Value Education for Female Students in Vietnam Today: A Philosophical Assessment

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Abstract
This paper revises and deepens earlier analyses of value education for female college and university students in Viet Nam by adding an explicit philosophical lens. Drawing on Marxist humanist conceptions of emancipation, Confucian virtue ethics, feminist care ethics and UNESCO's holistic Living Values approach, we examine the nature, content and urgency of value formation among young Vietnamese women. The study affirms that a philosophically grounded system of value education is indispensable for advancing gender equality, cultivating the next generation of female intellectuals and realising the humane, socialist oriented transformation of Vietnamese society.
Key words: Value education, Living values, female students, Confucian virtue ethics, Vietnam

1. Introduction: Why Philosophy Matters in Values Education

Female students in general and Vietnamese female students in particular are studying and training to become future female intellectuals, meeting the requirements of human resource training during the transition to socialism. They stand at the intersection of rapid socio economic modernisation, party led socialist orientation and a global feminist awakening. Understanding value systems and implementing educational programs for Vietnamese female students is both important and necessary. Value education for female students must align with gender characteristics, professional requirements, and age-appropriate needs to meet the learning outcome requirements in current university training programs. Value education—understood as guiding learners to recognise, appropriate and live by ethically desirable ends—therefore demands more than policy prescriptions; it requires a coherent philosophical foundation. Marxist dialectical materialism reminds us that human beings both shape and are shaped by the world; Confucian virtue ethics highlights the cultivation of personal excellence; feminist philosophies underscore autonomy, care and solidarity; and UNESCO's (2000; 2023) post humanist pedagogy insists on global citizenship rooted in peace and justice. Integrating these traditions allows value education (having understood them through Hồ Chí Minh's insistence that "women's liberation is a decisive measure of national liberation") (Nguyen & Tran, 2021) to address both the individual flourishing of female learners and the collective project of Việt Nam's socialist development. Therefore, this paper analyses and clarifies the concepts of values, value education, and the necessary value systems for educating Vietnamese female students, while affirming the important role of value education for Vietnamese female students today. This article employs an interpretive–analytic methodology anchored in philosophical hermeneutics and documentary analysis. We use both normative texts from Vietnamese law, Confucian humanism and Marxism, as well as empirical and policy research and journalistic portraits as our source material. After mapping the conceptual terrain in the present Introduction, the following sections: elaborate the philosophical frameworks guiding value education; revisit the concept of values and offers criteria for a core value set; argue for the necessity of value education; outline pedagogical content and methods; discuss transformative roles; and offer some summarizing and concluding thoughts.

2. Philosophical Frameworks Guiding Vietnamese Value Education

We begin by analyzing the constitutive elements of Vietnamese value education for female students. The system can be observed as being nourished by five overlapping intellectual currents. Each of these contribute distinct insights and might seem disparate at times. However, they all converge on the goal of human flourishing in a socialist, gender-just society. First on our list is Marxist humanism. This system of thought views human beings as self-creating through productive activity. In the Vietnamese context, this manifests in curriculum goals that emphasise practical engagement, collective responsibility and freedom from structural alienation. Marxist dialectical philosophy provides the conceptual scaffolding, while the current legal framework, namely (especially) the Law on Gender Equality (National Assembly of Viet Nam, 2006) gives it legal force by demanding equal opportunities in education and work.

In addition, we take note of Hồ Chí Minh's ideas, especially how he argued that the revolution cannot succeed without the participation of women. His writings, as analysed in *Communist Review* (Nguyen & Tran 2021), recast gender equality as both a moral duty and a pragmatic necessity for nation-building. What does it mean, we might ask, when we attempt to embed his humanist feminism into value education? Among other things, it means equipping female students with critical consciousness and civic courage to participate fully in public life.

The next significant element is Confucian Virtue Ethics re-imagined through Catholic inculturation in Vietnamese context. Confucian *tứ đức* (diligence, appearance, speech, conduct) has historically guided Vietnamese women's moral training. Ngoc Nguyen (2024) shows how Catholic social teaching has inculturated these qualities, therefore changing them from tools of docility into forces of agency and social justice (Nguyen, 2024: 70-72). This re reading motivates teachers to present Confucian values as origins of self respect, integrity, and servant leadership instead of as limiting gender scripts.

Feminism offers a newer but equally important focus. Feminist care ethics emphasizes relational responsibility, therefore reflecting UNESCO's Living Values including Peace, Respect and Solidarity (UNESCO, 2023). Actually, care ethics promotes service learning—pedagogical tools promoting empathy without reinforcing traditional stereotypes—peer mentoring, and mental health support. Therefore, we support a Pragmatic Humanism of Higher Education Reform. The World Bank's (2020) call for competency-based learning and Tran & Tran's (2023) examination of Vietnamese teaching reforms draw attention to a change toward student agency, interdisciplinarity and labour market relevance. In line with Tatler Vietnam's (2025) depictions of female tech entrepreneurs and sustainability champions who represent resilience, creativity, and social purpose, value education must therefore equip women not only to be morally grounded but also professionally nimble. Nguyen & Nguyen (2024) last claim that Viet Nam's soft power depends on preservation and promotion of national values. Value education thus becomes a site where global humanistic ideals are harmonised with Vietnamese cultural identity, echoing Hồ Chí Minh's vision of drawing on the beautiful traditions of the East and the West. These six lenses do not operate in silos; they form a dynamic constellation that can guide curriculum designers, lecturers and policy-makers in crafting holistic, context-sensitive value-education programmes for Vietnamese female students.

3. Values and Living Values Needed for Vietnamese Female Students Today

3.1 The Concept of Values

Values represent a form of social consciousness reflecting social existence and standards that benefit individuals and human society. The concept of values has been discussed extensively in various sciences including mathematics, cultural studies,

sociology, philosophy, and political economics. Since ancient times, the concept of values has been closely linked with philosophy and ethics in both Eastern and Western traditions (Luong & Nguyen, 2014: 38).

The origin of the term "value" comes from the Greek word "axios." According to Nguyen The Kiet: "In English, the terms 'value' and 'worth' mean price, value; 'worth' carries both the meaning of 'value' and dignity, quality" (Nguyen, 2024).

The Chinese-Vietnamese Dictionary defines value as: "1. An economic category of commodity production expressing the abstract social labor expended in producing goods; 2. Good or bad qualities, great or small effects of things or people; 3. Fine qualities, great effects" (Vietnam Women's Union, 2012: 49).

The Vietnamese Dictionary defines value as: "what humans use as a basis to consider how beneficial something is to humans; what humans rely on to consider how worthy a person is in terms of morality, intelligence, and talent; concepts and realities about beauty, truth, and goodness in society; the quality of being exchangeable for money in buying and selling relationships; the magnitude of a quantity or variable."

The Soviet Encyclopedia defines value as: "The affirmation or negation of the significance of objects in the surrounding world for humans, class, group, or society in general. Values are determined not by the natural properties themselves, but by the attractiveness of these properties in the sphere of human life, interests and needs, social relations. The norms and methods of evaluating these meanings are expressed in moral principles and norms, ideals, mentality, and goals" (Nguyen et al., 1995: 51-52).

The Philippine Department of Culture, Education, and Sports defines value education as: "A thing has value when it is recognized as useful and necessary; Money and housing have value because they are recognized as useful, and the desire to obtain them affects human attitudes and behaviors. Not only material goods but also ideals and concepts have values such as 'truth,' 'honesty,' and 'justice'" (Nguyen et al., 1995: 53-54).

Pham Minh Hac conceptualizes values in three senses: (1) Values are spiritual products created by individuals, groups, national communities, and humanity; (2) Values are the dignity and quality of individuals, groups, national communities, and humanity; (3) Values express human relationships from the perspective of benefits and evaluations of surrounding existence (Pham & Thai, 2015: 50). According to him, the values that axiology discusses are spiritual rather than material. "And when satisfaction of this need is recognized by humans as meaningful to their lives, especially when that need becomes a desire (the motive of activity), the object or product becomes the purpose of a specific activity, then we have spiritual values that drive people to do this and not that. Axiology has the task of studying these values... From there, we can arrive at a definition: *value is what determines the purpose of activity*. This is a matter of survival for each person and it will follow throughout one's life..." (Pham & Thai, 2015: 21-22).

Cultural researcher Tran Ngoc Them states that "*VALUE is the quality of an object that is positively evaluated by the subject in comparison with other objects of the same type in a specific space-time context*." Values are identified under 4 criteria: *(1) Is a quality of the object*. Objects can be any things, phenomena, processes, activities...; *(2) Is evaluated by the subject (human) as positive*. The qualities of objects can be evaluated in two directions: positive and negative. Positive qualities create values while negative qualities create non-values; *(3) Examined in comparative relation with other objects of the same type*. Accordingly, value is the result of valuation performed on the basis of comparison. The valuing subject is the comparing subject, the valued object is the compared object, the quality of the object chosen for evaluation is the criterion for comparison. Without this comparative relationship, evaluation cannot be performed, leading to value formation; *(4) Is positioned in a*

specific space-time context. Subject, space, and time create a three-dimensional coordinate system in which the evaluated object is placed (Tran, 2016: 39-42).
Ho Sy Quy defines value as: "a term... used to indicate the cultural and social significance of phenomena. In essence, the entire diversity of human activities and social relations, including related natural phenomena, can be represented as 'objective values' as objects of value relationships, meaning they are evaluated within the framework of good and evil, truth and error, beauty and ugliness, permitted and forbidden, justice and injustice..." (Ho, 2005: 42).
Authors Luong Gia Ban and Nguyen The Kiet suggest that: "value is a philosophical category used to indicate the evaluation of material and spiritual creative labor achievements of humans. It has the function of orienting, evaluating, and regulating social activities aimed at reaching the right, the good, the beautiful, and promoting social progress" (Luong & Nguyen, 2014: 43).
This complex overview brings us to the following (though still preliminary) conclusion: building on classic definitions by Phạm Minh Hạc, Trần Ngọc Thêm and others, we define **value** as a historically specific, practice-validated orientation that enables individuals and communities to flourish materially and spiritually. Philosophically, values embody the dialectic of *being* and *ought*, linking descriptive social realities with prescriptive ideals.

Criteria for Selecting a Value System for Female Students

1. **Dialectical coherence**: values must harmonise personal and collective good.
2. **Gender responsiveness**: they must redress historical asymmetries without essentialising femininity.
3. **Professional relevance**: they should prepare women for knowledge-economy roles identified by recent World Bank and MOET reforms.
4. **Cultural rootedness and openness**: they must honour Vietnamese heritage while engaging universal humanistic ideals.

3.2 Proposed Core Values

Dimension	**Core Value**	**Philosophical Anchor**
Self-cultivation	**Reflective Responsibility**	Marxist praxis & Confucian *tu thân*
Moral Character	**Integrity & Compassion**	Virtue ethics & care ethics
Social Relations	**Authentic Friendship & Love**	Living Values 'Love' & feminist autonomy
Resilience	**Courageous Agency**	Hồ Chí Minh's four golden qualities; existential freedom
Family & Community	**Nurturing Care**	Feminist care ethics; Confucian filial piety

Despite various perspectives on values, they share the following characteristics:
First, values can satisfy material or spiritual needs of humans and contribute to promoting the development of individuals and society.
Second, values have both historical-specific and objective qualities.
Third, values reflect the relationship between subjects and objects in their interaction.
Fourth, values always have a close relationship with practice.
From a *philosophical* approach, *value is a philosophical category created by human practical activities, aimed at satisfying material or spiritual needs of individuals,*

communities, classes, nations, or all humanity in specific historical conditions to help individuals, communities, nations, and humanity exist and develop.

Each nation has a different system of value standards depending on the system of material and spiritual needs formed based on certain economic-political-social conditions. And when a certain system of value standards is accepted by society, it becomes the basis for forming the traditions of that nation.

Value education is the dialectical interaction process between subject and object through some form and method to guide and orient another object to recognize true values, distinguish true values from counter-values, and correctly understand appropriate values to pursue in life.

Pham Minh Hac states: "value education is a component in the educational program, which can be an independent curriculum or incorporated into ethics, moral education, civic education, and even all subjects, wherever possible and necessary should combine value education" (Pham, 2012: 209-210). In current higher education, each course module aims toward: cognitive objectives, skill objectives, and attitude objectives. Recently, some modules have added value objectives or sometimes combined attitude with value to become value attitude. In other words, "the mission of value education is to introduce the value approach into all teaching-learning activities to form and sustainably develop humans, families, and society" (Pham, 2012: 209-210).

The objective of value education is aligned with the general objective of Vietnamese education "to comprehensively develop Vietnamese people with ethics, knowledge, culture, health, aesthetics, and profession; with qualities, abilities, and civic consciousness; with patriotism, national spirit, loyalty to the ideals of national independence and socialism; to promote the potential and creative ability of each individual; to raise people's intellectual standards, develop human resources, nurture talents, meeting the requirements of national construction, defense, and international integration" (National Assembly of Vietnam, 2019: Article 2).

3.3 Living Values

UNESCO (2000) has identified 12 core basic living values: "Peace - Respect - Love - Tolerance - Honesty - Humility - Cooperation - Happiness - Legal Responsibility - Simplicity - Freedom - Solidarity." Based on this, this paper focuses on building and identifying living values suitable for female students in colleges and universities in Vietnam today. In addition to the 12 common values that everyone must pursue, female college and university students need to build living values that bring success in learning and create a foundation for future achievement. Therefore, living values needed for educating female students today are determined based on the following principles and foundations:

First, they must be examined objectively, comprehensively, historically specific, and inherited.

Second, age and gender specificity must be considered.

Third, the learning and training environment is important.

Fourth, the demands of their profession and life must be addressed.

From these principles and bases for determining the value system needed for Vietnamese female students, this paper focuses on building and identifying the following value systems for female college and university students:

First, self-responsibility awareness

Second, traditional moral qualities of the nation and Vietnamese women

Third, values of genuine friendship and love

Fourth, resilience to overcome difficulties and challenges

Fifth, awareness of family care, self-care, and domestic skills

4. The Necessity of Value Education for Vietnamese Female Students Today

4.1 Psychophysiological Characteristics of Vietnamese Female Students Today

Vietnamese female students share common characteristics with female students in the region and worldwide in that they are all pursuing studies at colleges and universities with aspirations to establish their careers and identities. They are still quite young (approximately 18 to 24 years old). This is an age of qualitative development in thinking, emotions, and aspirations for the future. This is also the period when personality and professional identity are forming but remain incomplete in many aspects. Female students still exhibit some incomplete character traits such as unclear orientation about ethical values, lifestyle, cultural behavior, and communication; they are easily influenced by external factors and lack firmness in standpoint and self-confidence.

Vietnamese female students are young intellectuals who have passed university entrance examinations and are studying to acquire professions aligned with their abilities and aptitudes. Additionally, female students carry within themselves the beautiful cultural and traditional traits of the Vietnamese people such as patriotism, unity, and national self-reliance; diligence, perseverance, and creativity; discretion, gentleness, subtlety, and politeness in communication and behavior; traditional qualities of Vietnamese women such as: "heroism, indomitability, faithfulness, and resourcefulness"; being good at national affairs while managing domestic matters; living kindly and wholeheartedly for husbands and children. Female students are also those who are beginning to enter the threshold of life with many aspirations, dreams, ambitions, and plans for the future. The strengths of most female students are dynamism, enthusiasm, resilience, exploration-seeking, sensitivity to new things, adaptability to circumstances, desire for self-expression, thirst for knowledge, and emotional sensitivity. However, some female students also have limitations: young age, lack of life experience, tendency toward illusions, subjectivity, romanticism, emphasis on form over substance, impracticality, selfishness, arrogance, changeability, and lack of profundity (Vietnam's Women's Union, 2012).

The emotional life of Vietnamese female students is very rich, developing many social relationships, connecting in learning, entertainment, recreation, and other social relationships such as part-time work, entrepreneurship, etc., to assert themselves. During adolescence, the emergence of romantic love also holds an extremely important position in the lives of Vietnamese female students today. Student love is often pure and romantic but also easily broken because it lacks depth and maturity. The phenomenon of premarital cohabitation is occurring in many couples today, affecting the concept of traditional genuine love values of Vietnamese people.

Female college and university students in Vietnam have clearer ideals compared to high school students. They have dreams, ambitions, and expectations for their future careers; therefore, learning activities to prepare for future professions are their fundamental activities (Tatler Vietnam, 2025). Furthermore, female students' needs are also very developed both in quantity and quality compared to high school students and other social strata. They have quite high demands for consumption, entertainment, recreation, and socializing with friends. Self-assessment is also an important quality of female students marking the maturity in their personality. They can self-assess the strengths and weaknesses of themselves and others, can self-regulate behaviors and lifestyles to conform to social standards and pursue certain goals.

Female students are aware of participating in political and social activities of the Youth Union and Student Association, expressing viewpoints, determination, political stance, and faith in the Party and State. Female students have social responsibility, dedication, and share their youth with society through activities like blood donation, volunteer work, welfare, and social protection. Students voluntarily and actively participate in contributing to the community without complaint, unafraid of

difficulties or hardships; however, some female students lack a sense of responsibility, live selfishly and freely, not participating in political-social activities (Luong & Nguyen, 2014).

Vietnamese female students are also nurtured and trained in schools with educational and vocational training traditions, high academic standards, style, and beauty of school traditions rich in learning culture, teacher respect, and moral principles, so they have opportunities to improve themselves.

Additionally, Vietnamese female students also have certain limitations:

Some female students tend to be sensitive and introspective, emotionally inclined, so they easily fall into states of worry, depression, and discouragement. Some female students living away from home lack life experience and emotional support, are naive and gullible, so they are easily deceived in friendships, love, and social relationships, and some female students are easily trapped in social evils such as prostitution, beer serving, unhealthy karaoke, etc. Some female students are still self-deprecating, shy, timid, afraid to express themselves and assert themselves in class collectives as well as in the community. From these limitations, it can be affirmed that value education for Vietnamese female students is necessary. These students inherit a rich tradition of patriotism and perseverance yet face rising mental-health challenges and residual patriarchal expectations. A philosophically framed value curriculum equips them with intellectual tools to critique, choose and commit (Pham & Thai, 2015; Pham, 2012).

4.2 The Necessity of Value Education for Vietnamese Female Students Today

Value education for Vietnamese female students today aims to meet the goal requirements of gender equality implementation and training female intellectual human resources for society; meeting the outcome standards requirements of colleges and universities in Vietnam today. Outcome standards in college and university education are to train comprehensively developed people in morality, intellect, physique, and aesthetics, suitable for job positions that society sets forth in the current period. Besides, value education for Vietnamese female students aims to form and develop personality for female college and university students, helping them live with ideals, ambitions, and meaning for themselves, their families, communities, and society; knowing how to exploit and promote strengths, overcome personal limitations; helping them have solid preparation for establishing themselves and their careers.

Value education for Vietnamese female students today aims to overcome the limitations of some female students such as indulgent lifestyle, hedonism, discipline and law violations; dependent, reliant, indifferent, arbitrary thinking; lack of will and effort to improve themselves; shyness, timidity; gender stereotypes... not promoting their strengths compared to males, hindering development (Ho, 2005).

Value education for Vietnamese female students today aims to create opportunities and the best conditions for female students to have a sense of responsibility, resilience, and ambition to develop and perfect themselves, to live meaningfully with compassion and responsibility toward those around them. We have identified the following strategic goals:

- To operationalise gender equality mandates of the 2006 Gender Equality Law (National Assembly of Vietnam, 2006).
- To meet outcome standards of competency-based higher-education reforms.
- To contribute to the Party's vision of "prosperous people, strong nation, democratic, equitable, civilised society."

Value education for Vietnamese female students today thus aims to exploit the strength of female intellectuals in the era of feminism and equal rights, making an important contribution to the cause of building and defending the Vietnamese Fatherland: a prosperous people, strong country, democratic, fair, and civilized society.

5. Basic Content of Value Education for Vietnamese Female Students Today

The content of values needed for Vietnamese female students is diverse and abundant. However, within the scope of this paper, the author only addresses the basic content that has specific characteristics relevant to female students today:

First, educating self-responsibility awareness for Vietnamese female students

One of the key contents of value education for Vietnamese female students is educating about personal responsibility. When female students know how to take care of themselves, they will be better able to care for others. Self-care first requires knowledge of maintaining health, proper eating and resting habits, avoiding social vices, and knowing how to prevent illness to live healthily and usefully. Additionally, students must improve their professional capabilities, scientific knowledge, and essential life skills that lead to success; studying to enhance foreign language and information technology skills to create development opportunities. Furthermore, educating awareness of mental health care for each female student also plays an important and necessary role—knowing how to overcome challenges, maintaining positive energy, living optimistically, overcoming anxiety and challenges to develop (Tran & Tran, 2023).

Second, educating traditional moral qualities for Vietnamese female students

Value qualities in moral characteristics that need to be educated for female students include: appearance, virtue, speech, and behavior; benevolence, kindness, honesty; politeness in communication, subtlety in behavior; faithfulness, gentleness; knowledge about being a daughter-in-law, wife, mother, and caring for family. Education in modern lifestyle values includes self-confidence, determination, daring to think and act, equality with men; compliance with learning discipline, and respect for teachers—these are basic content areas needed for Vietnamese female students.

Third, educating standards of genuine friendship and love

Values in friendship relationships such as honesty, loyalty, empathy, sharing, mutual support, and helping each other in difficult times are essential content with profound humanistic values for educating female students today. Additionally, education about values in beautiful, genuine love leading to progressive marriage and building a cultural, happy family is important. It is necessary to point out the limitations in pragmatic, indulgent, free, reckless love relationships and lack of life experience among some youth today, such as love for money, status, premarital cohabitation, and mutual exploitation—turning love into a game, lacking mutual respect, paying a high price for the future, adversely affecting their happiness and careers.

Fourth, educating resilience for Vietnamese female students today

Self-confidence and daring to face the truth are noble values in the value system needed for students in general and Vietnamese female students in particular. Therefore, colleges and universities need to pay special attention to educating female students about resilience when facing life challenges. Being naturally introspective, less expressive and sharing-oriented, they can easily become depressed, discouraged, and collapsed when facing failure. Therefore, educating resilience after failure, independence, earning money legitimately, and overcoming challenges to achieve glory for Vietnamese female students is important and necessary content.

Fifth, educating awareness of family care and domestic skills

Family care and domestic skills are basic, important content related to females in general and female college and university students in particular. Knowledge about caring for husbands and children, interacting with relatives, especially skills for being a wife, mother, and daughter-in-law, are necessary values for female students' future lives. Additionally, educating knowledge and skills in housekeeping, cooking, and organizing family work is important and necessary for value education for Vietnamese female students today.

The ensuing pedagogical content and methods can be summarized in the following way:

1. **Responsible Self-care**: integrating Stoic self-mastery with Marxist self-liberation.
2. **Traditional and Modern Moral Qualities**: juxtaposing *tứ đức* with UNESCO's values.
3. **Ethics of Intimacy**: workshops on consent, mutual respect and healthy relationships.
4. **Resilience Training**: narrative therapy, mindfulness and service-learning.
5. **Domestic Skills as Shared Human Capital**: reframing household competence as gender-neutral life management.

6. The Role of Value Education for Female College and University Students in Vietnam Today

First, helping female students correctly understand the necessary value system for self-improvement.

Value education for Vietnamese female students helps them recognize the necessary value system that must be established in their lives and personalities. Through educational content, objectives, and methods, it helps female students correctly understand the living values created by their ancestors and those created by themselves; on the other hand, through education, students also understand social requirements for themselves regarding physical strength, intellectual capacity, and mental strength, thereby making efforts to learn and improve themselves to meet the requirements of agencies, institutions, and social systems. Additionally, through value education for female college and university students, it will make an important contribution to providing a standard value system appropriate to the training program and outcome standards for them to aim toward. For this to happen, the value system needed for value education for female college and university students must be built on scientific, objective, comprehensive, and unified dialectical foundations between theory and practice, both appropriate to the educational subjects, updated with trends of the era, and inheriting traditional cultural values and compatible with contemporary social values.

Second, helping female students transform behaviors in relation to the community according to the educated value system

Equipping knowledge, feelings, and beliefs in the value system needed for value education for female college and university students in Vietnam is important, but if not transformed into behavior, it will not bring educational effectiveness. Through education, it must help female students have the ability to transform knowledge into action to bring practical meaning and achieve educational effectiveness. To do this, it must somehow make female students aware that their individual values must be closely linked to community values, must be dialectically unified for benefits, oneself for everyone, everyone for oneself to spread love and responsibility between the common and the individual.

Through value education for female college and university students in Vietnam, it helps them to perfect themselves, adjust counter-value behaviors, promote capabilities, qualities, share love between themselves and the community and humanity to aim toward the highest humanitarian values (Pham, 2012). At the same time, value education for female college and university students in Vietnam contributes to forming and developing the value system of each student, in the process of filtering out impurities, clarifying to find values in social activities under the education, guidance, and support of schools, families, and society.

Third, helping female students take responsibility to protect values and fight against value degradation in some youth today

The trend of international integration and cooperation, the development of a market economy with socialist orientation with many cultural flows entering Vietnam, and the sabotage of hostile forces against the socialist revolution of our Party and State have been disrupting many values from families, schools, and society. Therefore, value education for female college and university students in Vietnam today will help them have knowledge to distinguish right from wrong, truth from falsehood to have determination and clear stance to fight against peaceful evolution and subversive riots by hostile forces. When students have knowledge and deep understanding of values, they will know what is right and wrong to transform the knowledge and skills learned into their life capital, then convert it into real strength (mental strength, physical strength, intellectual strength). Through this, students will have awareness to fight against the bad, the evil, the counter-values that do not conform to social values. At the same time, value education for female college and university students in Vietnam helps them properly evaluate the values of people around them, of the community to know themselves, know others, and appreciate social values. From there, live more responsibly, know how to self-evaluate, self-improve, aim toward humanitarian, beautiful values to affirm their values in society.

Fourth, helping students enhance their ability to connect with the community

Value education for female college and university students in Vietnam contributes to raising students' responsibility toward families, schools, and society. Through this, it resolves well the benefits between the common and the individual, the singular, contributing to building a society that is increasingly rich, beautiful, happy, and peaceful. Besides, value education for female students also helps them raise awareness of individual, family, and social values to have awareness of building and protecting traditional values connected with era values to build a genuine value system of Vietnamese people capable of integrating with the region and the world (Vietnam Women's Union, 2012).

To summarize, value education truly plays a transformative role in Vietnamese society. The critical question remains, however: how does value education become praxis? This only happens when knowledge shapes behaviour. What we need, therefore, is a philosophically informed curriculum, which:

- **Clarifies purpose**—helping students integrate personal aspirations with socialist humanist goals.
- **Guides moral judgment**—providing criteria rooted in integrity, solidarity and justice.
- **Empowers civic action**—arming women to resist counter-values such as consumerist hedonism or misogyny.
- **Strengthens community bonds**—cultivating empathy that transcends family to embrace nation and humanity.

5. Conclusion

Value education for female college and university students in Vietnam is a necessary task in current university training. Building a necessary value system suitable for female students of the university will improve training quality meeting the outcome standards requirements of the university, satisfying the recruitment and human resource use needs of society. Therefore, enhancing the quality of value education for female college and university students in Vietnam today needs to integrate subjects aimed at equipping values for students; promoting Youth Union, Student Association, and Club activities of the university; students themselves must have a sense of responsibility for self-education and self-improvement. Furthermore, Philosophy illuminates the "why" behind the "what" of value education. By situating pedagogical content within Marxist humanism, Confucian virtue ethics, feminist care ethics and

UNESCO's living-values paradigm, Vietnamese universities can nurture female graduates who are intellectually agile, morally grounded and socially committed. Such women will not only advance their own fulfilment but also propel Việt Nam's journey toward an inclusive, human-centred socialism. Only in this way can the quality of value education for university students be improved to meet social requirements, international integration, and cooperation trends today.

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