to strengthen a synchronized and seamless coordination mechanism among all subjects.

4.2. Researching and Enriching the Content of Spiritual Cultural Values Associated with the Requirements and Tasks of National Defense in the New Era

Firstly, in the new era, spiritual cultural values must be continuously supplemented and enriched with new content, harmoniously combining tradition and modernity.

It is necessary to add new inner meanings to traditional values to suit the modern context. Patriotism is not only about sacrifice but also the aspiration to build a powerful nation. Solidarity must also be manifested in cyberspace. The will for self-resilience must be linked with creativity and responsibility. Military art must be developed toward modernity and the mastery of high technology, while firmly maintaining the philosophy of "taking the people as the root." Simultaneously, it is essential to synchronously build and spread value systems: the national value system, the cultural value system, the family value system, and the standards of the Vietnamese people.

Secondly, it is necessary to enhance the awareness of cadres, Party members, and the People regarding the cultural and national value systems in connection with the family value system and the Vietnamese human value system in the new era. Through this, good values will be spread, consolidating a firm spiritual cultural strength to protect the Fatherland.

4.3. Diversifying and Enhancing the Effectiveness of Methods for Promoting Spiritual Cultural Strength in the Current Defense of Vietnam

It is essential to complete a synchronized system of policies and laws, creating a firm legal corridor and a favorable environment. There must be a continued fundamental and comprehensive renovation of education within families, schools, and society, with a particular focus on educating patriotism, civic consciousness, and critical thinking skills. Additionally, the effectiveness of information and communication activities must be enhanced; there must be a proactive and decisive

struggle on the cultural and ideological fronts, "occupying the battlefield" in cyberspace to protect the Party's ideological foundation and guide public opinion.

4.4. Harmoniously Combining Material Strength and Spiritual Cultural Strength to Create Combined Strength for the Current Defense of Vietnam

This is a law-governed solution, affirming that spiritual strength is the "shield" against non-traditional warfare and the multiplier of material strength in modern warfare. To implement this, it is necessary to mobilize and effectively utilize national resources, placing human beings at the center. Economic development must be linked with the strengthening of national defense and security, with a focus on building an independent and autonomous economy and developing the defense industry toward the orientation of "Self-reliance, Dual-use, and Modernity."

GENERAL CONCLUSION

Spiritual cultural strength in the defense of Vietnam is the aggregate of the nation's noble spiritual cultural values, forged through the history of national construction and defense. It possesses the capacity to bond, orient, and awaken vast endogenous resources, transforming them into the determined will and actions of every Vietnamese citizen to firmly protect the Fatherland under all historical conditions. This strength is constituted by core value systems validated through historical practice, such as patriotism; the spirit of solidarity and consensus; the will for self-reliance and the aspiration for peace, independence, and freedom; and unique military art. These elements intertwine and supplement one another, forming a distinctive spiritual cultural value system that is simultaneously traditional and modern, specific and universal. When transformed into the will, mettle, and practical activities of subjects, it creates a formidable force to protect the country against all risks and challenges, particularly on non-traditional fronts.

Promoting spiritual cultural strength in the current defense of Vietnam is a proactive, positive, conscious, and oriented process. It aims to transform the nation's spiritual cultural values into the awareness and actions of subjects, creating a powerful, sustainable, profound, and far-reaching momentum. This drives the entire Party, People, and Army to successfully fulfill the cause of constructing and defending the Socialist Fatherland in all circumstances—especially in responding to risks and challenges that threaten independence, sovereignty, unity, territorial integrity, national security, and the socialist regime.

Through 40 years of Doi Moi (Renovation), under the leadership of the Party, the entire nation has promoted patriotism and solidarity, working together to implement the renovation process, overcome hardships, and firmly protect the Socialist Fatherland. This period has seen enhanced responsibility for national defense among all strata of the people, active

participation in defense and security tasks, and a persistent commitment to resolving international disputes by peaceful means. These efforts have contributed to regional and global peace and stability, maintained independence and sovereignty, developed military art, and consolidated a strong "people's heart-based defense posture," "all-people national defense," and "people's security."

However, certain limitations and inadequacies persist: a segment of cadres, Party members, and citizens lacks a full awareness of the role of spiritual cultural strength; the content and methods of communication and education are not frequently innovated; and there is a lack of synchronized coordination among agencies and sectors. Consequently, the "soft power" of spiritual culture has not been fully maximized. Therefore, it is essential to: continue enhancing the awareness and proactivity of subjects; strengthen close coordination among committees, ministries, and sectors; research and supplement the content of Vietnamese spiritual cultural values associated with the requirements of the New Era; diversify and improve the effectiveness of promotional methods; and harmoniously combine material and spiritual cultural strengths. These are the necessary solutions to promote spiritual cultural strength in the current construction, development, and defense of Vietnam.

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