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# The Application of Ho Chi Minh's Ethical Principles in the Education and Training of Revolutionary Morality for Party Members in the Party Committee of Can Tho City, Vietnam Today

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## Abstract

*In each country, the issue of education and training in revolutionary morality for cadres and party members holds a particularly important role. Ho Chi Minh's thoughts on ethics are of great significance within the theoretical and practical legacy he left for the entire Party, people, and military. In the face of the negative impacts of international integration and the market economy, a significant number of cadres and party members have experienced degradation in ideology, politics, ethics, and lifestyle, leading to a decline in ideals, corruption, and negativity, thus eroding public trust in the Communist Party of Vietnam and the Vietnamese State. In response to the demands of practice, strengthening the education and training of revolutionary ethical standards for cadres and party members according to Ho Chi Minh's ideology for a prosperous Vietnam is both a long-term and urgent task in the current process of building and rectifying the Party.*

**Keywords:** Ho Chi Minh, revolutionary ethics, party members, Vietnam, Can Tho City.

## Introduction

UNESCO has affirmed that moral education must be regarded as a critical academic issue and has launched a global ethics education program [1]. Ethical education for cadres and party members is a key policy not only for Vietnam but also for nations worldwide. Ho Chi Minh (1890-1969) [2,3], often referred to as "Uncle Ho," is the revered leader and father of the Vietnamese nation [4]. He was not only a revolutionary of great vision, often hailed as a "master political strategist" [5] and a "great man of culture" [6], and an national liberation hero, genius politician, great thinker, outstanding theorist [7]. In addition to his revolutionary accomplishments, Ho Chi Minh was an exceptional educator, a man of both talent and integrity. President Ho Chi Minh is a national liberation hero, world cultural celebrity, genius politician, great thinker, outstanding theorist. Throughout his life of revolutionary activities, Ho Chi Minh always set a shining moral example of a revolutionary, wholeheartedly striving and sacrificing for the people, the country, and the nation [8]. Ho Chi Minh determined that human is the center of the universe, the subject, both the goal and the driving force of revolution and social progress

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Throughout his life, Ho Chi Minh consistently emphasized the importance of youth [10, 11] in the mission to build and safeguard the Vietnamese homeland. He set a powerful moral example, fully devoted to the people, the country, and the nation. Ho Chi Minh firmly believed that morality forms the foundation and strength of revolutionaries. He often likened it to the root of a tree or the source of a river, noting that without strong ethics, a revolutionary cannot fulfill their mission of achieving national independence and socialism. He wrote: "Just as a river must have a source to flow, and a tree must have roots to thrive, revolutionaries must have ethics. Without ethics, no matter how talented they may be, they cannot lead the people." Ho Chi Minh also asserted that the success or failure of all endeavors depends on the quality of the cadres: "Cadres are the root of all work, so training cadres is the root of the Party" [12].

As a creative Marxist, Ho Chi Minh understood early on that morality is a key element of politics and the foundation of a revolutionary's character. He believed that revolution, being a grand endeavor, requires revolutionaries to possess a solid moral foundation in order to succeed. Ho Chi Minh placed great emphasis on the cultivation of revolutionary ethics, particularly in educating and training officials and party members. In his Will, Ho Chi Minh advised: "Each party member and cadre must be truly imbued with revolutionary ethics, truly thrifty, upright, and impartial. We must keep our Party pure, worthy of being a leader and a loyal servant of the people" [13].

At the Second Congress (1951), the Communist Party of Vietnam affirmed that its political guidelines, work ethics, and revolutionary morals align with the policies, style, and ethics of President Ho Chi Minh. The Party as a whole was encouraged to study and emulate Ho Chi Minh's political principles, style, and revolutionary ethics. Continuing in this spirit, the 13th Congress (2021) of the Communist Party of Vietnam has maintained a strong focus on promoting the learning and application of Ho Chi Minh's ideology, ethics, and style, as outlined in Directive No. 05-CT/TW of the Politburo. Conclusion No. 01-KL/TW of the 13th Politburo reiterates the commitment to implementing Directive No. 05 of the 12th Politburo, emphasizing the importance of learning from and following Ho Chi Minh's teachings on ideology, ethics, and style. This includes setting an example of ethical leadership to achieve positive outcomes [14].

Many Party cells have integrated self-criticism and reflection on Ho Chi Minh's ideology, ethics, and style into their regular monthly activities [14]. Cadres and party members are encouraged to serve the Fatherland and the people with dedication and integrity. As a result, issues such as corruption, negative behavior, moral decay, "self-evolution," and "self-transformation" within the Party and the political system have been gradually curbed and prevented [14].

However, alongside the positive outcomes, it is important to acknowledge the challenges. Economic integration and cultural exchange between nations are becoming increasingly extensive [15]. At the same time, the negative aspects of the market economy have led many to prioritize economic gain over ethical values, with financial interests often coming first [16]. As a result, a portion of officials and party members continue to exhibit signs of moral degradation, unethical lifestyles, and violations of public service ethics. Some display "unstable political bravery, a decline in political ideology, and uncertainty regarding the Party's goals, ideals, and the path to socialism in our country." A few even become confused, waver, or lose trust, going so far as to reject Marxism-Leninism, Ho Chi Minh's ideology, and the Party's policy of reform [13].

Additionally, corrupt cultural products, deviant views, and unfamiliar lifestyles pose a threat to the traditional Vietnamese cultural values that the people have proudly built and preserved over thousands of years. Among some cadres and party members, particularly younger ones, there is a notable lack of ideals and a drift towards moral decay, as they adopt a pragmatic, Westernized way of living. This indifference to socio-political issues and the fate of the nation is troubling. As noted, "corruption and waste in certain areas remain serious and complex, with increasingly sophisticated manifestations, causing significant frustration within society. Corruption continues to be one of the risks threatening the survival of our Party and regime" [14].

This is a particularly challenging issue that must be addressed promptly. If this situation is not remedied, particularly in terms of youth education, it will be difficult to cultivate the next generation of cadres and party members who are both talented and virtuous, committed to public service and professional in their duties. Therefore, the education and training of revolutionary ethics for cadres and party members, according to Ho Chi Minh's ideology, is a critical matter concerning the survival and development of the Vietnamese nation in the process of international integration. This work holds significant and urgent practical importance, requiring the continued and focused attention of the Communist Party of Vietnam and the Government of the Socialist Republic of Vietnam.

Throughout his life, Ho Chi Minh consistently affirmed that Marxism-Leninism is the "greatest invention" [17] of humanity over the past few centuries, calling it "the sun that illuminates our path to final victory-socialism and communism" [18]. Consequently, Ho Chi Minh believed that Marxism-Leninism must be taught to the younger generation in Vietnam. He clearly identified the moral degradation and fading ideals of many officials and party members, as well as the erosion of faith in the Party and the socialist regime. Particularly dangerous is the rise of individualism, characterized by a materialistic lifestyle that disregards spiritual values, shirking responsibility to the Party, the Fatherland, and the people. This trend is exacerbated by corruption, where positions of power are obtained through bribery, with little regard for integrity and ethics.

Corruption, persisting for an extended period and becoming increasingly complex, has inflicted significant moral damage within the Party, severely undermining public trust and threatening the regime's survival. Recognizing the critical importance of revolutionary ethics, the practice of thrift, and the fight against corruption, the Politburo of the 13th term issued Conclusion No. 01-KL/TW to continue implementing Directive No. 05 on "Promoting learning and following Ho Chi Minh's ideology, ethics, and style." For the first time, the Politburo also issued Regulation No. 144-QD/TW (May 9, 2024), establishing revolutionary ethical standards for cadres and party members in the new era.

As the Vietnamese proverb, also shared by the Dutch, wisely states: "Prevention is better than cure" [19]. This serves as both a guiding principle and a benchmark for evaluating the effectiveness of revolutionary ethics education and training for cadres and party members, as aligned with Ho Chi Minh's ideology in the current context. The aim is to develop a team of officials and party members with the virtue, talent, capacity, and reputation to fulfill their responsibilities, ensuring the Party's comprehensive strength in politics, ideology, and morality. This is essential for building a socialist Vietnam characterized by a prosperous people, a strong nation, democracy, justice, and civilization.

As a great educator, Ho Chi Minh not only contributed essential views and ideas to the cause of "cultivating people" [20], but also laid the foundation for educating and training revolutionary

ethics for cadres and party members. This article aims to clarify Ho Chi Minh's views on the principles of building revolutionary ethics and the work of educating and training cadres, affirming that these are vital issues for the development of a prosperous and happy Vietnam. These principles have profound theoretical and practical significance.

## **Research Methodology**

The subject of this research is the education and training of revolutionary ethics for cadres and party members, following Ho Chi Minh's ideology. Based on this, the authors propose several solutions to enhance the effectiveness of revolutionary moral education and training for cadres and party members in Can Tho City, Vietnam, in the new period. The study employs the dialectical materialist method to elucidate the content and methods of revolutionary ethics education and training for officials and party members in Can Tho, through the lens of Ho Chi Minh's revolutionary moral ideology, as expressed in his works, articles, and speeches.

By applying the dialectical materialist method, the authors adhere to the principles of comprehensiveness, development, and historical specificity throughout the research process. The principle of comprehensiveness requires that any issue be considered in relation to other factors and issues. From this comprehensive perspective, the authors examine Ho Chi Minh's revolutionary moral ideology in the dialectical relationship between the content and methods of educating and training revolutionary ethics for officials and party members in Can Tho City. The developmental perspective sees the process of education and training in revolutionary ethics within the broader movement of human thought and the historical development of Vietnamese society. The principle of historical specificity acknowledges that all objects exist, move, and develop within specific spatial and temporal contexts, which directly influence their properties and characteristics. Thus, the same object will vary in its characteristics and development when situated in different conditions of space and time.

In this light, the study explores education and training in revolutionary ethics for cadres and party members in Can Tho City, specifically in the context of Vietnamese society amid globalization and economic integration. By doing so, the authors emphasize the value and significance of Ho Chi Minh's ideology in shaping revolutionary ethics for officials and party members in the city. Based on these insights, the study proposes several solutions to improve the effectiveness of revolutionary ethics education in accordance with the country's socio-economic development.

In addition to the dialectical materialist approach, the authors utilize several qualitative methods, such as comparison, analysis, and synthesis, to further elucidate the research content. The comparative method highlights both similarities and differences between Ho Chi Minh's concept of revolutionary moral education for officials and that of other thinkers, demonstrating the ways in which Ho Chi Minh inherited and creatively developed these ideas. The methods of analysis and synthesis clarify the content and principles of revolutionary ethics education and training for cadres and party members in Can Tho City in the new period, according to Ho Chi Minh's ideology.

**Historical-Logical Method:** This method is used in the thesis to examine and present the development process of applying Ho Chi Minh's ethical thought in the education and training of revolutionary morality for party members of the Party Committee of Can Tho City, following a specific timeline and spatial context, and in the mutual interactions from 2016 to 2023. From this, the thesis aims to generalize and identify the essential connections, inevitability, and laws

of the issues related to the topic; evaluate the achievements, limitations, causes, and the challenges faced in applying Ho Chi Minh's ethical thought in the education and training of revolutionary morality for party members of the Party Committee of Can Tho City during the 2016 - 2023 period.

**Analysis and Synthesis Method:** This method is used comprehensively across all chapters and sections of the thesis. Based on this, information will be collected and utilized from available sources related to the research topic, including original documents such as: congress resolutions, statistical data, reports, and research materials from scholars in recent years. The aim is to present findings and provide interpretations of content related to the research theme.

**Sociological Survey Method:** This method utilizes questionnaires to collect opinions from party members regarding the current state of applying Ho Chi Minh's ethical thought in the education and training of revolutionary morality for party members of the Party Committee of Can Tho City, as well as the necessity and feasibility of proposed solutions. The author designed a survey sample consisting of 18 criteria for party members. The survey was conducted in 8 grassroots party organizations under the Party Committee of Can Tho City, with 640 questionnaires distributed to party members. The result yielded 640 valid questionnaires (with complete responses to all 18 criteria). To analyze and synthesize the survey data, the author used statistical data processing methods and the SPSS software.

**Statistical, Comparative, and Observational Methods:** This method involves collecting and compiling data related to the application of Ho Chi Minh's ethical thought in the education and training of revolutionary morality for party members of the Party Committee of Can Tho City. The data is encoded and entered into Excel software. The analysis includes calculating statistical parameters and interpreting results using SPSS software. Additionally, the method includes comparison, cross-checking, and direct observation to ensure the reliability of the data.

In conclusion, using the dialectical materialist method, along with comparative, analytical, and synthetic approaches, the authors investigate revolutionary ethics education and training for cadres and party members in Can Tho City according to Ho Chi Minh's ideology. This analysis considers the impact of Vietnam's economic, social, and educational conditions, underscoring the importance of revolutionary ethics education in the context of the country's ongoing innovation, as informed by Ho Chi Minh's ideology.

## **Theoretical Framework**

Ho Chi Minh paid great attention to the principles of building and practicing revolutionary ethics. He not only defined ethical standards but also emphasized the principles of training ethics for party members. That is:

First, Words must go hand in hand with actions, setting an example of ethics.

Words go hand in hand with deeds for party members is the most important principle in building revolutionary ethics. The content of this principle is the unity between theory and practice, thought and action, perception and action, "party members go first, the country follows" [13]. To say things go hand in hand with deeds, there must also be effort, perseverance and determination, because any job, any task, big or small, difficult or easy, simple or complex, but if you do not strive, you cannot succeed. Saying things go hand in hand with deeds is completely opposite to hypocrisy, saying one thing and doing another, saying a lot and doing little, even saying but not

doing. Ho Chi Minh discussed many times the elimination of bureaucracy and contempt for democracy of some party members: "They talk about democracy, but in their work they follow the "mandarin" way. They say they "serve the masses," but they act contrary to the interests of the masses, contrary to the motto and policies of the Party and Government, damaging the prestige of the Party and Government before the people" [21]. Setting an example in ethics is a requirement for party members and leaders of party and state agencies and social organizations. Ho Chi Minh believed that setting an example in ethics by party members has a very high educational effect on the masses. He required: "First of all, we must set an example, try to set an example for our comrades, and when we go on business trips, try to set an example for the people. Set an example in all three aspects: Spiritual, material and cultural" [22]. The exemplary role of party members in words and deeds is not only a way to educate the masses in ethics, but also a method to educate ourselves. Ho Chi Minh believed: "In front of the masses, we cannot just write the word "communist" on our foreheads to be loved by them. The masses only love those who have character and ethics. To guide the people, we must set an example for them to follow" [23]. This is a very important and effective principle, because "Taking the example of good people and good deeds to educate each other every day is one of the best ways to build the Party, build revolutionary organizations, build new people, and a new life" [13]. This principle is consistent with Eastern culture: "In general, Eastern peoples are rich in emotions, and for them a living example is worth more than a hundred propaganda speeches" [24]. Ho Chi Minh emphasized the role, effects and noble manifestations of revolutionary ethics and confirmed it through the example of the communist predecessors who created the glorious tradition of the Party and the revolution: "In our Party, comrades Tran Phu, Ngo Gia Tu, Le Hong Phong, Nguyen Van Cu, Hoang Van Thu, Nguyen Thi Minh Khai and many other comrades heroically sacrificed for the people and the Party, setting a shining example of impartial revolutionary ethics for all of us to learn from" [24].

Second, Building goes hand in hand with fighting.

According to Ho Chi Minh, this principle is a requirement of the new morality, demonstrating the humanity of fighting for the goal of the revolutionary cause. Building is building, studying, cultivating, and training revolutionary moral qualities, building collectivism and setting examples of morality, "good people, good deeds", building the spirit of serving the Party, serving the Fatherland, serving the People, building a sense of organization and discipline, etc. Building revolutionary morality must be carried out by educating revolutionary moral standards. Revolutionary moral education must be carried out in accordance with each revolutionary stage, appropriate to each age group, profession and in each different environment, and must arouse healthy moral consciousness in party members.

To oppose is to oppose manifestations and behaviors of immorality and moral degradation; to oppose individualism, bureaucracy, corruption, waste, arrogance, disorganization, lack of discipline, disunity, and backward habits and customs. Ho Chi Minh pointed out: "Bureaucracy, embezzlement, and waste are crimes. We must eradicate them to practice Diligence, Thrift, Integrity, and Uprightness" [21]. In particular, to oppose individualism, "We must resolutely wipe out individualism, enhance revolutionary morality, foster collective thinking, solidarity, organization, and discipline" [13].

According to Ho Chi Minh, to build revolutionary ethics, it is necessary to closely combine Building and Fighting, to Build we must Fight, Fight for the purpose of Building, taking Building as the Main Purpose. First of all, we must take care to cultivate revolutionary qualities and ethical standards right from the family, to the workplace and society; Fight against the bad, the wrong, the immoral. According to Uncle Ho, to Build and Fight effectively, we must be extremely persistent, tenacious, and creative in creating revolutionary movements among the masses, campaigns associated with each sector, each gender, each age group.

### **Third, lifelong moral cultivation**

According to President Ho Chi Minh, every person has both good and evil in their heart. A person who maintains morality today can become corrupt and corrupt later. He noted: "A nation, a party and each person, who were great yesterday and had great appeal, are not necessarily loved and praised by everyone today and tomorrow, if their hearts are no longer pure, if they fall into individualism" [13].

Ho Chi Minh believed that a new morality can only be built on the basis of self-awareness, and that persistent moral cultivation of each person will certainly be successful. "Cultivating the mind and self means reforming. Reform must also be long-term and arduous, because it is a revolution within each person. Cultivating new thoughts to defeat old thoughts, breaking away from the old person to become a new person is not an easy task, etc. Although it is difficult and arduous, if you want to reform, you will definitely succeed" [25].

Revolutionary ethics is expressed in the actions of party members, only in actions can revolutionary ethics clearly reveal its values. Therefore, revolutionary ethics requires party members to consciously practice through practical activities, in work, in their relationships; to clearly see their good, good, and kindness in order to promote them and to clearly see their bad, ugly, and evil in order to overcome them, to practice and cultivate revolutionary ethics throughout their lives, in which youth is especially important. Ho Chi Minh pointed out: "Revolutionary ethics does not fall from the sky. It is developed and consolidated through daily struggle and persistent practice. Just as jade becomes brighter the more it is polished, gold becomes purer the more it is refined" [24]. Party members must be aware that cultivating revolutionary ethics is not a one-time thing, but must be continuous, regular, persistent, and persistent, linked to the reality of the Vietnamese revolution.

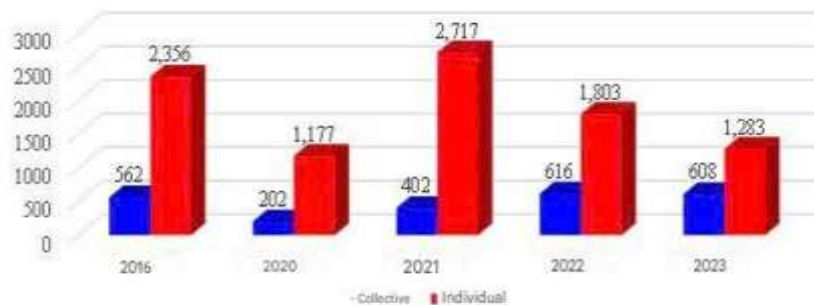
### **Results**

**First,** Say what you do, set an example of morality. Say what you do to set a standard for the people to follow, only then will it be convincing. Pioneering and exemplary, with the motto "above first, below last", "inside first, outside last", "party members go first, the country follows". The Can Tho City Party Committee has directed the dissemination and implementation of Regulation No. 101-QD/TW dated June 7, 2012 of the Secretariat on the responsibility of setting an example for cadres and party members, especially key leaders at all levels; Regulation No. 55-QD/TW dated December 19, 2016 of the Secretariat on a number of urgent tasks to strengthen the exemplary role of cadres and party members; Regulation No. 11-QD/TW dated February 18, 2018 of the 12th Politburo; Regulation No. 47-QD/TW, Regulation No. 37-QD/TW of the



Politburo on things that party members are not allowed to do, Directive No. 05-CT/TW and Conclusion No. 01-KL/TW, created positive changes in educating and training revolutionary ethics among all party members with many movements creating a spreading effect, attracting the attention of all classes of people to study and follow Ho Chi Minh's moral example.

In recent years, 100% of the agencies and units of the Can Tho City Party Committee have included the content of studying and following Uncle Ho in regular Party cell activities, many examples of good people, good deeds, many emulation movements, launching the movement of "self-reflection, self-correction", the contest "Uncle Ho and the law", "Party members' handbook following Uncle Ho's example", "Handbook for training union members to study and implement Uncle Ho's 6 teachings among the youth of the Can Tho City Police", "Compiling a handbook to identify signs of degradation in political ideology, ethics, lifestyle, "self-evolution", "self-transformation" within the organization"; have spread widely among a large number of cadres, party members, and people, contributing significantly to building the image of Can Tho people. Through the preliminary summary of 01 year of implementing Conclusion No. 01-KL/TW, the city has awarded 979 typical examples in education and training according to Ho Chi Minh's moral thought. In the period of 2016 - 2023, the whole city of Can Tho has 2,328 collectives and 6,980 typical and advanced individuals in studying and following Ho Chi Minh's ideology, morality and style being commended and rewarded.



**Chat 1. Typical individuals and groups learning from and following examples  
Ho Chi Minh's ethics at Cantho city Party Committee**

*Source: Author summarizes*

According to the survey results at the Can Tho City Party Committee, 83.5% of party members answered that they have done well in studying and creatively applying Marxism-Leninism and Ho Chi Minh Thought; spoken and acted in accordance with the guidelines and policies of the Communist Party of Vietnam, the Constitution and the law, and set an example in work and moral training; 86.3% of party members answered that they have lived responsibly, had aspirations, ambitions, and contributions, dared to think and act; and opposed individualism. 83.8% of party members answered that they have always been conscious of fighting against the distorted and false arguments of hostile forces to protect the Communist Party of Vietnam, Ho



Chi Minh and the path to socialism in Vietnam. Revolutionary ethics of party members do not come naturally, "Revolutionary ethics do not fall from the sky. It is developed and consolidated through daily struggle and persistent training. Just as jade becomes brighter the more it is polished, gold becomes purer the more it is refined" [24], focusing on following through specific, practical actions and deeds, creating a strong influence and attraction for everyone to follow.

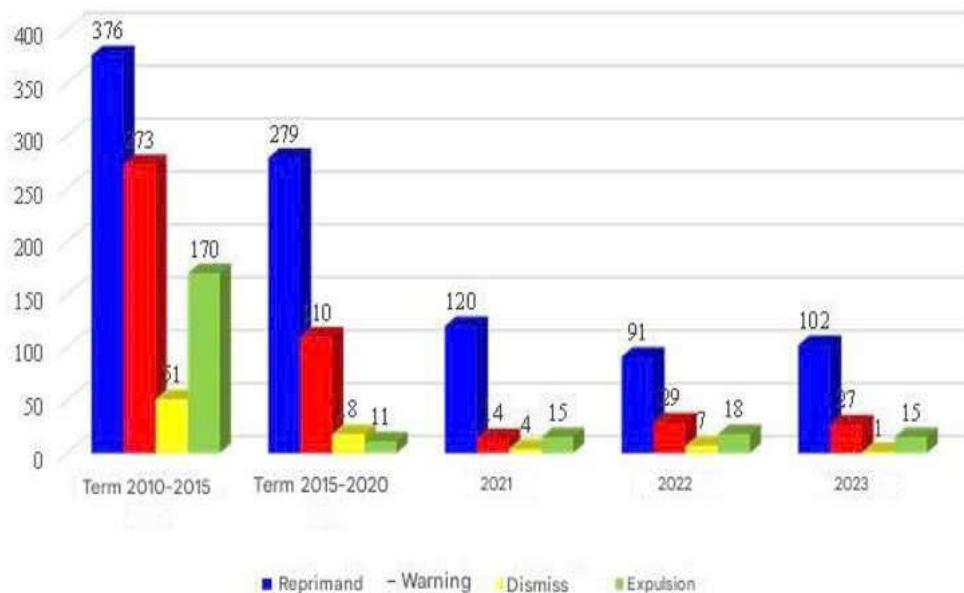
**Second,** Building goes hand in hand with fighting. Ho Chi Minh proposed measures to closely combine building and fighting in the field of ethics. The Can Tho City Party Committee has focused on the principle of Building going hand in hand with fighting in educating and training revolutionary ethics for Party members according to Ho Chi Minh's thought, and has used measures to closely combine Building and Fighting, in Building there is Fighting, in Fighting there is Building, making Party members clean, honest, upright; actively fighting against bureaucracy, corruption, waste, negativity, factions, privileges, words that do not go with actions, taking advantage of one's position and power for personal gain; effectively preventing and repelling the degradation of political ideology, ethics, lifestyle, manifestations of "self-evolution" and "self-transformation" within the Party, associated with promoting the study and following of Ho Chi Minh's thought, morality and lifestyle; promoting the responsibility of setting examples of cadres and Party members according to the motto that the higher the position, the more exemplary one must be.

Third, lifelong moral cultivation according to Ho Chi Minh's thought. The Can Tho City Party Committee identifies and recognizes lifelong revolutionary moral cultivation as an important task of Party members. Party members regularly cultivate and practice morality and lifestyle, voluntarily study and practice revolutionary morality throughout their lives, uphold their responsibilities, always stand firm in the face of difficulties and challenges and are not tempted by material things, money, or fame. The majority of Party members have a correct understanding of Marxism-Leninism and Ho Chi Minh's thought, are steadfast in the goal of national independence and socialism, believe in the Party's Platform, guidelines, and policies, and the State's policies and laws, strive to become Party members with both talent and virtue, contributing to Party building and rectification, and improving the Party's leadership capacity and fighting strength.

The cultivation and education of revolutionary ethics for party members of the Can Tho City Party Committee are closely linked to the building and practice of revolutionary ethics. Continuously study, cultivate, practice, improve qualities, ethics, qualifications, and working capacity. The survey results at the Can Tho City Party Committee show that 88.6% of party members interviewed answered that they are always conscious of cultivating and practicing revolutionary ethics throughout their lives; not being extravagant, wasteful, ostentatious, or formalistic; actively fighting against bureaucracy, commandism, and individualism, "They talk about democracy, but their actions follow the way of the mandarins. They talk about serving the masses, but they act contrary to the interests of the masses, contrary to the motto and policies of the Party and the Government" [21] damaging the reputation of the Party and the Government. Upholding Marxism-Leninism, Ho Chi Minh thought, firmly upholding the goal of national independence and socialism, believing in the Party's Platform, guidelines, policies, and the State's policies and laws. Every year, 100% of grassroots party organizations develop plans and commitments to study and follow Ho Chi Minh's thought, morality, and lifestyle; 100% of party

members fulfill their commitments to set an example, cultivate and practice morality, in conjunction with their functions and tasks [26]. Therefore, the issue of building the Party in terms of morality, especially lifelong cultivation of revolutionary morality, is the top priority of party members.

During the period of 2010 - 2023, the Can Tho City Party Committee has resolutely and strictly handled violating cadres and party members, of which 1,731 party members were disciplined, including 968 party members reprimanded, 453 party members warned, 81 party members dismissed from office, 229 party members and 08 party organizations expelled, including 04 party organizations reprimanded, 04 party organizations warned. A number of party members lack revolutionary spirit and ethics, have not set an example in cultivating and training revolutionary ethics. These things will really cause harm to the country, not only affecting the current young generation but also the future, and need to be urgently warned. According to survey



**Chat 2. Party members who violate revolutionary ethics are disciplined**

*Source: Author summarizes*

data at the Can Tho City Party Committee, 1.0% of party members are not diligent and hard-working in studying and working, working with a plan, being creative and determined in performing tasks, working with low productivity and efficiency; not having a spirit of thrift, wasting assets, tools, and money of agencies and units, especially wasting human resources is an extremely large waste, the loss of waste is even greater compared to the resources of all resources; there is still a small number of party members with a degenerate lifestyle, because of ambition for power and material desires, losing their integrity and integrity, causing many violations in

public agencies; worshipping foreign values more than traditional national values; being arrogant, self-righteous, lacking the spirit of self-criticism and criticism, bureaucracy, corruption, factionalism, lust for power, seeking positions and power, and being arbitrary; The revolutionary ideal has faded and been exploited by hostile forces to sabotage our Party and State; some party members do not have scientific, democratic, and principled working methods, affecting the quality and efficiency of work and the goals set forth in the resolution.

There are still party members who do not dare to admit their shortcomings and take responsibility. The lack of exemplary ethics and lifestyle of leaders in Party and State agencies, socio-political organizations and families has negatively affected the education and training of revolutionary ethics for party members. A number of party members themselves lack the cultivation and training of revolutionary ethics, do not practice diligence, thrift, integrity, impartiality and selflessness, have degraded moral qualities, have a poor sense of responsibility, are bureaucratic, arrogant, corrupt, and even oppress and bully the people. It is the lack of cultivation of revolutionary ethics of diligence, thrift, integrity, impartiality and selflessness and the warnings about the dishonesty, wrongdoing, degeneration and degeneration of those worms that have reduced the people's trust in the Party, affecting the prestige and honor of the Party. Therefore, in order for the Party to be truly clean and strict, it is necessary not only to rely on "treating" the symptoms and manifestations of ideological and political degradation, morality, corruption, waste and all kinds of negativity, but also to point out the causes of these "diseases", which are due to lack of cultivation, lack of revolutionary moral "roots", mainly due to many Party members at all levels being dishonest, unjust, "worshipping money", damaging their own honor, individualism, and eroding the foundation of revolutionary morality. Therefore, building the revolutionary moral standards of Diligence, Thrift, Integrity, Impartiality for Party members is the foundation for building the integrity and uprightness of the Party.

In principle, training revolutionary ethics for party members also revealed many limitations. The work of managing, educating and training party members in some places has not been given due importance and attention. A number of party members have not fully and deeply understood the position, role, requirements, content and measures for setting an example, leading to a situation where the responsibility and obligation to set an example are unclear, and they are not exemplary in words, actions, training, self-cultivation, and maintaining qualities and lifestyles; there are also manifestations of "saying is not consistent with doing", "talking a lot, doing little", taking advantage of positions and powers for personal gain, and engaging in corrupt and negative behavior. A number of party members have not set an example in cultivating and training revolutionary ethics; have not proactively built scientific arguments to promptly refute and break distorted, erroneous, hostile arguments and protect the ideology, ethics and style of President Ho Chi Minh. A number of party members have faded ideals, degraded in political ideology, ethics, lifestyle, "self-evolution", "self-transformation"; they do not have a high awareness of protecting the Party's ideological foundation. "The study and following of Ho Chi Minh's ideology, ethics, and style in some party organizations, cadres, and party members has not changed clearly, and the spread of new models, collectives, and individuals has not been widely discovered. Some cadres and party members are not truly exemplary, lacking in moral and lifestyle cultivation" [27]. Some party members have violated to the extent that they must be disciplined.

## Discussion

The survey results show that some party members are still not truly exemplary in studying and practicing revolutionary ethics. Some party members have not met the requirements for cultivating moral qualities, and have violated Party regulations, including corruption, waste and bureaucracy. This directly affects the people's trust in the Party. There are still cases of violations, showing that the work of fighting negativity and corruption cannot be completely overcome without continuing to strengthen and seriously implementing measures to protect the purity of the Party. Some party members still lack self-awareness in cultivating themselves, leading to ideological and moral degradation. Therefore, maintaining and developing this work is extremely necessary.

Research results demonstrate that the education and training of revolutionary ethics for cadres and party members, in line with Ho Chi Minh's ideology, are both scientific and revolutionary, grounded in a deeply dialectical perspective. Ho Chi Minh's approach to establishing revolutionary ethical standards for officials and party members encompasses loyalty to the country, filial piety to the people, diligence, frugality, integrity, and impartiality; as well as love for people, living with love and meaning, and a pure international spirit. His principles and methods for building and training revolutionary ethics include aligning words with actions, setting moral examples, combining construction with support, and cultivating lifelong morality through revolutionary practice.

The authors fully endorse the application of Ho Chi Minh's ideology in the development and training of revolutionary ethics for cadres and party members. This ideology provides a foundational basis for the Communist Party of Vietnam and the State of the Socialist Republic of Vietnam in establishing revolutionary ethical standards for their members in the context of international integration.

Throughout the history of human thought, numerous thinkers have contributed their perspectives on morality, including Confucius, Immanuel Kant, Plato, Ludwig Feuerbach, and Aristotle. In Western philosophy, deontologists argue that the fulfillment of duty, rather than personal happiness, represents the supreme ideal. For deontologists, ethical behavior is defined by fulfilling obligations and benefiting others and society, while actions benefiting only oneself are not considered ethical. This perspective is most prominently represented in the ethics of Immanuel Kant.

Conversely, proponents of happiness theory emphasize the natural human drive for happiness. For these theorists, personal happiness is seen as the ultimate goal and meaning of life, with the happiness of others and society serving merely as a means to achieve personal happiness. This viewpoint often reflects a focus on personal interests and a disregard for moral obligations.

Ludwig Feuerbach's ethics center on the concept of love as the foundation of morality. He viewed love as the essence of human nature and the driving force behind societal progress and morality. Feuerbach advocated for "universal love" as a means to resolve conflicts and contradictions

within society. He rejected the notion of personal morality, arguing that true morality cannot exist in isolation but must be connected to the collective happiness of others. According to Feuerbach, true morality involves recognizing and promoting the common good rather than pursuing individual, separate happiness.

Plato (428-348 BC): Plato posited that the ultimate reality exists within the realm of Ideas [28]. He employed mathematical models to articulate knowledge and established a metaphysical framework to address Socratic problems. According to Plato, concepts such as goodness and justice exist independently of human perception. He viewed humans as souls imprisoned within their bodies, capable of recollecting the knowledge of these "Ideas" which were inscribed upon our souls in the past. Education, therefore, is the process of recalling visions of the Good. Thus, concepts like goodness, justice, and virtue are absolute Ideas existing in the realm of Ideas. Even though we may never encounter absolute goodness in the empirical world, reason allows us to recollect these absolute realities.

The Allegory of the Cave: In *The Republic*, Plato uses the Allegory of the Cave to differentiate between two levels of reality: the eternal world and the temporal world. Learning about ethics is akin to prisoners confined in a dark cave, perceiving only shadows of objects cast on the wall. It is only through liberation and exposure to the outside world that we realize our previous experiences in the sensible world were mere illusions of the unchanging and eternal reality beyond the cave's darkness. The Allegory of the Cave illustrates that being bound by bodily pleasures can impede moral reflection. The limited perspective within the cave reflects an incomplete understanding, where individuals accept shadows without critical examination. The process of emerging into the light symbolizes the painful yet necessary transition of learning new truths, confronting challenges to our preconceived notions. To pursue true knowledge, one must "abandon the darkness" governed by passions and desires. Recognizing one's own shadows is crucial for the pursuit of knowledge. True knowledge demands discipline, a turning away from base desires, and a recollection of what the soul already knows. Plato's epistemology is structured into four ascending levels: images, objects, mathematics, and Ideas, corresponding to four stages of cognition: imagination, belief, contemplation, and true knowledge.

Aristotle (384-322 BC): Aristotle critiqued Plato's ethics for drawing individuals too far from the realities of their lived experiences. He argued that the essence (or form) of things does not reside in a separate world of Ideas but within the matter itself. Using a biological model, Aristotle asserted that understanding something involves recognizing how its parts function as a whole, enabling it to fully develop its purpose. Every entity possesses an essence and a form; actions are understood in terms of intention and purpose. According to Aristotle, true happiness does not reside in things or actions themselves but in the intentions or purposes behind them. The "goodness" of an entity is defined by its ability to achieve or fulfill its intended goal. This condition represents a "middle point" between excess and deficiency. Virtue is therefore the right balance between these extremes, encompassing qualities such as wisdom and courage. It is the

habit of choosing what is best to develop and fulfill our highest function, which is reason.

This engagement should aim to foster a mutual exchange of ideas and insights, where the rich philosophical and ethical teachings of Buddhism can be examined and expanded upon through scientific methodologies and perspectives. Such a collaboration would not only validate and amplify the beneficial aspects of Buddhist practices but also provide a critical lens to address and rectify negative tendencies like superstition and commercialization. Engaging scientists, researchers and Buddhist practitioners in forums, conferences and collaborative studies would create an environment where empirical evidence and spiritual wisdom are harmonized. This synergy can lead to innovative solutions for societal issues, be it in mental health, environmental sustainability, or ethical living. Scientific research can offer objective insights into the efficacy of Buddhist practices, such as meditation, in enhancing mental well-being and community harmony. Conversely, the Buddhist perspective can enrich scientific understanding with deeper ethical and philosophical dimensions [29].

Confucius (551-479 BC): Confucius, a prominent thinker with progressive educational views similar to those of Ho Chi Minh, contributed significantly to ethical thought through the Confucian school. His ethical philosophy encompasses several key aspects: reflections on the role of morality, ideas about ethical relationships, and fundamental ethical standards. Confucius identified five core moral relationships, known as the "five relationships": ruler-subject, father-son, husband-wife, elder brother-younger brother, and friends. Each relationship has specific standards, such as the qualities of a good father and son, the reciprocal goodness of individuals, the mutual love and respect between husband and wife, and the virtues of loyalty and respect between ruler and subject. While Confucius addressed these relationships and their standards, he particularly emphasized the relationships between ruler and subject and father and son. He also believed that to successfully uphold these moral relationships, individuals must adhere to ethical standards such as benevolence, righteousness, propriety, wisdom, trust, loyalty, courage, filial piety, and respect. These ethical standards are deeply interconnected, with humanity as their central focus. The principles discussed by Confucius remain influential and are widely regarded in their role and purpose in moral conduct.

Confucius also emphasized moral education, introducing several progressive and effective methods. These include the legitimacy method, the arbitrary preaching method, the exemplary method, and the integration of learning with practice, as well as the alignment of knowledge with life experiences. This approach not only established Confucius as an exceptional thinker but also as a remarkable educator and teacher across generations. His recognition of the critical role of education in societal development underscores the relevance and practicality of his educational philosophy.

However, some scholars critique Confucius for his separation of education from material production, which overlooks the significant role of practical experience in cognitive

development. In other words, Confucianism often detaches theory from practice, failing to integrate learning with practical application. Additionally, Confucius's focus on moral education was somewhat narrow and incomplete, as it did not address intellectual, aesthetic, and physical education. This singular focus on morality alone is insufficient for holistic development and societal progress, as virtue without talent can impede effective action.

Confucius's moral thought is characterized by the following key aspects: First, it illustrates the unity between morality and politics. Second, it reflects the integration of individual consciousness with family and community awareness. Third, it reveals a tension between progressive and conservative viewpoints.

Despite these characteristics, Confucius's moral thought contributes to the development of a disciplined and orderly society, from individuals to families and communities. It also carries significant human and humanitarian values. However, it is not without limitations, as it presents an idealistic and somewhat one-sided historical perspective, influenced by class and status considerations. Nonetheless, these limitations notwithstanding, Confucius's ethical thought remains highly significant in both theoretical and practical contexts.

Theoretically, Confucius not only contributed to Chinese scholarship with a rich and profound system of moral categories but also introduced a method of moral education designed for very positive and progressive individuals. This represents a significant and valuable contribution to the formation and development of psychological and educational theory in the history of human thought.

Practically, Confucius's ethical thought is meaningful in clearly defining individual requirements and responsibilities within social relationships. It contributes to regulating human moral behavior and holds significance in governance and social management, deeply influencing social moral life in several Eastern countries, including Vietnam.

The purpose of this study is to elucidate the content, principles, and methods of educating and training revolutionary ethics for cadres and party members in Can Tho City, Vietnam, in accordance with Ho Chi Minh's ideology. The aim is to establish revolutionary ethical standards for these individuals to meet the demands of industrialization, modernization, and international integration. Based on this, the authors propose several solutions to enhance the effectiveness of education and training in revolutionary ethics for officials and party members in Can Tho City, Vietnam, during the contemporary period.

First, strengthen the work of educating revolutionary ethics for party members.

The work of educating and training revolutionary ethics for party members must combine "building" and "fighting", taking "building" as a fundamental, strategic, long-term task, making progressive and positive thoughts permeate the entire social life, having the effect of correcting deviant manifestations, reforming backward thoughts, and pushing back wrongdoings.



Cultivating and training revolutionary ethics for party members is very important in the process of Party building, especially for key leaders. This process not only includes studying theory but also requires specific and exemplary actions in life and work. The combination of "saying goes hand in hand with doing" is the key factor to build trust among the people.

Maintain discipline and order in performing public duties; at the same time, have a mechanism to encourage and protect cadres and party members who dare to think, speak, act, take responsibility, face difficulties and challenges, and act resolutely for the common good. According to Ho Chi Minh's thought, lifelong moral cultivation is a mandatory requirement for every party member. The Can Tho City Party Committee has clearly identified this task and promoted revolutionary ethics education for party members. Cultivation does not stop at studying theory but must also be demonstrated through specific actions, contributing to the cause of building the Party and the country.

The "building goes hand in hand with fighting" is reflected in the work of building the Party in terms of ethics and fighting against negative factors such as corruption, waste, moral and ideological degradation. The Can Tho City Party Committee has implemented this measure very clearly, with strong and resolute movements. The strengthening of control and discipline against violating Party members has had a positive impact, creating a healthy environment within the Party.

Second, applying Ho Chi Minh's moral thought in educating and training revolutionary ethics for Party members of the Can Tho City Party Committee must closely follow the guidance of Regulation 144 and the actual conditions of the Party Committee.

The Standing Committee of the Can Tho City Party Committee must identify studying and following Ho Chi Minh's thought, morality and lifestyle, Conclusion No. 01-KL/TW and Regulation 144 as a key, regular, continuous and long-term political task. The Standing Committee of the City Party Committee must issue documents directing localities and units to organize, thoroughly grasp and effectively implement the application of Ho Chi Minh's moral thought in educating and training revolutionary ethics for Party members of the Can Tho City Party Committee. Accordingly, it is necessary to closely follow the guidance of Regulation 144 and the actual conditions of the Party Committee, must be deployed synchronously and systematically, considering it as the red thread throughout the process of educating and training revolutionary ethics for Party members. It is necessary to determine the scope and objects of education and training to enhance the application of Ho Chi Minh's moral thought in educating and training revolutionary ethics for Party members of the Can Tho City Party Committee in the new era, focusing on the content of education on Diligence, Thrift, Integrity, Uprightness, Impartiality, considering it as the leading measure and quality of a revolutionary. The application of Ho Chi Minh's moral principles in educating and training revolutionary ethics for Party members of the Can Tho City Party Committee must be determined as a fundamental, long-term, and urgent task in the work of Party building and rectification. The guiding ideology of the Can Tho City Party Committee in the coming time is to focus on Party building in ethics and "must steadfastly and creatively apply and develop Marxism-Leninism and Ho Chi Minh Thought; steadfastly adhere to the goal of national independence and socialism; steadfastly adhere to the Party's renewal policy; steadfastly adhere to the principles of Party building; ensure the highest

national interests on the basis of the fundamental principles of international law, equality, cooperation, mutual benefit, to firmly build and protect the socialist Fatherland of Vietnam. This is a matter of principle, of vital significance to our regime, the solid foundation of our Party, not allowing anyone to waver or waver" [30].

Our Party has widely implemented the study and following of Ho Chi Minh's ideology, morality, and style in a practical manner, avoiding formalities, avoiding studying for the sake of reporting in activities, in summarizing and classifying Party members. The Politburo's promulgation of Regulation 144 is necessary, timely, and stems from social reality, especially since our country has implemented the renovation process according to the socialist-oriented market mechanism. Building a developmental, honest, action-oriented and service-oriented state is the foundation.

Because Regulation 144-QD/TW is the continuation of Ho Chi Minh's thought on revolutionary ethics and a step to concretize the task of building revolutionary ethical standards set forth by the 13th National Party Congress, it is necessary to focus on fulfilling 5 criteria: "Patriotism, respect for the People, absolute loyalty to the Party and the Fatherland; courage, innovation, creativity, integration; diligence, thrift, integrity, impartiality; solidarity, discipline, compassion, responsibility" [31]. The political mettle of the Party organization is demonstrated through the political mettle of each Party member, especially Party members who are leaders and set an example for other Party members. Regulation 144 also adds a necessary content to combat "ideological evolution" through specific actions, "locking power within the system", preventing and combating corruption and negativity in the Party and the State. Regulation 144 is also a handbook and a provision for party members on their revolutionary path, especially in the new period, requiring party members to practice the 7 dares: "Dare to think; dare to speak; dare to do; dare to take responsibility; dare to innovate and create; dare to face difficulties and challenges; dare to act for the common good" [31]. The Can Tho City Party Committee needs to closely link the implementation of revolutionary ethics education and training for party members according to Ho Chi Minh's thought and Regulation 144, regularly, everywhere, at all times, especially from grassroots party organizations; associated with the implementation of the unit's political tasks. Consistently implement the "four no's" mechanism in preventing and combating corruption and negativity: "cannot", "don't dare", "don't want", "don't need" corruption and negativity. This is also one of the important criteria for party members to contribute to quickly bringing revolutionary ethical standards in the new period into life.

Third, combining education and training in revolutionary ethics for Party members of the Can Tho City Party Committee with the fight against manifestations of individualism

Recognizing and harmoniously resolving the relationship between improving revolutionary ethics and eliminating individualism is to practice the viewpoint of Building and Fighting in Party building. Currently, there is still a group of cadres and Party members who have degraded ethics and lifestyles, causing very serious consequences, damaging the prestige and reputation of the Party, which if not prevented and completely repelled, will seriously affect the survival of the Party and the regime. The social mood and the people's wishes at this time are an earnest desire, at the same time strictly demanding that the Party must be clean and strong, starting from ethics. Party members must prove in practice, through practical actions, behavior and conduct, that they are people with revolutionary ethics. Promoting the awareness of party members to self-cultivate

and strive to practice revolutionary ethics according to Ho Chi Minh's moral thought is of utmost importance, a regular and long-term task in the cause of innovation of Can Tho. Upholding the sense of responsibility of party members, saying goes hand in hand with doing, fighting individualism, overcoming the signs of moral degradation and lifestyle of a part of party members today. Study contents must be included in party cell activities and become a routine. Regularly self-criticize and criticize in the spirit of comradely love for each other. Praise good deeds, promptly detect and correct bad deeds, encourage and promote the sense of responsibility and limit laziness, irresponsibility, dependence, and personal interests of party members, because morality is not something that is innate, "does not fall from the sky. It is developed and consolidated through daily struggle and persistent training, just as jade becomes brighter the more it is polished, gold becomes purer the more it is refined" [13]; make the good part in each person blossom like spring flowers and the bad part gradually disappear. Promote the spirit of self-cultivation and training of revolutionary ethics of party members to practically improve revolutionary ethics for party members, eliminate individualism in the market economy, international integration,

Develop and promulgate regulations on ethical standards for cadres and party members in accordance with the functions, tasks and specific characteristics of the sector, agency and unit, as a basis for cadres and party members to cultivate, practice and strive in work and life. Political and ideological education, studying Marxism-Leninism and Ho Chi Minh thought continue to be promoted, with more diverse and rich content and forms. Can Tho City Party Committee needs to continue to seriously implement and improve the quality of implementation of Directive 05-CT/TW on promoting the study and following of Ho Chi Minh's ideology, morality and style, not only in conjunction with the implementation of political tasks but also as a cultural need, promoting the example of "good people, good deeds" in conjunction with continuing to innovate organizational and personnel work, resolutely fighting against corruption, waste, degeneration and corruption in the Party. At the same time, strengthen education and training of young party members to strive for the Party's revolutionary goals and ideals, ethics, lifestyle, enhance patriotism, national pride, wholeheartedly and wholeheartedly serve the Fatherland and the People; persistently fight against all acts that harm the national interests, the interests of the Party, the State and the People; nurture dreams, ambitions, aspirations to rise up; uphold the sense of responsibility towards the country, towards the homeland of Can Tho city. Be exemplary, modest, cultivate, train, and study throughout life following the example of the great Uncle Ho.

Fourth, promote the positivity, proactiveness, self-cultivation, education, and training to improve the revolutionary ethics of party members, especially leaders, according to Ho Chi Minh's ethical principles.

Each party member, especially leading party members, must regularly "self-examine" and "self-correct", must respect integrity, maintain honor, and feel ashamed when they and their relatives have corrupt and negative behaviors. Our ancestors often said: a good reputation lasts forever, do not be greedy for titles, positions, material things, money, especially when you have power in your hands.

Party members must regularly "correct their working style", "sweep away individualism". The ethics of the Party in general and the ethics of each cadre and party member in particular do not

come naturally. Therefore, the education, building, and training of the ethics of cadres and party members must follow the principle of "lifelong moral cultivation". Regularly and voluntarily training and cultivating revolutionary ethics plays an important role, influencing the behavior of each person. That is the basis for perfecting human personality, reaching universal values: truth, goodness, beauty, reaching cultural standards and values. Party committees and authorities actively fight against manifestations of individualism, pushing back the degradation of ideology, morality, lifestyle, corruption and negativity. Party committee members, leaders and managers must be exemplary in studying and following Uncle Ho's ideology, morality and style. Party members must always be self-aware of their pioneering and exemplary role. Arouse the spirit of self-awareness in setting an example; must clearly recognize their role and responsibility, and at the same time have a high determination in self-cultivation and comprehensive training in all aspects; not only need the right motivation, high responsibility in "self-reflection" and "self-correction", but also must have a strong will, high determination, always overcome difficulties and challenges. We need to be alert to the schemes of enticing and bribing from hostile forces as well as the temptations of personal interests and selfish calculations of individualism hidden within. We must uphold the spirit of self-criticism, criticism, modesty, and receptiveness, have a high determination to correct shortcomings and defects, and resolutely fight against individualism and pragmatic lifestyles to constantly improve ourselves in all aspects. Party members must set an example of integrity, uphold the spirit of responsibility and dare to take responsibility; set an example of building a disciplined and cultured family. Building a disciplined and cultured family is an important part of building revolutionary working ethics for Party members, and at the same time is a basic requirement to strengthen the building of their standards of Diligence, Thrift, Integrity, Uprightness, Impartiality and Selflessness. Current practice shows that a number of Party members, due to the burden of family affection, have slipped into the abyss of individualism, corruption, waste and negativity. Therefore, an urgent requirement today is that all Party members not only perform well their duties and responsibilities, strictly comply with Party discipline and State laws, consciously practice Diligence, Thrift, Integrity, Uprightness, Impartiality and Selflessness, make efforts to prevent and combat corruption, waste and negativity; combine words with actions, Build with Fight; be clean people, work transparently; related to one's own image and reputation; need to pay more attention to one's wife, husband, children and relatives, supervise and guide them to maintain self-respect; inherit and continue the good traditional cultural features and family traditions of revolutionary predecessors, set an example of obeying the law, maintaining integrity, building family culture and a good lifestyle through self-cultivation, training a bright mind, nurturing great ambitions; be conscious of fighting against the erosion of ideology, morality, qualities, lifestyle and forever maintain the political qualities of a true communist, manage the family well, set an example of building a disciplined, cultured and civilized family.

## Conclusion

President Ho Chi Minh affirmed that morality is the foundation and root of a revolutionary. Revolution is a great cause, a revolutionary must have revolutionary morality to complete that cause. Ho Chi Minh was a person who paid great attention to promoting the practice of revolutionary morality, especially he always focused on educating and training revolutionary morality for cadres and party members. Each party member and cadre must truly imbue revolutionary morality.

Faced with challenges, distorted perceptions of ideology, politics, morality, lifestyle, individualism, and increasingly sophisticated sabotage by extremist elements living in exile, which are directly threatening the survival of our regime, educating and training revolutionary morality for party members is considered an effective and long-term measure when Vietnam enters a new era, an era of national growth. The 13th National Congress of the Communist Party of Vietnam emphasized: “Strengthening revolutionary ethics education, making each cadre and party member clearly see their duties and responsibilities, always steadfast in the face of all difficulties and challenges and not being tempted by material things, money, fame; effectively fighting against all manifestations of individualism, bureaucracy, opportunism, localism, factionalism, and internal disunity” [32]. Recognizing the importance of Ho Chi Minh's ethical thought, from a very early age, the Communist Party of Vietnam paid attention to systematically studying and finding ways to effectively apply Ho Chi Minh's principles of ethical development.

In the context of strong international integration, Vietnam is facing many opportunities, but also many difficulties and challenges. This situation requires cadres and party members to constantly practice, study and improve their professional qualifications and revolutionary ethics to be able to meet the requirements of the country in the new era, the era of national development. The work of educating and training revolutionary ethics for party members has had positive changes. However, there are still limitations, especially the fact that a number of party members are not exemplary enough in cultivating and training revolutionary ethics and still allow ethical violations to occur. To maintain and develop the purity of the Party, it is necessary to continue to strongly implement educational measures, at the same time strictly handle violations, creating a healthy, exemplary and transparent working environment within the Party. Cultivation and self-conscious practice of revolutionary ethics throughout life are decisive factors in building a truly ethical, civilized, clean, strong Communist Party of Vietnam, worthy of the people's trust.

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