



THE ERA OF THE VIETNAMESE PEOPLE'S RISE AND RESPONSIBILITY TOWARDS DISADVANTAGED CHILDREN

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Abstract:

The "Age of Rising" is bringing about profound and multi-dimensional impacts on many areas of modern social life. This is considered a period of explosive growth in economy, technology, and society, opening up many opportunities but also posing many challenges. In particular, these changes have a strong impact on all classes of people, in which disadvantaged children are the group most clearly affected. The article focuses on analyzing the key contents, clarifying the opportunities and challenges, and emphasizing social responsibility towards disadvantaged children. From there, it provides suggestions suitable for the current context of Vietnam.

Keywords: the age of rising, vulnerable children, social responsibility, Vietnam

1. Introduction

According to the current Civil Law of Vietnam (2015), vulnerable children include groups of children such as: children without civil capacity, children with limited civil capacity, and children with difficulties in cognition and behavior control. For vulnerable children, protection is also established by law with protective measures such as: guardianship regime, a representative regime, etc.

The history of the Vietnamese people is a proud journey with arduous struggles but strong rise, affirming its position in the region and the world, from the heroic history of fighting against foreign invaders to the renovation and socio-economic development in 1986. Up to now, Vietnam is entering a new era - the era of rising up, in which, according to General Secretary To Lam, "*All people have a prosperous and happy life, are supported to develop and enrich themselves; contribute more and more to the peace, stability, development of the world, the happiness of humanity and global civilization*".

In that process, the responsibility to protect, care for and educate children, especially vulnerable children, has become an important task not only of the State but

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also of the whole society. Orphans, disabled children, and children in especially difficult circumstances are still facing many challenges in accessing education, health care and other basic rights. A country's strong development is not only reflected in its economic achievements but also in the way society treats vulnerable children.

2. Research content

2.1. Overview of national development

Hegel, a German philosopher, viewed human history as a series of developments of spiritual consciousness (Geist), in which each stage is driven by conflicts between contradictory ideas, thesis and antithesis, leading to a higher reconciliation (synthesis). In his Lectures on the Philosophy of History, Hegel emphasized that history is not a random series of events but a process of evolution of free consciousness, where people gradually realize their freedom. Freedom begins from ambiguity in primitive civilizations, reaches individual freedom (this can be clearly seen in ancient Greek society, continues through the universality of Roman law and finally reaches its peak in the modern state). Hegel believed that the ultimate goal of history was to achieve complete freedom, in which man understood his nature and his place in the world order. *"The history of the world is nothing but the evolution of the idea of freedom."* In his work *Aesthetics: Lectures on Fine Art*, Hegel considered art, religion and philosophy as the three highest forms in which Geist manifests. *"Art is the first expression of Geist, through which man expresses his spiritual nature in sensible forms"* (Phidias' statue of Zeus is an expression of Geist at the stage in which man is in harmony with nature). In *Philosophy of Right*, Hegel also argued that law and the state are important expressions of the objective spirit. *"The state is the embodiment of Geist, the reality of freedom."* In simple terms, law creates the legal spirit and social order.

Geist, this is not only the individual spirit but also the collective consciousness of a nation or civilization, expressed through culture, law, philosophy and politics. According to Hegel, Geist develops through history as a journey of its own self-awareness, from the primitive state to the perfect state and is driven by contradictions and conflict resolution. A nation only reaches its peak when its spirit is consistent with the general development of world history) and believes that each nation plays a role in the progression of Geist *"In world history, each nation has a mission, an irreplaceable role in realizing Geist"*. Geist is the source of values and ideas that shape culture, the foundation of philosophy, the foundation of the development of peoples in the world.

Thesis can be understood as an initial idea, state, or entity; conversely, Antithesis is the opposite idea or state that often arises as a reaction to the thesis. Contradiction is central to Hegel's philosophical system, and he frequently uses these two concepts to explain how ideas, things, or phenomena develop through conflict and fusion. Hegel believed that history, society, and consciousness develop through a continuous series of contradictions, the conflict between thesis and antithesis leading to the emergence of a higher level called synthesis.

Synthesis is the third stage in Hegel's dialectic, where the conflict between thesis and antithesis is resolved. Synthesis has certain characteristics such as reconciliation and development to a higher state, where contradictions are rationally reconciled. According to Hegel, contradictions do not lead to destruction, but, on the contrary, create opportunities for progress.

German philosopher Karl Marx built the theory of social development based on the foundation of dialectical materialism and historical materialism. Karl Marx believed that human history is a series of stages of development shaped by the mode of production, in which class contradictions play the main role of the driving force of social change. Karl Marx divided history into major stages, each stage characterized by a specific mode of production and its own class contradictions, which can be clearly seen in capitalist society when the contradiction between the bourgeoisie and the proletariat; the contradiction between public and private ownership became increasingly intense. *"The instruments of production, which are the basis of the bourgeoisie, have been socialized to the point that they cannot be sustained within the framework of private ownership"* [2, p.53]. Karl Marx believed that a nation can only truly "rise up" when it is liberated from economic oppression and class injustice, in which process it requires highly developed productive forces, enhanced class consciousness of the proletariat, social justice, freedom and dignity for every individual *"The proletariat has nothing to lose but its chains. It has a whole world to win back. Proletarians of the world, unite!"* [2, p.626-627]. Similarly, Samuel P. Huntington stated in his work *"The Clash of Civilizations and the Remaking of World Order"* (1996) that the rise of a nation often goes hand in hand with the reshaping of cultural identity in the context of competition between civilizations. He particularly emphasized the development of East Asian countries, including Vietnam, a view that is completely in line with Hegel's assessment. According to Hegel, for a nation to be able to "rise up", focusing on national identity and culture is an important condition.

Khong Tu (551-479), a great Confucian thinker, emphasized that the development of a nation depends on morality, education, and the maintenance of social order through rituals and music. Rites include rules of conduct, etiquette, customs, and behavioral patterns to maintain social order and personal morality, which are the foundation for building a harmonious society where people respect each other's position and role. Music can be understood as music, but also as harmony, joy, emotion, nurturing the soul, and creating empathy between people (Music complements rituals). Khong Tu believes that a nation "prosper" when each individual needs to live according to moral standards, taking humanity, rituals, and righteousness as the center; for individual leaders, they must have virtue and set an example to win the hearts of the people. Regarding education, Khong Tu believes that *"A gentleman studies to cultivate himself, govern the country, and bring peace to the world."* Education not only improves knowledge but also cultivates personality, contributing to the advancement of society. Regarding etiquette, according to Khong Tu, it is a tool to maintain order and social stability.

Nguyen Trai (1380-1442), a prominent Vietnamese thinker and politician, affirmed the spirit of independence and the nation's rise in Binh Ngo Dai Cao (1428). Nguyen Trai

always affirmed and emphasized the existence of Dai Viet with its own characteristics of culture, customs and history "*Like our Dai Viet country from the past, It has long been known as a civilized country*". Like philosophers, Nguyen Trai also showed that for a nation to "rise", it does not only come from military victories but also from the restoration and development of culture, economy and morality.

Hegel, C. Marx, Khong Tu and Nguyen Trai, from different philosophical and practical perspectives, all left profound thoughts on the journey of development and rise of a nation. These ideas emphasize that to achieve prosperity, a nation needs to focus on cultural development, building a stable society, maintaining order, and striving for a life where people are free and happy. Not only reflecting the historical context and aspirations of people of the time, these views also have timeless value, becoming valuable lessons for the sustainable development of nations in the world today.

2.2. Some basic issues about disadvantaged children

Karl Marx did not analyze or directly mention disadvantaged children, but through some of his works, it is clear that he strongly condemned and opposed the exploitation of children, especially in the capitalist system. Karl Marx pointed out that in a capitalist society, children are the most vulnerable group because they do not have control over their lives and are forced to work in harsh conditions, without proper education and development. Karl Marx also believed that the liberation of disadvantaged children can only be achieved through the abolition of the capitalist system, creating an equal society where all children enjoy basic education and welfare. "*In textile factories, children are forced to work from a very early age, under terrible conditions, which destroy their bodies and minds.*"

Friedrich Engels vividly and in detail portrayed the miserable life of working-class children in the industrial society of 19th-century England. Children were not only brutally exploited in the form of forced labor, but also had to live in a polluted environment, lacking basic educational conditions. Friedrich Engels emphasized that children were the greatest victims of the capitalist system, where profits were given top priority, regardless of the sacrifice of social welfare. Children were caught in a cycle of poverty, without the opportunity to develop culturally, morally or intellectually, and were also unable to escape their dire circumstances. Friedrich Engels wrote: "*Working children in factories are mercilessly exploited... They are deprived of their childhood, their education and their health, all for the benefit of the capitalist class*" [3, p.375-400).

Ho Chi Minh, the great leader of the Vietnamese people, affirmed: "*In life and as a human being, we need to love the country, love the people and care for the people's lives, not only to ensure that the people enjoy their rights and fulfill their obligations in a fair and progressive society, but also to build a society where each person truly becomes the master*". He emphasized that people's lives must be comprehensively improved in both material and spiritual aspects. In particular, children were always deeply concerned by Ho Chi Minh. Children not only need to be protected but also need to be cared for and educated comprehensively in health, study, play and entertainment. He once emphasized: "*For the future of our children, our nation, everyone, every sector must be determined to take good care of and educate*

children" [5, p.5]. Ho Chi Minh considered caring for the lives and happiness of the people, especially children, as one of the core goals of the cause of building socialism. He affirmed: children are not only objects of love but also a responsibility, a noble mission of the whole nation on the path to building a socialist society.

Material and spiritual life are the core elements. Ho Chi Minh affirmed: *"In the process of national construction, there are four issues that must be paid attention to and given equal importance: politics, economics, society, and culture"* [1, p.60]. For humans, culture plays an equally important role as other fields, and cultural development should be considered a task that goes hand in hand with politics, economics, and society. Ho Chi Minh emphasized that culture cannot operate independently but must interact closely with economics and politics. Conversely, politics and economics also need to be covered by culture, because culture is the spiritual foundation, belonging to the superstructure, playing an essential role in social life. Regarding culture, Ho Chi Minh believed that culture is not only a part of the revolutionary cause but also the driving force and goal of the revolution. Culture needs to play a role in guiding the nation, contributing to bringing the country to independence, freedom, self-reliance and autonomy. Ho Chi Minh always emphasized that culture is not only a spiritual strength but also a material strength, helping the nation overcome all challenges with the spirit of *"using civilization to overcome brutality"*. He affirmed that if the economy has the task of improving material life, culture plays a role in improving the spiritual life of the entire population, including vulnerable groups such as children.

Karl Marx, Friedrich Engels and Ho Chi Minh, although coming from different backgrounds and ideologies, all emphasized the importance of protecting and developing children. All pointed out the brutality of the capitalist system in exploiting child labor, emphasizing that this not only destroys children's physical and mental health but also hinders their comprehensive development. It can be seen that in any society, children need to focus on cultural and moral development because this is the foundation of a person's roots. The stronger the roots, the stronger and more resilient the tree, and the higher the branches can grow. This is not only in accordance with the natural law of development but also especially important in the process of national development. For a country to enter an era of strong growth, cultural education and moral training for the younger generation must be given top priority, as a core task in the sustainable development strategy. Only when people are fully equipped with cultural and moral qualities can a nation build a strong foundation to reach higher values. At the same time, based on the ideological content and viewpoint after research, the author generalizes the concept of "disadvantaged children" as follows: *"Disadvantaged children are a group of children who have difficulty accessing basic rights to care, protection and education due to special circumstances, such as poverty, orphans, disabilities, abuse, war, natural disasters, early labor, belonging to ethnic minorities, leading to limited physical, cultural and moral development"*.

2.3. The era of the Vietnamese people's rise and responsibility to disadvantaged children

2.3.1. Basis for positioning the goals of the rising era of the Vietnamese people

To Lam (General Secretary of the Communist Party of Vietnam) emphasized that the great achievements after 40 years of renovation, under the wise leadership of the Communist Party of Vietnam, have created a solid foundation for Vietnam to make a breakthrough in the next stage. From a poor, backward, besieged and embargoed country, Vietnam has risen to become a developing country with average income, deeply integrated into international politics, the global economy and human civilization. The country not only maintains independence, sovereignty, unity and territorial integrity, but also ensures national and ethnic interests; at the same time, increasingly affirms its position in important multilateral organizations and forums.

In terms of economy, there are also many highlights, the scale of Vietnam's economy in 2024 has increased 96 times compared to 1986. The country is currently among the 40 largest economies in the world and in the top 20 countries leading in trade and attracting foreign investment. Vietnam has established diplomatic relations with 193 United Nations member countries, built a network of strategic and comprehensive partnerships with major powers around the world. People's lives are improving day by day, the poverty rate is decreasing sharply, and the Millennium Development Goals are being completed early. The political, economic, cultural, social, scientific - technological, defense and security potential is constantly growing, helping Vietnam make positive contributions to peace and stability in the region and the world.

In the context of the world witnessing epochal changes, the period from now to 2030 will be the decisive moment in establishing a new world order. This is also an important strategic opportunity for Vietnam to make a breakthrough, creating a solid foundation for the goal of 100 years of national founding. This period brings both great opportunities and challenges, in which the challenges are more prominent.

With the people's consensus, the aspiration to build a prosperous and happy country, along with the call of the head of state "*On every step forward of the nation, especially before historical moments, the entire people and the entire army must rise up, overcome challenges and overcome themselves to avoid stumbling and move forward firmly*" [6], all conditions are converging to enter a new era - the era of outstanding development of the nation. This is the historical moment for Vietnam to continue the era of independence, freedom and innovation, to rise strongly on the path of building socialism.

2.3.2. Key strategies and social responsibility for disadvantaged children

To enter the era of national development, starting with the 14th National Party Congress (2026), General Secretary To Lam outlined 7 key contents and strategies, namely: Improving the leadership method of the Party organization; Strengthening the Party spirit in building and perfecting the socialist rule-of-law State of the people, by the people, for the people; Streamlining the organization and apparatus for effective and efficient operation; Digital transformation; Anti-waste; on cadres; on the economy. These

are not only strategic orientations but also basic and effective solutions for the journey into the new era "*on the right path, in the right way*".

This research focuses on clarifying the strategy of "*Strengthening the Party's leadership role in building and perfecting a socialist rule-of-law state of the people, by the people, for the people*" [6]. This is a core task, of decisive significance to the quality of life of all classes of people, especially disadvantaged children, specifically:

Firstly, after 85 years of leading the revolution, the Communist Party of Vietnam has gradually and successfully fulfilled its historical mission, in which the August Revolution of 1945 was a brilliant milestone, affirming the Party's pioneering role in laying the foundation for the socialist rule of law state in Vietnam. The Declaration of Independence (1945), read by President Ho Chi Minh, affirmed: "*All men are created equal. They are endowed by their Creator with certain inviolable rights; among these are life, liberty, and the pursuit of happiness.*" The success of the August Revolution and the resistance war against French colonialism was not only a military victory, but also affirmed the Party's leadership capacity in laying the foundation and developing the socialist rule of law state (September 2, 1945): State of the people, by the people, for the people (Since 1945, the Party has established the principle that State power belongs to the people. This is the core principle of the modern rule of law state); Rule of law (The Party leads the construction of a legal system as the foundation for social management. The 1946 Constitution is a testament to a great step forward in Vietnam's rule of law thinking); The bond between the Party, the State and the people (The success of the rule of law state can only be achieved when the Party leads, the State operates effectively, and the people unanimously implement it).

Secondly, both theory and practice affirm the leadership role of the Communist Party of Vietnam in bringing victory to the cause of national liberation and class liberation; it has the mission and ability to lead the Vietnamese people to successfully build a new social regime. Article 4 of the 1992 Constitution stipulates: "*The Communist Party of Vietnam, the vanguard of the Vietnamese working class, the loyal representative of the interests of the working class, the working people and the entire nation, following Marxism-Leninism and Ho Chi Minh's thought, is the leading force of the State and society.*"

Thirdly, at the 13th National Congress of the Party, the direction and tasks for the 2021-2025 term and the following years were clearly stated. The general development goal is "*Improving the leadership capacity, governing capacity and fighting strength of the Party,... arousing the aspiration to develop a prosperous and happy country,...*". Along with that, the Party also set out the strategic goal of national development until 2030, with a vision to 2045, which is "*Arousing the spirit and will, determination to develop a prosperous and happy country; a strong and everlasting nation; promoting cultural values, the strength of the Vietnamese people in the cause of building and defending the Fatherland*" or "*Ensuring the provision and improvement of access to basic social services, especially for the poor and disadvantaged in society,... unified, integrated and effective*" [7, p. 14-57]. The Congress emphasized and focused on developing culture and ethics for the people, considering

this a core element, consistent with the viewpoints and thoughts throughout the process and development of the nation that have been affirmed before.

3. Conclusion

Continue to enhance the leadership role of the Communist Party of Vietnam in building a socialist rule-of-law state because this not only brings great achievements in the cause of national liberation and nation-building but also poses special responsibilities for disadvantaged children. When entering the era of the Vietnamese nation's rise, the State and all people need to enhance their responsibilities, continue to ensure children's rights, especially disadvantaged children must be given priority in cultural development (incorporating national culture into education, singing, dancing, ...), ethics (organizing volunteer activities for children such as cleaning the environment, helping lonely elderly people, ... thereby training the spirit of responsibility and compassion), education (focusing on enhancing moral values in each beautiful story about history, encouraging learning, will, determination ...). This is not only a legal obligation but also an ethical and humane responsibility, a special provision to bring the Vietnamese people to step strongly and steadily into the era of self-development.

Conflict of Interest Statement

This article was written by myself, I guarantee that I did not violate scientific ethics in the process of writing the article.

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