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**THE QUALITY OF MORAL EDUCATION FOR STUDENTS OF
UNIVERSITIES IN THE RED RIVER DELTA AT PRESENT**

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INTRODUCTION

1. Rationale for selecting the topic

Moral education for students in higher education institutions has long been identified as one of the most important tasks of the national education system. Along with promoting international integration, the vigorous development of science and technology, and the rapid fluctuations of social life, requirements regarding moral standards and human qualities are increasingly posed in a more serious and stringent manner. In that context, university students—young intellectuals and future masters of the country—occupy a pivotal position in acquiring new knowledge, transforming cultural values, approaching modern moral standards, and at the same time inspiring and shaping community lifestyles. Therefore, ensuring the quality of moral education for students is a consistent and strategic requirement for the sustainable development of the nation. This is the first, foundational reason for choosing the research topic.

In the process of fundamental and comprehensive educational reformation in the spirit of Resolution No. 29-NQ/TW, moral education is identified as one of the central goals of higher education. In the structure of qualities toward which Vietnamese education aims, morality is the primary foundational quality for developing professional competence, civic competence, integration capacity, and the spirit of innovation and creativity. However, in practice, the quality of moral education in many higher education institutions has not truly met the requirements of the reformation process and international integration. Many universities remain hesitant in building a system of moral and lifestyle learning outcomes; the content of moral education has not kept pace with changes in society, culture, technology, and the mindset of the younger generation. This slow transformation can easily lead to an “educational gap” between the university and real life, making the goal of training comprehensively developed individuals difficult to achieve effectively. This poses an urgent research issue: it is necessary to clearly identify the nature of the problem, accurately assess the reality, and propose solutions to improve the quality of moral education in higher education institutions.

The Red River Delta, characterized as a major national center of economics, politics, culture, and education, is a region that gathers both advantages and challenges for moral education. It concentrates a large number of leading universities and attracts hundreds of thousands of students from many different regions. The diversity of resources, cultural richness, rapid urbanization, and strong influence of modern life create a moral education environment that is both open and complex. Students in the region have many favorable conditions to access knowledge, engage in cultural exchange, and participate in social activities; however, they are also susceptible to the negative side of the market economy, competitive pressures, academic stress, and the complexity of information on social media. This is why the Red River Delta becomes a typical research setting, representative of the issues currently posed for the moral education of Vietnamese university students.

In the context of a strongly developing market economy, pragmatic values tend to permeate social life in general and the student environment in particular. A segment of students shows signs of prioritizing immediate material benefits,

undervaluing social responsibility, lacking respect for the value of honest labor, and even tending to violate academic moral standards such as exam cheating, dishonesty in learning, and irresponsibility in participating in collective activities. Although these manifestations are not widespread, they tend to increase and may cause long-term consequences for the quality of the future workforce. The deeper causes lie in the rapid transformation of the social value system, the lack of synchrony in moral education among family, university, and community, as well as limitations in forming students' self-regulation capacity. Therefore, research on the quality of moral education should not stop at evaluating educational outcomes, but must also deeply analyze the influencing environment and the mechanisms for safeguarding students' moral values. In addition, the explosion of digital technology and social media has strongly affected students' spiritual life and behavior. With access to enormous sources of information, students have opportunities to learn and broaden their understanding, yet they also face risks of receiving misleading, harmful, or deviant information. Social media changes communication structures, lifestyles, behavioral habits, and forms a new value reference system, sometimes in opposition to traditional moral norms. Many students are drawn into trends of seeking quick fame, excessive self-presentation, exposure of private life, or being influenced by anti-cultural entertainment products. This requires moral education in universities to innovate strongly, integrating more content on digital culture, digital citizenship responsibility, and self-protection capacity in the online environment—contents that have not been adequately emphasized in traditional curricula.

The reality of moral education in universities in the Red River Delta also reveals many contradictions. On the one hand, universities have made substantial efforts in building activities for values education and life skills education, organizing volunteer movements, thematic sessions, seminars, and campaigns for moral training and emulation. On the other hand, the educational effectiveness remains limited and has not created a genuine change in awareness and behavior among a segment of students. Discontinuity in educational activities, overlapping content, unattractive traditional methods, and administrative, formalistic assessment mechanisms sometimes lead students to participate in a merely symbolic manner. Moreover, moral education in universities is still inclined toward a “top-down education” approach, lacking interaction, lacking situational analysis, and lacking the active participation of students themselves—the subjects of personality formation. This is a major challenge for universities and educational researchers. At the same time, coordination among family–university–society in moral education for students has not been truly effective. When students enter university, especially when living away from home, parental supervision decreases sharply, while the university cannot control all of students' time and social relationships. Many social organizations have not truly accompanied universities in building a healthy educational environment. These factors make students vulnerable to the influence of different, sometimes conflicting, value streams, leading to difficulties in shaping moral resilience. The research on this topic will contribute to clarifying this coordination mechanism, identifying causes, and proposing feasible solutions to create unity in moral education.

From a theoretical perspective, moral education in higher education is a complex field that requires the integration of many disciplines such as philosophy, ethics, psychology, pedagogy, sociology, and educational technology. However, existing studies still lack interdisciplinary linkage, and many new issues have not been explored in depth. In particular, the conceptual content of “quality of moral education” has not been consistently defined; evaluation criteria remain fragmented and unsystematic. Building a scientific and rigorous theoretical framework appropriate to Vietnamese practice is an urgent requirement. This is an important reason for undertaking an in-depth study of the issue. In addition, many previous studies on moral education have focused mainly on the upper secondary level or on individual universities. Inter-regional research, especially in a region with major influence such as the Red River Delta, remains very limited. This creates a research gap, making it difficult for educational managers to obtain a scientific basis for policymaking or for designing moral education programs suitable to regional characteristics. The selection of this topic is therefore novel and carries both scientific and practical significance.

National development in the current period requires high-quality human resources who are not only professionally competent but also possess professional ethics, a strong sense of responsibility, and the capacity to integrate and adapt to change. Many enterprises, organizations, and employers consider “professional ethics” to be the leading requirement in recruitment, sometimes even more important than professional knowledge. This shows that moral education at the university level not only aims to perfect learners’ character but also contributes to improving the quality of national human resources. Research on the quality of moral education for students therefore has long-term significance and high urgency.

From the above analyses, it can be affirmed that choosing the topic “The Quality of Moral Education for University Students in the Red River Delta Region at present” is consistent with theoretical requirements, accurately reflects practical demands, and meets the urgent requirements of society in the context of reform and international integration

2. Research objectives and tasks

2.1. Research objectives

The dissertation clarifies the theoretical and practical foundations of the quality of moral education for students; assesses the current situation of the quality of moral education for students at universities in the Red River Delta region; and on that basis proposes a system of scientific and feasible solutions to improve the quality of moral education for students in the region in the current period.

2.2. Research tasks

To achieve the above objective, the dissertation identifies the following main tasks:

- Reviewing research works related to the dissertation
- Systematizing and explicating the theoretical foundations of morality, students, moral education for students, and the quality of moral education; the

constituent elements, criteria, and influencing factors on the quality of moral education for students in universities in the Red River Delta region

- Surveying and assessing the current situation of the quality of moral education for students at universities in the region; drawing out achievements and limitations, and identifying causes of limitations in the quality of moral education for students; determining requirements for improving the quality of moral education for students in the context of reform and international integration.

- Developing orientations and proposing a system of scientific and feasible solutions to improve the quality of moral education for students at universities in the Red River Delta region today.

3. Research object and scope

3.1. Research object

The research object is the quality of moral education for students at universities in the Red River Delta region today.

3.2. Research scope

In terms of content:

The dissertation focuses on three main groups of issues:

- Theoretical issues on the quality of moral education: concepts, constituent elements, criteria, and influencing factors.

- The current situation of the quality of moral education for students at universities in the Red River Delta region and issues raised: content, methods, organizational forms; management mechanisms; educational environment; and students' moral training outcomes.

- Orientations and solutions to improve the quality of moral education under conditions of higher education reform, the market economy, and digital transformation.

In terms of space: Universities in the Red River Delta region at present (the dissertation conducts survey sampling of students from five universities: National Economics University, Bac Ninh University of Sports, Thai Binh University of Medicine and Pharmacy, Hai Duong University, and Hoa Lu University).

In terms of time: From 2020 onward, with solutions oriented toward improving the quality of moral education for students in universities in the region, with a vision to 2030

4. Theoretical foundations and research methods

4.1. Theoretical foundations

The dissertation is conducted on the theoretical basis of Marxism–Leninism, Ho Chi Minh Thoughts, and the viewpoints of the Party and the State on educational and training strategies for training institutions in general and universities in the Red River Delta region in particular.

4.2. Research methods

The dissertation is based on the methodology of dialectical materialism and historical materialism, and also employs several specific research methods such as: the historical–logical method, abstraction, document analysis, sociological survey, and analysis–synthesis.

Methodology of dialectical materialism and historical materialism: These two methodologies are an important theoretical foundation for studying and improving the quality of moral education for students in the Red River Delta region. Their use enables the research to remain grounded in social development practice while ensuring scientific and systematic approaches. Dialectical materialist methodology ensures logical, objective, and scientific analysis, avoiding subjectivism, and guides the analysis of relationships, movement, and development of moral education in the new context. Historical materialist methodology is applied to analyze moral education in relation to socio-economic conditions and the specific historical context of the region. This helps ensure practical relevance and historical concreteness, providing solid social foundations for proposed solutions in line with objective laws of educational and social development in Vietnam.

The historical–logical unity method and the abstraction method: These methods enable the dissertation to penetrate to the essential level, grasp law-governed issues of the educational process, and understand the full vivid reality in its concreteness, thereby forming viewpoints and solutions appropriate for influencing the practice of moral education quality for students at universities in the region today.

Document analysis method: This method is used as an initial basis for analyzing and reviewing research works related to the dissertation topic. It also provides a basis for assessing the current situation of moral education quality and for analyzing the Party’s guidelines and the State’s laws regarding moral education for students at universities in the region today.

Sociological survey method: This method is used as a primary tool to assess the reality and collect information through questionnaires to survey the most general issues of educational subjects and educational objects related to the quality of moral education. It provides quantitative information that supplements qualitative information obtained from document analysis, thereby forming a descriptive picture of the awareness and actions of managers, lecturers, and students at universities in the region today.

Analysis–synthesis method: This method is used to generalize and systematize changes in students’ moral awareness and moral actions; to compare learning and training outcomes among students across classes, cohorts, and institutions, as well as changes in individual students across different academic years.

5. Theoretical and practical significance of the topic

5.1. Theoretical significance

Research on the quality of moral education for students at universities in the Red River Delta region has important theoretical significance, contributing to clarifying fundamental issues of moral education in higher education today.

First, the dissertation systematizes and develops the theoretical foundation of moral education, the concept of moral education quality, influencing factors, and criteria for evaluating moral education quality for students; and clarifies the relationship among the university, family, society, and students themselves in the process of forming and developing moral qualities.

Second, the dissertation contributes to building a scientific model of moral education quality, combining traditional theory with international experience, serving as a theoretical basis for analyzing and assessing reality and proposing solutions to improve moral education quality in the context of educational reform and international integration.

Third, the dissertation provides a standardized theoretical framework that is systematic and practically applicable, helping educational managers, lecturers, and relevant organizations understand the mechanisms by which factors affect moral education quality, thereby offering a scientific basis for designing effective educational programs, methods, and policies suitable to the characteristics of Vietnamese university students today.

5.2. Practical significance

First, the dissertation helps universities identify the current situation of moral education, determine strengths, limitations, and causes of limitations, thereby proposing improvement measures appropriate to the characteristics of each educational institution.

Second, the study provides specific solutions in terms of content, methods, organizational forms, and educational environment, helping students develop comprehensively in moral awareness, attitudes, and behaviors, while enhancing their capacity for self-cultivation and self-regulation in learning and life.

Third, the research results can serve as a basis for educational management agencies to develop or adjust policies, training programs, and student management mechanisms to ensure synchrony, effectiveness, and sustainability in moral education.

Fourth, the study also contributes to raising awareness among families and the community about the role of moral education, creating close coordination among universities, families, and society in forming and developing students' moral qualities, meeting the requirements for training high-quality human resources in the context of integration and educational reform today.

6. Novel contributions of the dissertation

Although many research works related to the dissertation exist, there remain many issues that have not been studied or have not been sufficiently studied. The dissertation has notable novel contributions in both theory and practice, demonstrating differences from previous studies on moral education in higher education.

First, the dissertation builds and systematizes a comprehensive theoretical model of moral education quality for university students, integrating the factors of university, family, society, and students themselves, and linking quality evaluation criteria with practical moral training outcomes, thereby providing a scientific basis for analyzing and forecasting moral education quality.

Second, the dissertation systematically assesses the reality of moral education quality at universities in the region through surveys, expert interviews, field observation, and quantitative and qualitative analysis, thereby clarifying strengths, limitations, inadequacies, and causal factors.

Third, the dissertation proposes a system of solutions to improve moral education quality that is suitable for the specific conditions of each educational institution, combining innovation in content, methods, and organizational forms, promoting the role of family and society, applying digital technology, and enhancing students' self-cultivation capacity. These novel contributions have both theoretical and practical value and help orient policies, educational strategies, and quality management of moral education in the context of higher education reform today.

Chapter 1: OVERVIEW OF RESEARCH WORKS RELATED TO THE DISSERTATION

1.1. Review of Studies Related to the Dissertation

1.1.1. *Studies on Morality, Moral Education, and Moral Education for University Students*

International studies

Tom Palmer (2012), in *Markets and Morality*, compiled numerous articles and studies by scholars from China, Russia, the United States, and other countries. From different theoretical standpoints, the authors addressed various aspects of free markets and morality, as well as moral transformation. These works offered diverse perspectives on morality, including its concept, origin, formation, development, and its relationship with other forms of social consciousness. They also emphasized the role of morality in regulating relationships between individuals and between individuals and society.

The book *New Qualities and Revolutionary Morality*, edited by Phu Mi Vong Vi Chit (2013), published by the Lao Writers Publishing House, highlighted moral standards of the new socialist individual and the significance of revolutionary moral education in shaping individuals capable of meeting national development requirements.

Xue Jianming's doctoral dissertation (2003) on ideological and moral education of contemporary Chinese Communists argued that this concept emerged during the reform and opening-up period, grounded in Marxist moral theory, Mao Zedong Thought, and traditional Chinese moral philosophy, with Deng Xiaoping, Jiang Zemin, and Hu Jintao representing successive stages of development. Jiang Zemin, in particular, was seen as a key figure in inheriting and advancing moral thought during reform.

These studies provide valuable theoretical foundations for further research into morality, moral education, and the role of moral values in educating university students in the Red River Delta.

Domestic studies

Luong Gia Ban, Nguyen The Kiet (co-editors), Ta Thi Thanh Ha et al. (2017), in *Promoting Traditional Moral Values in Building a New Lifestyle for Vietnamese Students Today*, argued that traditional moral values, forged through thousands of years of nation-building and defense, constitute the vitality and continuity of the Vietnamese nation. The book emphasized the necessity of educating students in

traditional moral values to foster a civilized and healthy lifestyle in the context of international integration.

Hoang Thi Kim Lien (2023), in *Solutions to Improve the Effectiveness of Moral and Lifestyle Education for Students under the Impact of Social Media*, published in the *State Management Review*, analyzed the dual positive and negative impacts of social media and globalization on students' morality and lifestyles, and proposed solutions for moral education in the current context.

Le Anh Thi (2023), in *Educating Revolutionary Ideals and Moral Lifestyles for Students through Ho Chi Minh Thought Learning Modules*, emphasized the continuous and diverse implementation of moral and ideological education for students, especially through civic education weeks.

Overall, these studies clarify fundamental concepts, content, forms, and methods of moral education for students, providing an essential theoretical basis for this dissertation.

1.1.2. Studies on the Quality of Moral Education for Students

Nguyen Thi Dan Thuy (2022) assessed the quality of moral and lifestyle education at Can Tho University and proposed improvement solutions.

Trinh To Anh (2024) analyzed moral education based on Ho Chi Minh Thought at Hong Duc University, emphasizing both achievements and limitations.

Ngo Thi Phuong Lan (2024) examined political, ideological, and moral education at Vietnam National University – Ho Chi Minh City, highlighting the strategic role of students in national development.

Although these studies did not specifically address the Red River Delta, they provide important references for assessing moral education quality.

1.1.3. Studies on Moral Education Quality for Students in the Red River Delta

Le Xuan Giang & Pham Thi Hong Duyen (2017) studied moral and lifestyle education for students in Ninh Binh province.

Tran Thi Thuy Duong (2020) emphasized family and community roles in moral education for students in the Red River Delta.

Nguyen Thi Que (2024) analyzed traditional moral value education at Hung Yen University of Technology and Education.

These studies offer valuable orientations and solutions relevant to this dissertation.

1.2. Research Results and Issues for Further Study

1.2.1. Summary of Research Findings

Clarification of key concepts of morality and moral education.

Identification of achievements and limitations in students' moral awareness and behavior.

Emphasis on coordination among family, university, and society.

1.2.2. Issues Requiring Further Research

Systematizing theoretical foundations of moral education quality.

Objectively assessing current practices in the Red River Delta.

Proposing feasible and context-appropriate solutions.

Conclusion of Chapter 1

Existing studies have not systematically examined moral education quality for university students in the Red River Delta from a philosophical perspective. Therefore, this dissertation adopts a philosophical, systemic, and interdisciplinary approach to address this gap.

Chapter 2: THE QUALITY OF MORAL EDUCATION FOR UNIVERSITY STUDENTS IN THE RED RIVER DELTA AT PRESENT: THEORETICAL ISSUES

2.1. Key concepts related to the dissertation

2.1.1. The concept of morality

Morality is a form of social consciousness; it is a set of principles, rules, and social norms intended to regulate how individuals evaluate and behave in interpersonal relations and social relations. These norms are enforced through personal beliefs, the power of tradition, and the force of public opinion. [74, p. 12]

2.1.2. The concept of university students

From the Marxist–Leninist philosophical perspective, university students are a future young intellectual force of society. They play a role in reproducing and developing scientific knowledge, and they are simultaneously the object and the subject of comprehensive education, meeting national development requirements under specific historical conditions.

2.1.3. The concept of moral education for university students

Moral education is the process of transforming moral knowledge and moral norms—from society’s external requirements imposed upon the individual—into the individual’s internal demands, becoming beliefs, needs, and habits of the educated person.

2.1.4. The concept of the quality of moral education

The quality of moral education is the totality of values and levels of achievement of the constituent elements of the moral education process (including the educator/subject, the learner/object, content, methods, and organizational forms) in comparison with the objectives and requirements set for each stage of educational and training development.

2.1.5. The concept of the quality of moral education for students in universities in the Red River Delta today

The quality of moral education for students in universities in the Red River Delta is the totality of values, outcomes, and levels of achievement of the moral education process, reflected in the effectiveness of forming, developing, and applying moral values, personality traits, behaviors, and students’ capacity for moral practice, consistent with educational objectives, regional socio-cultural characteristics, and the development requirements of modern society.

2.2. Constituent factors and evaluation criteria for the quality of moral education for students in universities in the Red River Delta

2.2.1. Constituent factors of moral education quality

2.2.1.1. *Moral education actors (educational subjects)*

The actors include: the university's role in moral education; the roles of the Youth Union and Student Association in universities in the Red River Delta; and the role of the family in moral education for students.

2.2.1.2. *The objects of moral education for students in the Red River Delta*

They are university students in the Red River Delta who: (i) constitute a strategic reserve for future intellectuals; (ii) do not yet have a “real position” in the occupational structure and social structure; (iii) are in the process of forming and perfecting their personalities; and (iv) live with aspirations, dreams, and ideals, always oriented toward the future.

2.2.1.3. *Content of moral education*

Education on ideals, beliefs, and values of life: Students' ideals today must be national independence and socialism; their dreams and aspirations should be directed toward striving in learning to build a strong Vietnam “standing shoulder to shoulder with the great powers of the five continents.” However, under the impact of the socialist-oriented market economy and international integration, a considerable number of students show indifference and alienation from revolutionary ideals. Professor Tran Van Giau once observed: “I may not fully understand it, but it seems that a not insignificant portion of today's youth lack ideals. I say ‘lack,’ not ‘none.’ They exist, but with varying degrees of intensity.” [63, p. 14] Therefore, educating and training revolutionary ideals for youth in general and students in the Red River Delta in particular remains crucial.

Education on professional ethics: Professional ethics is the synthesis of rules and normative principles within a profession, through which members voluntarily regulate their behavior in alignment with legitimate interests and progress, in relationships among individuals, between individuals and collectives, and with society. Currently, professional ethics education for students should focus on: love of the profession and professional ideals; a high sense of responsibility and willingness to work anywhere; respect for human dignity; disciplined lifestyles in compliance with institutional regulations, family order, and law; an “industrial working style”; and political-ideological education to strengthen political steadfastness and lifestyle orientation.

Education on personal qualities: Educating students in patriotism is a topical issue. It requires fostering national patriotic traditions and a sense of responsibility to the Fatherland, the country, and the homeland. Students must use their talents to contribute to the nation and serve the people—this is the most direct and concrete expression of patriotism. Patriotism education also means developing awareness of the relationship between citizens and the state, society, and between individuals and collectives, building social responsibility, and preventing irresponsibility, emotional indifference, lifestyle deviation, and value disorientation occurring among some students.

Education on lifestyle and conduct: Ho Chi Minh consistently emphasized that cadres, citizens, and especially youth and students should choose the most beautiful lifestyle in any circumstances, worthy of human dignity. The Ho Chi Minh

lifestyle—constructed for all people and exemplified in his own life—is a lifestyle with ideals and morality; a lifestyle of “one for all and all for one”; of thrift, integrity, righteousness, and selflessness; expressed in attitudes toward the Fatherland and humanity as well as in a simple and healthy way of living.

Education on solidarity and social responsibility: Solidarity here first refers to community solidarity, cultivated through teamwork skills and the organization of socio-political activities and community service for students. Solidarity is linked to social responsibility, cooperation, and shared community responsibility toward the goals of “a prosperous people, a strong nation, democracy, fairness, and civilization.” This differs from traditional solidarity, which often focused on mobilizing resources to fight disasters, epidemics, or foreign invasion. National solidarity is a traditional Vietnamese value and also a cultural value of Vietnam.

Education on environmental protection and sustainable development: Building environmental protection awareness among students in the Red River Delta is important not only for comprehensive human development objectives but also for spreading civilized environmental behaviors in the community, improving the environment, and fostering a more harmonious relationship between humans and nature. Content includes: educating environmental knowledge; fostering feelings and beliefs in environmental protection; and cultivating environmental protection behaviors

2.2.1.4. Methods and forms of moral education

Methods: These are modes of activity of educational subjects and student objects to achieve stated goals. Moral education can be implemented through various methods: theoretical teaching of ethics, moral practice, education through tradition and building pride in tradition, and via Youth Union and Student Association movements.

Forms: Organizational forms include education **in**, **by**, and **for** the collective—a traditional principle of moral education. The collective here is the student community. Within the collective, attention must be paid to each individual student as a subject and a personality. Only through education in and by the collective do students develop awareness of being members of a collective—linking the individual “I” with the communal “we.”

2.2.2. Criteria for evaluating moral education quality

2.2.2.1. Criteria group on moral awareness

Reflects students’ level of understanding of moral values, social norms, law, and professional ethics; their ability to distinguish right from wrong and good from bad; and their awareness of the role of morality in life and professional activities. This is the foundational orientation for shaping proper moral attitudes and behaviors.

2.2.2.2. Criteria group on moral attitudes

Shows commitment to moral norms, sense of responsibility, honesty, respect for cultural and traditional values, and cooperative attitudes in learning and social interaction. Moral attitudes serve as an intermediary connecting awareness and behavior.

2.2.2.3. Criteria group on moral behaviors

Reflects the realization of moral awareness and attitudes through concrete actions in learning, social interaction, extracurricular activities, community participation, and professional practice. This is the most direct and practical measure of moral education quality in the university environment.

2.2.2.4. Criteria group on self-cultivation and moral development capacity

Represents students' ability to be self-aware, self-assessing, planning self-improvement, adapting, and developing moral qualities across different learning and social contexts. This group determines the sustainability of personality and moral formation.

These four criteria groups are closely interrelated and mutually reinforcing, forming a comprehensive evaluation system of moral education quality for students in the Red River Delta in the context of renewal and integration.

2.3. Factors affecting the quality of moral education for students in universities in the Red River Delta today

2.3.1. Impacts of social factors

2.3.1.1. Positive impacts

These are reflected in: the socialist-oriented market economy expanding employment opportunities and professional practice for students; administrative reorganization and mergers in the Red River Delta contributing to streamlining governance and improving socio-economic management; globalization and Industry 4.0 expanding knowledge spaces and cultural exchange, enabling students to access progressive moral values; advances in science and technology and digital transformation in education enriching moral education content, forms, and methods; and social media enabling students to rapidly update socio-political and school-related information, thereby fostering initiative in learning and research.

2.3.1.2. Negative impacts

Along with positive aspects, the socialist-oriented market economy creates challenges for moral education; widening wealth gaps and uneven development between urban and rural areas; rapid administrative restructuring and urbanization altering social structure, weakening community bonds and the family's educational role; globalization and Industry 4.0 bringing an influx of foreign cultural values, some of which contradict national customs; and social media increasing risks of moral decline and eroding traditional moral values among students.

2.3.2. Impacts of the university and the university's educational environment, and the family educational environment

2.3.2.1. Positive impacts

Universities serve as key value-guiding actors in moral education; the campus learning environment is a micro-society where students experience cooperation, sharing, respect, and struggle against immoral behaviors; faculty are a decisive factor; building school culture as an "open moral environment"; and digital learning environments and university social media also offer opportunities to expand moral education space.

2.3.2.3. Negative impacts

Some institutions remain affected by limitations in management and teaching organization; in some programs, content and methods lack integration of interdisciplinary learning, experiential activities, life skills, and modern moral values; some lecturers do not truly serve as moral role models; and campus social media also poses latent negative risks.

2.3.3. Impacts of the family and family education

2.3.3.1. Positive impacts

Family provides the initial moral foundation; family education maintains and reinforces moral value orientation, attitudes, and behaviors throughout students' maturation; family is a special emotional moral environment fostering empathy, sharing, and altruism; and coordination among family–university–society is essential for improving overall moral education quality.

2.3.3.2. Negative impacts

Changes in modern family structure and functions affect moral education effectiveness; deviant behaviors, conflicts, and domestic violence directly contribute to moral and behavioral deviation among some students; and the influence of social media and mass communication has reduced the family's moral education role.

2.3.4. Impacts of peers and peer relationships

2.3.4.1. Positive impacts

Peers are a natural, close, and effective socialization environment; a strong moral “mirror” and source of encouragement; a space to practice and test moral values; and online/international peer relationships can promote learning progressive values, humanistic spirit, respect for cultural differences, and global citizenship.

2.3.4.2. Negative impacts

Influence from deviant peer groups is a significant concern; peer pressure can undermine critical thinking and self-direction; social media and online peers create new challenges; and due to high population density, strong urbanization, and cultural intersection in the Red River Delta, peer relations become more multidimensional and complex.

2.3.5. Impacts of students themselves

2.3.5.1. Positive impacts

Students are active subjects in internalizing moral values; capable of reflection and self-regulation, distinguishing right–wrong, good–evil, and appropriate–inappropriate behaviors; can spread positive morality in the academic community; and in the Red River Delta's tradition of valuing learning and humanism, self-discipline and self-affirmation play a particularly important role.

2.3.5.2. Negative impacts

Some students lack resilience and capacity for value self-orientation, making them vulnerable to utilitarianism, individualism, and deviant trends on social media, leading to moral deviation and declining responsibility; dependence and weak self-training habits cause passivity and reduced self-accountability; and under urbanization and globalization pressures, students may face material and value stress—without balance and reflection, this can lead to crises of belief and conflicts between tradition and modernity.

Conclusion of Chapter 2

Chapter 2 systematically and comprehensively elaborates key theoretical issues on the quality of moral education for university students in the Red River Delta. It clarifies core concepts (morality, moral education, quality, moral education quality for students), identifies constituent factors (educational subject, object, content, methods, forms), constructs an evaluation criteria system, and analyzes influencing factors including social factors (socialist-oriented market economy, globalization, international integration, Industry 4.0, administrative restructuring, socio-political changes, and social media) as well as educational and living environments (university, family, peers) and students themselves as the decisive subjects determining moral education effectiveness.

Chapter 3: THE QUALITY OF ETHICAL EDUCATION FOR STUDENTS OF UNIVERSITIES IN THE RED RIVER DELTA - CURRENT SITUATION AND ISSUES

3.1. Overview of students of universities in the Red River Delta - subjects of practical survey

3.1.1. Scope of survey and time of survey

The thesis conducted a survey of students at 5 typical universities in the Red River Delta, including: National Economics University (Hanoi), Bac Ninh University of Physical Education and Sports, Thai Binh University of Medicine.

Survey time: The survey focuses on collecting data on the current status of moral education quality among students from 2020 to present and aims to analyze and propose solutions with a vision to 2030.

3.1.2. Characteristics of gender, background and social circumstances of university students in the Red River Delta

First, in terms of age: Most students are in the age group of 18 to 20, which is the transitional period between adolescence and adulthood, when personality, worldview and life value system are gradually perfected.

Second, in terms of gender: The ratio of male to female students in universities in the Red River Delta is relatively balanced, but there are differences by field of study.

Third, about the origin area: Students in the Red River Delta mainly come from two main sources, rural areas (accounting for about 60 - 65%) and urban areas (35 - 40%), besides a small proportion of students migrating to study from neighboring areas.

Fourth, about the family's socio-economic situation: Students at universities in the Red River Delta have a clear stratification in economic conditions. About 30% of students have stable family economic circumstances, and their parents fully support their studies; 40% are in the average group and nearly 30% of students have difficult circumstances and have to work extra to cover their study and living expenses.

Fifth, about the regional socio-cultural context: The Red River Delta is the cradle of wet rice civilization, where many traditional ethical values such as

community spirit, loyalty, respect for morality, appreciation of knowledge and studiousness are preserved.

3.1.3. Psychological - cognitive - behavioral characteristics of students in the Red River Delta

Psychologically, students in the region generally have a progressive spirit, are patriotic, and have a clear awareness of their role in social development, but are also easily swayed by external factors such as social networks, virtual living trends, and conspicuous consumption.

In terms of ethical awareness, students have a relatively complete understanding of basic ethical standards: honesty, responsibility, respect, cooperation... However, the transformation of awareness into ethical beliefs and behaviors is not yet commensurate.

In terms of behavior, besides the group of students who are active in studying, training, and participating in social activities, there is still a group of students who are passive, indifferent to political and social activities, or dishonest in studying such as copying papers, cheating on exams...

3.1.4. Regarding living and learning environment and educational conditions

Students in the Red River Delta mainly live in two forms: centralized dormitories and boarding houses near the school.

Regarding facilities, large universities such as National Economics, Thai Binh Medicine, Bac Ninh Sports and Physical Education have invested heavily in teaching facilities, classrooms, practice rooms, digital libraries... while some local schools such as Hoa Lu, Hai Duong are still limited.

The living and learning environment is one of the factors that has the most direct and profound influence on the process of forming, developing personality and training ethics of students.

3.2. Current status of ethical education quality for students in universities in the Red River Delta

3.2.1. Achievements and causes of achievements in ethical education for students in universities in the Red River Delta

3.2.1.1. Achievements in the quality of ethical education for students in universities in the Red River Delta

Firstly, in general, the Party Committee, Board of Directors, and Board of Rectors of universities in the Red River Delta have the right awareness and have strengthened leadership and inspection of improving the quality of ethical education for students. In recent school years, Party committees at all levels and socio-political organizations of universities in the Red River Delta have identified ethical education for students as one of the necessary requirements and top important tasks of universities in the Red River Delta.

Second, the content and methods of moral education for students of universities in the Red River Delta generally ensure the basic, comprehensive, and scientific nature to ensure the goals of university education, while also being consistent with the reality in the city, the country, and the world.

3.2.1.2. Reasons for the results achieved in the quality of moral education for students of universities in the Red River Delta today

First, the Party Committee of the Board of Directors, the Board of Directors, the Executive Committee of the Ho Chi Minh Communist Youth Union, the Executive Committee of the Youth Union of universities in the Red River Delta have been proactive and provided timely direction in organizing activities and movements. Each Union and Association official has constantly improved his/her professional capacity, fostered effective Union operation methods, and strived to assert himself/herself in practical movements.

Second, in response to the need for fundamental and comprehensive innovation to successfully carry out the cause of industrialization, modernization of the country, and international economic integration, the issue of comprehensive and synchronous education at universities in the Red River Delta has been focused on. In addition to knowledge education, ethical education activities are being carried out by universities in the Red River Delta to train students with sufficient intellectual capacity, personality, and ethics to meet the requirements of work and international integration.

Third, the Youth Union and Association organizations in universities in the Red River Delta have made many innovations in both content and methods of operation. The Youth Union and youth movement of universities in the Red River Delta have taken political and ideological education as the orientation, focusing on activities to support union members and students in comprehensive development on the basis of effectively promoting the role of union members and staff, building a modern student style, living with ideals and responsibility. Fourth, as a result of the efforts and training of university students in the Red River Delta region in the process of self-study and training, thereby raising awareness and understanding of ethical values as well as being pioneers and exemplary in realizing those values through concrete actions.

3.2.2. Limitations and causes of limitations in the quality of moral education for university students in the Red River Delta today

3.2.2.1. Limitations in the quality of moral education for students in universities in the Red River Delta today

First, the leadership, direction and organization of moral education for students by Party Committees and Youth Union organizations, Student Associations of universities in the Red River Delta still have some limitations such as: For Party Committees: The leadership and direction of moral education for students by Party Committees at all levels is not really close, not timely... For Youth Union organizations and Student Associations: The work of moral education, propaganda, and lifestyle for students in universities in the Red River Delta has been self-assessed by these organizations as not deep, not synchronous, sometimes only stopping at the level of movement, formality, sometimes not closely following, not meeting requirements...

Second, although the content, form, and method of moral education for students in universities in the Red River Delta have been innovated, are quite diverse and rich, but still have abstract, lack of specificity, not attractive, not convincing

students to participate, lack of uniformity, not close to each student group but only in the collective.

Third, the effectiveness of moral education for students in universities in the Red River Delta is not high. The manifestation of this limitation is that there is still a group of students who seem to be outside the influence of moral education activities of the schools.

3.2.2.2. Causes of limitations in moral education for students in universities in the Red River Delta today

First, the cause comes from the subjects in universities in the Red River Delta. At times, some units have neglected this work, not fully aware of its importance in building ethical standards for students in the current period, so they have not promptly intervened and prevented some students from violating regulations, having an unhealthy lifestyle, falling into social evils... The Youth Union, Student Association at all levels, and branches as the subjects of ethical education for students have not yet promoted their role as a center for gathering students and representing the voice of students.

Second, the cause comes from the content, methods and forms of ethical education at universities in the Red River Delta. The content of ethical education in some subjects is still didactic, has not shown the vivid aspects, closely linked to traditional Vietnamese and modern ethics, has not promptly updated practical content, new issues arising in social practice and in awareness. The forms and methods of ethical education still have many shortcomings and limitations. This has led to a number of students being indifferent to moral and professional training, lacking responsibility for themselves, their families and society, violating the rules and regulations of the school...

Third, the cause comes from the students of universities in the Red River Delta. Due to the psychology of their age and the lack of moral training and cultivation of each student. Students are of an age with specific characteristics in terms of needs, interests, lifestyles, ways of life, and concepts of life. A number of students of universities in the Red River Delta are not yet aware of this, leading to unethical behavior, confusion, and confusion in the perception of real and virtual values, or correct perception, but not overcoming the pressure of encouragement from the crowd, leading to easily "following the crowd" to maintain self-interest and safety for themselves...

Fourth, the cause comes from the process of international integration in the economic development of our country today. Our country's economy is operating under a socialist-oriented market mechanism with state management, the country is increasingly expanding international exchanges and cooperation. With the sensitivity and dynamism of youth, university students in the Red River Delta are easily receptive to many new progressive values of humanity, but at the same time are also easily infected with bad cultural forms that go against the nation's fine customs. That has a significant impact on the moral education of university students in the Red River Delta.

3.3. Issues in moral education for students in universities in the Red River Delta today

3.3.1. Conflicts between the need to continuously improve the effectiveness of moral education for students and the limited capacity of educational entities in universities in the Red River Delta at present

The work of moral education for students in universities in the Red River Delta today still has certain limitations, from the content of the program to teaching and learning. Marxist-Leninist subjects and Ho Chi Minh's thought have a particularly important position in the process of forming and developing the scientific worldview - the dialectical materialist worldview of students. However, the time spent on teaching Marxist-Leninist subjects in universities in the Red River Delta today is too little compared to the set goals and requirements. In addition, students' learning methods are still passive, they have not formed the habit of independent and proactive learning, they are not bold in speaking up to build lessons, they do not have a learning method suitable for university level but still follow the habits of high school level. In particular, currently, there are still many students who think that the subjects of Marxism - Leninism, Ho Chi Minh's thought, Ethics, and Cultural Studies are just secondary subjects, conditional subjects, not a real science subject. Therefore, there is no awareness and seriousness in studying. Therefore, the results of EDUCATION for students through the subjects of Ethics, Cultural Studies, Marxism - Leninism and Ho Chi Minh's thought still have many shortcomings and limitations, and the results have not been achieved as expected.

3.3.2. The contradiction between the content of moral education learned in universities in the Red River Delta and the reality of social moral life has many complex developments, the state of moral degradation has not been pushed back

The impact of the process of developing the market economy, of the context of globalization and international integration has led to a trend of changing the moral values of students in universities in the Red River Delta. It has made students go from enduring hardships and demanding less to demanding to meet increasingly high demands; from being dependent, less active, not resourceful to having to accept competition, rivalry, and adventure; from focusing on collective and social values to focusing on personal interests; from people living with heavy sentiment to depending on economic and financial relations in relationships between people... That shows us: The change of moral values in general is a natural inevitability in the trend of innovation of the country. The transformation of students' morality is very rich and complex, positive, negative, excessive, and even reversed. Here, one of the objective reasons is that students are greatly influenced by the paradoxes that arise between the content of morality education in the curriculum and social life. The content of morality education in the curriculum has not kept up with the changes of social reality. The social environment still has many phenomena of inequality, injustice, and many social evils.

3.3.3. The contradiction between the goal of training high-quality human resources with pure moral qualities and the risk of moral and lifestyle degradation among a segment of university students in the Red River Delta currently

The process of developing a socialist-oriented market economy and international integration has created favorable conditions to change the face of the country. However, market economy and international integration also have negative aspects, disrupting traditional moral values. There is still a group of students who are vague about revolutionary ideals, lack faith in life, in the leadership role of the Party and the path to socialism in our country. Some students are lazy to study, leading to negativity in exams, using cheat sheets, asking others to take exams for them. There is still a group of students who like to enjoy life, compete, participate in social evils, and lack a sense of responsibility towards family, country and society. The above situation shows that the gap between the goal of education and the goal of communism in a group of students at universities in the Red River Delta is currently very large. This gap needs to be overcome quickly.

3.3.4. The conflict between the environment and the conditions for moral education for students in universities in the Red River Delta currently still has some limitations

The educational environment in universities in the Red River Delta still has some shortcomings: “The facilities for training and research in universities in the Red River Delta are still cramped. The information technology infrastructure has been upgraded, but still does not meet the high requirements of modern university management. The database is not really complete and synchronous, so sometimes the efficiency of exploiting and processing information for management and operation is not high. The system of laboratories and research equipment is still lacking, not synchronous and many equipment are outdated. The efficiency of exploiting and using some laboratories and equipment is not high. The library information system has not met the research and learning needs of staff and students” [39, 31]. It is also necessary to affirm that, objectively, universities in the Red River Delta have not really become centers of culture, education, knowledge training, morality, and personality for students. On the other hand, the conditions for serving the needs of studying, living, and entertainment of students in universities in the Red River Delta are currently limited, cultural activities dedicated to students are still few or not attractive enough to attract student participation

Conclusion of Chapter 3

The education of morality for students in universities in the Red River Delta in recent years has achieved many proud achievements, thereby contributing to the formation, development and perfection of personality, morality, and lifestyle of students in universities in the Red River Delta. Besides the achievements, there are still certain limitations that need to be overcome and pushed back. The above limitations are due to the influence of the market economy, globalization, international integration, on the education of families, households and mass organizations; Regarding the content, curriculum framework and form of education; there is no close coordination between educational entities. What is especially important is that a small number of university students in the Red River Delta region have not yet voluntarily practiced and strived, and lack the will to cultivate morality and lifestyle. Based on the current status of the quality of education for university students in the Red River Delta region, the topic summarizes the issues raised in education for university students in the Red River Delta region today.

Chapter 4: ORIENTATIONS AND SOLUTIONS TO ENHANCE THE QUALITY OF MORAL EDUCATION FOR UNIVERSITY STUDENTS IN THE RED RIVER DELTA TODAY

4.1. Orientations for moral education for students in the Red River Delta today

4.1.1. Ensuring unity between theory and practice, tradition and modernity in moral education

Ho Chi Minh emphasized that unity between theory and practice is the supreme principle and the essence of Marxism–Leninism. He stated: “Practice gives rise to understanding; understanding advances to theory; theory guides practice.” [94, p. 120] Learning must go together with practice; theory must be linked with practice; scientific cognition education must be combined with cultivating ideology and emotions—especially moral emotions—forming and strengthening scientific belief by involving students in productive labor and socio-political activities. This unity is also consistent with the Party’s orientation for fundamental and comprehensive reform of national education, especially higher education: integrating literacy, vocational training, and character education; shifting from knowledge transmission toward competency development and the formation and training of personal qualities. [119, p. 65] Accordingly, it is necessary to strengthen practical aspects in teaching and education, thoroughly overcome the separation between universities and society, and enhance students’ practical understanding so that social practical life permeates teaching and student learning activities.

4.1.2. Linking student moral education with a strategy of building a healthy environment and future intellectual citizens

RRD universities—among the country’s largest higher education centers—should prioritize student moral education in their development strategies and objectives. Student morality and moral education strategies must be placed within the overall strategy to improve training quality and address one major “bottleneck” in development: the low quality of human resources, as identified by the Party in socio-economic development strategies from 2020 with a vision to 2030. Moral education and improving its effectiveness are both a goal orientation and a driving force for higher education development under the spirit of fundamental and comprehensive reform. Every possibility and condition should be created for students to occupy a central position, becoming both beneficiaries of high-quality education and active subjects of self-education and self-development. This can be regarded as an educational philosophy and moral practice in RRD universities. Such a requirement also objectively highlights the leading role of teachers and the large corps of scientific intellectuals in RRD universities as the foremost and decisive actors in moral education quality and higher education quality in general.

4.1.3. Strengthening coordination among educational actors and forces

Combining university moral education with family and social education is a principled and methodological issue to create unity, consensus, shared responsibility, and mutual support. The essence of this combination is to generate a synergistic force to educate students holistically in moral qualities aligned with the development and

completion of morality and personality. To implement effective coordination among university–family–society, it is first necessary to unify and raise awareness among actors about the importance of coordination among the three educational environments. Moral education is a continuous process without an endpoint; therefore, coordination must be carried out regularly and continuously, everywhere and at all times. Specifically: determine coordination contents among the three environments in educating student qualities and capacities; clarify responsibilities of each environment; and establish coordination mechanisms among the three.

4.2. Solutions to enhance the quality of revolutionary moral education for students in the Red River Delta today

4.2.1. Raising awareness among educational actors

Promote the role of university leadership (Boards of Rectors/Directors, as applicable) in management and direction, and in developing resolutions to effectively implement moral education. University leadership is the educational actor with full authority, responsibility, and legal obligations, bearing the highest responsibility for all university work, including moral education.

Promote the role of lecturers teaching political theory in enhancing students' moral education quality. To raise lecturers' awareness of the position, role, and importance of moral education, lecturers must first truly serve as moral and professional-ethics role models for students; continuously improve professional competence and pedagogical expertise; and maintain exemplary conduct in communication with colleagues, students, and others.

Promote the role of the Youth Union and Student Association in improving moral education quality. The Youth Union is a key assisting force of the Party and a bridge bringing students into collective activities. In RRD universities, the Youth Union and Student Association directly participate in revolutionary moral and lifestyle education, providing spaces where students can express aspirations, emotions, desires, and ideals. Therefore, enhancing the Youth Union's role is vital. It is also necessary to strengthen the personal qualities and capacities of Youth Union and Student Association cadres as moral and ideal role models, deeply imbued with Marxism–Leninism, Ho Chi Minh Thought, and the Party's guidelines and the State's laws. Youth organizations should employ diverse educational methods such as cultural and artistic activities, sports, competitions, seminars, and conferences on moral education.

4.2.2. Innovating moral education content, forms, and methods

Innovating moral education content does not only mean reforming Ethics and related theoretical subjects or political–ideological education in the university; it also means renewing the content of educational activities aimed at student moral cultivation, both in formal curricula and extracurricular activities (social activities inside and outside the university), with student collectives and student organizations participating—organized both by universities and through student self-organization and self-management. Innovation in educational content necessarily requires innovation in methods, especially teaching–learning methods, to generate positive changes in moral awareness, emotions, beliefs, and behavior. In renewing the

teaching content of these subjects to improve moral education effectiveness, attention should be paid to the following: even when streamlining knowledge volume and teaching time (especially theoretical teaching), the scientific logic of each subject and across subjects must be respected; first clarify the object and method of the subject, then establish the linkage from knowledge to ideology (connected with morality and politics) and to skills (with significance as moral practice).

4.2.3. Strengthening family–university–society coordination

Combining family, university, and society in improving moral education quality is an important approach to ensure comprehensive personality development. These three environments play different roles in establishing and enhancing students' political qualities, morality, and lifestyles. To promote effective coordination, it is necessary to unify viewpoints, guidelines, and purposes: coordination aims to contribute to forming students' moral qualities, lifestyles, and personalities so that they become successors in building socialism—both “red” (politically and morally steadfast) and “expert” (professionally competent). Families and society must regularly grasp information from universities and understand university requirements in moral education. It is essential to uphold responsibility among university, family, and society. The university holds a central position in developing talents, training willpower, and cultivating student morality; the university environment is central to personality development because it is where students perform their most important tasks—learning, training, and self-cultivation to build their future and contribute to national development.

4.2.4. Promoting students' positivity, self-discipline, and proactiveness in learning and moral self-cultivation

Through self-study, students can connect theory with practice and more clearly recognize civic responsibility and their role in national construction and defense. Self-study also encourages initiative and creativity, helping students not only absorb knowledge but also develop essential soft skills, thereby establishing a solid foundation for future careers. Self-study fosters self-discipline and active learning, improving learning outcomes and personal development. When students proactively explore knowledge, they not only engage with classroom content but also expand into other fields, forming a more comprehensive perspective. Self-study helps students develop self-discipline through planning personal study schedules, enabling more effective time management and workload distribution. Therefore, enhancing students' positivity, self-discipline, and proactiveness in learning and moral self-cultivation has profound humanistic significance: it promotes the subjective factor of students themselves, influences internal development, and serves as a condition ensuring both the effectiveness of moral education solutions and moral education outcomes in general. From a humanistic educational perspective, this solution also embodies a key educational goal, especially in moral education.

4.2.5. Building a healthy university environment and promoting learning and following Ho Chi Minh's thought, morality, and style

Building a healthy, democratic, humane, disciplined university environment governed by the rule of law, together with promoting learning and following Ho Chi

Minh's thought, morality, and style, is an important solution to enhance moral education quality for students in RRD universities. Strengthening lecturers' role-modeling, expanding educational space through Youth Union–Student Association activities and practical experiences contributes to shaping students' personality, lifestyle, and social responsibility.

Conclusion of Chapter 4

The three orientation components and five solution groups form an integrated system, reflecting the dialectical interaction between educational subjects and objects, between universities and society, and within the young student generation that is maturing and gradually completing moral qualities and personality. These moral education solutions provide a basis for transforming students from objects of education into subjects of education with positivity, proactiveness, creativity, and self-discipline. They require not only correct orientations but also practical implementation so that students in RRD universities become talented and virtuous individuals—future intellectuals and experts—who promote national renewal toward the goals of a prosperous people, a strong nation, democracy, fairness, and civilization.

CONCLUSION

Based on the integrated application of theoretical approaches from philosophy, education science, psychology, and educational management, combined with empirical surveys conducted at several representative universities in the Red River Delta region, the dissertation has systematically examined the quality of moral education for university students in the current context and draws the following major conclusions: First, the dissertation clarifies and develops the theoretical foundations of the quality of moral education for university students. It affirms that the quality of moral education is reflected not only in the degree to which students comply with social moral norms but also in the synchronous development of students' moral awareness, attitudes, behaviors, and their capacity for self-cultivation within the university educational environment.

Second, the dissertation establishes a system of criteria for evaluating the quality of moral education for university students, consisting of four basic groups: moral awareness, moral attitudes, moral behaviors, and the capacity for moral self-cultivation. This system of criteria ensures scientific validity and provides a basis for assessing the current state of moral education in universities.

Third, the results of the empirical survey indicate that moral education for students at universities in the Red River Delta region has achieved several positive outcomes, particularly in terms of students' moral awareness and attitudes. However, a certain gap still exists between students' moral awareness, attitudes, and behaviors, and their capacity for moral self-cultivation remains uneven. The dissertation also identifies the factors influencing the quality of moral education for students, in which universities play a central role, families serve as the foundational environment, and the broader social context exerts a significant influence.

Fourth, based on both theoretical and empirical research findings, the dissertation proposes orientations and a system of solutions aimed at improving the quality of moral education for students at universities in the Red River Delta region. These contributions are expected to support the comprehensive development of students' personalities and meet the requirements of international integration and sustainable national development.

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