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THE ROLE OF ETHICS IN HOLISTIC HUMAN EDUCATION ACCORDING TO HO CHI MINH'S THOUGHT

O PAPEL DA ÉTICA NA EDUCAÇÃO HUMANA HOLÍSTICA
SEGUNDO O PENSAMENTO DE HO CHI MINH

EL PAPEL DE LA ÉTICA EN LA EDUCACIÓN HUMANA HOLÍSTICA
SEGÚN EL PENSAMIENTO DE HO CHI MINH

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ABSTRACT: The article aims to clarify Ho Chi Minh's views on ethics and holistic human education, analyze the role of ethics in the educational process. With the hypothesis, is ethics a core factor in holistic human education? To clarify the objectives and hypotheses, the article will clarify the contents such as Ho Chi Minh's views on ethics education, views on holistic human development. The role of ethics in holistic human education according to Ho Chi Minh's thought. Applying Ho Chi Minh's thought on ethics in holistic human education today. The article uses the main research methods such as analysis and synthesis, historical and logical methods, comparative methods.

KEYWORDS: Ethics. Education. Holistic human. Ho Chi Minh's thought.



RESUMO: O artigo visa esclarecer as visões de Ho Chi Minh sobre ética e educação humana holística, analisando o papel da ética no processo educacional. Com a hipótese, a ética é um fator central na educação humana holística? Para esclarecer os objetivos e hipóteses, o artigo esclarecerá os conteúdos, como as visões de Ho Chi Minh sobre a educação ética e as visões sobre o desenvolvimento humano holístico. O papel da ética na educação humana holística segundo o pensamento de Ho Chi Minh. Aplicando o pensamento de Ho Chi Minh sobre ética na educação humana holística hoje. O artigo utiliza os principais métodos de pesquisa, como análise e síntese, métodos históricos e lógicos e métodos comparativos.

PALAVRAS-CHAVE: Ética. Educação. Ser humano holístico. Pensamento de Ho Chi Minh.

RESUMEN: Este artículo tiene como objetivo esclarecer las visiones de Ho Chi Minh sobre la ética y la educación humana holística, analizando el papel de la ética en el proceso educativo. Se plantea la hipótesis: ¿es la ética un factor central en la educación humana holística? Para clarificar los objetivos e hipótesis, el artículo abordará contenidos como las visiones de Ho Chi Minh sobre la educación ética y el desarrollo humano holístico, el papel de la ética en la educación humana holística según el pensamiento de Ho Chi Minh, y la aplicación actual de este pensamiento en la educación humana holística. El artículo emplea métodos principales de investigación, como análisis y síntesis, métodos históricos y lógicos, y métodos comparativos.

PALABRAS CLAVE: Ética. Educación. Humanidades holísticas. Pensamiento de Ho Chi Minh.

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INTRODUCTION

Ethics is one of the core values of social life, formed and developed along with the development of mankind. It not only reflects the concept of good—evil, good—bad in society but also plays an important role in the formation and perfection of human personality. According to Ho Chi Minh's thought, ethics is not only the foundation of personality but also the driving force for the development of individuals and society. In the context of building and defending the country, ethics education, especially revolutionary ethics education, has become an urgent task to train the young generation with enough qualities and abilities to inherit and promote the revolutionary cause.

Youth is the core force of society, deciding the future and destiny of the nation. President Ho Chi Minh always emphasized the role of youth and placed great expectations on the young generation in the cause of building the country. He said: "*Young people are the future masters of the country. Indeed, whether the country is prosperous or declining, weak or strong depends largely on the young people.*" Therefore, moral education for young people is not only a matter of individuals or families but also a common responsibility of the entire political system, aiming to create people with comprehensive development. They have both strong revolutionary ethics and high professional qualifications to contribute to building and developing the country.

Holistic human education has always been one of the important goals of Vietnam's education career. In which, morality plays a core role, not only the necessary quality of each individual but also the foundation for sustainable social development. President Ho Chi Minh, with his profound educational thinking, always emphasized that education does not stop at imparting knowledge but also must train human morality and personality. He affirmed: "*Having talent without virtue is useless, having virtue without talent makes it difficult to do anything,*" emphasizing the importance of ethics in the process of forming a comprehensive person.

In the current context, when the country is on the path of integration and development, moral education according to Ho Chi Minh's thought has become more urgent than ever. A society that wants to develop sustainably must not only rely on economic, scientific and technological progress but also must build a solid system of moral values to guide the behavior and lifestyle of the younger generation. Therefore, studying the role of ethics in educating a comprehensive person according to Ho Chi Minh's thought not only has profound theoretical significance but also has great practical value in contributing to training citizens who have both moral qualities and the ability to serve the country.

METHODOLOGY

The author uses *the method of analysis and synthesis* to systematize the theoretical basis of Ho Chi Minh's thought in moral education, clarifying the relationship between morality and holistic human education. Through the study and analysis of scientific documents and previous studies, this method helps to determine the core role of morality in the process of education and development of human personality.

At the same time, the synthesis of scientific viewpoints and arguments helps to build a solid theoretical foundation, support the assessment of the current situation, identify influencing factors and propose appropriate solutions to improve the effectiveness of moral education according to Ho Chi Minh's thought. In addition, this method also ensures objectivity and scientificity for research when based on reliable sources of documents, avoiding subjective inferences and providing solid arguments for judgments and conclusions.

As a result, the study not only contributes to clarifying the role of ethics in holistic human education according to Ho Chi Minh's thought but also provides practical solutions suitable for the current context.

THEORETICAL BASIS

To study the topic of the role of ethics in holistic human education according to Ho Chi Minh's thought, the author conducts research on previous issues on the basis of evaluating the achievements and outlining research gaps for research.

Studies on humans and human education from the perspective of Marxist-Leninist philosophy (Díaz Román, 2022; Świderski, 2021; Geng & Zhongying, 2023; Phuong & Dung, 2023; Dung et al, 2023). The studies all agree that humans are not only products of nature but also the result of social relationships. From the perspective that humans do not exist independently but are always linked to the economic, political and social environment (Marx & Engels, 2023; Meillassoux, 2023; Pfeiffer, 2021; Mohajan, 2022; Kocka, 2021). Marx's view that humans are the sum of social relationships (Yang, 2023; Yang & Zhang, 2021) is considered the foundation for explaining the impact of education on the formation of moral qualities.

These studies show that education not only imparts knowledge but also helps individuals adapt to society and develop comprehensively. Some studies focus on the role of moral education in personality formation, asserting that moral education is not only about teaching standards but also about cultivating thoughts, feelings and behaviors in accordance with the common interests of the community (Rosyidin & Haris, 2024; Syam et al., 2024; Abu Taleb, 2023; Moll, 2023; Dozono, 2023). Scholars have pointed out that moral education from the Marxist-Leninist perspective must be closely linked to specific

historical, socio-economic conditions to ensure effectiveness and suitability for each stage of development.

Some studies have focused on the application of Marxist-Leninist thought to moral education practice (Sukhomlynska & Cockerill, 2023; Ford, 2024; Zhang, 2025). These studies affirm that moral education not only helps to build people with good qualities but also contributes to creating a fair, democratic and civilized society. Some empirical studies have also evaluated the effectiveness of moral education models according to Marxist-Leninist thought, thereby proposing solutions to improve the quality of moral education in the context of international integration.

In general, the research works have provided many important scientific arguments, affirming that education cannot be separated from the socio-economic context. However, some studies are still theoretical and have not been closely combined with current educational practices. Therefore, more practical studies are needed to further evaluate the effectiveness of moral education according to Marxist-Leninist ideology, thereby proposing appropriate solutions to improve the quality of holistic human education.

Research on ethics from the perspective of historical materialism (Radford, 2021; Foster, 2022; Post, 2023; Sbriglia, 2021; Vo & Dung, 2024; Huong, 2025) argues that the nature of moral education reflects social relations and is directly influenced by specific historical conditions. Studies emphasize that each different historical period will produce different ethical standards, in accordance with the needs and interests of the ruling class in that period (Kasirzadeh & Gabriel, 2023; Henry & Oliver, 2022; Díaz-Rodríguez et al., 2023). Studies on moral education from the perspective of historical materialism have profound scientific and practical significance. The works have clarified the historical nature of moral education, avoiding the metaphysical view that considers morality as eternal, unchanging values.

This approach creates the premise for building moral education programs suitable to the socio-economic development context of each period, ensuring high efficiency and practicality. However, we also believe that the studies have overemphasized the role of socioeconomics, without fully considering cultural factors, national traditions and the impact of universal moral values in the process of educating people. Therefore, to maximize the value of this research direction, it is necessary to have a comprehensive approach, combining the historical materialist perspective with cultural and social factors, to ensure that moral education both reflects historical laws and is consistent with national traditions and identity.

Studies on Ho Chi Minh's ideology on the role of morality in human development (Van Dung et al., 2023; Van Dung, 2023; Dung, 2024) emphasize that morality is the root of human beings, especially for revolutionaries. These works have cited his saying

Just as a river must have a source to have water, without a source, the river will dry up. A tree must have roots; without roots, the tree will wither. A revolutionary must have morality; without morality, no matter how talented he is, he cannot lead the people

Studies have shown that education not only equips knowledge but also trains ethics, practical skills and physical fitness, aiming to train people to develop comprehensively. They also point out that youth education plays an important role in the cause of building and defending the Fatherland, so it is necessary to educate them in ethics so that they become the core force in the cause of national development.

Research on the relationship between ethics and education (Vo, 2024; Zhang & Zhang, 2023; Morley et al., 2021) emphasizes that ethics is a form of social consciousness, including principles and standards governing human behavior in society. Ethics is not only normative but also historical and develops in each social stage (Van Dung, 2024; Huang et al., 2022; Van Dung, 2024). Moral education is one of the core goals of the education system (Dinh & Van Dung, 2024; Naik et al., 2022; Van Dung et al., 2023), aiming to build citizens with good moral character, responsibility and community awareness.

Studies have also shown that ethics is not only an important factor in personality formation but also contributes to creating a civilized and sustainable society (Dung & Hoa, 2023; Riedel et al., 2022; Vo Van, 2023). Research has affirmed the important role of ethics in personality and social development. It clarifies the relationship between personal ethics and sustainable social development and emphasizes the importance of ethical values in creating a civilized society.

However, the research has not been expanded and has not provided evidence or statistics to demonstrate this relationship. All the theoretical foundations of the study that the author has put forward are not only based on the philosophical foundation and Ho Chi Minh's ideology but also combined with the theory of ethics and moral education, along with the practice of moral education in Vietnam. These are important premises for the author to continue to develop in this article.

RESULTS

Ho Chi Minh's view on ethics

Ho Chi Minh placed the relationship between "people" and "country" first, emphasizing that patriotism and love for the people must be expressed through loyalty to the Fatherland and dedicated service to the people. He affirmed that "*loyalty to the country, filial piety to the people*" is the basic ethical standard, governing all social relations. He criticized the feudal view

of “*loyalty to the king*” and replaced it with “*loyalty to the country*.” According to him, loyalty to the country means loyalty to the cause of defending and building the country, loyalty to the path of national independence and socialism.

Loyalty to the country requires putting the interests of the Fatherland and the people above personal interests, being determined to complete the revolutionary task, and building a sustainable country. Filial piety to the people according to Ho Chi Minh’s thought goes far beyond the concept of “*filial piety to parents*” in feudal ethics. He emphasized that filial piety is not only for the family, but must be extended to absolute loyalty to the people, considering the people as the supreme subject of the country. “*The government is the servant of the people*,” therefore, it must listen to the people, respect the people, promote the rights and obligations of the people.

Inheriting the tradition of national humanity, combined with communist humanism, considering love for humanity as the most noble moral quality. This love is not only limited to the nation and people but also extends to humanity, including the poor, exploited and oppressed. Love for humanity is expressed through respect, tolerance, helping people to progress, overcoming mistakes and shortcomings. He reminded: “In life, everyone has good and bad points. We must skillfully promote their good points, skillfully correct their bad points.”

Ho Chi Minh believed that *diligence, thrift, integrity and uprightness* are the foundation of a new life, the central qualities of morality. This is the ethical standard that regulates the behavior in the daily life of each person, especially for cadres and party members. *Diligence, thrift, integrity, and uprightness* are also traditional ethical concepts that Ho Chi Minh included in new contents and requirements. *Diligence* means industriousness, hard work, effort, perseverance, knowing how to divide and organize activities and labor reasonably. In labor, one must be diligent, have a plan, be creative, work with the spirit of self-reliance, not be lazy, not rely on others, not rely on others, only then can one achieve high productivity, quality and efficiency. *Diligence* means working must be on time, not late, not leave early. Work quickly, thoroughly. Each day’s work should be done that day, do not leave it for tomorrow. Remember: People have used sweat and tears to pay us during those hours. Anyone who is lazy is deceiving the people.

Thanks to *diligence*, people can create a lot of wealth and valuable material for society, only then can they bring a prosperous life to themselves, their families and society, creating conditions for social development. *Thrift* means saving materials, money, property, time, not being extravagant, not being wasteful. We must be extremely thrifty, spend reasonably, not only knowing how to save personal property but also saving public property, because that is the result of the people’s efforts contributed by their sweat and tears. We must know how to save comprehensively: both money, materials and time, labor, saving from big to small things,

because many small things add up to big things. Diligence and thrift are qualities that have a close relationship with each other, going hand in hand.

Integrity means being clean, not greedy for money, position, reputation, that is, always respecting and preserving public property and people's property. Uncle Ho wrote:

People in public offices, from the village to the central government, easily find opportunities to get rich, either by turning over government money or by embezzling from the people. When exposed and punished, they lose all their reputation, and they cannot enjoy the unjust wealth. Officials and party members themselves are trusted by the people, given important responsibilities and positions in society and the state. If they cannot maintain their integrity, they will become traitors to the people, embezzle from the people and become a danger to the country.

Integrity, towards oneself, do not be arrogant, always study hard to make progress, always criticize and self-criticize, review to develop good things, correct bad things about oneself. Towards others, do not flatter superiors, look down on subordinates, always maintain a sincere attitude, love and respect subordinates, always be modest, unite honestly, do not lie or cheat. For work, put public affairs above, before private affairs because public affairs are public affairs, affecting to the interests of the majority of the people. *Diligence, thrift, integrity*, and *uprightness* are closely related to each other and are the necessary foundation of morality. *Uprightness* means not thinking of oneself first, only knowing for the Fatherland, for the people; putting the interests of the revolution and the people above all, first.

It can be said that *uprightness* is the core of revolutionary morality, because with uprightness, the heart will be bright, the mind will be pure to focus on doing things that benefit the country and the people. Practicing *uprightness* also means resolutely eliminating individualism and improving revolutionary morality. The old ethical concepts: *diligence, thrift, integrity*, and *uprightness* were absorbed, selected, and incorporated into new requirements and contents by Ho Chi Minh, suitable to the historical and revolutionary conditions of Vietnam. These ethical standards are closely related to each other, creating premises for each other, and are the four necessary virtues of a human being.

When studying Ho Chi Minh's thoughts on ethics, we must pay attention to the path and method of forming new ethics, revolutionary ethics. To guide the leadership of the Party and the training of each person, Ho Chi Minh pointed out the principles and methods for building and training ethics. He believed that for each person, *words must go hand in hand with actions* to bring practical results for themselves and have an effect on others. *Setting an example of ethics* is an important method to build new ethics for people. Building new ethics must go hand in hand with fighting against unethical phenomena.

Building new ethics must go hand in hand with fighting against unethical phenomena is a basic principle in educating and training ethics. We must build, educate and train each person in new qualities and ethical standards, and at the same time, we must criticize and fight against evil, bad things, and behaviors that deviate from new ethical standards. Building new morality and fighting against the old and immoral are two closely related aspects of the ideological struggle and moral training in each person. For the collective and for the Party, building is the main thing. But for each person, perhaps we must fight first and build later.

The stronger we fight against the old, the stronger we will build the new. Because for us as individuals, people are very kind to us and forgive us easily, so we as individuals must be strict with ourselves first, fight against the old in ourselves first, then we can build the new well. We must cultivate revolutionary morality persistently throughout our lives through practical activities. For each person, moral cultivation must be carried out every day in all practical activities, in private life as well as public life, in living, studying, working, fighting, in all social relationships from small to large, from narrow to broad, from family, school to society, from relationships with friends, comrades, brothers to collective relationships, with superiors and subordinates.

When studying Ho Chi Minh's thoughts on ethics, we must pay attention to the path and method of forming new ethics, revolutionary ethics. To guide the leadership of the party and the training of each person, Ho Chi Minh directed the principles and methods of building and training ethics. He believed that, for each person, words must go hand in hand with actions to bring practical results for themselves and have an effect on others. Throwing the ball on ethics is an important method to build new ethics for people. Building new ethics must go hand in hand with the fight against unethical phenomena. Building new ethics must go hand in hand with the fight against unethical phenomena is a basic principle in educating and training ethics.

We must build, educate, and train each person about new ethical products and standards, and at the same time, we must criticize and fight against evil, bad things, and behaviors that deviate from new ethical standards. Building new morality and fighting against the old and immoral are two closely related aspects of the ideological struggle and moral training in each person. For the collective and for the Party, it is necessary to build the government. But for each individual, perhaps we must fight first and build later. The stronger we fight against the old, the stronger we build the new.

Because for each individual, people are very kind to us and forgive us easily, so each individual must first solve his own problems, fight against the old in himself, then he can build the new well. We must cultivate revolutionary morality persistently throughout our lives through practical activities. For each individual, moral cultivation must be carried out every day in all practical activities, in private life as well as in public life, in daily life, collective study, labor, combat, in all social relationships from small to large, from limited, from family, school

to society, from relationships with friends, comrades, brothers to relationships with superiors and subordinates.

Ho Chi Minh's viewpoint on comprehensive human education

He emphasized that education is not simply about teaching words but more importantly about training personality, aiming at the goal of forming a comprehensively developed person. According to him, a comprehensive person must fully converge five elements: morality, intelligence, physical fitness, beauty, and labor. In which, morality is the foundation, helping people have good morality, live and act for the common good, have a sense of responsibility for themselves, their families, society and country.

Intelligence is expressed through the level of awareness, scientific thinking, creativity, and knowing how to apply knowledge into practice. Physical fitness emphasizes physical health, because only when people have good health can they study, work and contribute effectively. Beauty emphasizes the ability to perceive and create beauty, guiding people to a humane lifestyle, in harmony with nature and society. Labor helps people practice working skills, creative working spirit and a sense of responsibility at work.

Ho Chi Minh affirmed that education must closely combine the cultivation of knowledge and the formation of moral qualities, because if one is only good at knowledge but lacks morality, one can become a danger to society. Therefore, moral education must go hand in hand with intellectual, physical, aesthetic and labor education to ensure harmonious development and avoid deviation. Ho Chi Minh's thought of educating a comprehensive person not only has profound theoretical value but also has great practical significance, contributing to building a generation that is both talented and virtuous to serve the cause of national development.

Applying Ho Chi Minh's thought on ethics to comprehensively develop people

Recognizing the importance of Ho Chi Minh's thought on education, the Vietnamese government always prioritizes moral education, considering it a top national policy. Moral education is not only the foundation for improving people's knowledge and training human resources, but also an important driving force in the process of building and developing socialism. Ho Chi Minh's thought emphasizes that education is not only limited to imparting knowledge but also training ethics, personality and a healthy lifestyle for each individual, thereby contributing to building a progressive and civilized society.

With that viewpoint, the State has continuously invested and innovated in the field of education to meet the requirements of each stage of the country's development. In recent years, the Vietnamese education system has had many positive changes, demonstrated through the expansion of training scale, improvement of teaching quality and improvement of school

facilities. Education policy is increasingly improved, creating favorable conditions for all classes of people to access knowledge, improve their educational level and develop necessary skills for international integration.

The achievements in education not only help improve the quality of human resources but also play an important role in promoting the country's socio-economic development. This affirms that education is always a key field, playing a decisive role in the sustainable development of the nation.

Applying Ho Chi Minh's teaching on closely combining learning and practice, theory and practice, the education system has constantly improved teaching methods to help learners be proactive in the learning and scientific research process. Encouraging multi-dimensional interactions between teachers and learners, as well as between teachers and teachers, learners and learners, creating a dynamic learning environment, helping learners absorb knowledge effectively.

Through this approach, the school not only imparts professional knowledge but also helps learners develop critical thinking, communication skills and practical application abilities. In order to promote creative thinking, the school requires teachers to spend at least 30% of the subject time on discussion and debate activities. At the same time, open-ended exams help learners apply knowledge flexibly, limiting the situation of rote learning. In addition, the school also pays special attention to scientific research, considering it one of the important factors in the training process.

Students with achievements in scientific research are rewarded, receive certificates, points added to training results, and have the opportunity to consider scholarships. For graduate students, research published in the school's scientific journals is also considered for incentive points. To facilitate research and practice activities, schools have built specialized laboratories and practice centers for many fields.

In Ho Chi Minh's thought, serving the Fatherland and the People is a beautiful feature of revolutionary ethics. At the second political research class of the Vietnam People's University on December 8, 1956, he taught students: "Goodness means goodness and glory. In society, there is nothing better and more glorious than serving the interests of the people." As revolutionaries, students must always put their duties above their interests; must strive to study and work to contribute; in all work, they must uphold the spirit of "where there is a need, there are students, where there is difficulty, there are students."

In the relationship between individuals and society, President Ho Chi Minh reminded students to always be aware of what they have contributed to the country, not to ask what the country has given them. He also pointed out: if they want to wholeheartedly serve the Fatherland and the People, students must determine their main task is to study and work; the purpose of studying is not only for themselves and their families, but above all, to study to serve the Fatherland and the People, to make the people rich and the country strong.

In addition, in order for students to not only have the right awareness and motivation to study but also to live with ideals and ambitions, and have the desire to contribute to the cause of building and defending the Fatherland, universities regularly organize movements and extracurricular activities, such as: Youth Volunteers, Youth Entrepreneurship, Exam Support, Green Summer...; projects calling for environmental protection, reducing plastic waste; campaigns and donations to support disadvantaged families, overcoming the consequences of natural disasters... These are truly meaningful activities that not only foster noble, humane feelings for students but also create a strong effect in society.

DISCUSSION

In Ho Chi Minh's thought, ethics plays a core role in shaping human personality, is the foundation that helps each individual orient their behavior, thoughts and conduct in society. A moral person not only knows how to distinguish right from wrong but also lives with ideals, is responsible for himself, his family and the community. It is ethics that creates the driving force to promote the development of other important qualities such as intelligence, health and creativity.

Moral people will constantly practice and learn to improve their intelligence, because they are aware of their responsibility for the progress of themselves and society. At the same time, a healthy, ethical lifestyle also helps maintain and develop physical health, creating positive energy for work and dedication. In addition, ethics is also the driving force for creativity, because good moral values encourage people to constantly explore and innovate to bring about common benefits. Ethics is not only a measure of a person's dignity but also a solid foundation for the comprehensive development of other qualities, contributing to the building of a civilized and progressive society.

Education is not simply a process of imparting knowledge but also plays an important role in shaping the lifestyle, personality and social awareness of each individual. A comprehensive education must aim to foster both knowledge and ethics, helping people not only to be good at their profession but also to live responsibly, with ideals and to contribute positively to the community.

Ho Chi Minh especially emphasized the role of education in the cause of national liberation and development. He affirmed: "To save the country and liberate the nation, there is nothing other than developing education." This point of view shows that education is not only a tool to improve people's knowledge but also the only way to build a civilized and progressive society. In which, ethics plays a guiding role, helping education develop in the right direction, avoiding bias when only focusing on knowledge and neglecting human qualities. A

truly effective education must ensure a harmonious combination between teaching words and teaching people.

Education is not simply the process of imparting knowledge but also the formation and development of human personality. In which, ethics plays a core role, a compass that guides people to become individuals who are not only good at their profession but also know how to live responsibly, have compassion and a spirit of dedication to society. Ethics is the foundation that helps education achieve the goal of holistic human development. According to Ho Chi Minh, a progressive education cannot be separated from the ethical factor, because knowledge without ethics can lead to deviations in thinking and action. He emphasized: "*Having talent without ethics is useless, having ethics without talent makes it difficult to do anything.*"

Thus, ethics helps people use knowledge properly, aiming at the common good instead of serving only personal interests. Moral education contributes to building a sense of responsibility in each individual. A person with knowledge but lacking responsibility for himself, his family and society will find it difficult to contribute positively to the common development. In the current context, when society increasingly emphasizes competition and personal interests, moral education becomes more important to form a generation of citizens who care about the community and act for the common development of the country.

Compassion—a core value of ethics—is also an indispensable factor in human education. A sustainable society not only needs knowledgeable people, but also people with kind hearts, who know how to share and help each other. This is consistent with Ho Chi Minh's ideology, when he always promoted the spirit of love, solidarity and mutual assistance in society. Moral education is the driving force to promote the spirit of dedication to society. A moral person will always be aware of his responsibility in building the country, ready to contribute his intelligence and efforts to bring about the common good.

This has been demonstrated in the history of the Vietnamese nation, when generations of Vietnamese youth were willing to sacrifice for national independence, for the revolutionary cause under the education and guidance of the Party and President Ho Chi Minh. It can be affirmed that morality is not only a supplementary element but also the core element, helping education to fully promote its role. Promoting moral education not only has theoretical significance but also profound practical value, contributing to building a civilized and sustainably developed society.

CONCLUSION

Ethics plays a core role in holistic human education, not only helping individuals to improve themselves but also contributing to building a sustainable society. According to Ho Chi

Minh's thought, education not only aims at knowledge but also must foster moral qualities, sense of responsibility and compassion.

This is the foundation for training citizens with a sense of dedication, knowing how to put collective interests above personal interests, contributing to building a rich and civilized country. In the current context, when society is constantly changing with many opportunities and challenges, Ho Chi Minh's thought on moral education still retains its value and needs to be applied creatively. Combining knowledge education with moral education in schools, families and society will help form a young generation that not only has professional capacity but also has good character and personality, contributing to building a solid moral foundation for the country's development.

From the above observations, research on moral education according to Ho Chi Minh's thought needs to continue to be expanded in many directions. Specifically, it is possible to focus on applying Ho Chi Minh's thought in moral education at different levels of education, studying moral education methods suitable for the new context, or comparing Ho Chi Minh's thought with other moral education perspectives in the world to find effective models. Continuing to deeply research and flexibly apply his thought not only has theoretical significance but also has great practical value for the cause of education and development of Vietnamese people in the new era.

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