

## EDUCATION AND TRAINING IN REVOLUTIONARY ETHICS FOR OFFICERS AND PARTY MEMBERS IN THE NEW ERA FOLLOWING HO CHI MINH'S THOUGHT – CASE STUDY IN CAN THO CITY, VIETNAM

### *EDUCAÇÃO E TREINAMENTO EM ÉTICA REVOLUCIONÁRIA PARA OFICIAIS E MEMBROS DO PARTIDO NA NOVA ERA SEGUINDO O PENSAMENTO DE HO CHI MINH - ESTUDO DE CASO NA CIDADE DE CAN THO, VIETNÃ*

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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. 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 education in schools, families, and society. This study draws upon Ho Chi Minh's perspectives on revolutionary ethics, aiming to elucidate the content, methods, and principles underlying the education and training of revolutionary ethics for officials and party members. The research applies materialist dialectics to analyze and interpret Ho Chi Minh's ideology on revolutionary moral education, as articulated in his works, articles, and speeches. Additionally, the study employs methods of comparison, analysis, and synthesis to further clarify the content, methods, and principles of educating and training cadres and party members in revolutionary ethics. The education and training of revolutionary ethics for cadres and party members, according to Ho Chi Minh's ideology, extend beyond a narrow focus on rules, qualities, or standards of behavior in interpersonal relationships, self-conduct, or work. Ho Chi Minh's vision encompasses a broader ethical framework that emphasizes loyalty to the nation, devotion to the people, diligence, thrift, integrity, fairness, compassion, meaningful living, and a pure international spirit in all social relations. The goal is to foster well-rounded individuals with both moral and intellectual capabilities.

**Keywords:** Education, Ho Chi Minh, Revolutionary Ethics, officers, Party Members

**Resumo.** A educação e o treinamento de ética revolucionária para quadros e membros do partido, particularmente membros mais jovens, são vitais para o futuro de qualquer nação. O objetivo desta iniciativa educacional é promover a autodisciplina, cultivar o crescimento pessoal e treinar membros do partido em ética revolucionária de acordo com a ideologia de Ho Chi Minh. Esta abordagem está enraizada no princípio de integrar a teoria com a prática, juntamente com a harmonização da educação nas escolas, famílias e sociedade. Este estudo baseia-se nas perspectivas de Ho Chi Minh sobre ética revolucionária, visando elucidar o conteúdo, métodos e princípios subjacentes à educação e treinamento de ética revolucionária para oficiais e membros do partido. A pesquisa aplica dialética materialista para analisar e interpretar a ideologia de Ho Chi Minh sobre educação moral revolucionária, conforme articulada em suas obras, artigos e discursos. Além disso, o estudo emprega métodos de comparação, análise e síntese para esclarecer ainda mais o conteúdo, métodos e princípios de educação e treinamento de quadros e membros do partido em ética revolucionária. A educação e o treinamento de ética revolucionária para quadros e membros do partido, de acordo com a ideologia de Ho Chi Minh, vão além de um foco estreito em regras, qualidades ou padrões de comportamento em relacionamentos interpessoais, autoconduta ou trabalho. A visão de Ho Chi Minh abrange uma estrutura ética mais ampla que enfatiza a lealdade à nação, devoção ao povo, diligência, economia, integridade, justiça, compaixão, vida significativa e um espírito internacional puro em todas as relações sociais. O objetivo é promover indivíduos completos com capacidades morais e intelectuais.

**Palavras-chave:** Educação, Ho Chi Minh, Ética Revolucionária, oficiais, Membros do Partido



## 1. INTRODUCTION

President Ho Chi Minh affirmed that ethics are the foundation and essence of a revolutionary person. Revolution is a great cause, and only those with revolutionary ethics can complete it. Ho Chi Minh was particularly focused on emphasizing the practice of revolutionary ethics, with special attention to the education and training of revolutionary morality for cadres and party members. In his Testament, Ho Chi Minh advised: "Each party member and cadre must truly imbibe revolutionary ethics" (Ho Chi Minh, 2011). "Just as a river has its source, without a source, the river runs dry. A tree must have roots, without roots, it will wither. A revolutionary must have ethics; without ethics, no matter how talented, they cannot lead the people" (Ho Chi Minh, 2011).

There have been numerous research works on Ho Chi Minh's ethical thought and the education and training of revolutionary morality for party members by scholars, scientists, and political scientists both domestically and internationally.

In the book *Ho Chi Minh: A Life* (William Duiker, 2000), a biography of Ho Chi Minh spanning over 700 pages, the American historian asserts that Ho Chi Minh was a great revolutionary, not only the soul of the Vietnamese revolution but also "a master political strategist" with the greatest influence in the 20th century. Throughout his revolutionary life, from the moment he left to find the path to national salvation until his passing, Ho Chi Minh always held strong affection for his international friends. Though he has passed, his name, career, thought, and ethics continue to live on in the hearts of the Vietnamese people as well as his friends around the world. William Duiker further affirms that Ho Chi Minh is an exemplary figure, a true pinnacle of humanity in terms of ethics.

The work *Ho Chi Minh Politische Biografie* (Hellmut Kapfenberger, 2020) summarizes the life and career of President Ho Chi Minh. The author also portrays Ho Chi Minh as an exceptional hero, a steadfast communist soldier, and a passionate revolutionary, embodying human civilization while being deeply Vietnamese. His character reflects the spirit of his time and holds significance not only for Vietnam but for the world at large.

The book *President Ho Chi Minh: The Founder of Modern Vietnam-Thailand Relations* (Truong Thi Hang and Chuan Petkaew, 2020) presents concisely yet profoundly the process by which Ho Chi Minh awakened the patriotic spirit of the Vietnamese community in Thailand. The friendship and spirit of solidarity between the peoples of Vietnam and Thailand have been increasingly nurtured and developed.

The book *Comrade Ho Chi* (Ephingi Kobelev, 1985) offers a comprehensive assessment of the immense contributions of President Ho Chi Minh, not only to the Vietnamese revolution but also to the world. The author summarizes Ho Chi Minh's basic views on raising revolutionary ethics and eliminating individualism. According to the author, Ho Chi Minh set high standards for communists, believing that in the character of every communist, there must be a harmonious combination of several virtues: humanity, fairness, courage, and honesty. Additionally, to avoid falling into individualism, "party members must always be vigilant, cautious, and determined; they must always be self-reliant, initiative-driven, intelligent, and uphold principles, overcoming all difficulties. From this, the author concludes that these specific views on "Party building and ideological education for communists... have created favorable conditions for enhancing the leadership role and combat readiness of the Party-the organizer and leader of all the victories of the Vietnamese revolution" (Ephingi Kobelev, 1985).

Overall, foreign works that study the life and revolutionary career of Ho Chi Minh, as well as the friendship and solidarity between the Vietnamese people and other countries around the world, have highlighted Ho Chi Minh's thought and ethical example. These works have provided the author with many important ideas and serve as valuable resources in the process of conducting their own research. However, due to their specific scope and objectives, these

works have not fully elucidated the comprehensive content of Ho Chi Minh's ethical thought, nor have they fully explored the values inherent in his ethical principles.

The aforementioned research works are valuable resources for the author to inherit and further explore in order to address the issues raised in the study. They will be used to apply Ho Chi Minh's principles of building ethics in the education of revolutionary morality for party members in the Party Committee of Can Tho City today, contributing to the development of a prosperous and happy nation.

## 2. RESEARCH METHODS

The research is based on the fundamental principles of Marxism-Leninism, Ho Chi Minh's thought, and the policies and viewpoints of the Communist Party of Vietnam on revolutionary ethics and Party-building work. It selectively draws on the findings of related scientific studies to support the research topic.

The research is based on the methodology of dialectical materialism and historical materialism. In addition, the study employs a combination of scientific research methods, including:

*Historical-Logical Method:* This method is used to examine and present the development process of applying Ho Chi Minh's ethical thought in the education and training of revolutionary ethics for party members of the Party Committee of Can Tho City from 2016 to 2023. The research is conducted in a specific chronological and spatial sequence, considering the interrelationship and mutual influences over time. From this, the study aims to generalize and identify the fundamental relationships, inevitabilities, and laws of issues related to the topic; assess the achievements, limitations, causes, and challenges in applying Ho Chi Minh's ethical thought in the education and training of revolutionary ethics for party members of the Party Committee of Can Tho City during the period 2016-2023.

*Analytical and Synthesis Method:* This method is comprehensively applied throughout all chapters and sections of the thesis. Based on this, information is gathered and utilized from available sources related to the research topic, including primary documents such as: resolutions, congress documents, statistics, reports, and research materials from scholars over recent years. This method helps to draw conclusions and provide explanations regarding the topics related to the research subject.

*Sociological Survey Method:* This method uses questionnaires to collect opinions from party members regarding the current status of applying Ho Chi Minh's ethical thought in the education and training of revolutionary ethics for party members of the Party Committee of Can Tho City, as well as the necessity and feasibility of proposed solutions. The author developed a survey sample consisting of 18 criteria. The survey was conducted across 08 grassroots party organizations directly under the Party Committee of Can Tho City, with 640 questionnaires distributed to party members. A total of 640 valid questionnaires (with complete responses to all 18 criteria) were collected. To analyze and synthesize the survey data, the author applied statistical methods and used the SPSS software for data processing.

*Statistical, Comparative, and Observational Methods:* This method involves collecting and compiling relevant data on the application of Ho Chi Minh's ethical thought in the education and training of revolutionary ethics for party members of the Party Committee of Can Tho City. The data is coded and entered using Excel software. Data analysis is conducted by calculating

statistical parameters and interpreting the results with SPSS software. Additionally, comparisons and observations are made to ensure the reliability of the data.

In the process of conducting the research, the author combines the aforementioned methods to synthesize, compare, generalize, and systematize in order to clarify the arguments and evidence, assess the current situation, build perspectives, and propose solutions to enhance the application of Ho Chi Minh's ethical thought in the education and training of revolutionary ethics for party members of the Party Committee of Can Tho City today.

### 3. RESULTS AND DISCUSSION

#### 3.1. 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, C. M, 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, C. M, 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, C. M, 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*, the content of patriotism, respect for the people, and absolute loyalty to the Party and the Fatherland for party members is an ethical quality that resolves the relationship between the individual party member, the Party, the nation, and the people. According to Hồ Chí Minh, loyalty to the country and filial piety toward the people are basic, fundamental ethical qualities of party members. These are the most important overarching ethical qualities that influence and govern other qualities. Loyalty and filial piety are traditional virtues of the Vietnamese people in particular and the East in general, which Hồ Chí Minh inherited and developed under new conditions. He pointed out: "In the past, ethics was about loyalty to the king and filial piety

toward parents. Today, in the new era, ethics must also be new. One must be loyal to the country and filial to the entire people, to the nation" (Ho, C. M, 2011).

For party members, patriotism means being absolutely loyal to the Fatherland, to the revolutionary cause of the Party; dedicating oneself wholeheartedly to serve the nation and the people. The national and ethnic interests, as well as the common interests of the Party, the State, and the people, must always be placed first. Party members must resolutely and persistently fight against any actions that harm the revolutionary cause of the Party, the nation's interests, and the well-being of the people. They must be willing to dedicate their lives to the Party's revolutionary goals and the path toward socialism; always upholding the spirit of patriotism, love for the Fatherland, and pride in the nation. "At all times, in all situations, party members and officials must place the Party's interests before their personal interests... If the common interest of the Party conflicts with the personal interest of an individual, they must resolutely sacrifice their personal interests for the Party's benefit. When necessary, they should willingly sacrifice their lives for the Party" (Ho, C. M, 2011). "Anything that goes against the interests of the Fatherland, we must resolutely oppose" (Ho, C. M, 2011). The application of loyalty to the country by party members also reflects specific actions, positivity, creativity, innovation in working methods, high productivity, quality, and effectiveness. Every task must be completed well. Party members must value the hard work and property of the collective and the people. They must dare to think, speak, act, take responsibility, innovate, and confront difficulties and challenges. The more difficult the situation, the calmer and more insightful they must be. They must act for the common good, for the country, for the people, and consider the future of the nation. They must know how to be diligent, loyal servants of the people.

The application of filial piety to the people by party members means respecting the people, caring for them, trusting them, being close to them, learning from them, drawing wisdom from them, and respecting the people. Party members must rely on the people, place the people at the core, and take care of all aspects of their lives, protecting their legitimate and legal rights and interests. They must truly respect and create conditions for the people to fully exercise their ownership, particularly relying on the people to build a Party that is truly ethical, civilized, clean, and a strong, transparent political system. Party members must do everything that benefits the people and avoid anything harmful to them. "Absolutely never act in a 'revolutionary official' manner, issuing commands or trying to intimidate the people" (Ho, C. M, 2011). Party members must know how to be diligent and loyal servants of the people. Achievements belong to the people, and members should set an example by acknowledging their mistakes and then correcting them. Party members must be flexible and adaptable, think ahead, and employ strategic and clever approaches when dealing with adversaries.

The application of loyalty to the nation and filial piety to the people by party members is not just a slogan, but should be measured by the effectiveness of their work, with the spirit of completing any task, overcoming any difficulty, and defeating any enemy. It involves addressing the legitimate aspirations of the people in a timely manner, overcoming indifference to their hardships, and combating bureaucratic behavior. Party members must resolutely and persistently implement policies with high political determination, making significant efforts to fight against individualism, corruption, waste, bureaucracy, opportunistic lifestyles, factionalism, and "group interests." They must avoid abusing their power and positions for personal gain, misappropriating public property, or exploiting the state and the people for



personal or family benefits. Unwavering loyalty to the goals and ideals of the Party and the nation is essential, along with active participation in the renewal process towards a prosperous, strong, democratic, just, civilized, and happy Vietnam. This is the true revolutionary moral quality of a party member.

The application of loyalty to the nation and filial piety to the people by party members is not just a slogan, but should be measured by the effectiveness of their work. Every task must be completed, every difficulty overcome, and every enemy defeated. This is the true revolutionary moral quality of a party member.

*Secondly*, the content of applying the virtues of Diligence, Frugality, Integrity, Justice, and Selflessness is rooted in traditional Confucian ethics and the moral heritage of the Vietnamese people. These virtues were inherited and enriched by Ho Chi Minh to meet the new revolutionary requirements of Vietnam. Diligence, Frugality, Integrity, Justice, and Selflessness form the core of revolutionary morality, representing the moral qualities closely associated with each individual's daily actions.

Ho Chi Minh emphasized these virtues most frequently, from his book "Path of Revolution" to his sacred will. He often stated: "A nation that knows how to be diligent, frugal, and honest is a nation that is rich in material, strong in spirit, and civilized and progressive" (Ho, C. M, 2011). He believed that these virtues are interconnected and that everyone must practice them, but party members should set an example for the people. Ho Chi Minh constantly reminded officials and those in public service of the importance of these virtues, as a failure to uphold them could lead to corruption and moral decay.

He regarded Diligence, Frugality, Integrity, and Justice as the four basic virtues of a person, akin to the four seasons of the year or the four directions of the earth: "The sky has four seasons: Spring, Summer, Fall, Winter. The earth has four directions: East, West, South, North. A person has four virtues: Diligence, Frugality, Integrity, Justice. If one season is missing, the sky is incomplete. If one direction is missing, the earth is incomplete. If one virtue is missing, the person is incomplete" (Ho, C. M, 2011). 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" (Nguyen, V. T., Luong, T. H. T., Nguyen, T. S., Le, N. T. L., & Nguyen, T. T, 2024).

The application of the principles of Diligence, Frugality, Integrity, Justice, and Selflessness is one of the key moral standards emphasized in Regulation No. 144 of the Politburo regarding the revolutionary moral standards of cadres and party members in the new era. This is a development, supplementation, and completion of Ho Chi Minh's ethical thought. As the country enters a new era, a period of national resurgence, party members must uphold the values of "Diligence, Frugality, Integrity, Justice, and Selflessness" and set an example for the people.

Therefore, party members must be deeply committed to fulfilling their responsibilities, duties, and obligations to the nation, homeland, community, society, and family. They must be dedicated, unafraid of hardship, eager to work, and capable of planning and organizing tasks scientifically and clearly. They should have specific plans, schedules, and programs in place for executing their duties, ensuring that even the smallest tasks are completed well. Party members must prioritize national and public interests over personal or family matters.

They should be straightforward, honest, impartial, and actively engage in self-criticism and mutual criticism, avoiding hiding mistakes or telling lies. They must protect what is right and fight against what is wrong, firmly opposing divisions, factionalism, localism, and interest groups. They must have the will, determination, and resolve to succeed in the reform process led by the Party, contributing to building a prosperous, strong, civilized, and happy country.

Party members should avoid shirking responsibility, not flattering superiors, despising inferiors, or having a mediocre mentality, and they must not delay tasks or avoid accountability. They must also fight decisively against the "disease" of talking without action, or saying one thing and doing another. Laziness must be rejected because it is the enemy of Diligence, Frugality, Integrity, and Justice, and of the nation. By striving to practice these principles, they will foster the same virtues in the entire population.

Party members should set a good example with humility, self-discipline, continuous learning, and following the thought, morality, and style of Ho Chi Minh. This reflects their sense of responsibility toward themselves, their organization, and society. Exemplary behavior, such as daily good deeds and mutual education, is one of the best ways to build the Party and develop its members in this new era.

The principle of selflessness, or impartial dedication to the public interest is essentially an extension of the values of diligence, rugality, integrity, justice, and is closely related to them. Everyone should practice these principles, but it is especially important for party members and officials to set an example for the public.

Building and practicing a culture of diligence, rugality, integrity, justice, public spirit, selflessness in work and all aspects of social life is crucial. If party members and officials do not adhere to these values, they are at risk of becoming corrupt, degenerating into parasites on the people. It is essential that they do not allow family members, friends, or others to exploit their official position for personal gain. They must act without self-interest, avoid favoritism, and resist the temptations of materialism. Additionally, they should not waste time, money, effort, or other resources that belong to the people.

Party members should uphold their self-respect, maintain their dignity, reputation, and honor, both personally and as representatives of the Party. Without proper cultivation of the ethical standards of diligence, rugality, integrity, justice, public spirit, selflessness, party members risk degeneration, losing their integrity. These qualities are indispensable for officials and party members, and Ho Chi Minh himself serves as a model of these virtues. By adhering to these principles, party members and officials not only maintain their personal integrity but also serve as role models for the public, helping to build a stronger, more virtuous society.

*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, C. M, 2011). Consequently, in his revered Will, Ho Chi Minh advised the Party: "There must be camaraderie and mutual love" (Ho, C. M, 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, C. M, 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.

### **3.2. 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" (Chuan, N. T, 2016).

**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, C. M, 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, C. M, 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, C. M, 2011).

### **3.3. Current status of education and training of revolutionary ethics for cadres and party members in Can Tho city according to Ho Chi Minh's thought in recent times**

President Ho Chi Minh developed a system of views on ethics, and he himself served as an exemplary model of revolutionary ethics. Recognizing the special value and importance of Ho Chi Minh's ethical thoughts in fulfilling the key task of building and rectifying the Party, the Party Committee of Can Tho City has concretized, issued programs, plans, and guiding documents to ensure the strict and effective implementation of Ho Chi Minh's ethical education for Party members. In particular, emphasis is placed on Directive No. 05-CT/TW, Conclusion No. 01-KL/TW dated May 18, 2021, of the Politburo, Directive No. 23-CT/TW of the Secretariat, Resolutions of the 4th Central Committee in the 11th, 12th, and 13th terms, Conclusion No. 21-KL/TW of the Central Committee of the Party (13th term) as an important, regular political task in the work of building and rectifying the Party. Based on this, the Standing Committee of the City Party Committee has elaborated the overall theme for the entire term through annual themes, in line with the actual conditions and situation of the city (Plan No. 48-KH/TU dated November 3, 2021, on implementing Conclusion No. 01-KL/TW of the Politburo; Plan No. 49-KH/TU dated November 3, 2021, on studying the overall theme for the 13th Congress term of the Party, "Studying and following the ideology, ethics, and style of Ho Chi Minh regarding self-reliance, self-strengthening, and the aspiration for a prosperous and happy nation"; Plan No. 77-KH/TU dated March 10, 2022, of the Standing Committee of the City Party Committee on studying and following the ideology, ethics, and style of Ho Chi Minh for the entire term; Theme for 2022: "Studying and following Ho Chi Minh's ideology, ethics, and style regarding enhancing responsibility, dynamism, creativity, striving to successfully complete the tasks of 2022"; Plan No. 160-KH/TU dated February 22, 2023, of the Standing Committee of the City Party Committee on studying and following Ho Chi Minh's ideology, ethics, and style for 2023). In line with the guidance of the Standing Committee of the City Party Committee and according to the requirements and tasks, the district and commune Party Committees and Party Committees under the City Party Committee have developed plans and organized their implementation to match the conditions and political tasks of each locality, agency, and unit. This has contributed to enhancing the leadership capacity, combat strength of Party organizations and Party members, consolidating the people's trust in the Party and State, and bringing about a strong transformation in the awareness, responsibility, and actions of Party members, making the study and following of Ho Chi Minh's ideology, ethics, and style a regular, voluntary task that increasingly becomes substantive, creating widespread influence across society. The results achieved from 2016-2023 show that the City Party Committee and all levels of Party committees have issued and implemented 1268 documents regarding the study, study, and implementation of Directive No. 05-CT/TW, Conclusion No. 01-KL/TW of the Politburo, and Directive No. 23-CT/TW.

The construction of individual action plans to follow the example of President Ho Chi Minh has been closely monitored and directed by Party Committees, ensuring serious, practical, and effective implementation. Some localities have launched various forms of registration for studying and following Ho Chi Minh's ideology, ethics, and style, notably including: notebooks for following Uncle Ho's example, models for compiling notebooks to identify signs of deterioration in political ideology, ethics, lifestyle, "self-evolution," and "self-transformation" within the Party; the movement of self-reflection and self-correction; and telling stories about Ho Chi Minh in Party branch meetings to encourage members to reflect on and improve themselves.

As a result, 100% of grassroots Party organizations have incorporated the study and adherence to Ho Chi Minh's ideology, ethics, and style into their Party branch meetings. 100% of Party organizations, Party Committees at all levels, and Party members have developed plans to study and follow Ho Chi Minh's ideology, ethics, and style based on the annual themes, committing to set an example, self-cultivation, and training, and implementing ethical standards in accordance with assigned tasks. This approach has served as a basis for evaluating and categorizing Party members and civil servants at the end of the year.

This initiative has led to significant and positive changes, with far-reaching influence within the Party and society. It has gradually become a regular, essential task for each Party Committee, Party organization, and individual Party member. It has contributed significantly to the work of building and rectifying the Party, enhancing Party members' understanding of the content, value, and immense significance of Ho Chi Minh's ideology, ethics, and style. It has shifted from being a movement or slogan to becoming an urgent task for the entire Party, directly benefiting Party members, their families, and the nation. Party members have made notable progress in revolutionary ethics, lifestyle, and work style, becoming closer to the people, understanding their thoughts and aspirations, and building close relationships with them. Many Party organizations, branches, and individual Party members have shown excellent results in studying and following Ho Chi Minh's ethical example, earning recognition and being honored by society.

Public opinion surveys show that the movement has had a noticeable impact on Party members' understanding and actions. Regarding the influence of the movement on awareness, 84% of respondents believe there has been a shift, with 19% stating that it has brought about profound changes in the moral cultivation of Party members. About 82.5% of respondents noted positive changes in following Ho Chi Minh's ethical example (Hoang Anh, 2009). Additionally, 98.8% of Party members recognize that revolutionary ethics are the foundation of a revolutionary person, 98.1% believe revolutionary ethics are the deciding factor in success or failure, and 92.7% see revolutionary ethics as the measure of a Party member's character. Regarding Party members' understanding of Ho Chi Minh's ideological ethics, 18.8% have a very solid understanding, and 52.7% have a good understanding.

From the "study" phase, localities, agencies, and units have launched the "follow" phase, encouraging the registration and implementation of numerous models across various fields such as the economy, culture and society, security and order, and rural development. Some localities and units have introduced new and creative models that have spread and been replicated among the people. From 2016 to 2023, localities and units have registered and implemented 1,851 models in areas such as the People's Police Force strictly following the 6

teachings of President Ho Chi Minh to the police; the Women's Union with models like "saving pigs" (a savings program), "charity rice jars," and revolving funds to support local women in developing their family businesses. The trade union system has also adopted a model for raising funds to assist members in need. State administrative and management agencies continue to focus on reviewing, developing, supplementing, and perfecting professional and civil service ethics standards in line with Directive No. 27/CT-TTg dated September 8, 2016, from the Prime Minister; the emulation movement "Officials, civil servants, and public employees compete to practice office culture" for the 2019-2025 period. These efforts have contributed to further promoting the movement of studying and following President Ho Chi Minh's example, spreading it more widely within society.

According to a survey conducted in the Party Committee of Can Tho City, 88.4% of Party members interviewed stated that the education and training of revolutionary ethics for Party members based on Ho Chi Minh's ideological ethics has been highly effective in recent times. Additionally, 98% of the respondents said that they have a very enthusiastic, proactive, and self-disciplined attitude towards studying and cultivating revolutionary ethics according to Ho Chi Minh's ideology. 89.6% of Party members believe that educating and training revolutionary ethics for Party members according to Ho Chi Minh's ideological ethics is the responsibility of the Party, Party organizations, the entire political system, the people, and the Party members themselves. According to the political report at the congresses of the Party Committee of Can Tho City, the city has achieved many positive results. Specifically: Over 98% of Party members participated in the study sessions; 100% of Party committees, Party organizations, agencies, units, and leaders have developed programs and plans to thoroughly implement and effectively execute the measures outlined in the Conclusion of the 4th Central Conference of the 13th Party Congress, alongside the implementation of Directive No. 05-CT/TW and Conclusion No. 01-KL/TW, achieving high consensus among cadres and Party members. The ideology, ethics, and moral example of President Ho Chi Minh have increasingly significant value, becoming a legacy and a priceless theoretical ideology of our Party and people, forever guiding and leading our nation towards a bright future.

The work of propaganda, inspection, supervision, praise, and rewarding the implementation of Directive No. 05-CT/TW and Conclusion No. 01-KL/TW has been carried out according to the guidelines provided in Document No. 18-HD/BTGTW dated November 10, 2016, by the Central Party's Propaganda Department. The guideline focused on propagating the implementation of the Directive of the Politburo and expanding the exemplary models of studying and following the ideology, ethics, and style of Ho Chi Minh. In response, the Party Committee of Can Tho City issued Plan No. 15-KH/TU dated December 1, 2016, to propagate the implementation of Directive No. 05-CT/TW of the Politburo and replicate exemplary models of studying and following Ho Chi Minh's ideology, ethics, and style.

Based on this, the district Party committees, local Party committees, and Party organizations directly under the City Party Committee have developed plans for propaganda and dissemination, holding over 5,300 sessions with more than 155,000 participants across Party cells, organizations, unions, Party members, and the people. The activities have taken place in diverse forms, aligning with the actual situation, such as through the Can Tho Newspaper, Can Tho City Radio and Television, radio stations of districts and communes, articles, special pages, and sections like "Studying and following Ho Chi Minh's ideology,

ethics, and style." Other methods included websites, posters/banners, internal notifications, bulletins, and during the complex development of the COVID-19 pandemic, various localities and units proactively shared documents via email, Zalo groups, public media, the internet, and social media platforms. Zalo groups and fanpages were created to share information about studying and following Ho Chi Minh's example, and these inspiring stories and good deeds spread widely among cadres, Party members, union members, and the people. The city's official websites, as well as those of departments, sectors, localities, agencies, and units, along with conferences for reporters, propagandists, and political-social organizations, also focused on spreading the message. Special attention was given to promoting the ideology to young people, students, and ethnic minorities. Information clusters, billboards, posters, slogans, and electronic boards were set up at central areas, populous locations, and city gateways to ensure widespread dissemination of the movement.

Ho Chi Minh's thought, along with Marxism-Leninism, serves as the ideological foundation and guiding principle for the Party's actions. Party organizations at the grassroots level have fully recognized the profound content, value, and significance of Ho Chi Minh's ideology, ethics, and style. They have actively launched various competitions, workshops, and festivals centered around exemplary role models in studying and following Ho Chi Minh's ideology, ethics, and style, drawing in a wide range of Party members. For example, the Party Committee of Bình Thủy District's Propaganda Department organized two major events: the "Five-Year Review of Implementing Directive No. 05-CT/TW of the Politburo (Term XII)" and the "Understanding 'Uncle Ho and Elections'" competition in 2021; as well as the 2022 "Singing for Our Dear Uncle Ho" art contest and scientific workshops focused on studying Ho Chi Minh's works. Numerous Party members have emerged as exemplary moral figures in their studies, work, labor, and military service. These individuals have contributed significantly to combating and preventing political thought degradation, ethical and lifestyle corruption, and manifestations of "self-evolution" and "self-transformation" within the Party. These initiatives have played a key role in promoting ideological education, reinforcing moral standards, and fostering a strong connection between Party members and the teachings of Ho Chi Minh, enhancing the Party's resilience against detrimental internal issues.

At the same time, the Standing Committee of the City Party Committee has consistently focused on monitoring and supervising the study and implementation of Ho Chi Minh's ideology, ethics, and style. Special attention is given to the implementation of Directive No. 05-CT/TW, Conclusion No. 01-KL/TW of May 18, 2021, by the Politburo, Directive No. 23-CT/TW of the Secretariat, Resolutions of the Central Committee (XI, XII, XIII), and Conclusion No. 21-KL/TW of the Central Committee (XIII). Additionally, the Party Committees at all levels are instructed to strengthen the regular, periodic monitoring and supervision to assess the achievements, limitations, and propose solutions to improve the effectiveness of implementing Ho Chi Minh's ideology, ethics, and style at local levels and in various units. Each year, Party Committees proactively inspect and supervise the implementation of these directives and resolutions within Party organizations and Party members. Through the process of inspection and supervision, Party Committees ensure the thorough execution of the aforementioned directives and resolutions related to strengthening the Party and political system, taking decisive action to prevent, reverse, and strictly address any Party members or officials who exhibit political thought degradation, unethical behavior,

lifestyle corruption, or signs of "self-evolution" and "self-transformation" These efforts have contributed to reinforcing discipline, spreading awareness, and creating a strong influence on the general public, enhancing the Party's role in leading the nation towards political integrity and social unity.

In parallel with the monitoring and supervision efforts, the Cần Thơ City Party Committee has issued guidelines for forms of recognition, commendation, and organized meetings with exemplary individuals and groups who excel in studying and following Ho Chi Minh's ideology, ethics, and style. The aim is to promptly identify, nurture, and expand exemplary models in the study and application of Ho Chi Minh's teachings. Accordingly, every year, the city holds reviews of the implementation of Directive No. 05-CT/TW and Conclusion No. 01-KL/TW, recognizing and rewarding individuals and groups with outstanding achievements in following Ho Chi Minh's ideology, ethics, and style. From 2016 to 2023, a total of 2,328 organizations and 6,980 individuals in Cần Thơ City were commended and rewarded for their exemplary efforts in studying and following the teachings of Ho Chi Minh. This initiative has contributed significantly to promoting the values of Ho Chi Minh's thought and leadership, encouraging a broader movement of emulation and dedication to public service and the betterment of society.

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 (Can Tho City Party Committee, 2020).

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.

### **3.4. Solutions to enhance education and training of revolutionary ethics for cadres and party members in Can Tho city according to Ho Chi Minh's thought**

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.

Here is a revised version of the paragraph with enhanced clarity, structure, and style:

*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, C. M, 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, N. V., & Dien, T. V, 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, V. N, 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, V. I, 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, N. T., Thanh, N. V., & Phuong, N. T. (2023).

#### 4. 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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