

Practical Issues of Applying Ho Chi Minh's Ethical, Thought about Education and Training in Revolutionary Ethics for Party Members in the Party Committee of Can tho City, Vietnam

Luong Thi Hoai Thanh¹, Nguyen Thai Son², Nguyen Thanh Hung³, Bui Thi Can⁴

Abstract

In Ho Chi Minh's ideology, the issue of education and revolutionary moral training of cadres and party members has a particularly important position and role. In the process of globalization, international integration, and market economy, its negative and negative sides cause a part of cadres and party members to degrade in morality and lifestyle like today; therefore, education and training in revolutionary ethics for cadres and party members is both a basic, long-term, and urgent task for a prosperous and powerful Vietnam.

Keywords: *Ho Chi Minh, Vietnam, Revolutionary Ethics, Party Member.*

Introduction

Ethical education for officials and party members is a major policy of every country and every person in the world. Ho Chi Minh (1890-1969) [1, 2, p. 241]. - the great leader of the Vietnamese people, a man of talent and integrity [3, 4]. 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. Ho Chi Minh believes that morality is the foundation, the root of revolutionaries, the strength of revolutionaries, considering it the root of the tree, the source of the river: Revolutionaries must have revolutionary ethics as their foundation to complete the glorious revolutionary task for the cause of national independence and socialism. He wrote: "Just like a river, there is a source for water; without a source, the river dries up. A tree must have roots, without roots the tree will wither. Revolutionaries must have ethics, without ethics, no matter how talented they are, they will not be able to lead the people" [5, p.292]. "Every success or failure depends on good or bad officials. Cadres are the root of all work, so cadre training is the root of the Party" [5, p.280]. During his lifetime, Ho Chi Minh was a person who paid great attention to upholding the practice of revolutionary ethics for the Vietnamese people, especially educating, cultivating, and training revolutionary ethics for officials and party members. During revolutionary activities, Ho Chi Minh gave many speeches and articles to educate and train revolutionary ethics for our officials, party members and people. Before going away, he left behind his Will, advising: "Each party member and cadre must be truly imbued with revolutionary ethics, truly thrifty, upright, public-minded and impartial" [6, p.611].

To recognize the importance of revolutionary ethics of officials and party members. At the Second Congress (1951), our Party affirmed: The current political guidelines, work habits and revolutionary ethics of our Party are the guidelines, behaviors and ethics of President Ho Chi Minh, etc. The entire Party try your best to study President Ho Chi Minh's political guidelines, styles and revolutionary ethics. At the 7th Congress (1991), the Party affirmed and solemnly recorded in Party Documents: "The Party takes Marxism-Leninism and Ho Chi Minh's thought as the ideological foundation and guideline for action" [7, p.127]. The Politburo issued Directive 03-CT/TW on "Continuing to promote studying and following Ho Chi Minh's moral example". The XII Politburo issued Directive No. 05-CT/TW on "Promoting studying and following

¹ Department of Political Sciences and Ho Chi Minh Thought, Faculty of Basic Sciences, Can Tho University of Medicine and Pharmacy, Can Tho, Vietnam, ORCID ID: 0009-0001-0084-0144, Email: lththanh@ctump.edu.vn

² Vinh University, Vietnam, Email: ntsdhv@gmail.com

³ Department of Foreign Languages, Faculty of Basic Sciences, Can Tho University of Medicine and Pharmacy, Can Tho, Vietnam. Email: nthung@ctump.edu.vn (Corresponding author)

⁴ Vinh University, Vietnam, Email: Canbt@vinhuni.edu.vn

Ho Chi Minh's ideology, ethics, and styles". Continuing the spirit of previous Congresses, the 13th Congress (2021) our Party has always focused on the issue: "Promoting learning and following Ho Chi Minh's ideology, ethics, and styles according to Directive No. 05-CT/TW of the Politburo has become an important and regular task of each party organization and cadres and party members have had many new and creative ways of doing things, achieving positive results" [8, p.176-177]. Conclusion No. 01-KL/TW of the XIII Politburo on continuing to implement Directive No. 05 of the XII Politburo on "Promoting to learn and follow Ho Chi Minh's ideology, ethics and styles". It is no coincidence that the Politburo issued Regulation No. 144-QD/TW (May 9, 2024) regulated revolutionary ethical standards of cadres and party members in the new period. So that this elite team has enough virtue, talent, capacity, quality, intelligence, high reputation and it is on par with its tasks, ensuring the Party's comprehensive strength in politics, ideology, and ethics.

Research Methods

The article is researched on the base of basic principles of Marxism-Leninism, Ho Chi Minh's thought, the guidelines and views of the Communist Party of Vietnam on revolutionary ethics, and on Party building work; Selectively inherit research results of scientific works related to the topic.

Based on the methodological basis of dialectical materialism and historical materialism, the topic uses a combination of scientific research methods including: Logical methods; analysis and synthesis methods; sociological investigation methods; statistical, comparative and observational methods.

How to process data: Encode and enter data using Excel software; Analyze data, calculate statistical parameters, analyze statistics and interpret results using SPSS statistical software.

In the process of writing the article, the authors used a combination of the above methods to compare, generalize, systematize, to clarify the arguments and to explain the issues raised; to educate and train revolutionary ethics for party members of the current Can Tho City Party Committee according to Ho Chi Minh's ideology.

Results And Discussion

The Basic Contents of Ho Chi Minh's Moral Ideology

Ho Chi Minh had many explanations about revolutionary ethics. In his work *Revolutionary Ethics* (1958), he wrote, in short, that revolutionary ethics is "a lifelong determination to fight for the Party and for the revolution. Working hard for the Party, maintain Party discipline, and well implement the Party's guidelines and policies. Put the interests of the Party and the working people first, before your own personal interests. And wholehearted serving the people. To fight selflessly and be exemplary in everything" for the Party and the people [9, p.603]. Revolutionary morality is absolute loyalty to the Party and the people. "Revolutionary ethics is to blend with the masses into one mass, to believe in the masses, to understand the masses and to listen to the opinions of the masses" [9, p.609]. According to Ho Chi Minh, "For good party members and cadres to become genuine revolutionaries, there is nothing difficult at all. That comes entirely from my heart. I only know in my heart that for the Party, the Fatherland, and the people, I will advance to a place of impartiality. If we are diligent and impartial, our shortcomings will become less and less, while the following good qualities will increase more and more. In short, that goodness includes five things: kindness, righteousness, wisdom, courage, and integrity" [5, p.291]. Below are presented four basic moral qualities.

First, loyalty to the country and filial piety to the people. Loyalty to the country and filial piety to the people are moral qualities that resolve the relationship between the individual and the Party, Fatherland and people. "Loyalty" and "filial piety" are standard concepts of old ethics (belonging to the Confucian ethical system), containing a narrow content of "loyalty to the king, filial piety to parents". Ho Chi Minh did not need to get rid of the old moral concept that had been deeply ingrained in the perceptions and actions of

Vietnamese people for thousands of years under feudalism, express the duty of servants to the king, the responsibility of children with parents.

Ho Chi Minh introduced new content into the old concept, with scientific, revolutionary and humanistic meaning, "loyalty to the country, filial piety to the people". This is a revolution in ethical concepts. The people went from being slaves, without freedom or democracy, to becoming masters, creating history. Under the feudal regime, mandarins were the people's parents; under the new regime, the people were the masters, and cadres and party members were the people's servants. To be an officer or a leader is to be a servant of the people.

"Loyal to the country, filial to the people" is the relationship with the country and the people, showing responsibility for the cause of building the country, protecting the country and the development of the country. The content of loyalty to the country and filial piety to the people is to be determined, lifelong, wholeheartedly with all our might to serve the revolution, serve the Fatherland, and serve the people; Put the interests of the Fatherland and the people first and foremost. We must respect the people, believe in the people, study the people, ask the people, understand the people, listen to the people's opinions, love the people, and mingle with the masses of people into one mass; firmly grasp the people's emotions, people's hearts, and people's will; care about civil rights, people's livelihood, people's knowledge, democracy, and people's mobilization; Make people believe, obey, and love. "Loyalty to the country, filial piety to the people" is not a slogan, work efficiency must be used as a measure in the spirit of "every task is completed, every difficulty is overcome, every enemy is defeated". That is truly new morality, revolutionary morality.

Second, diligence, frugality, integrity, integrity, and impartiality. Diligence, frugality, and integrity are the moral qualities that resolve the relationship "with oneself".

Need means being diligent, hardworking, trying to be resilient, always trying, working with a plan, being creative, highly productive with the spirit of self-reliance, knowing how to nurture one's spirit and strength to work long term.

Being frugal means saving time, effort, and wealth of the people and the country, not being extravagant, not being wasteful, not being messy, not being ostentatious or formal. Ho Chi Minh pointed out, "Saving is not being stingy. When you shouldn't spend, you shouldn't spend even a grain of rice or a coin. When there is something worth doing, something beneficial for the people and the Fatherland, no matter how much effort or money it costs, one is still happy" [10, p. 123].

Integrity is pure, not greedy, always respecting and preserving public property and the people's property, not violating a single coin or grain of rice belonging to the State and the people; "don't be greedy for status. Don't be greedy for money, don't be greedy for happiness, don't be greedy for people to mourn you, etc. There is only one kind of desire: love to learn, love to work, love to progress" [11, p.292]. Ho Chi Minh pointed out that acts contrary to the word integrity such as greed for fame, greed for good food, greed for living in peace are shameless; "Relying on power to exploit people, taking bribes or stealing public property to make private property" [10, p.126], drowning good people to keep one's position and reputation is morality (religion is theft). Ho Chi Minh recalled the good ideas of Confucius and Mencius: "Confucius said: "If a person is not honest, he cannot treat animals." Mencius said: "If everyone is greedy for profit, the country will be in danger". The word integrity must go hand in hand with the word frugality. Only by being frugal can you be honest. Because of luxury, greed is born.

Right "means not evil, it means straightforward, upright. Anything that is not proper or straightforward is evil" [10, p. 129]. Ho Chi Minh pointed out: "You must be righteous first to help others. If you are not righteous, wanting others is unreasonable" [10, p.130]. Diligence, frugality, and integrity are the roots of justice. But a tree needs roots, flowers, and fruit to be complete. A person must be diligent, frugal, and honest, but must also be righteous to be a perfect person.

Ho Chi Minh believed that diligence, frugality, and integrity are the four essential virtues of humans, as natural as the four seasons of heaven and the four corners of the earth. It is a measure of each person's

human qualities, because "if one lacks one virtue, one cannot be human". Diligence, frugality, and righteousness are especially necessary for cadres and party members because they are the ones with power. If they lack conscience, they will have the opportunity to exploit and take bribes. Officials and party members whose morality deteriorates affects the reputation of the Party and the revolutionary mission. Wrong Party members will lead the masses to mistakes. Diligence, frugality, and integrity are the measure of the level of civilization and progress of a nation: "A nation that knows how to be diligent, thrifty, and incorruptible is a nation that is materially rich, spiritually strong, and a progressive civilized nation" [11, p. 128].

Diligence, frugality, integrity are the foundation of a new life, of patriotic emulation, what is needed to work, to be a human being, to be an officer, to serve the organization, the class and the people, the Fatherland and the people. Prime Minister Pham Van Dong said that "diligence, frugality, and integrity are the characteristics of a prosperous society. The opposite is characteristic of a declining society.

Being impartial means being fair, fair-minded, not biased, not for personal gain, doing things without thinking about yourself first, only knowing for the Party, for the Fatherland, for the people, "worry about others first, be happy later." world".

Practicing impartiality is associated with anti-individualism. Individualism is "as long as you are fat, let others be thin"; Think about your own interests first in everything; is to only know "everyone for me" without worrying about "myself for everyone" [12, p.90]. Individualism is a deceitful and cunning thing, it cleverly lures people downhill. It is a very poisonous germ that produces hundreds of dangerous diseases such as embezzlement, waste, bureaucracy, greed for fame, profiteering, love of position, power, etc. Individualism is a big obstacle. for building socialism. Individualism is also a danger to the Party and the entire nation: "A nation, a party and each person, yesterday was great and had great appeal, not necessarily the same today and tomorrow." Be loved and praised by everyone, if your heart is no longer pure, if you fall into individualism" [6, p.672].

Therefore, revolutionary morality is that no matter the circumstances, we must fight against individualism and other types of enemies. However, it is necessary to distinguish the difference between individualism and the legitimate interests of the individual. Each person has their own personality, their own strengths, their own life and that of their family. If those personal interests do not conflict with the interests of the collective, it is not bad. According to Ho Chi Minh, "fighting against individualism is not "trampling on personal interests". And only in a socialist regime will each person have the conditions to improve their own lives, promote their own personalities and strengths.

Being impartial means always knowing how to put the interests of the revolution, the Fatherland, the Party, and the people first, before personal interests. If you have public will and impartiality, you will have a clear mind to wholeheartedly and wholeheartedly serve the people. Ho Chi Minh said that one of the ways to consider life and the way of cultivating a revolutionary is to "maintain revolutionary ethics, the highest being public-mindedness and impartiality" [13, p.290]. Ho Chi Minh clearly pointed out that a party member must be honest, loyal, and enthusiastic. We value the interests of the revolution more than our own lives. Must sacrifice personal interests for the Party. Whenever, wherever, whatever, the common interests of the Party must be taken into account, the Party's interests must be put first, and individual's affairs and individual's interests must be put first. later; We must uphold the principles and strive to fight against wrong ideas and behaviors to strengthen the Party's collective activities and strengthen the relationship between the Party and the masses. Caring for the Party and the masses is more important than caring for individuals, caring for others is more important than caring for oneself.

Third, loving the people. This is the moral quality that deals with relationships with others. Combining theoretical research with experience, Ho Chi Minh said that in this world there are only two types of people: oppressors and oppressed, evil people and good people and two types of deeds: righteous deeds and evil deeds. Those who do good deeds are good people, those who do evil deeds are evil people. Ho Chi Minh once said: My love for the people and humanity will never change. I love the good the most and hate the evil the most.

Loving and valuing people in Ho Chi Minh's thought always stands firmly on the stance of the working class, turning into concrete actions, that is, love for people for real people living in this world. oppression, poverty, disease. That is love as humanity has praised: "Wherever there is fighting for independence and freedom, there is Ho Chi Minh and the Ho Chi Minh flag flies high. Wherever there is fighting for peace and justice, there is Ho Chi Minh and the Ho Chi Minh flag flying high. Wherever people fight for a new world, against poverty, there is Ho Chi Minh and the Ho Chi Minh flag flies high" [14, p.90].

Ho Chi Minh's love for people is a shining expression of his absorption in Marxism-Leninism. According to him, "to understand Marxism-Leninism is to live together in a meaningful way. If you memorize so many books and live without meaningful feelings, how can you be called understanding Marxism-Leninism? It is a love not only within the nation but also within humanity.

Fourth, the spirit of internationalism is pure. This is the moral quality that addresses international relations: International spirit is a moral quality that originates from the nature of the working class and the socialist regime. President Ho Chi Minh is a fervent patriot and a great international soldier. He not only educates the pure and faithful international spirit but also embodies the international spirit, combining true patriotism and proletarian internationalism.

For more than half a century of revolutionary activities, Ho Chi Minh always respected and cared for peoples. He placed the revolutionary cause of the Vietnamese people in the orbit of world revolution; consider the victory of the Vietnamese people as the common victory of the progressive people of the world, your victory is also our victory. Ho Chi Minh condemned and fought against division, hatred, inequality, and racism; solidarity with revolutionary and progressive forces around the world. He linked the struggle goals of the Vietnamese people with the common goals of humanity: peace, national independence, democracy and social progress. Ho Chi Minh's pure, faithful, and consistent international spirit is an invaluable asset of the Communist Party of Vietnam and the Vietnamese people.

The Current Situation of Applying Ho Chi Minh's Moral Ideology in Educating Revolutionary Ethics for Officials and Party Members at The Party Committee of Can Tho City, Vietnam

Clearly realize the importance of revolutionary ethics for cadres and party members. Can Tho City Party Committee has paid special attention to thoroughly grasping and seriously implementing Directive No. 05-CT/TW on "Promoting learning and following Ho Chi Minh's ideology, ethics, and style" and Conclusion No. 01-KL/TW of the XIII Politburo on continuing to implement Directive No. 05 of the XII Politburo on "Promoting studying and following Ho Chi Minh's ideology, ethics and style". Studying and following Uncle Ho's ethics has become more substantive and in-depth. From 2018 to 2022, the whole city opened 1,878 classes with 176,247 students attending [15]. Every year, 100% of organizations and nearly 98% of officials and party members register to learn and follow Uncle Ho. Officials and party members in Can Tho city's Party Committee strictly follow the teachings of "Thriftiness, integrity, public-mindedness, and impartiality", improving the revolutionary ethics of party members; self-cultivation, training to improve revolutionary ethics, wiping out individualism, upholding patriotism, national pride, and absolute loyalty to the Fatherland and the Party's revolutionary cause; Serve the Fatherland and the people with all your heart and soul. Officials and party members have been proactive and positive in their work, working creatively, achieving high productivity, quality, and efficiency. Integrity, courage, determination, and perseverance in fighting all acts that are harmful to national interests, the interests of the Party, the State and the people; "Continuously fight to prevent plots and sabotage activities of hostile and reactionary forces, fight and refute wrong and hostile views, and protect the Party's ideological foundation" [16, p.41]. Dedication to work, spirit and attitude to serve the people; Use public assets for the right purposes, in accordance with regulations and effectively; the assets of the State and the people; know how to appreciate the labor and assets of the State, the collective, and the people; not being extravagant or wasting time, money, effort and material resources is trusted and highly appreciated by the people; upright, pure, not arrogant or conceited; Do not flatter those above, do not look down on those below; put public affairs first, before private affairs and housework; "Devotion is superior", having the will and strength to overcome all difficulties and challenges, the desire to devote one's talents and enthusiasm to one's homeland, the country, and the courage and bravery to stand apart. the cycle of fame and fortune, absolutely not caring about fame and

fortune; always follow the great moral example of President Ho Chi Minh, considering serving the people as submitting to the highest truth, being a servant and public servant for the people, dedication and loyalty is a choice of lifestyle and reason. Live the noblest life, determined to overcome poverty and backwardness to build a prosperous and happy hometown of Can Tho, contributing to building a beautiful image of members of the Communist Party of Vietnam in the hearts of the people. Many new and creative models appear: "Vietnamese youth remember the words of Uncle Ho's Will"; "Self-reflection, self-correction", etc., there are examples of heroic sacrifices for the country and the people, integrity and not accepting bribes, dedication to work, spirit and attitude of serving the people, gaining people's trust and appreciation. high value, recognized by the Can Tho City Party Committee, commending 2,328 collectives and 6,980 individuals with outstanding achievements in studying and following Ho Chi Minh's ideology, ethics, and style to receive Certificates of Merit. of the City Party Committee and Chairman of the People's Committee of Can Tho city.

However, the practice shows that, in the face of the impacts of many objective and subjective factors, including the negative and negative sides of the market economy, globalization, international integration, and the revolution, Industry 4.0... a large number of officials and party members have degraded in political ideology, ethics, and lifestyle, seriously violating Party regulations and State laws in performing their duties, assigned tasks, violations of the Regulations on what party members cannot do and the responsibility to set an example; negative actions, accepting bribes, causing very serious consequences, committing crimes leading to expulsion from the Party, prosecution before the law, public opinion is angry, and has a very negative impact on the reputation of the party organization and local government. direction. Particularly dangerous is the "rise" of individualism, fading ideals and faith in the Party and the socialist regime; a lifestyle that follows material values, disregarding spiritual values; evading responsibility to the Party, the Fatherland, and the people; using money from corruption to buy positions, regardless of integrity and ethics. Corruption persists for a long time, becoming increasingly complex and sophisticated, causing moral pain in the Party, seriously reducing people's trust and the survival of the regime. During the period 2010 - 2023, Can Tho City Party Committee disciplined the party and the law harshly punished those who were dishonest in disciplining 1,731 party members, of which, reprimanded 968 party members, warned 453 party members, dismissed 81 party members, expelled 229 party members and 08 party organizations, reprimanded 04 party organizations, and warned 04 party organizations. The nation's moral values "gradually fade away or are gradually eroded by foreign cultures and ethics" [17, pp. 39-44]. These things will truly cause immeasurable disasters for the country, with consequences not only for the current young generation but also for the future, requiring urgent alarm.

Some Issues Raised Through the Practical Application of Ho Chi Minh's Moral Ideology in Educating and Training Revolutionary Ethics for Party Members of Can Tho City Party Committee

First, there is an increasing need for a deep awareness of the role of applying Ho Chi Minh's moral ideology in educating and training the revolutionary ethics of party members at all levels of party committees compared to reality. limited shortcomings

In today's society, moral education is the most important content of revolutionary moral education for party members. Vietnam in general and Can Tho in particular, in the process of developing a market economy, industrialization, modernization, and international integration, people have the conditions to develop more comprehensively, but at the same time, the downside of this process is That process also causes many negative impacts on people, especially in terms of morality and lifestyle, not only for party members but also for the leaders. The phenomenon of moral and lifestyle degradation: passion for material needs and base desires, individualism, consumer lifestyle, the power of money and pragmatism, regardless of morality... tends to develop. Documents of the Fifth Conference of the Central Executive Committee, term Insensitivity and performance diseases in some cadres and party members have not been repelled" [16, p.95]. Many people's goal of improving their quality of life is to increase their wealth and means of living at any cost, including sacrificing human dignity, pursuing profits without regard to ethics, and the "money gives" lifestyle. porridge and ladle", without love or meaning, being tempted by material things, drug abuse, the development of prostitution, the crime situation, especially corruption crimes, tend to increase every day, every hour, causing negative impacts. to moral and lifestyle education among party

members. Economic advances can increase living standards, but sometimes disrupt people's lives. Just because wealth increases doesn't mean morality and lifestyle will be good. 84.0% of party leaders and party members questioned said that it was due to a lack of correct and profound awareness of the importance of education and revolutionary moral training of party members in the market economy and integration. internationally leading to corruption, waste, negativity, and violation of Party discipline and State laws. Ho Chi Minh pointed out: "they let individualism blossom, they ask for enjoyment, they ask for rest, they want to choose work according to their personal preferences, do not want to do the work assigned by the union." entrust them. They want high status but are afraid of responsibility" [18, p.605]. Documents of the Party's 13th National Congress also clearly state: "A part of cadres and party members have lost their ideals, decreased will, afraid of difficulties, afraid of suffering, deterioration of political ideology, morality, lifestyle, "self-evolution", "self-transformation" [16, p.92]. Therefore, the problem set out what Can Tho City Party Committee needs to do and how to improve the effectiveness of education and training in revolutionary ethics for party members according to Ho Chi Minh's current ideology.

Second, propaganda work to raise party members' awareness of the need to apply Ho Chi Minh's moral ideology in educating and training revolutionary ethics for party members of the Can Tho City Party Committee is still extensive. inadequate compared to reality

Awareness and consciousness of a number of departments, people, and party members about the need to apply Ho Chi Minh's moral ideology in educating and training revolutionary ethics for party members of the Can City Party Committee Poetry has many limitations. The Fatherland Front and other socio-political organizations and people are not aware of the importance of applying Ho Chi Minh's moral ideology in educating and training revolutionary ethics for Party members. Can Tho city, especially in the context that the country is promoting industrialization towards modernity, international integration, and a market economy. The concretization of the Party's policies, directives, and resolutions has not been timely, leading to the education and training of revolutionary ethics for party members in implementation not bringing about the expected effectiveness. The political system and the whole society have not paid much attention to investing in education and revolutionary moral training for party members. Leaders at all levels have not done a good job of educating and training revolutionary ethics for party members; have not promptly resolved the practical problems of the country in the process of international integration; Awareness of the urgency and importance of education and training in revolutionary ethics for party members is not complete. A large number of leaders at all levels have not been a shining example for party members and people to learn and follow. Propaganda work to raise awareness about the need to apply Ho Chi Minh's moral ideology in educating and training revolutionary ethics for party members of the Can Tho City Party Committee still has many shortcomings. Propaganda and education work has not really spread far and wide; Some movements and models are still formal, not close to reality, not very effective, and do not create widespread influence throughout society. Praising typical collective and individual examples and models in studying and following Ho Chi Minh's ideology, ethics, and style has at times and places not been paid attention. The problem is to innovate the work of propaganda, education, and training in revolutionary ethics for party members of the Can Tho City Party Committee according to Ho Chi Minh's ideology in the current new situation.

Third, the awareness of officials and party members about the importance of building and rectifying the Party on ethics according to Ho Chi Minh's ideology is still limited and inadequate compared to reality.

Building and rectifying the Party ethically according to Ho Chi Minh's thought is a basic, important, urgent task that has decisive significance for the entire cause of building and protecting the Fatherland, and the survival of the people. Party and regime, sustainable development of the country. With that special meaning and importance, in documents, the Party always affirms that the work of Party building and rectification is a central content, a key issue, and an important work of the Party. However, "The work of building the Party on ethics still has limitations. The cultivation and training of ethics and lifestyle of a part of cadres and party members has not been regular, some have degraded in political ideology, ethics, and lifestyle; There is still a situation where saying nothing goes hand in hand with doing; not complying with the Party's principles; bureaucracy, corruption, waste, individualism, opportunism, pragmatism, factionalism, causing internal disunity; has not raised a sense of responsibility before organizations, agencies, units, localities and

people. Implementing regulations on the responsibility to set an example for cadres and party members has not become a routine and is not highly effective" [8, pp. 178-179]. "A part of officials and party members are not pioneering and exemplary; The deterioration of political ideology, ethics, lifestyle, and manifestations of "self-evolution" and "self-transformation" internally are still complicated. Self-criticism and criticism in many places are still formal. Carrying out the responsibility of setting an example, especially by the leader, has not created a deep and wide spread" [8, p.223].

To build and rectify the Party ethically according to Ho Chi Minh's thought and apply it effectively in practice, it is necessary to raise awareness of party committees at all levels about the position and role of building and rectifying work. The Party is associated with building a clean and strong political system; Raise the spirit of self-discipline, sense of responsibility, and exemplary performance of cadres and party members in implementation, based on evaluating the results of implementing the Resolution of the 4th Plenum of the Central Committee, Session XI, Session XII, Session XIII on building construction. build a Party; Regulation No. 47-QD/TW on things Party members cannot do; Conclusion No. 21-KL/TW on promoting the building and rectification of the Party and political system; resolutely prevent, push back, and strictly handle cadres and party members who degrade in political ideology, ethics, lifestyle, and demonstrate "self-evolution" and "self-transformation"; Regulation No. 37-QD/TW on what party members are not allowed to do with new content suitable for the current period and Regulation No. 144-QD/TW on revolutionary ethical standards of cadres, Party members in the new period must train and practice the revolutionary ethics of thrift, integrity, righteousness, impartiality from thought to action, and consciously practice thrift, integrity, integrity, and public will. impartiality in public service, in the use of power, in self-cultivation, training, in personal and family lifestyle... Party members must uphold their mission, responsibilities, and maintain their passion for contributing to Revolutionary ideals and beliefs, knowledge must be linked to practice, words must go hand in hand with actions to build and develop a prosperous and strong country. It is necessary to raise the level of diligence, thrift, integrity, integrity, and impartiality to a "culture of diligence, thrift, honesty, integrity, and impartiality", which is a basic moral value, a principle, a measure, and a standard. Mandatory standards for officials and party members in all aspects of social life. The question facing the Can Tho City Party Committee today is to continue to bring the work of building and rectifying the party's ideology and Ho Chi Minh's ethics into depth and effectiveness on par with the tasks in the new situation.

Fourth, improving the mechanism and policy of educating and training revolutionary ethics for party members according to Ho Chi Minh's ideology of the Can Tho City Party Committee still has many shortcomings compared to reality.

Recently, many party members asked to change positions or change industries; A part of the party members avoids and pushes responsibility, is afraid of being wrong, sees what is right and does not defend it, and does not dare to fight when it is wrong. There are many reasons for that situation, but the basic cause is that some mechanisms and policies are not complete, clear, and synchronous; has not created a strong motivation to arouse the will and desire to strive for advancement in the work of party members; A group of party members have the ability, moral qualities, and lifestyle but are afraid of confrontation, afraid of retaliation and persecution, which in turn leads to wearing hats to cover their ears, being cautious in everything, being egalitarian. means.

While resolving the issue of interests, it is necessary to avoid left-leaning and right-leaning attitudes. It is necessary to proceed carefully, step by step, on the basis of clearly understanding the movement trends of interests and attitudes of different classes and strata, groups and individual party members associated with those interests. This will create a stable psychological state for interested parties, avoiding opposition and resistance, creating social chaos. Without an attitude or method of resolution, we can create a new form of conflict of interest with a higher nature and level, or we can lose similarities that can be used. to resolve conflicts and promote the development of our country to prosperity, happiness, and strength.

85.3% of party leaders and 70.3% of party members polled said it was necessary to improve mechanisms and policies for education and training in revolutionary ethics for party members. The 13th Party Congress affirmed: "The legal system still has a number of regulations that are not unified and do not promptly meet

practical requirements. Law enforcement is generally not strict; Discipline and decency in some places are still overlooked, violations of the law are not dealt with promptly, and sanctions are not enough of a deterrent" [16, p. 89], "there are inconsistencies between the laws and regulations." of the State and the Party's regulations; Personnel policies do not really motivate officers to be wholeheartedly devoted to their work" [16, p.91], failing to meet the requirements and tasks in the new situation.

Fifth, the content and methods of applying Ho Chi Minh's moral ideology in educating and training revolutionary ethics for party members of the Can Tho City Party Committee compared to reality still have many shortcomings.

Currently, the Party's leadership method for the political system is still slow to innovate, its presence is still confused, the combination between the Fatherland Front, socio-political organizations and people is still loose and ineffective. The results are low, so the strengths of each institution have not been promoted and have not complemented each other in the process of educating revolutionary ethics for party members. 84.0% of party leaders and 71.5% of party members questioned said that the content and methods of applying Ho Chi Minh's moral ideology of Can Tho City Party Committee in the new situation are still comprehensive, prolix; Lacking practicality, combativeness, education, and persuasion in propagating and studying Marxism-Leninism, Ho Chi Minh's ideology is not high enough, lacks focus and does not meet the requirements compared to the reality of development. develop a market economy in the context of internationalization as well as the development of digital technology.

The Fatherland Front and socio-political organizations are often weak in content and poor in organizational form. As for the people, a part of the people is concerned with doing business, another part is not properly aware of the importance of education and revolutionary moral training for party members, so they have the mindset of leaving it up to the party organizations, state agencies. According to survey data in the Can Tho City Party Committee, 84.0% of party leaders and 71.5% of party members questioned said that in terms of innovating the content and methods of applying Ho Chi Minh's moral ideology, Minh in educating and training revolutionary ethics for party members of the Can Tho City Party Committee in the new situation still has many shortcomings compared to reality. "The innovation of the content and operating methods of the Fatherland Front and the present socio-political organizations has not kept up with the requirements of the new situation, and has not been very close to the people and the grassroots; The quality and effectiveness of monitoring and social criticism activities are uneven" [16, p.88]. The current problem is to continue to promote innovation in the content and operating methods of the Fatherland Front and other socio-political and people's organizations in educating and training revolutionary ethics for the party. President Ho Chi Minh's entire life was a shining example of revolutionary ethics and political will [19]. Member of Can Tho City Party Committee following Ho Chi Minh's ideology in the current new situation.

Sixth, if manifestations of deterioration in ideology, morality, lifestyle, individualism, and lack of role models are not thoroughly prevented and repelled, they will seriously affect the survival of the Communist Party Vietnam, of the State of Vietnam

After nearly 40 years of innovation, Can Tho city has recorded positive results. It is also necessary to frankly admit that there are still some party members and party leaders who have degraded in ideology, ethics, and lifestyle. individualism, lack of role models, selfish lifestyle, self-interest, pursuing material values, disregarding spiritual values, opportunistic lifestyle, indifference, insensitivity, hypocrisy; abusing assigned positions and powers to tolerate, cover up, and abet corruption and negativity; have the mindset of doing things in moderation and coping; bureaucracy, corruption, alienation from the masses; lack of responsibility before the Party, the Fatherland, and the people; Regardless of integrity, morality, fading of ideals, etc, there are signs of increasing and have been damaging the reputation of the Party, the survival of the Communist Party of Vietnam, and the State of Vietnam. The current problem is that promoting education and training in revolutionary ethics and a humane lifestyle for party members is an urgent requirement today.

Seventh, the issue of identifying and building arguments to fight to prevent and defeat the Party's plots and tricks to sabotage the cause of education and revolutionary moral training for party members according to Ho Chi Minh's ideology. Compared to reality, Can Tho city is not proactive and timely

Hostile forces and political opportunists have been and will be trying to propagate extremely false, bad, malicious, dangerous, and brazen claims, attempting to erase the positive meaning of the war. The fight against corruption has turned into an activity filled with negative motives, arguing that: Our Party's fight against corruption and handling of officials and party members who have committed violations is "internal fighting, wing", making those who are stubbornly fighting against corruption have a bad reputation. More worryingly, these false allegations are having a certain degree of influence among a portion of the people, causing confusion, wavering, and doubt among the people toward the Party and State. General Secretary Nguyen Phu Trong accurately identified these plots and pointed out: "This is a fight against "internal invaders", not a fight between "factions" or "internal fighting", as some people do not understand or intentionally distort with wrong motives and bad intentions" [20, p. 14] but "to "treat diseases and save people", discipline a few people to save many people" [20, p. 14, 24). The current problem is to provide arguments to identify and expose the nature of hostile forces; and build arguments to fight and refute bad and false information and allegations, fabricated by hostile forces and political opportunists to contribute to strengthening resistance and autoimmunity. for the people, especially for young party members. It is necessary to affirm that building the revolutionary moral qualities of diligence, frugality, integrity, integrity and impartiality for party members is the foundation for building a clean and strong Party rule; is the root of the work of preventing and combating corruption, waste and negativity. This is an important and vital task in protecting the Party, State, people and socialist regime for a prosperous, prosperous and happy Vietnam.

Conclusion

Recently, the Can Tho City Party Executive Committee has deeply grasped the content of Ho Chi Minh's moral ideology for party members. Can Tho City's Party Committee has made remarkable achievements, creating important steps in training the moral qualities of diligence, thrift, integrity, integrity, public-mindedness and impartiality for party members during the period; that is one of the fundamental elements to build the Communist Party of Vietnam, the State of Vietnam, and a clean, comprehensively strong political system; Many bright and typical examples are praised and replicated in educating and training revolutionary ethics for party members according to Ho Chi Minh's ideology.

However, besides the achieved results, the application of Ho Chi Minh's moral ideology in educating and training revolutionary ethics for party members of the Can Tho City Party Committee still has many limitations: the method is still limited; Some party members do not have absolute faith in the ideals of the Communist Party of Vietnam and strive for the goal of rich people, strong country, democracy, fairness, civilization, and do not have the will to rise or the desire to contribute. for Vietnam; The opposite and negative sides of the market economy and globalization, with the temptation and power of money strongly and blatantly influencing the trend of commercialization, have been and will continue to appear: commercialization of power, commercialization of emotions, commercialization of knowledge, commercialization of moral character, commercialization of traditional national culture, trampling on common morality, disregarding the law; There is still a part of party members who lack the spirit of solidarity and help, "borrowing the wind to break bamboo shoots", "using all the tools"; lack of respect for everyone, jealousy, trampling on each other, and uncivilized behavior. Particularly dangerous is the "rise" of individualism, selfish lifestyle, self-interest, emotionless lifestyle, low self-esteem, weakness, racing, trampling, chasing after material values, see often spiritual values; "human" education, ethics, and lifestyles are still overlooked; still skeptical and ambiguous ideas about the goals and ideals of the Communist Party of Vietnam and the path to socialism in Vietnam; A few are confused, wavering, and distrustful; In particular, they also deny Marxism-Leninism, Ho Chi Minh's ideology and the Party's reform policy. Therefore, there are a series of issues raised in educating and training revolutionary ethics for party members according to Ho Chi Minh's ideology in the current new situation - important qualities of party members.

References

- UNESCO. (2017). Président Hồ Chí Minh, Homme de Paix et Homme de Culture Eminent. DG/2017/197. Retrieved from <https://unesdoc.unesco.org/ark:/48223/pf0000260172>.

- Neville, P. (2018). Ho Chi Minh. 1st ed. London: Routledge. DOI: 10.4324/9780429448614.
- Dror, O. (2016). Establishing Hồ Chí Minh's Cult: Vietnamese Traditions and Their Transformations. *The Journal of Asian Studies*, 75(2), p. 433-466. DOI: 10.1017/S0021911815002041.
- William Duiker. (2000). Ho Chi Minh: A Life, Nxb Hyperion, New York, Mỹ.
- Ho Chi Minh. 2011. Complete Works. Vol. 5, Hanoi: National Politics Publishing House.
- Ho Chi Minh. 2011. Complete Works. Vol. 15, Hanoi: National Politics Publishing House.
- Communist Party of Vietnam. 1991. Documents of the 7th National Congress, Hanoi: National Political Publishing House - Truth.
- Communist Party of Vietnam. 2021. Documents of the 13th National Congress, Vol. 2, Hanoi: National Political Publishing House - Truth.
- Ho Chi Minh. 2011. Complete Works. Vol. 11, Hanoi: National Politics Publishing House.
- Ho Chi Minh. Complete Works, Vol. 6, *ibid*.
- Ho Chi Minh. Complete Works, Vol. 5, *ibid*.
- Ho Chi Minh. 2011. Complete Works. Vol. 6, Hanoi: National Politics Publishing House.
- Ho Chi Minh. 2011. Complete Works. Vol. 13, Hanoi: National Politics Publishing House.
- Ho Chi Minh Institute. 1993. Ho Chi Minh lives forever in the hearts of humanity, Labor Publishing House, People's Army Publishing House, Hanoi.
- Can Tho City Party Committee. 2022. Report No. 193-BC/TU dated April 5, 2022 on Results of annual review, assessment, and quality ranking for party organizations, party members, collectives, and individuals leaders and managers at all levels in 2021, Can Tho.
- Communist Party of Vietnam. 2021. Documents of the 13th National Congress, Vol. 1, Hanoi: National Political Publishing House - Truth.
- Nguyen Trong Chuan. 2016. "Human and cultural factors in sustainable development of the country", *Communist Magazine*, 885.
- Ho Chi Minh. 2011. Complete Works. Vol. 1, Hanoi: National Politics Publishing House.
- Le Thi Tam, Luong Thi Hoai Thanh and Nguyen Thi Nguon. 2024. Ho Chi Minh's Political Will–Invaluable Lessons for Current Staff of Cadres and Party Members, <https://ijor.co.uk/ijor/article/view/4651>.
- Nguyen Phu Trong. 2023. Resolutely and persistently fighting against corruption and negativity, contributing to building our Party and State increasingly clean and strong, Hanoi National Political Publishing House.
- Acknowledgment: The authors would like to thank Can Tho University of Medicine and Pharmacy for supporting this research.
- Kuo, Y. K., Khan, T. I., Islam, S. U., Abdullah, F. Z., Pradana, M., & Kaewsaeng-On, R. (2022). Impact of green HRM practices on environmental performance: The mediating role of green innovation. *Frontiers in Psychology*, 13, 916723.
- Khan, T. I., Akbar, A., Jam, F. A., & Saeed, M. M. (2016). A time-lagged study of the relationship between big five personality and ethical ideology. *Ethics & Behavior*, 26(6), 488-506.
- Khan, F. A. J. T. I., Anwar, F., Sheikh, R. A., & Kaur, S. (2012). Neuroticism and job outcomes: Mediating effects of perceived organizational politics. *African Journal of Business Management*, 6(7), 2508.
- Khan, T. I., Kaewsaeng-on, R., & Saeed, I. (2019). Impact of workload on innovative performance: Moderating role of extrovert. *Humanities & Social Sciences Reviews*, 7(5), 123-133.
- Khan, T. I., & Akbar, A. (2014). Job involvement–predictor of job satisfaction and job performance–evidence from Pakistan. *World Applied Sciences Journal*, 30(30), 8-14.
- Iqbal Khan, T., Kaewsaeng-on, R., Hassan Zia, M., Ahmed, S., & Khan, A. Z. (2020). Perceived organizational politics and age, interactive effects on job outcomes. *SAGE Open*, 10(3), 2158244020936989.
- Abbas, M., Jam, F. A., & Khan, T. I. (2024). Is it harmful or helpful? Examining the causes and consequences of generative AI usage among university students. *International Journal of Educational Technology in Higher Education*, 21(1), 10.
- Khan, T. I., Nisar, H. G., Bashir, T., & Ahmed, B. (2018). Impact of aversive leadership on job outcomes: Moderation and mediation model. *NICE Research Journal*, 56-73.
- Sarwat, N., Ali, R., & Khan, T. I. (2021). Challenging, hindering job demands and psychological well-being: The mediating role of stress-related presenteeism. *Research Journal of Social Sciences and Economics Review*, 2(1), 135-143.
- Khan, T. I., Kaewsaeng-On, R., & Saeed, I. (2019). Impact of workload on innovative performance: Moderating role of extrovert. *Humanities & Social Sciences Reviews*, 7(5), 123-133.
- Jamil, R. A., Qayyum, U., ul Hassan, S. R., & Khan, T. I. (2023). Impact of social media influencers on consumers' well-being and purchase intention: a TikTok perspective. *European Journal of Management and Business Economics*, (ahead-of-print).
- Li, H. X., Hassan, K., Malik, H. A., Anuar, M. M., Khan, T. I., & Yaacob, M. R. (2022). Impulsive and compulsive buying tendencies and consumer resistance to digital innovations: the moderating role of perceived threat of COVID-19. *Frontiers in Psychology*, 13, 912051.
- Ahmed, I., Farooq, W., & Khan, T. I. (2021). Customers' Perceptions and their Responses to Objectives of Islamic Banks–A Three-Wave Investigation. *Asian Economic and Financial Review*, 11(1), 43.
- Khan, M. T., Khan, T. I., & Khan, S. (2020). Innovation & Its Diffusion in Business: Concept, Stages & Procedural Practices. *sjesr*, 3(4), 174-186.
- Khan, T. I., Khan, S., & Zia, M. H. (2019). Impact of personality traits on workplace deviance—a pakistani perspective. *Global Regional Review, Humanity only*, 4(2), 85-92.
- Khan, T. I., Khan, A. Z., & Khan, S. (2019). Effect of time pressure on organizational citizenship behavior: Moderating role of agreeableness. *Sir Syed Journal of Education and Social Research (SJESR)*, 2(1), 140-156.

- Khan, T. I., & Akbar, A. (2015). Impact of stressors on employee performance: Moderating role of big five traits. Islamabad: Mohammad Ali Jinnah University.
- Mushtaq, R., Jabeen, R., Begum, S., Khan, A., & Khan, T. (2021). Expanded job scope model and turnover intentions: A moderated mediation model of Core-Self Evaluation and job involvement. *Management Science Letters*, 11(5), 1473-1480.
- al politics and job outcomes.
- Kuo, Y. K., Khan, T. I., Islam, S. U., Abdullah, F. Z., Pradana, M., & Kaewsang-On, R. (2022). Impact of green HRM practices on environmental performance: The mediating role of green innovation. *Frontiers in Psychology*, 13, 916723.