


Education and Training in Revolutionary Ethics for Officers and Party Members in the New Era following Ho Chi Minh's Thought


Educação e formação em ética revolucionária para oficiais e membros do partido na nova era de acordo com o pensamento de Ho Chi Minh

Educación y formación en ética revolucionaria para dirigentes y militantes del Partido en la nueva era según el Pensamiento de Ho Chi Minh


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Abstract: The education and training of revolutionary ethics for cadres and party members, particularly younger members, are vital for the future of any nation. President Ho Chi Minh, a renowned Vietnamese philosopher, emphasized the critical importance of instilling revolutionary ethics in officials and party members to contribute to building a strong, prosperous, and contented Vietnam. The objective of this educational initiative is to foster self-discipline, cultivate personal growth, and train party members in revolutionary ethics in accordance with Ho Chi Minh's ideology. This approach is rooted in the principle of integrating theory with practice, along with harmonizing.

Keywords: Education. Ho Chi Minh. Revolutionary Ethics. Officers. Party Members.

Resumo: A educação e a formação em ética revolucionária para quadros e membros do partido, especialmente os mais jovens, são vitais para o futuro de qualquer nação. O presidente Ho Chi Minh, renomado filósofo vietnamita, enfatizou a importância crucial de incutir ética revolucionária em autoridades e membros do partido para contribuir para a construção de um Vietnã forte, próspero e satisfeito. O objetivo dessa iniciativa educacional é promover a autodisciplina, cultivar o crescimento pessoal e treinar os membros

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do partido em ética revolucionária, de acordo com a ideologia de Ho Chi Minh. Essa abordagem se baseia no princípio de integrar a teoria à prática, juntamente com harmonização.

Palavras-chave: Educação. Ho Chi Minh. Ética Revolucionária. Oficiais. Membros do Partido.

Resumen: La educación y la formación en ética revolucionaria para cuadros y miembros del partido, en particular los más jóvenes, son vitales para el futuro de cualquier nación. El presidente Ho Chi Minh, reconocido filósofo vietnamita, enfatizó la importancia crucial de inculcar la ética revolucionaria en funcionarios y miembros del partido para contribuir a la construcción de un Vietnam fuerte, próspero y feliz. El objetivo de esta iniciativa educativa es fomentar la autodisciplina, cultivar el crecimiento personal y formar a los miembros del partido en ética revolucionaria, de acuerdo con la ideología de Ho Chi Minh. Este enfoque se basa en el principio de integrar la teoría con la práctica y la armonización.

Palabras clave: Educación. Ho Chi Minh. Ética revolucionaria. Oficiales. Miembros del partido.

Introduction

UNESCO has affirmed that moral education must be regarded as a critical academic issue and has launched a global ethics education program (See). 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) (Unesco, 2017; Neville, 2018). often referred to as "Uncle Ho," is the revered leader and father of the Vietnamese nation (Dror, 2016). He was not only a revolutionary of great vision, often hailed as a "master political strategist" (Duiker, 2000) and a "great man of culture" (Unesco, 1987) and an national liberation hero, genius politician, great thinker, outstanding theorist (Thanh, 2024). 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 (Thanh, 2024). 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 (Thanh, 2024).

Throughout his life, Ho Chi Minh consistently emphasized the importance of youth (Kapfenberger, 2020; Jensen, 2021) 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" (Ho, 2011).

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" (Ho, 2011).

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 (Communist Party of Vietnam, 2021).

Many Party cells have integrated self-criticism and reflection on Ho Chi Minh's ideology, ethics, and style into their regular monthly activities (Communist Party of Vietnam, 2021).

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 (Communist Party of Vietnam, 2021).

However, alongside the positive outcomes, it is important to acknowledge the challenges. Economic integration and cultural exchange between nations are becoming increasingly extensive (Raikhan, 2014). 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 (Thanh, 2023). 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 (Ho, 2011).

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" (Communist Party of Vietnam, 2021).

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" (Nguyen, 2022) of humanity over the past few centuries, calling it "the sun

that illuminates our path to final victory-socialism and communism" (Ho, 2011). 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" (Hoogervorst, 2021). 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 perspectives and ideas to the cause of "cultivating people" (Jensen, 2021) but also laid the foundation for educating and training revolutionary ethics for officials and party members. This article seeks to clarify Ho Chi Minh's views on revolutionary ethics and the education and training of cadres, affirming that these are vital for the development of a prosperous and happy Vietnam. These principles hold profound theoretical and practical significance.

Research Methods

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 (Nguyen, 2022). 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.

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.

Study Results

Ho Chi Minh's Thoughts on Revolutionary Ethics

Among the world's revolutionary leaders, President Ho Chi Minh demonstrated a profound focus on revolutionary ethics. He exemplified an exceptionally pure and noble moral character, embodying the cultural essence and spirit of the Vietnamese people. His philosophy reflects a synthesis of Eastern action-oriented thought and universal human values. Ho Chi Minh's approach to revolutionary ethics was a creative adaptation and extension of Marxist-Leninist principles, tailored to his revolutionary activities aimed at national, class, and human liberation.

Ho Chi Minh emphasized that the success of a revolution is contingent upon the revolutionary ethics of its leaders, their level of revolutionary consciousness, and the determination of the masses. He noted, "Making a revolution to transform the old society into a new one is a very glorious cause, but it is also a very heavy task, a very complex and long-term struggle. Only with strength can one carry a heavy burden and go far. Revolutionaries must have revolutionary ethics as their foundation to complete the glorious revolutionary task" (Ho, 2011). He further illustrated the necessity of ethics with the analogy: "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" (Ho, 2011). Additionally, he asserted, "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” (Ho, 2011).

Thus, President Ho Chi Minh placed immense importance on moral and revolutionary ethics education for all individuals, particularly for cadres and party members. In his work "The Revolutionary Road" (1927), he prioritized his role as a revolutionary by detailing 23 aspects of self-discipline, interpersonal relationships, and work ethic. The standards of revolutionary ethics for party members, as envisioned by Ho Chi Minh, are crucial to both learning and practice.

In summary, Ho Chi Minh's views on revolutionary ethics are characterized by the following key points:

Firstly, loyalty to the country and filial piety to the people: According to Ho Chi Minh, these are the fundamental and paramount moral qualities for every cadre, party member, and citizen. "Loyalty to the country" means being patriotic and unwaveringly committed to the Fatherland, dedicating one's life to the Party and the revolution to ensure "the people are prosperous and the country is strong." Being "filial to the people" involves loving, believing in, and being close to the people; learning from them, drawing wisdom from them, respecting them, and serving them with complete devotion. Ho Chi Minh emphasized the need to honor the people's right to self-determination and warned against giving orders without genuine revolutionary intent (Ho, 2011).

Secondly, revolutionary morality: Ho Chi Minh regarded revolutionary morality as "a great virtue, not for personal fame but for the common good of the Party, the nation, and humanity" (Thanh, 2024). Among the eight great virtues—benevolence, righteousness, wisdom, courage, diligence, thrift, integrity, and righteousness—Ho Chi Minh particularly valued diligence, thrift, integrity, and righteousness. He stated: "There are four seasons: Spring, Summer, Autumn, Winter. The land has four directions: East, West, South, North. People have four virtues: Diligence, Modesty, Integrity, and Righteousness. Without one of these virtues, one cannot be considered a complete human being" (Ho, 2011). Ho Chi Minh believed that every individual, especially those in influential positions, must continuously strive to cultivate and practice these four virtues.

According to Ho Chi Minh, diligence involves being industrious, working with purpose and creativity, maintaining high productivity, and fostering self-reliance without dependency or laziness. Thrift entails conserving labor, time, and resources—avoiding luxury, waste, and ostentation. It includes being economical in all aspects, from the grand to the minor, recognizing that small savings accumulate to significant benefits.

Integrity involves respecting and preserving public and communal property, abstaining from greed for status, wealth, or personal gratification, and fostering a desire for learning, progress, and self-improvement. Ho Chi Minh advocated for straightforwardness and sincerity, avoiding arrogance, flattery, or deceit. Work should prioritize public over private interests, and personal gain should never overshadow public welfare. He emphasized the need to be impervious to wealth, poverty, or power, maintaining an attitude of selflessness and prioritizing collective good over personal benefit (Trong, 2021).

Ho Chi Minh asserted: "A nation that practices diligence, thrift, and integrity is materially affluent, spiritually robust, and progressive" (Thanh, 2024). He viewed these virtues as foundational to new societal values and patriotic emulation movements. To achieve moral excellence, one must embody diligence, thrift, integrity, and righteousness, which Ho Chi Minh likened to the essential elements of the natural world: "Without one of these virtues, one cannot be considered a complete human being."

Third, love for people and living meaningfully: This represents one of the most admirable moral qualities. President Ho Chi Minh articulated the concept of love for people in a profound and distinctive manner. He regarded it as the highest form of human moral sentiment. Ho Chi Minh's love extended to all suffering, oppressed, and exploited individuals, irrespective of their race or ethnicity. His compassion was universal, embracing people regardless of their region, country, ethnicity, age, or gender. Every Vietnamese who loves their country held a special place in his heart. His love was also reflected in his exceptional tolerance and understanding as a father figure, especially towards those who had erred or displayed shortcomings. He advocated for a constructive approach to personal flaws, stating: "Every human being harbors both good and evil within. We must nurture the good, allowing it to flourish like spring flowers, while helping the bad gradually diminish. This is the revolutionary stance. For those with harmful habits, except for those who betray the Fatherland and the people, we must aid their progress by fostering their positive traits" (Ho, 2011). Consequently, in his revered Will, Ho Chi Minh advised the Party: "There must be camaraderie and mutual love" (Ho, 2011); he emphasized that every cadre and party member should continually cultivate love for others.

Fourth, the pure international spirit: Revolutionaries must uphold respect, understanding, and solidarity with the global proletariat. This internationalist spirit, as articulated by President Ho Chi Minh, is encapsulated in his sentiment: "The mountains are miles away, yet we are one family. Proletarians across all corners are brothers!" (Ho, 2011). This reflects a profound solidarity among communists and oppressed peoples, and extends to all progressive individuals worldwide. Ho Chi Minh's revolutionary activities and the broader national liberation cause were deeply infused with this spirit. It also signifies Vietnam's commitment to cooperation, solidarity, and friendship with progressive people across the globe, supporting the shared goals of peace, justice, social progress, and national independence.

Ho Chi Minh's Views on the Principles and Methods of Building and Training Revolutionary Ethics for Party Members

Lead by Example: This principle emphasizes the importance of aligning words with actions, integrating theory with practice, and harmonizing thought with behavior. Ho Chi Minh regarded this unity as essential in constructing a new morality. He opposed hypocrisy—where individuals speak one thing but act contrary to it. He asserted, "First of all, we must be exemplary, striving to set a standard among our peers and, in our professional endeavors, to be a model for the people. We should set an example in all aspects: spiritual, material, and cultural" (Ho, 2011).

Construct and Support: Effective moral development involves not only cultivating and practicing revolutionary ethical qualities but also building collectivism and setting moral examples. Concurrently, it is crucial to combat unethical behaviors and moral decay, such as individualism, bureaucracy, corruption, wastefulness, arrogance, disorganization, and disunity. Ho Chi Minh emphasized the need to challenge outdated habits and practices that undermine revolutionary goals.

Lifelong Moral Cultivation: Ethics are shaped and refined through a supportive educational environment, persistent self-improvement, and the practice of virtues such as kindness, righteousness, wisdom, courage, and integrity. Ho Chi Minh noted, "Revolutionary morality does not fall from heaven. It develops and strengthens through daily struggle and persistent training. Just as jade becomes brighter with more polishing, and gold becomes purer the more it is refined" (Ho, 2011). He warned, "A nation, a party, or an individual that was once esteemed is not guaranteed continued respect if their integrity falters and they succumb to individualism" (Ho,

2011). Therefore, cultivating revolutionary ethics is an ongoing endeavor that must be integrated into daily life and linked to revolutionary practice.

Education and Training Focus: According to Ho Chi Minh, educating and training party members in revolutionary ethics should prioritize the study of Marxism-Leninism, revolutionary ideals, and the Party's guidelines and policies. This foundation is crucial for forming, developing, and consolidating revolutionary ethics. Ho Chi Minh outlined the responsibilities of party members: "Devote your life to the people and the Fatherland. Prioritize the interests of the revolution above all else. Uphold discipline, safeguard Party secrets, and resolutely implement Party resolutions. Strive to be a model in all aspects. Engage deeply with politics, military matters, and culture. Maintain close ties with the masses, learn from them, and lead them effectively" (Ho, 2011).

Educating and Training Revolutionary Ethics for Officials and Party Members in Can Tho City, Vietnam, according to Ho Chi Minh's Ideology

Over the past four decades of innovation, significant historical achievements have been realized, with officials and party members in Can Tho City rigorously adhering to the principles of "integrity, public-mindedness, and impartiality" as taught by Ho Chi Minh. They have demonstrated proactive and creative approaches to their work, achieving high productivity, quality, and efficiency. There has been a resolute effort to combat laziness, indulgent lifestyles, selfishness, and the discrepancy between words and actions. Officials and party members are expected to uphold integrity and purity in their private lives, avoiding pride or arrogance, refraining from flattery, and not belittling others. They prioritize state affairs above personal or domestic matters and respect the value of public and collective assets.

A commitment to learning with humility and curiosity is emphasized. Successful practice of these principles positions one as a devoted and loyal servant of the people, embodying the ethos of "worrying before others and rejoicing after others." In Can Tho City, officials and party members have shown persistence in combating corruption, wastefulness, individualism, opportunism, and factionalism. They strive to eliminate ambition for power, "tenure thinking," and the abuse of power for personal gain. A focus is placed on upholding organizational integrity, respecting Party orders, and strictly implementing state policies and laws.

Emphasizing humanism and living meaningfully, as per Ho Chi Minh's teachings, involves a genuine affection for fellow citizens, particularly the underprivileged and disadvantaged. Love manifests in actions, with officials and party members dedicating their abilities and creativity to improving the welfare of the people. This includes ensuring basic needs such as food, clothing, education, and healthcare, and maintaining a strong reliance on and belief in the people. Recognizing that no task is insurmountable with the people's support, officials foster camaraderie and mutual support in work, labor, and study. Meaningful living also entails regular and sincere self-criticism and peer feedback, which helps address shortcomings and enhance strengths for continuous progress.

Maintaining a pure and faithful international spirit is crucial. This involves upholding the nation's supreme interests while adhering to the principles of international law, equality, and mutual benefit. Officials are expected to engage in both cooperation and struggle, implementing foreign policies of independence, autonomy, peace, cooperation, and development. They should diversify and multilateralize international relations, proactively integrate into the global community, and uphold the values of being a reliable partner and responsible member of the international community. "Promoting revolutionary moral education enables each cadre and party member to clearly understand their duties and responsibilities, remain steadfast in the face of challenges, and

resist temptations of material gain, money, or fame. Raising awareness about cultivating and practicing revolutionary ethics, and intensifying the fight against anti-moral and unethical behaviors, is essential" (Communist Party of Vietnam, 2021).

In Can Tho City, the implementation of the campaign has significantly heightened party members' awareness and engagement. Many have come to recognize that studying and emulating Ho Chi Minh's moral example is not only beneficial to themselves but also to their families, their homeland, and their country. This realization has transformed the education and training in Ho Chi Minh's revolutionary moral ideology from a mere slogan or movement into a pressing task for the entire Party. The campaign has gained substantial depth and substance.

The majority of cadres and party members have demonstrated a strong sense of "self-awareness" and "active engagement," regularly practicing "self-discipline" to ensure that revolutionary ethics become a "core principle" and a "way of life." They exhibit a robust political will, unwavering loyalty to the Party, State, and people, and a commitment to their work, displaying a readiness to face difficulties and sacrifices. This dedication is reflected in their ongoing efforts to improve their qualities, ethics, and professional capacities. They serve as pioneers, exemplars, and innovators in their work, embodying the principle that actions must align with words. Their contributions are integral to the success of the nation's reform process and the development of Can Tho City.

As a result, numerous new models and innovative practices have emerged. Many individuals have become exemplars of dedication to the Party's revolutionary goals and ideals, demonstrating patriotism, national pride, and absolute loyalty to the Fatherland and the Party's cause. They serve selflessly, ensuring that public assets are used properly and in accordance with regulations, and they promote frugality and efficiency, avoiding extravagance and waste. Their integrity, courage, and determination in combating actions detrimental to national interests and the well-being of the Party, State, and people are commendable. Their service and commitment have earned them the trust and admiration of the public, contributing to a positive image of Communist Party members.

Overall, the majority of officials and party members are committed to advancing the cause of building and protecting the Fatherland, contributing to national development and the progress of Can Tho City. Notably, 702 collectives and 1,177 individuals throughout the city have achieved outstanding results in studying and following Ho Chi Minh's ideology, ethics, and style. They have been recognized with Certificates of Merit from the City Party Committee and Certificates of Merit from the Chairman of the Can Tho City People's Committee.

However, despite the progress made, the impact of various objective and subjective factors, including the negative aspects of the market economy, globalization, international integration, and technological advancements, has led to noticeable declines in the political ideology, ethics, and lifestyle of many cadres and party members. The pervasive influence of money has increasingly dominated and undermined common morality, leading to issues such as the exploitation of children, neglect of the elderly, and the commercialization of power, emotions, knowledge, moral character, and traditional national culture. The pursuit of wealth has often led to illegal behavior and a gradual erosion of national moral values, exacerbated by the infiltration of foreign cultures and ethics (Chuan, 2016).

Furthermore, some cadres and party members have failed to proactively, creatively, or fully meet their responsibilities. During the 2010-2015 term, disciplinary actions were taken against 870 party members, including 376 reprimands, 273 warnings, 51 dismissals, and 170 expulsions. In the 2015-2020 term, 418 party members were disciplined, with 279 reprimands, 110 warnings, 18

dismissals, and 11 expulsions, in addition to 8 expelled party organizations and 4 reprimanded party organizations (Can Tho City Party Committee, 2020).

The erosion of moral values, the fading of lifestyle ideals, and the weakening of faith in the Party and the socialist regime pose serious threats to the quality and integrity of many cadres and party members. The rise of individualism, corruption, self-interest, and materialism, coupled with a disregard for spiritual values, undermines personal well-being and diminishes responsibility towards the Party, the Fatherland, and the people. This decline significantly impacts public and societal trust in the Party's leadership and the regime.

In response to this pressing issue, the Politburo issued Regulation No. 144-QD/TW on May 9, 2024, which addresses the revolutionary ethical standards for cadres and party members. This regulation is designed to enhance education and training in revolutionary ethics, providing "immunity and resistance" against the negative effects of the market economy, globalization, and international influences, as well as the subversive activities of hostile and reactionary elements living abroad. This initiative aims to strengthen the Party's integrity and contribute to the creation of a strong, prosperous, and happy Vietnam.

Discussion

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 (Plato, 2013). 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 (Nguyen, 2024).

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.

Firstly, to enhance the quality of Party building and rectification work, it is essential to continue implementing the Resolution of the 4th Plenary Session of the 11th and 12th Central Committees, with a particular focus on Regulation No. 144-QD/TW, dated May 9, 2024, issued by the Politburo, which addresses "Revolutionary Ethical Standards for Cadres and Party Members in the New Period." This regulation is crucial for fostering a strong sense of responsibility among cadres and party members, combating individualism, ensuring consistency between words and actions, and addressing the moral and lifestyle deterioration observed among some current members. Education and training in revolutionary ethics, as outlined by Ho Chi Minh's moral ideology, must be approached as a long-term and systematic endeavor. This process should be viewed as a continuous thread running through all Party-building efforts, emphasizing key values such as diligence, thrift, integrity, public-mindedness, and impartiality. These values should be regarded as central measures and the highest quality indicators in the education and training of revolutionary ethics for cadres and party members. The task is both fundamental and urgent in the ongoing efforts to build and rectify the Party. We must steadfastly apply and creatively develop Marxism-Leninism and Ho Chi Minh's thought, remain committed to the goals of national independence and socialism, adhere to the Party's innovation policies, and uphold the principles of Party building. This commitment must also ensure the highest national and ethnic interests, grounded in fundamental principles of international law, equality, cooperation, and mutual benefit, to firmly build and protect the socialist homeland of Vietnam.

Secondly, Can Tho City, in the new era, must give special attention to building and rectifying the Party and innovating the Party's leadership methods to prevent, counteract, and continuously eliminate the negative effects caused by the decline and degeneration among cadres and party members. President Ho Chi Minh made a profound observation of great value for Party building and rectification: "A nation, a Party, and each individual who was once esteemed and admired may not remain so in the future if their heart is no longer pure and if they fall into individualism" (Ho, 2011). It is crucial to uphold the exemplary standards of diligence, frugality, integrity, justice, and impartiality among the leaders of the Party and State of Vietnam, particularly within the Party's grassroots organizations and state agencies in Can Tho City. Special attention must be paid to the strict and transparent prosecution of cadres and party members who violate revolutionary ethics, engage in corruption, wastefulness, negativity, misappropriation of public funds, or loss of state assets. Judicial officers, in particular, must truly embody the principles of serving the public, upholding the law, and demonstrating impartiality. Furthermore, it is important to integrate the study and application of Ho Chi Minh's ideology, ethics, and style with the work

of Party building and rectification. This should be done according to the principle of building and fighting, aiming to enhance revolutionary ethics and cultural development within the Party. The goal is to ensure that this elite team possesses both virtue and talent, has high prestige, and is well-equipped to meet its tasks, thereby strengthening the Party's comprehensive capabilities in politics, ideology, and ethics. This is essential for the advancement of the Vietnamese socialist homeland and for making a significant contribution to the successful implementation of the Resolution of the 13th National Congress of the Communist Party of Vietnam, ensuring a prosperous and happy Vietnam and contributing to the common progress of humanity (Thanh, 2023).

Third, all officials and party members in Can Tho City must engage in continuous self-education and self-cultivation, regularly training in revolutionary ethics according to Ho Chi Minh's ideology. This should be considered a crucial measure, a routine and long-term task in Vietnam's revolutionary efforts. Firstly, cadres and party members should focus on the following principles: loyalty to the country, dedication to the people, compassion, diligence, thrift, integrity, righteousness, impartiality, and internationalism. Adhering to these principles should become the standard practice for all members, guided by Ho Chi Minh's ideology. Regular exchanges, discussions, self-criticism, and constructive feedback to leaders and managers in agencies, units, and localities are essential. Praising commendable actions, promptly identifying and rectifying misconduct—particularly in applying President Ho Chi Minh's ideology, ethics, and style to their duties—is crucial for each officer and party member. Each cadre and party member should strive to cultivate and embody revolutionary moral standards such as diligence, thrift, integrity, righteousness, and impartiality. This includes "modifying work methods," "self-reflection," "self-correction," and eliminating individualism. Members must remain vigilant against attempts by hostile forces to entice or bribe them. Voluntary study and practice of revolutionary ethics are necessary to enhance vigilance, resistance, and the ability to counter false and harmful information. This will also help in cultivating bravery, political awareness, and civic responsibility in defending what is right, combating what is wrong, and exposing the nefarious schemes of adversaries. It is important to leverage and optimize media, particularly internet platforms and social networks, to disseminate positive information. Wrong and negative information should be condemned and criticized. Adhering to the principle of "taking the good to eliminate the bad," positive information should be used to counterbalance negative content, thereby creating a synergistic effect on the Party's ideology and theoretical stance.

Fourth, promote propaganda and education to enhance awareness of the significance of education and training in revolutionary ethics for officials and party members in Can Tho City, in line with Ho Chi Minh's ideology. Ethics are a core factor in shaping the humanistic values of the Vietnamese people. Ho Chi Minh's morality represents not only the virtues of a "great man with great wisdom and courage" and a genius leader of the Vietnamese revolution but also the qualities of an ordinary, genuine, and approachable individual. His example offers a model for becoming better revolutionaries and citizens. President Ho Chi Minh "is a shining example, the embodiment of Vietnam's revolutionary morality, and remains a beacon illuminating the path for training and striving to attain truth, goodness and beauty for the Vietnamese people today and in the future" (Giap, 2017). Efforts should be strengthened to educate young party members about revolutionary ideals, ethics, and cultural lifestyles. This includes fostering patriotism, national pride, and nurturing dreams, ambitions, and aspirations. It is essential to cultivate a sense of responsibility toward the country and society and to create environments conducive to healthy, comprehensive, and harmonious development in intellectual, physical, and aesthetic domains. Encourage proactive young party members to engage in creative work, entrepreneurship, and career development while mastering modern scientific and technological knowledge. This will play a vital role in building and protecting the nation. The approach must integrate both "building" and "fighting" aspects in the education and training of revolutionary ethics for party members. Building new values and ethical

standards must be complemented by resisting and combating manifestations of immorality. Building and resisting should be mutually reinforcing; efforts to build must also address corruption, waste, and bureaucracy to foster diligence, thrift, integrity, and righteousness. Party members, regardless of their role or status, must serve as role models, demonstrating morality in all their actions. Exemplary behavior has significant educational value, encouraging positive traits to flourish and negative ones to diminish. V.I. Lenin cautioned: "No one can destroy us except our own mistakes" (Lenin, 2016). The Communist Party of Vietnam emphasizes the importance of "self-discipline, self-cultivation, and moral training of cadres and party members" (Communist Party of Vietnam, 2021). Self-awareness in practicing revolutionary ethics is the most effective approach to preventing and combating corruption and negativity. Additionally, reinforcing party discipline, the rule of law, and legal strictness is essential for maintaining public trust in the Communist Party of Vietnam and the State of Vietnam. Prompt and transparent handling of officials and party members who violate regulations-regardless of their position-is crucial to eradicating corruption and negative behaviors.

Fifth, innovating methods for educating and training revolutionary ethics for party members according to Ho Chi Minh's moral ideology in the context of international integration, the market economy, and the digital era is crucial. This requires close coordination between the Vietnam Fatherland Front, socio-political organizations, the press, media, and the public.

The Fatherland Front must recognize its central role in extensive propaganda and advocacy efforts directed at officials, party members, union members, the business community, and the general populace. This will enhance understanding of the goals, significance, and content of education and training in revolutionary ethics for officials and party members based on Ho Chi Minh's moral ideology.

Promoting the role of the Vietnam Fatherland Front, socio-political organizations, and the public in supervising cadres and civil servants is both an urgent and long-term solution for party-building efforts. It is essential in preventing and combating individualism, addressing the erosion of morality and ideals, and curbing the decline in will, fear of difficulties, corruption, waste, and other negative behaviors among some officials and party members in Can Tho City today. Additionally, it is vital to leverage the positive aspects of public opinion and mass media in the fight against corruption and negativity. Effective implementation of this approach will contribute to educating and deterring officials and party members, combating the deterioration of political ideology, ethics, and lifestyle, and continuously improving the level of political theory.

Regularly addressing and countering the plots and sabotage activities of hostile and reactionary forces, refuting erroneous and hostile views, and protecting the Party's ideological foundation and the path of socialism in Vietnam are also necessary. Promoting the role of individuals from all walks of life in countering the peaceful evolution strategies of hostile forces and political opportunists undermining socialism and the path to socialism in Vietnam is crucial. These individuals form a significant societal force, acting as the "eyes and ears" of the Party, government, and unions, creating content and methods, and serving as a solid "wall" for national unity under the leadership of the Communist Party of Vietnam. In the spirit of "one tree cannot make a mountain, but three trees together form a high mountain," it is essential to create a "people's heart position" and a "solid fortress." This fortress represents the strength of the entire nation, grounded in the collective enthusiasm and inherent potential of each individual across all societal strata. This collective strength is concrete and palpable, effectively protecting against and thwarting the sinister plots and tricks of enemy forces.

Ho Chi Minh's teachings are scientific and revolutionary and imbued with profound humanistic philosophical thoughts. His comprehensive educational perspective has shown us the

general model of people being trained on the main orientations in quality, talent, and the proper relationship between those aspects and their education to improve personality. That is also the ideological and theoretical basis for the Vietnamese country to draw up guidelines and strategies for educating the young generation of our country in the 21st century to meet the requirements of accelerating industrialization and modernization of the country (Quyet, 2023).

Conclusion

Ho Chi Minh's teachings are both scientific and revolutionary, infused with profound humanistic philosophical insights. His comprehensive educational perspective provides a general model for training individuals, focusing on the key orientations in quality, talent, and the appropriate relationship between these aspects and their education to enhance personal development. This model serves as the ideological and theoretical foundation for Vietnam to develop guidelines and strategies for educating the younger generation in the 21st century, in line with the requirements for accelerating the country's industrialization and modernization.

In Ho Chi Minh's ideology, the learning and training of revolutionary ethics for cadres and party members hold significant importance and remain highly relevant. Given the impact of various objective and subjective factors-including the challenges posed by the market economy, globalization, international integration, and the 4.0 industrial revolution-a considerable number of cadres and party members are exhibiting signs of deterioration in political ideology, ethics, and lifestyle, as well as tendencies toward "self-evolution" and "self-transformation." Therefore, moral education and training for cadres and party members, based on Ho Chi Minh's ideology and in conjunction with Regulation No. 144-QD/TW on revolutionary ethical standards for cadres and party members in the new era, are both fundamental and urgent tasks essential for Vietnam's sustainable development.

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