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Integrating Ho Chi Minh's ideology into the training of high-quality human resources at colleges in Hanoi

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Abstract

In the context of international integration and digital transformation, the demand for high-quality human resource training has become an urgent priority for Vietnam's vocational education system. This study examines the linkage between the education of Ho Chi Minh's thought, ethics, and style and the training of human resources at colleges in Hanoi. Grounded in human capital theory, value education theory, and an integrative approach, the research surveyed 200 students from five colleges using a combination of quantitative questionnaires and open-ended questions. The findings reveal that while students have a positive perception of the values embodied in Ho Chi Minh's ideology, their application of these values to professional skills and industrial discipline remains limited. Extracurricular activities are not sufficiently engaging, and partnerships with enterprises remain weak. Accordingly, the study proposes a set of solutions focusing on curriculum innovation, pedagogical reform, the development of a school culture grounded in moral values, enhanced cooperation with enterprises, and expanded international collaboration. These findings provide practical evidence and reaffirm the essential role of value-based education in fostering high-quality human resources.

Keywords: Ho Chi Minh's thought, ethics, style, high-quality human resources, college education, Hanoi

1. Introduction

In the new era characterized by rapid scientific and technological advancement, globalization, and deep international integration, the development of High-Quality Human Resources (HQR) has become one of Vietnam's most critical national priorities. The 13th National Congress of the Communist Party of Vietnam identified "developing human resources, particularly high-quality human resources, to meet the requirements of the Fourth Industrial Revolution and international integration" as one of the nation's strategic breakthroughs.

As the political, economic, and cultural center of the country, Hanoi plays a crucial role in the training and supply of skilled human resources, not only for the capital itself but also for the nation at large. The city is home to numerous vocational institutions and colleges that form a vital component of Vietnam's human capital development system. However, despite remarkable achievements in recent years, the training process within Hanoi's college sector still exhibits several limitations. Notably, the integration of political-ideological education, moral cultivation, and Ho Chi Minh's style into vocational and professional training has remained weak. As a result, many students demonstrate strong technical expertise but lack professional ethics, discipline, industrial working habits, and a sense of social responsibility. Ho Chi Minh famously stated, "Talent without virtue is useless; virtue without talent accomplishes little." This assertion underscores the urgent necessity of integrating Ho Chi Minh's thought, ethics, and working style into the training of high-quality human resources within colleges. His ideology serves not only as a moral compass but also as a practical framework for forming citizens who are both competent and ethical-capable of contributing to national modernization in the context of globalization.

In recent years, scholars have focused on two major research directions: (i) the role of Ho Chi Minh's thought, ethics, and style in moral education for the younger generation; and (ii) strategies for developing high-quality human resources in the context of international integration.

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These studies have provided important theoretical and practical foundations for political-ideological education and vocational education management. However, a review of the existing literature reveals several research gaps.

First, most studies tend to examine these two dimensions separately either emphasizing Ho Chi Minh's thought in moral education or focusing on human resource development strategies without systematically integrating them within a single research framework. Second, previous studies primarily address theoretical or university-level education, while the vocational and college sectors remain underexplored. Third, there is a lack of empirical research focusing on specific local contexts. Despite Hanoi's position as the political, economic, and cultural hub of Vietnam, and as a center for vocational education, few studies have examined how Ho Chi Minh's ideology can be effectively incorporated into the training of high-quality human resources in this setting.

To address these gaps, this study adopts an integrative approach that links ideological-moral education with professional and vocational training. By focusing on the college system in Hanoi, the research aims to contribute both theoretically and practically to enhancing the quality of human resource development in Vietnam's new era of digital transformation and global integration.

2. Theoretical Framework

2.1. Ho Chi Minh's thought, ethics and style on human education

Ho Chi Minh stands as a shining example of intellect, morality, and exemplary lifestyle. His philosophy on human education is comprehensive and deeply humanistic, emphasizing the holistic development of both virtue and talent. Three fundamental principles can be identified in his ideological system regarding human education.

First, Ho Chi Minh's conception of the relationship between *virtue* and *talent* highlights the moral foundation of education. He regarded human beings as both the goal and the driving force of revolutionary development, emphasizing that "Talent without virtue is useless; virtue without talent accomplishes little". Accordingly, he asserted that education must not only provide learners with knowledge and technical skills but also cultivate moral qualities, civic consciousness, and a sense of social responsibility.

Second, Ho Chi Minh placed great importance on lifelong learning and the unity of learning and practice. He stated, "Learn to work, to be a good person, and to serve the nation and the people." For students in vocational colleges, this principle holds particular significance, as the close connection between theory and practice, between knowledge and professional competence, is the key to building comprehensive human capacity.

Third, Ho Chi Minh's personal style represents an enduring moral and behavioral model for younger generations. His simple lifestyle, close relationship with the people, and scientific, responsible, and creative working manner constitute the essential attributes that students should emulate during their studies and personal development.

Taken together, Ho Chi Minh's thought, ethics, and style not only provide moral and intellectual guidance for individual personality development but also form a firm foundation for building a workforce that is professionally competent, ethically upright, and inspired by a sense of

dedication to the nation.

2.2 Party and State perspectives on high-quality human resources

The Communist Party of Vietnam has consistently upheld the principle that human development lies at the center of the nation's modernization process, emphasizing the decisive role of high-quality human resources in achieving sustainable development. Resolution No. 29-NQ/TW (2013) on the fundamental and comprehensive reform of education and training defines the goal of education as fostering the comprehensive development of learners' competence and character to meet the requirements of industrialization, modernization, and international integration within a socialist-oriented market economy.

The *Vietnam Human Resource Development Strategy for the 2021-2030 period* underscores the necessity of cultivating a workforce that possesses technical skills, industrial discipline, ethical standards, responsibility, and adaptability to the Fourth Industrial Revolution. Similarly, the documents of the 13th National Congress of the Communist Party (2021) affirm that developing high-quality human resources particularly intellectuals and skilled workers associated with science, technology, innovation, and global integration constitutes one of the nation's three strategic breakthroughs.

These official perspectives collectively demonstrate that the training of high-quality human resources must go beyond imparting knowledge and technical skills. It must integrate moral and value education, ideals, and ethics principles that Ho Chi Minh's thought had long emphasized as essential for human development.

2.3. Theoretical Foundations and Analytical Framework

To clarify the relationship between Ho Chi Minh's ideological education and the training of high-quality human resources, this study draws upon several theoretical frameworks.

Human Capital Theory views education and training as forms of investment in human beings, generating added value through improved labor productivity and enhanced social contribution (Schultz, 1961; Becker, 1994). This theory provides the economic rationale for the link between education and national development. Value Education Theory emphasizes the role of education in nurturing ethical standards, ideals, and humanistic values among young generations, aiming to foster holistic personal development and social responsibility. The Integrative Approach highlights that the combination of professional and technical training with ideological, moral, and value education leads to the creation of a workforce that is not only skilled but also resilient, ethical, and socially accountable.

From these theoretical underpinnings, it can be concluded that Ho Chi Minh's thought on human beings and education serves as a guiding compass for the development of high-quality human resources. At the same time, both the Party's policy perspectives and international educational theories affirm the necessity of integrating moral and value education into vocational and professional training.

Based on the aforementioned theories, this study constructs an analytical framework consisting of three interrelated levels. At the first level, education in Ho Chi Minh's thought, ethics, and style provides the foundational system of values, ideals, and moral norms. At the second level,

student transformation is manifested through three dimensions: cognition, attitude, and behavior-reflecting the internalization of ideological and ethical values. At the third level, the outcomes of high-quality human resource training are demonstrated in the formation of individuals who not only possess professional skills and knowledge but also display professional ethics, scientific working styles, and a strong sense of global citizenship.

This framework explains the observed gap between “high awareness” and “limited behavioral application,” offering a conceptual foundation for proposing innovative solutions to enhance the integration of ideological education into vocational training.

3. The Relationship between Ho Chi Minh’s thought, ethics, and style and the training of high-quality human resources

3.1 Ho Chi Minh’s thought as the value foundation for high-quality human resources

President Ho Chi Minh consistently emphasized that “a person with virtue but without talent will accomplish little, while a person with talent but without virtue is useless.” This statement encapsulates his enduring philosophy of comprehensive human development—one that integrates professional competence, moral integrity, idealism, and a scientific working style. In the context of international integration and the Fourth Industrial Revolution, the development of high-quality human resources (HQR) requires more than technical knowledge and vocational skills. It must also foster political steadfastness to resist the negative effects of market mechanisms, professional ethics to ensure integrity and sustainable development, and a scientific, creative, and efficient working attitude suited to the demands of digital transformation and innovation. Consequently, Ho Chi Minh’s thought, ethics, and style form the core value system that guides the formation and development of HQR in the modern era.

3.2. Education in Ho Chi Minh’s ideology, ethics, and style as a driving force for human resource development

Education inspired by Ho Chi Minh’s thought functions as a dynamic driving force in cultivating HQR for the contemporary period. This influence can be observed across several dimensions. Ideologically, when students are educated in Ho Chi Minh’s moral philosophy, they develop noble ideals, a sense of civic duty, and a strong commitment to community and national development. Such education motivates learners to pursue academic excellence and self-discipline as acts of social responsibility. Professionally, moral education following Ho Chi Minh’s example helps students nurture discipline, honesty, thrift, and accountability—qualities indispensable to a skilled and ethical workforce. Methodologically, Ho Chi Minh’s working style—characterized by scientific reasoning, democratic participation, and practical engagement—encourages students to think logically, collaborate effectively, and adapt creatively to the modern labor environment. In terms of global competence, Ho Chi Minh’s ideology enables learners to harmonize national identity with global citizenship. It equips them with confidence and cultural sensitivity in international interactions while maintaining a deep respect for traditional values. Taken together, education in Ho Chi Minh’s thought and ethics serves not only as a source of motivation but also as a moral

compass for sustainable human development.

3.3 The Necessity of Integration in the Current Context

In practice, if vocational education focuses solely on technical skill development while neglecting ideological and moral cultivation, the resulting workforce will lack moral grounding, becoming vulnerable to materialism and self-interest. Conversely, if ideological education is emphasized without practical skill training, students may embody idealism but lack employability and professional competence. Therefore, the integration of Ho Chi Minh’s thought with HQR training represents a balanced and comprehensive approach that ensures the harmonious development of virtue, intellect, health, aesthetics, and professionalism. This holistic model aligns with Ho Chi Minh’s humanistic philosophy and reflects an inevitable trend in improving the quality of tertiary and vocational education. Such integration is essential for meeting the socio-economic development goals of both Hanoi and the nation in an era of industrialization and global integration.

3.4 Overall Evaluation

3.4.1 Achievements

In recent years, colleges in Hanoi have actively implemented the teaching of Ho Chi Minh’s ideology, ethics, and style through a variety of methods and initiatives. Within formal curricula, political theory courses such as *Ho Chi Minh Thought* and *The Revolutionary Path of the Communist Party of Vietnam* are taught in accordance with national standards issued by the Ministry of Education and Training and the Ministry of Labour, Invalids and Social Affairs. These courses provide students with foundational knowledge of Ho Chi Minh’s moral philosophy and its relevance to personal and professional life. Beyond the classroom, ideological education is reinforced through extracurricular and union-led activities, notably the movements “*Five-Good Students*” and “*Youth Learning and Following Ho Chi Minh’s Ideology, Ethics, and Style*”. These initiatives integrate cultural, artistic, and community volunteer programs, encouraging students to develop soft skills, civic awareness, and social responsibility.

Many colleges have also linked moral education to their reward and recognition systems by incorporating Ho Chi Minh’s moral standards into student evaluation criteria, thus guiding behavioral norms and shaping institutional culture. Moreover, the adoption of information technology has made ideological education more accessible and engaging. Colleges now use social media platforms, institutional websites, and e-learning systems to host online competitions and modules themed “*Learning and Following Uncle Ho*,” promoting moral reflection and active participation among students. As a result, many students in Hanoi’s colleges have demonstrated positive changes in perception, learning attitudes, and social engagement. A growing number have developed a sense of professional identity, responsibility, and aspiration for national service. For instance, at Hanoi High-Tech College, several innovative initiatives have successfully integrated Ho Chi Minh’s ideological education into vocational training. Project-based learning models in the Faculty of Mechanical Engineering encourage students to apply professional knowledge while embodying Ho Chi Minh’s principle of “learning by doing.” Courses on *Ho Chi Minh Thought* are increasingly conducted through

interactive group discussions and practical case studies, making the content more relevant and engaging. Additionally, the college has adopted learning management systems (LMS) and digital learning platforms to provide online resources and thematic quizzes on Ho Chi Minh's ideology, facilitating more dynamic and student-centered learning. Extracurricular activities such as the "*Five-Good Student*" campaign and volunteer programs like "*Green Summer*" and "*Exam Season Support*" have attracted widespread participation, cultivating industrial discipline, social responsibility, and a spirit of service among students.

3.4.2 Limitations and Shortcomings

Despite these achievements, several limitations persist in the integration of Ho Chi Minh's thought into HQR training across Hanoi's colleges. Curricula remain overly theoretical and insufficiently connected to vocational practice. Political theory subjects are often delivered as isolated modules rather than integrated components of specialized programs, making them less engaging and relevant to students' future careers. Many extracurricular activities, while well-intentioned, lack creativity and experiential depth, limiting student motivation. Collaboration between colleges and enterprises is also weak; ideological and ethical education has yet to be incorporated as a formal dimension of professional ethics in work-integrated learning or internship programs. Consequently, students have limited opportunities to apply moral values in real-world professional settings. Moreover, although students acquire technical expertise, many still lack soft skills, teamwork capacity, and industrial discipline, which constrains their employability and competitiveness in the labor market.

3.4.3 Underlying Causes

Several underlying causes contribute to these shortcomings. First, many political theory lecturers lack training in integrative pedagogy, making it difficult to connect Ho Chi Minh's ideology with vocational education outcomes. While they are well-versed in theoretical content, they often lack exposure to practical, interdisciplinary teaching methods. Second, pedagogical innovation remains limited. Teaching approaches are still dominated by traditional, one-way knowledge transmission, with insufficient use of digital tools, active learning methods, or competency-based assessment. This hinders students' autonomy and intrinsic motivation to engage with ideological content. Third, the coordination among key stakeholders-including schools, families, society, and enterprises-remains weak, resulting in fragmented efforts and unsustainable educational outcomes. Finally, resource constraints, especially in non-public colleges, limit investments in infrastructure, digital learning materials, and teaching innovations necessary for value-based education. These realities demonstrate that although ideological and moral education inspired by Ho Chi Minh's thought has received attention within Hanoi's colleges, its integration with the training of high-quality human resources remains suboptimal. This gap underscores the urgent need for further research, analysis, and policy innovation to strengthen value-based education in the context of digital transformation and global integration.

4. The current state of education on Ho Chi Minh's thought, ethics, and style in relation to the training of high-quality human resources at colleges in Hanoi

4.1 Research Methodology

To provide empirical evidence for analysis, this study conducted a survey among students from five colleges in Hanoi, namely: Hanoi High-Tech College, Hanoi Polytechnic College, Hanoi College of Industry and Trade, Hanoi College of Economics and Industry, and Hanoi College of Electronics and Refrigeration. The target population comprised second- and third-year full-time students, as this group had already completed both political theory courses-including *Ho Chi Minh Thought*-and professional specialization modules. The total sample consisted of 200 students, with 40 participants from each institution. Stratified random sampling was employed to ensure balance across academic disciplines (engineering, economics, and service sectors) and student cohorts. The research instrument was a semi-structured questionnaire containing 22 quantitative and 2 open-ended questions. The quantitative items were designed using a five-point Likert scale (1=Strongly Disagree; 5=Strongly Agree), covering three main content dimensions: (i) students' perceptions of Ho Chi Minh's thought, ethics, and style; (ii) their attitudes toward the course and related extracurricular activities; and (iii) their behavioral application of these values in study, self-training, and professional internships. The open-ended questions were developed to gather more in-depth reflections and student suggestions for improvement.

The survey process was carried out in three stages. First, the questionnaire was designed and piloted with 30 students to test the reliability of the measurement scales. Second, the official survey was administered to 200 students from the five selected colleges between April and May 2025. Third, the data were collected, cleaned, and coded for analysis. Reliability testing indicated that all measurement scales achieved Cronbach's Alpha coefficients greater than 0.70, confirming the instrument's internal consistency. Data were processed using SPSS and Excel software, following three main analytical steps: descriptive statistics (frequency, percentage, mean, and standard deviation), comparative analysis across colleges, academic disciplines, and cohorts, and correlation analysis examining the relationships among the three dimensions-cognition, attitude, and behavior-associated with the integration of Ho Chi Minh's ideological education into vocational training.

4.2 Research Findings

4.2.1 Students' Perceptions

The survey results indicate that the majority of students hold a positive perception of the value and significance of Ho Chi Minh's thought, ethics, and style. Specifically, 82 percent of respondents agreed that learning about and following Ho Chi Minh's moral example is essential for shaping personal character and professional identity. However, only 46 percent believed that the *Ho Chi Minh Thought* course is directly relevant to their current field of study, suggesting a disconnect between ideological education and vocational training.

These findings suggest that while students widely acknowledge the moral and intellectual importance of Ho Chi Minh's ideology, they perceive a lack of integration between ideological education and their specialized vocational disciplines. This gap implies that teaching approaches may need to be revised to make ideological content more contextualized, practice-oriented, and connected to students' professional aspirations.

Table 1: Students' Perceptions (N=200)

Survey Items	Percentage of "Agree"	Mean (M)	Standard Deviation (SD)
Ho Chi Minh's thought is essential for personality development	82	4.1	0.8
The course content is relevant to my field of study	46	3.2	1.0
Ho Chi Minh's thought helps guide career orientation	65	3.7	0.9

4.2.2 Students' attitudes toward the course and extracurricular activities

Overall, students' attitudes toward the *Ho Chi Minh Thought* course and related extracurricular activities were generally neutral. Only 33 percent of respondents found the current thematic sessions genuinely engaging, while 55 percent expressed a desire for more practical and experiential learning opportunities such as community-based projects or internships emphasizing professional ethics. Meanwhile, 40 percent of students perceived existing extracurricular programs as somewhat formalistic and

lacking in creativity.

These findings suggest that although ideological education is recognized as important, its delivery remains insufficiently appealing to students. The limited use of interactive and experience-based methods may have reduced students' enthusiasm for engaging deeply with ideological content. Enhancing the attractiveness of such programs-by integrating project-based learning, experiential internships, and civic engagement initiatives-could therefore strengthen students' intrinsic motivation and foster a more positive attitude toward ideological and moral education.

Table 2: Students' attitudes toward the course and extracurricular activities (N=200)

Survey Items	Percentage of "Agree"	Mean (M)	Standard Deviation (SD)
Extracurricular activities are formalistic	40	2.9	1.1
Desire for more experiential learning activities	55	3.5	1.0
Thematic sessions are engaging and inspiring	33	3.0	1.1

These results indicate that while students value the role of Ho Chi Minh's ideology in personal and professional formation, they expect more dynamic, participatory, and practice-oriented learning experiences. The current pedagogical design-centered mainly on theoretical discussion-has not fully captured students' interest or inspired sustained engagement. This points to the need for colleges to diversify teaching formats, employ digital and experiential methods, and promote authentic learning environments where moral and ideological education is connected to students' real-world experiences.

The survey conducted at Hanoi High-Tech College revealed that approximately 68 percent of students agreed that group discussion sessions helped them gain a deeper understanding of the relevance of Ho Chi Minh's ideology to their future professions. In addition, about 72 percent of respondents participated in at least one political, social, or

youth union activity during the 2023-2024 academic year. Such engagement not only enhanced their awareness of moral and ideological values but also contributed to the development of a strong sense of social responsibility and civic-mindedness among students.

4.2.3 Behavioral Application in Learning and Professional Practice

The findings indicate that students tend to apply certain moral values of Ho Chi Minh's ideology in their daily lives and studies; however, the degree of connection between moral practice and industrial working discipline remains limited. While many students demonstrate ethical awareness and effort to cultivate virtues such as diligence, thrift, integrity, and righteousness, the practical embodiment of these values-particularly in professional contexts such as internships-has not yet become a consistent habit.

Table 3: Students' Behavioral Application (N=200)

Survey Items	Percentage of "Agree"	Mean (M)	Standard Deviation (SD)
Applying the values of "diligence, thrift, integrity, and righteousness" in study and daily life	62	3.6	0.9
Developing discipline and industrial working manners	38	3.0	1.0
Having opportunities to apply moral values during internships	48	3.1	1.0

The results suggest that students generally internalize Ho Chi Minh's ethical values at a cognitive level but encounter challenges in translating them into behavioral routines, especially within professional environments. The relatively low mean scores for industrial discipline and application during internships highlight a gap between ideological learning and practical performance. This limitation may stem from the insufficient integration of moral education into professional training, the lack of structured opportunities for ethical practice in workplace settings, and limited coordination between colleges and enterprises in fostering professional ethics. Strengthening the experiential dimension of ideological education-through work-integrated learning, mentorship, and reflective practice-could help

bridge this gap, enabling students to embody the moral principles of Ho Chi Minh's thought more effectively in both academic and vocational contexts.

4.2.4 Overall Evaluation

On average, students rated their overall satisfaction with the integration of Ho Chi Minh's thought into vocational training at 3.2 out of 5, indicating a moderate level of satisfaction. This result reflects a clear discrepancy: while students demonstrate a high level of awareness and cognitive understanding of Ho Chi Minh's ideological values, the extent to which these values are applied in practice and integrated into vocational learning remains limited. The findings reveal an imbalance between

perception and practice-a strong ideological foundation but a modest degree of behavioral implementation.

Table 4: Overall Evaluation (N=200)

Composite Indicators	Mean (M)	Evaluation Level
Perception	3.9	High
Attitude	3.5	Moderate
Behavior	3.2	Moderately Low
Overall Satisfaction	3.2	Moderately Low

The relatively high score for perception demonstrates that students have a clear understanding of the importance of Ho Chi Minh's ideology for moral and professional development. However, the lower scores in the dimensions of attitude and behavior suggest that ideological education has not yet been sufficiently embedded into the daily learning and working experiences of students. The findings thus emphasize the need for colleges to bridge this cognitive-behavioral gap by enhancing pedagogical innovation, expanding experiential learning opportunities, and linking ideological content more closely to professional and ethical practice. Strengthening this connection will not only deepen students' engagement with ideological education but also improve the overall quality of human resource development in Vietnam's vocational training system.

4.2.5 Comparison across academic fields and colleges

The comparative analysis across academic disciplines revealed notable differences among student groups. Students in technical majors-such as High-Tech Engineering and Electronics-Refrigeration-scored higher on the dimension of *discipline and industrial working style* (M=3.3) compared to those in economics and service-related majors (M=3.0). This reflects the distinctive learning environments of technical disciplines, which emphasize workshop-based learning and adherence to procedural standards. Conversely, students from economics and service fields exhibited more positive attitudes toward extracurricular activities (M=3.6 versus M=3.4), as they tend to engage more frequently in volunteering and social interaction programs.

A comparison across colleges also showed variation. Students from Hanoi High-Tech College and Hanoi College of Electronics and Refrigeration reported higher overall satisfaction (M=3.4), while those from Hanoi College of Industrial Economics indicated lower satisfaction levels (M=3.1). These differences suggest that each college should adopt tailored approaches suited to its disciplinary characteristics and educational environment in order to effectively integrate moral-ideological education with vocational training.

4.2.6 Discussion of Findings

The survey results are consistent with Human Capital Theory, which posits that education yields maximum returns when theoretical learning is effectively linked to practical application (Becker, 1994). Although 82% of students recognized the importance of Ho Chi Minh's thought, the relatively low behavioral mean score (M=3.2) indicates that limited integration of ideological education into vocational curricula constrains the transformation of knowledge into tangible skills and behaviors.

From the perspective of Value Education Theory, the finding that only 38% of students felt they had developed an

industrial working style highlights deficiencies in professional value formation. This aligns with Nguyen T. Q. (2019), who noted similar challenges in moral and value education within Vietnam's vocational colleges. Viewed through the Integrative Approach, the gap between high awareness and low behavioral application reflects an inconsistency in the organization of educational activities. This finding supports UNESCO's (2015) recommendation that "*value education should be embedded across the entire learning process and student experience*" to foster holistic human development.

Furthermore, these results resonate with Vietnam's national education policy frameworks, notably Resolution No. 29-NQ/TW (2013) and the Human Resource Development Strategy 2021-2030, both of which emphasize integrating "skills-discipline-industrial working styles" with moral qualities and social responsibility. When compared to international benchmarks such as the World Bank (2020) and OECD (2019) reports, Vietnam still faces challenges in embedding value-based education into vocational training, particularly at the college level. Therefore, this study contributes empirical evidence to ongoing policy discourse and reinforces UNESCO's (2015) call for "*integrated education that connects knowledge with values*".

5. Solutions and Policy Recommendations

5.1 Proposed Solutions

- First, innovate curricula and pedagogical methods for teaching Ho Chi Minh's thought. Integrate the study and practice of Ho Chi Minh's ideology, ethics, and style across all modules-especially vocational and soft-skill courses. Apply modern pedagogical methods such as project-based learning, experiential learning, case studies, group discussions, and digital learning (e-learning, blended learning). Encourage students to participate in community service, volunteerism, and innovation projects to cultivate social responsibility and civic engagement.
- Second, improve the quality of the teaching staff. Provide continuous professional development for lecturers in political theory, Ho Chi Minh studies, and integrated pedagogy. Establish professional ethics standards and lecturer evaluation mechanisms based not only on academic expertise but also on moral example and inspirational leadership. Encourage faculty to engage in research, publish internationally, and link theoretical teaching with practical applications.
- Third, foster a comprehensive educational environment. Build an institutional culture grounded in the values of *respect, responsibility, creativity, and humanity*. Strengthen the role of Youth Union and Student Associations in promoting ideological and moral education through campaigns and community-based activities. Utilize digital technologies to build a smart learning ecosystem that enhances student autonomy and creativity.
- Fourth, strengthen linkages between colleges, enterprises, and society. Promote partnerships with enterprises for joint training, internships, and recruitment while incorporating professional ethics and social responsibility into cooperative programs. Encourage businesses to collaborate with colleges in training initiatives and to share experience in labor discipline, corporate culture, and innovation. Work with

socio-political organizations to design practical learning programs that build students' resilience and moral integrity.

- Fifth, expand research and international cooperation. Organize research projects and academic conferences on the application of Ho Chi Minh's thought in high-quality human resource training. Learn from international models of value-skill education while maintaining national identity and socialist orientation. Broaden international cooperation to provide students with global exposure and cross-cultural competence essential for integration.

5.2 Policy Recommendations

- **For the government and the ministry of education and training:** Develop mechanisms and policies to prioritize colleges in high-quality human resource development. Increase investment in infrastructure and digital transformation in vocational education. Introduce incentives for lecturers to engage in practice-oriented teaching and research in collaboration with enterprises.
- **For Colleges in Hanoi:** Integrate the education of Ho Chi Minh's ideology, ethics, and style as a guiding principle in institutional development strategies. Regularly organize forums, workshops, and symposia to exchange experiences in linking moral-political education with vocational training. Develop internal quality assurance systems based on the outcome standards of *knowledge-skills-ethics*.
- **For Enterprises and Social Organizations:** Collaborate closely with colleges in training and recruitment. Participate in shaping professional ethics standards and workplace culture for students. Support students' participation in community engagement, entrepreneurship, and innovation activities.

These proposed solutions and recommendations not only aim to enhance the quality of training at Hanoi's vocational colleges but also contribute to realizing the Party's strategic objective of developing high-quality human resources in the era of international integration.

6. Conclusion

The integration of Ho Chi Minh's ideology, ethics, and style into high-quality human resource training represents both an urgent and long-term strategic task in Vietnam's new development context. The study yields several key conclusions.

First, Ho Chi Minh's thought on human development-emphasizing the unity of "virtue" and "talent," lifelong learning, and a scientific working style-provides the theoretical foundation and guiding philosophy for education and youth training. These enduring values play a decisive role in shaping the moral character and competence of high-quality human resources in every era.

Second, the Party and the State have consistently affirmed that education and training are pivotal for national development, highlighting the need to integrate knowledge, skills, and moral values with political integrity and global adaptability. This is fully aligned with Ho Chi Minh's thought and underscores the necessity of embedding value and ethics education within vocational curricula. Third, despite notable progress, vocational colleges in Hanoi still

face limitations: Inconsistent teaching quality, insufficient soft skills among students, and a formalistic approach to ideological education. These shortcomings call for more systematic and innovative measures.

Fourth, the integration of Ho Chi Minh's ideology with high-quality workforce training is not only theoretically sound but also of profound practical significance. It is the optimal pathway to cultivating a generation of professionals who are both competent and ethical-capable of innovation, adaptation, and contribution in the digital era.

Finally, the proposed solutions-from curriculum reform and faculty development to enterprise partnerships, digital innovation, and international cooperation-collectively aim to elevate the quality of human resource education at Hanoi's colleges and advance Vietnam's national development strategy.

In conclusion, integrating Ho Chi Minh's ideology, ethics, and style into vocational education is not merely a political or ideological task-it is a practical and forward-looking strategy for comprehensive human development. As President Ho Chi Minh once said, "*For the sake of ten years, we must plant trees; for the sake of a hundred years, we must cultivate people.*"

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