

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:

Chủ tịch Hội đồng



PGS.TS Đặng Quang Định

Đại diện GVHD:



1. Dr. Phan Manh Toan

2. Assoc. Prof. Dr. Nguyen Thanh Tinh

***Reviewer 1:* Assoc. Prof. Dr. Ha Duc Long**

***Reviewer 2:* Prof. Dr. Tran Van Phong**

***Reviewer 3:* Assoc. Prof. Dr. Cao Thu Hang**

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INTRODUCTION

1. The necessity of the research topic

Theoretically, the dialectical relationship between matter and spirit has always been a central content of Marxist philosophy. Karl Marx once postulated: "Material force must be overthrown by material force; but theory also becomes a material force as soon as it has gripped the masses". Inheriting this worldview in the Vietnamese revolution, President Ho Chi Minh affirmed: "Matter is certainly important, but spirit is equally important," and it is precisely the spiritual and ideological strength that serves as the decisive factor for victory. In the new era, our Party has continued to develop this system of thought in the Documents of the 13th National Congress, identifying: "The most important drivers and resources for the country's development are to vigorously arouse patriotic spirit, the will for national self-reliance, the strength of great national unity, and the aspiration for a prosperous and happy country". This hereditary consistency, spanning from classical theories to the Party's guidelines, confirms that spiritual cultural strength acts as both a historical driver and a pivotal endogenous factor in protecting the Fatherland. Therefore, researching and deepening this issue from the Marxist materialist standpoint is a theoretical necessity.

Practically, the nation's history of construction and defense proves a truth: the core strength that shapes the resilient character of Vietnam is rooted in spiritual culture. It is a synergetic whole composed of patriotism, the will for self-reliance, social consensus, and a unique military art, creating the impulse ensuring that "If culture remains, the nation remains". The current Doi Moi process has also witnessed an evolution in the Party's perception regarding the promotion of this resource, considering it a cushion for national defense and security, as well as a driver guaranteeing achievements of historical significance.

However, the current context presents complex and multi-dimensional challenges. Strategic competition among major powers, non-traditional security threats, along with the negative sides of globalization and cyberspace, are increasing the risks of external interference and cultural invasion, directly threatening national cultural identity. Particularly, the sophisticated sabotage strategies of hostile forces aimed at institutional transformation require the mindset of protecting the Fatherland to shift toward a comprehensive approach. Coping with these risks relies not only on economic and military potentials but imperatively requires the mobilization of synergetic strength, in which spiritual cultural strength holds a foundational role. Therefore, seeking a system of solutions to maximize this resource is an objective and urgent requirement.

Stemming from the aforementioned premises, the PhD candidate has chosen the topic: *"Promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today"* for the doctoral thesis in the major of Dialectical and Historical Materialism.

2. Research objectives and tasks

2.1. Research objectives

On the basis of theoretical research and practical surveys, the thesis proposes a system of solutions to further promote the effectiveness of spiritual cultural strength in the cause of national defense of Vietnam in the current context.

2.2. Research tasks

First, to provide an overview of typical research works related to the thesis topic, thereby identifying the research approach and specific issues that the thesis will further investigate.

Second, to contribute to systematizing and enriching the theoretical framework on the role of spiritual cultural strength in the cause of protecting the socialist Fatherland of Vietnam today.

Third, to analyze and evaluate the current status of promoting spiritual cultural strength in the protection of the Fatherland of Vietnam during the Doi Moi period from 1986 to the present, identifying achievements, limitations, and issues arising from that reality.

Fourth, to propose a system of fundamental solutions to further enhance the effectiveness of spiritual cultural strength in the protection of the Fatherland of Vietnam in the current context.

3. Research subjects and scope

3.1. Research subjects

The research subject of the thesis is the promotion of spiritual cultural strength in the protection of the Fatherland of Vietnam.

The thesis approaches this subject through a dynamic three-dimensional structure: 04 Subjects (the Party's leadership, the State's management, the Fatherland Front's mobilization, and the People's implementation) operating 03 Methods (Institutional policies; Education and training; Propaganda and ideological struggle) to cultivate 04 Core value contents (Patriotism; The spirit of solidarity; The will for self-reliance and self-resilience; and the Vietnamese military art). The overarching logic asserts that this synchronized operation serves to arouse and transform spiritual cultural resources into practical strength to firmly protect the Fatherland early and from afar.

3.2. Research scope

In terms of content, the thesis restricts its scope to researching the dynamic structure among the 04 subjects, 03 methods, and 04 core value contents as specified in the subject approach.

In terms of space, the thesis conducts research within the territory of the Fatherland of Vietnam.

In terms of time, 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 conducted based on the theoretical and methodological foundation of Marxism-Leninism, Ho Chi Minh Thought, along with the system of viewpoints of the Communist Party of Vietnam on culture, national defense, and the promotion of spiritual cultural strength in the protection of the Fatherland.

4.2. Research methods

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

5. New contributions of the thesis

First, the thesis systematizes and clarifies theoretical issues regarding spiritual culture, national defense, and the promotion of spiritual cultural strength in the protection of the Fatherland of Vietnam.

Second, the thesis analyzes the practice and evaluates the process of promoting spiritual cultural strength for national defense tasks from 1986 to the present, thereby identifying achievements, limitations, and emerging issues.

Third, the thesis proposes a system of solutions to effectively enhance and leverage spiritual cultural strength in the protection of the Fatherland of Vietnam in the current context.

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 concretizing its

core values. On that basis, it provides a deeper analysis of the position and role of spiritual cultural strength within the context and requirements of the cause of national defense in Vietnam today.

6.2. Practical significance

- It contributes to providing scientific arguments for formulating and refining guidelines and policies aimed at effectively leveraging spiritual cultural strength for the cause of national defense in the new context.

- The thesis can serve as a reference material for research and teaching in the majors of philosophy, culture, military studies, and related fields.

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 RELATED TO THE THESIS

1.1. Research works related to theoretical issues on promoting spiritual cultural strength in the protection of the Fatherland of Vietnam

First, a number of studies related to spiritual culture, spiritual cultural strength, and the promotion of spiritual cultural strength.

Second, a number of research works related to the Fatherland and the protection of the Fatherland. Third, a number of studies related to promoting spiritual cultural strength in the protection of the Fatherland.

These research works have progressed from defining basic cultural concepts to affirming the role of the spiritual factor within national synergetic strength, and identifying the core spiritual values of Vietnam in the cause of national defense. These serve as useful reference materials, providing the necessary knowledge for the execution of the thesis topic.

1.2. Research works related to the current status of promoting spiritual cultural strength in the protection of the Fatherland of Vietnam

The research works all highly appreciate the results of promoting patriotism, solidarity, self-reliance, self-resilience, and the aspiration for national independence, considering them important prerequisites for the cause of national defense, and the protection of the Party, the State, and the socialist regime. These achievements have been attained thanks to the leadership of the Party, the management of the State, and the efforts of the people. However, there still exist limitations in promoting these values, which could lead to economic, social, and cultural risks. The primary cause is that the methods of promotion remain inadequate, proactivity and creativity are still limited, and there are negative impacts from economic, political, and social factors.

1.3. Research works related to solutions for promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today

The relevant research works have shaped a system of strategic solutions aimed at promoting spiritual cultural strength in the protection of the Fatherland through four main pillars: (1) Enhancing patriotic education and ideological struggle to consolidate the spiritual foundation; (2) Perfecting economic-cultural institutions to preserve identity and build the "people's heart posture"; (3) Focusing on comprehensive human development within a healthy cultural environment; and (4) Arousing the strength of great national unity, combining endogenous strength with international cooperation. The unity among these groups of solutions creates a synergetic 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 arising for further research

1.4.1. Overview of the value of reviewed scientific works

In terms of theoretical issues, previous studies have presented a system of concepts, analyzed, and affirmed the role of spiritual cultural strength in certain aspects.

In terms of evaluating the current status, the works have provided a multi-dimensional and well-founded picture, acknowledging the great achievements in promoting spiritual cultural strength in the protection of the Fatherland of Vietnam across various aspects; concurrently, they have pointed out the limitations and challenges of promoting spiritual strength in the protection of the Fatherland before the new requirements of the era...

In terms of solutions, based on different approaches, the works have also mentioned a considerable number of methods to promote spiritual cultural values in the protection of the Fatherland.

1.4.2. Issues arising for further research in the thesis

First, to systematize and analyze to clarify theoretical issues regarding the promotion of spiritual cultural strength in the protection of the Fatherland of Vietnam.

Second, the thesis will analyze the achievements, shortcomings, and limitations of promoting spiritual cultural strength in the protection of the Fatherland of Vietnam during the Doi Moi period and the issues arising therefrom.

Third, the thesis proposes fundamental solutions to further promote spiritual cultural strength in the protection of the Fatherland of Vietnam today.

Chapter 2

PROMOTING SPIRITUAL CULTURAL STRENGTH IN THE PROTECTION OF THE FATHERLAND OF VIETNAM TODAY – SOME THEORETICAL ISSUES

2.1. The protection of the Fatherland of Vietnam and spiritual cultural strength in the protection of the Fatherland of Vietnam

2.1.1. The protection of the Fatherland of Vietnam

2.1.1.1. The concept of protecting the Fatherland of Vietnam

"Protecting the Fatherland of Vietnam today" is a conscious, comprehensive, and practical process of the entire nation under the leadership of the Communist Party of Vietnam; with the core focus on maximizing the nation's endogenous strength—at the heart of which is spiritual cultural strength—combined with the strength of the times to firmly protect national independence, sovereignty, unity, and territorial integrity; protect the Party, the State, the People, and the socialist regime; proactively prevent and defuse threats to national-ethnic interests early and from afar; and maintain a peaceful and stable environment to forge and develop a prosperous and happy country.

2.1.1.2. Contents of protecting the Fatherland of Vietnam today

First, to firmly protect national independence, sovereignty, and territorial integrity; and to protect the Party, the State, the People, and the socialist regime.

Second, to protect the Doi Moi (renovation) process, the cause of industrialization and modernization, and national-ethnic interests.

Third, to protect the national culture and maintain a peaceful and stable environment.

Fourth, to protect and enhance the country's international prestige and position; and to ensure national security in non-traditional and modern fields.

Fifth, to proactively eliminate destabilizing risks from within and prevent conflict threats from outside.

2.1.2. Spiritual cultural strength in the protection of the Fatherland of Vietnam

2.1.2.1. The concept of spiritual cultural strength in the protection of the Fatherland of Vietnam

"Spiritual cultural strength in the protection of the Fatherland of Vietnam today" is the practical efficacy of progressive social

consciousness under the leadership of the Communist Party of Vietnam; formed on the basis of preserving and promoting national cultural constants combined with the creative acculturation of advanced values of the era; centrally manifested in the unity among political ideology, morality, and beliefs with the will for self-reliance, self-resilience, and the strategic autonomous thinking of the entire Party, people, and army; acting as the primary driver and strategic regulatory mechanism to transform all endogenous resources into actual strength to proactively prevent and defuse threats, firmly protecting the Fatherland early and from afar.

2.1.2.2. Components of spiritual cultural strength in the protection of the Fatherland of Vietnam

First, patriotism – the most pivotal core.

Second, the spirit of solidarity, unanimity, and social consensus.

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

Fourth, the unique military art.

2.2. Promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today: Concepts, subjects, contents, and methods

2.2.1. Concept of promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today

"Promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today" is the totality of conscious and strategically oriented methods of action by the political system and the entire society under the leadership of the Communist Party of Vietnam; aimed at arousing, internalizing, and multiplying the endogenous capacity derived from the core spiritual cultural values of the nation combined with the acculturation of the quintessential values of the era; transforming spiritual cultural resources from a potential state into actual national defense and security capabilities; creating a synergetic endogenous driver and a

macro-regulatory mechanism to firmly protect the Fatherland early and from afar, while maintaining a peaceful and stable environment for the sustainable development of the country.

2.2.2. Subjects of promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today

First, the Communist Party of Vietnam – the subject holding the leadership role in promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today.

Second, 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 system of viewpoints.

Third, the Vietnam Fatherland Front and its member organizations – the group of subjects that gather the strength of great unity, performing the function of a bridge between the Party, the State, and all strata of the People to realize the objectives of promoting spiritual cultural strength in the protection of the Fatherland.

Fourth, the People act as both the initiating and cultivating subjects of spiritual values, and concurrently the core target toward which the methods of promoting spiritual cultural strength are directed, aimed at creating endogenous strength for the cause of national defense.

2.2.3. Contents of promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today

First, promoting patriotism.

Second, promoting the spirit of solidarity and unanimity.

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

Fourth, promoting the unique Vietnamese military art.

2.2.4. Methods of promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today

First, through the guidelines and lines of the Party, and the policies and laws of the State.

Second, through the process of education within the family, school, and society.

Third, through information, propaganda, and struggle activities on the cultural and ideological front, particularly in cyberspace.

2.3. Factors affecting the promotion of spiritual cultural strength in the protection of the Fatherland of Vietnam today

2.3.1. Impacts of the international, regional, and domestic situations

2.3.1.1. Impacts of the international and regional situations

First, the dual impact of the science and technology revolution.

Second, the fierce escalation of strategic competition among major powers on a global scale, which has been accelerating the establishment of a world order under the "VUCA" model.

Third, the trend of globalization and deep international integration, particularly in the cultural sphere.

2.3.1.2. The domestic situation

First, the great and historically significant achievements of the Doi Moi (renovation) process have created a new position and strength for the country, firmly consolidating the People's trust.

Second, the negative sides of the market economy, the wealth gap, and social vices pose direct challenges to maintaining social consensus, risking the erosion of traditional cultural values and the nation's spiritual foundation.

2.3.2. The proactivity, positiveness, and creativity of the subjects in promoting spiritual cultural strength in the protection of the Fatherland

First, the Communist Party of Vietnam in its leadership role, mapping out strategic lines.

Second, the State performing its management role,

institutionalizing guidelines into policies and laws.

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

Fourth, the People acting as both the subjects and the targets of impact, the ultimate goal toward which the methods of promoting spiritual cultural strength in the protection of the Fatherland are directed.

2.3.3. The effectiveness of the methods of promoting spiritual cultural strength in the protection of the Fatherland

First, the effectiveness of institutionalizing the promotion of spiritual cultural strength in the protection of the Fatherland through mechanisms and policies.

Second, the effectiveness of education and training work to promote spiritual cultural strength in the protection of the Fatherland.

Third, the effectiveness of information, propaganda, and struggle activities on the ideological front to promote spiritual cultural strength in the protection of the Fatherland.

Chapter 3

PROMOTING SPIRITUAL CULTURAL STRENGTH IN THE PROTECTION OF THE FATHERLAND OF VIETNAM – CURRENT STATUS AND ARISING ISSUES

3.1. Current status of promoting spiritual cultural strength in the protection of the Fatherland of Vietnam over the past years

3.1.1. Achievements in promoting spiritual cultural strength in the protection of the Fatherland of Vietnam over the past years

3.1.1.1. Achievements in promoting patriotism

During the Doi Moi process, promoting patriotism has achieved comprehensive achievements thanks to the synchronous operation of the political system and the People's mastery. The Party has led the transformation of patriotism into a practical driver, firmly maintaining political stability; the State has optimized macro-management,

perfected the rule-of-law institutions, and protected cyber and ideological security early and from afar; the Fatherland Front has consolidated social trust from the grassroots; the People have held the central role in unleashing endogenous resources and forging social morality from the roots.

This result stems from the creative application of Marxist theory and Ho Chi Minh Thought to position culture as the spiritual foundation, institutionalizing the Party's lines into a transparent legal corridor and conscious civic obligations. Concurrently, the renovation of political education, the integration of all-people national defense combined with strict Party building, and the People's capacity for community self-governance have aroused the spirit of mutual love, shattered divisive plots, and firmly reinforced the "people's heart posture" before non-traditional challenges.

3.1.1.2. Achievements in promoting the spirit of solidarity and unanimity

During the Doi Moi process, promoting the spirit of solidarity has achieved the core result of establishing a high social consensus, organically linking the Party, the State, and the People into a solid political-spiritual foundation of the regime.

The above achievement stems from the creative application of Marxist-Leninist theory and Ho Chi Minh Thought to formulate political lines; the strictness in Party rectification coupled with the supremacy of law and the reform of public service administration; the diversification of digital communications along with the flexible, close-to-the-people approach of the Fatherland Front; and the intellectual maturity of the masses as they consciously place the supreme interest of the nation above all else, transforming consciousness into daily behavioral standards to neutralize all divisive plots.

3.1.1.3. Achievements in promoting the will for self-reliance, self-resilience, and the aspiration for peace, independence, and freedom

During the Doi Moi period, promoting the will for self-reliance, self-resilience, and the aspiration for peace achieved strategic achievements by transforming spiritual resources into comprehensive national strength. The four-subject axial system operated synchronously: the Party firmly maintained ideological independence and strategic orientation amidst globalization; the State forged an autonomous model, achieved a breakthrough in economic scale (GDP reaching 430 billion USD), expanded multilateral foreign relations, and modernized the armed forces; the Fatherland Front aroused the spirit of innovation and entrepreneurship among the younger generation; and the People proactively mastered digital knowledge, promoted practical capacity, and enhanced macro-resistance.

This achievement stems from firmly adhering to Marxism-Leninism and Ho Chi Minh Thought to formulate political lines, tightly combining internal strength with international integration. Concurrently, the strictness in Party rectification, the State's inclusive social security policies that created a material foundation, the digitized mobilization methods of the Fatherland Front, and the political consciousness of the masses in harmonizing personal interests with sovereign obligations created a solid "people's heart posture," firmly protecting the Fatherland early and from afar.

3.1.1.4. Achievements in promoting military art

During the Doi Moi period, promoting the national military art achieved breakthrough achievements by transitioning from traditional defensive thinking to an active defense strategy integrated with high technology (EW, Cyberspace, C4ISR), modernizing the armed forces, and solidifying the all-people national defense posture associated with the people's security. The Party firmly maintained its absolute leadership role, perfected scientific military lines, and enhanced strategic forecasting capacity; the State institutionalized national defense laws, integrated socio-economic development with

national defense in key regions, and expanded international military foreign relations; the Fatherland Front consolidated the political-spiritual foundation, supervised law enforcement, and upgraded the quality of the militia and self-defense forces; and the People acted as the center, combining production with national defense, and maintaining a civilian presence to assert sovereignty over borders and islands through peaceful means.

This achievement stems from firmly adhering to Marxist theoretical principles, tightly combining internal strength with external forces, and harmoniously resolving the relationship between civilian interests and national defense obligations, thereby creating a seamless "people's heart posture" to maintain the strategic initiative early and from afar.

3.1.2. Limitations in promoting spiritual cultural strength in the protection of the Fatherland of Vietnam

3.1.2.1. Limitations in promoting patriotism

During the Doi Moi period, promoting patriotism has still faced limitations due to the asynchronous operation of the political system in the face of new challenges. The Party has been slow to modernize its propaganda and education work, allowing a degradation among a subset of cadres and party members; the State's institutionalization has lacked consistency, with its apparatus shirking responsibilities and underestimating national defense education; the operations of the Fatherland Front have been bureaucratized, rendering its movements formalistic; and a segment of the People has become pragmatic, showing a decline in cultural resistance and relying entirely on the armed forces for national defense.

This inadequacy stems from loopholes in power control, bottlenecks in two-way communication, and a lack of legal transparency, which have allowed utilitarianism to arise. Concurrently, methods for mobilizing the masses have been slow to shift toward

depth, which, combined with cognitive vulnerabilities regarding the "peaceful evolution" strategy in cyberspace, has fragmented internal strength and compromised the "people's heart posture."

3.1.2.2. Limitations in promoting the spirit of solidarity and social consensus

During the Doi Moi period, promoting the spirit of solidarity and social consensus has still faced inadequacies due to the gap between institutional impulses and the needs of the masses under the pressure of social stratification. The current reality reflects that: the Party has revealed limitations in capturing psychological developments and harmonizing interest relations among various strata of the population; the State has been slow in its policy responses to complaints regarding resources and land, and its investment in resource distribution remains unbalanced across regions; the Fatherland Front has not fully promoted its function of representing the legitimate interests of its members, while the mechanism for cultivating tradition within family institutions has been loosened; and a segment of the People has fallen into an isolationist mindset, clustering around group interests, and is easily subjected to psychological manipulation by arguments inciting discord.

This consequence stems from the looseness of public service oversight regulations, a law-making process that lacks human impact assessment tools, and a tendency to prioritize mere economic growth. In addition, the rigidification of mass mobilization work, the lack of interconnected regulations to demarcate authority in resolving localized conflicts, and the rise of egoistic trends have exacerbated livelihood grievances, directly fracturing the structure of great unity and the seamlessness of the "people's heart posture" right from the grassroots.

3.1.2.3. Limitations in promoting the will for self-reliance, self-resilience, and the aspiration for peace, independence, and freedom

During the Doi Moi period, promoting the nation's self-reliance, self-resilience impulses and its breakthrough aspirations has still faced limitations due to a mindset of complacency and passivity under the pressure of global competition. The current reality shows that: at times, the Party has not been resolute enough in driving innovative thinking, allowing a segment of the cadre team to become risk-averse, maintain a foreign-worshipping mindset, and harbor skepticism about the country's actual capabilities; the State has been slow in shaping a safe legal corridor for breakthrough pilots, while public sector governance and state-owned enterprises have been slow in technological transformation; the Fatherland Front lacks appealing digital communication methods to orient career ideals for the youth, and its livelihood support activities in disadvantaged areas remain superficial; and a segment of the People has fallen into a trend of short-term material enjoyment, generating a mindset of reliance on public welfare and underestimating the role of mastering macro-technology.

This consequence stems from the fact that the cultivation of theory and historical knowledge has not been compatible with the psychological structural shifts of the younger generation in the digital era. Concurrently, the management apparatus lacks quantitative performance indicators coupled with a mechanism to protect innovative factors; the organic link between mass organizations, regulatory bodies, and specialized research institutes is fragmented, causing scientific knowledge to be slow in transforming into material production capacity. The core issue lies in a detached and non-dialectical view between the economic autonomy of each individual and the status of national independence, which weakens cultural resistance and diminishes the country's endogenous strength against global fluctuations early and from afar.

3.1.2.4. Limitations in promoting military art

During the Doi Moi period, promoting the national military art

has still faced limitations due to fragmentation in inter-institutional coordination and complacency regarding peacetime defense awareness in the face of new forms of warfare. The current reality reflects that: at times, the Party's concretization of strategic guidelines has remained process-oriented, its forecasting and demarcation of "partners" and "objects of struggle" have not been timely, and loopholes have persisted in the internal disciplinary control of the armed forces; the State's institutionalization of national defense laws has lacked synchronicity, leading to defense land disputes and manifestations of prioritizing short-term economic interests; the Fatherland Front has bureaucratized the dissemination of military theory, organizing border area movements that lean toward short-term events; while a segment of the People has fallen into a subjective mindset, viewing national defense as the exclusive task of the armed forces and showing a decline in voluntarism when participating in local civilian forces.

This inadequacy stems from the slow synthesis of the laws of modern high-tech warfare into traditional theory, alongside a lack of quantitative criteria in managing the core cadre team. Concurrently, the looseness of territorial control mechanisms, national defense education that is heavy on pure theory, and the cognitive vulnerabilities in information critique on digital environments among a portion of the younger generation have reduced combat synergy, directly compromising the continuity of the civil defense system and the sustainability of the "people's heart posture" early and from afar.

3.2. Arising issues in promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today

3.2.1. The issue of resolving the relationship between promoting material strength and promoting spiritual cultural strength in the protection of the Fatherland of Vietnam

The contradiction between the requirement to optimize economic-material potential and the risk of erosion and fading of the

spiritual cultural foundation under the adverse effects of the market mechanism. The core focus lies in the out-of-sync movement between these two resources, which directly fades the sense of responsibility for national defense and fractures the "people's heart posture".

3.2.2. The issue of promoting the strength of patriotism in the protection of the Fatherland of Vietnam

Patriotism must be transformed from an emotion into practical action, closely linked with the aspiration to build a strong, prosperous, and happy nation. In the current period, patriotism requires the subjects to possess sufficient mettle and strength to defeat the "internal invaders".

3.2.3. The issue of promoting the spirit of solidarity and social consensus in the protection of the Fatherland of Vietnam

The contradiction between the requirement to mobilize to the maximum the strength of the great national unity bloc and social consensus, and the current inadequacies in power control mechanisms and public service accountability at the grassroots level. The core focus lies in the disparity between the objective of maintaining community cohesion and the stratification pressures of the market economy, which creates openings for divisive media strategies in cyberspace and directly weakens the seamlessness of the "people's heart posture" from its very roots.

3.2.4. The issue of promoting the will for self-reliance, self-resilience, and the aspiration for peace, independence, and freedom in the protection of the Fatherland of Vietnam

The contradiction between the objective demand for enhancing strategic autonomy capacity and the state of vagueness regarding obligations and pragmatic lifestyles among a portion of the subjects. The core focus lies in the inadequacies in renovating political education in the face of the wave of multi-dimensional information, which delays the process of transforming the will for self-reliance into a breakthrough driver for technology and creates vulnerabilities for

psychological warfare methods to infiltrate, thereby diminishing the endogenous strength of the "people's heart posture".

3.2.5. The issue of promoting military art in the protection of the Fatherland of Vietnam

The contradiction between the requirement to innovate and modernize national defense theory in the face of the development of high-tech warfare and the delays in transforming the mindset and executive capacity of a number of grassroots organizations. The core focus lies in the inadequacies in inter-agency coordination to balance economic and national defense potentials, which reduces combat synergy capabilities in new spaces and creates openings for social psychological manipulation methods to infiltrate, thereby affecting the seamlessness of the defense posture early and from afar.

Chapter 4

SOME BASIC SOLUTIONS TO CONTINUE PROMOTING SPIRITUAL CULTURAL STRENGTH IN THE PROTECTION OF THE FATHERLAND OF VIETNAM TODAY

4.1. Enhancing the awareness, proactivity, positiveness, and creativity of the subjects; strengthening close coordination among boards, ministries, and sectors to promote spiritual cultural strength in the protection of the Fatherland of Vietnam today

This is the foundational solution, requiring the continued maintenance of the Party's leadership role, and the unceasing building and rectification of a clean and strong Party. It is essential to enhance the effectiveness and efficiency of the State's management, particularly in institutionalizing the Party's lines and creating a favorable legal environment. Concurrently, the operational efficiency of the Fatherland Front and its member organizations must be elevated in gathering, uniting, and mobilizing the People. The central role of the People must be fully promoted, with careful attention paid to their material and spiritual lives to firmly consolidate the "people's heart posture." Finally, mechanisms for synchronous and smooth coordination among all subjects must be strengthened.

4.2. Researching and enriching the content of spiritual cultural values associated with the requirements and tasks of protecting the Fatherland in the new era

It is necessary to supplement new connotations into traditional values to fit the modern context. Patriotism is not only about sacrifice but also about the aspiration to build a strong and powerful nation. Solidarity must be demonstrated in cyberspace as well. The will for self-resilience must be tightly coupled 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." Concurrently, it is

essential to synchronously build and disseminate core value systems: the national value system, the cultural value system, the family value system, and the human standards of Vietnamese people.

4.3. Diversifying and enhancing the efficiency of methods to promote spiritual cultural strength in the protection of the Fatherland of Vietnam today

Perfecting a synchronous system of policies and laws to create a solid legal corridor and a favorable environment. Continuing the fundamental and comprehensive renovation of education across families, schools, and society, with a particular focus on educating patriotism, civic consciousness, and critical thinking skills. Elevating the efficiency of information and propaganda work; proactively and resolutely fighting on the cultural and ideological front, and "occupying the battlefield" in cyberspace to protect the Party's ideological foundation and orient public opinion.

4.4. Harmoniously combining material strength and spiritual cultural strength, creating a comprehensive strength to protect the Fatherland of Vietnam today

This is a regular solution, affirming that spiritual strength serves as a "shield" against non-traditional warfare and acts as a multiplying factor for material strength in modern warfare. To implement this, it is necessary to effectively mobilize and utilize national resources, placing human beings at the center. Economic development must be coupled with strengthening national defense and security, with the core focus being on building an independent and autonomous economy and developing the defense industry toward an "Autonomous - Dual-use - Modern" orientation.

CONCLUSION

Spiritual cultural strength in the protection of the Fatherland of Vietnam is the totality of the nation's noble spiritual cultural values, forged and tempered through the history of national construction and defense. It possesses the capacity to connect, orient, and arouse immense internal strength, transforming into the determination in consciousness and action of every Vietnamese citizen, thereby contributing to firmly protecting the Fatherland under all conditions and historical circumstances. This strength is created by a core value system that has been tempered and affirmed through historical practice, including: patriotism; the spirit of solidarity and consensus; the will for self-reliance, self-resilience, and the aspiration for peace, independence, and freedom; and unique military art. These elements blend 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 the subjects, it creates a monumental strength to protect the country against all risks and challenges, particularly on non-traditional fronts.

Promoting spiritual cultural strength in the protection of the Fatherland of Vietnam today is a proactive, positive, conscious, and oriented process. It aims to transform the nation's spiritual cultural values into the awareness and actions of the subjects, creating a powerful, sustainable, profound, and pervasive driving force that impels the entire Party, the entire people, and the entire army to successfully fulfill the cause of building and protecting the socialist Fatherland of Vietnam under all circumstances. This is especially vital in responding to risks and challenges that threaten independence, sovereignty, unity, and territorial integrity, while protecting national security and the socialist regime.

Through 40 years of Doi Moi, under the leadership of the Party, the entire nation has promoted the spirit of patriotism,

solidarity, and unanimity to implement the renovation process, overcome difficulties and challenges, and firmly protect the socialist Fatherland of Vietnam. It has elevated the sense of responsibility for national defense among all strata of the population, driving active participation in national defense and security work; persistently resolved international disputes through peaceful means, contributing to regional and global peace and stability; firmly maintained independence, sovereignty, unity, and territorial integrity; and developed military art while consolidating a strong "people's heart posture," "all-people national defense," and "people's security."

Besides these achievements, certain limitations and inadequacies still persist, such as: a segment of cadres, party members, and the people has not fully perceived the role and importance of spiritual cultural strength in the protection of the Fatherland; the content and methods of propaganda and education have not been regularly renovated; and a synchronous, smooth coordination among agencies, boards, sectors, and mass organizations remains absent. Consequently, the soft power of spiritual culture has not been maximally promoted in the cause of national defense. Therefore, continuing to enhance the awareness, proactivity, positiveness, and creativity of the subjects; strengthening close coordination among boards, ministries, and sectors to promote spiritual cultural strength in the protection of the Fatherland of Vietnam today; researching and supplementing the content of Vietnamese spiritual cultural values associated with the requirements and tasks of protecting the Fatherland in the new era; diversifying and enhancing the efficiency of methods to promote spiritual cultural strength; and harmoniously combining material strength and spiritual cultural strength to create comprehensive national strength are essential solutions to promote spiritual cultural strength in building and developing the country and protecting the Fatherland of Vietnam today.

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