

FROM THE THOUGHT ON REVOLUTIONARY ETHICS EDUCATION IN HO CHI MINH WISDOM TO REFLECTIONS ON THE CURRENT STATE OF CORRUPTION IN VIETNAM

DO PENSAMENTO NA REVOLUÇÃO DA EDUCAÇÃO ÉTICA NA FILOSOFIA DE HO CHI MINH PENSANDO SOBRE A SITUAÇÃO DE CORRUPÇÃO NO VIETNÃ

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Abstract. Ho Chi Minh was a great leader of the Vietnamese revolution, leaving the nation a vast spiritual legacy deeply imbued with the cultural values of Truth, Goodness and Beauty. Within this rich and invaluable heritage, his thoughts on education to enhancing revolutionary ethics and combating individualism hold particular significance in the theoretical and practical study of anti-corruption efforts in Vietnam. Therefore, the author argues that researching the ethical values of Ho Chi Minh in the context of contemporary Vietnam is of utmost necessity. In this paper, the author employs an interdisciplinary scientific approach, incorporating philosophical, political science, historical and cultural methodologies, as well as data synthesis methods, to elucidate two fundamental issues: firstly, an analysis of the core tenets of Ho Chi Minh's thought on political ethics (ethics of officials) and its degeneration; secondly, from the perspective of "ethics", the author presents reflections on the current state and consequences of corruption in Vietnam and proposes some suggestive solutions, which the writer considers effective in addressing the issue.

Keywords: Revolutionary ethics; Anti-corruption; Communist Party of Vietnam; Education; Social consequences

Resumo. Ho Chi Minh foi um grande líder da revolução vietnamita, deixando à nação um vasto legado espiritual profundamente imbuído dos valores culturais da Verdade, da Bondade e da Beleza. Dentro desta herança rica e inestimável, os seus pensamentos sobre a educação para melhorar a ética revolucionária e combater o individualismo têm um significado particular no estudo teórico e prático dos esforços anti-corrupção no Vietname. Portanto, o autor argumenta que pesquisar os valores éticos de Ho Chi Minh no contexto do Vietnã contemporâneo é de extrema necessidade. Neste artigo, o autor emprega uma abordagem científica interdisciplinar, incorporando metodologias filosóficas, de ciência política, históricas e culturais, bem como métodos de síntese de dados, para elucidar duas questões fundamentais: em primeiro lugar, uma análise dos princípios centrais do pensamento de Ho Chi Minh sobre a ética política (ética dos funcionários) e sua degeneração; em segundo lugar, na perspectiva da "ética", o autor apresenta reflexões sobre o estado actual e as consequências da corrupção no Vietname e propõe algumas soluções sugestivas, que o escritor considera eficazes na abordagem da questão.

Palavras-chave: Ética revolucionária; Anticorrupção; Partido Comunista do Vietname; Educação; Consequências sociais

1. INTRODUCTION

Corruption and the fight against corruption have become a focal point in political discourse, drawing significant attention from the media and society as a whole. Never before has the issue of corruption and anti-corruption in Vietnam been as urgent and widely discussed as it is today. (<https://ubkttw.vn/>. 2023) This reality underscores the severity of the "political epidemic" known as "corruption", which is wreaking havoc on the nation, causing social disruption, eroding public trust in the political system and posing a direct threat to the nation's survival.

During his lifetime, Ho Chi Minh was particularly concerned with the issue of corruption, regarding it as one of the most dangerous, despicable and disgraceful social evils. He saw it as an indirect cause of death for impoverished citizens and an insidious enemy of both the people and the nation. (see Ho, 2011c, vol.7, 361) Though it does not wield swords or guns, it exists within organizations and undermines them from within. In the title of his article "Practicing



Thrift, Combating Wastefulness and Eradicating Individualism”, he likened the fight against corruption to a battlefield campaign; besides promoting education, he affirmed his determination to punish directly, affirming his unwavering determination to severely punish and completely eradicate dishonest and immoral individuals, regardless of their position or profession (see Ho, 2011b, vol.6, 127) ... Nearly 70 years after his passing, Ho Chi Minh's guidance and ethical example continue to shine, captivating the interest and research of many generations of scholars today.

2. TYPICAL RESEARCH WORKS

Numerous studies have been conducted on Ho Chi Minh's thought on revolutionary ethics. In this paper, the author highlights several key works:

"Discourse on Wisdom and Vietnamese Wisdom" affirms that "Ho Chi Minh's political wisdom is an invaluable treasure". (Hoang, 2011, 41) It emphasizes that Ho Chi Minh's wisdom in general and his ethics in particular are characterized by the application of the finest human ideas, especially from esteemed Eastern predecessors admired by the nation, condensed into messages imbued with Vietnamese consciousness to educate the people. Therefore, Ho Chi Minh's ethics serve as a guiding compass for moral values in the modern era. His ethics are those of a warrior who dedicates his entire life and career to the ideals and goals of national liberation, class liberation, social liberation and human liberation. Thus, Ho Chi Minh's ethics are revolutionary ethics, ethics of action. (Hoang, 2011, 49-50)

"Ho Chi Minh's Ethical Thought - The Spiritual Foundation for Building a New Ethical System in Present and Future Vietnam" (16) asserts that: Ho Chi Minh's ethical thought embodies the essence of the nation's traditional moral values, incorporating rational elements distilled from the moral values of humanity. It aligns with Vietnam's specific socio-economic conditions and aspires to values of global significance. Therefore, cultivating and practicing revolutionary ethics according to Ho Chi Minh is both an urgent and long-term mission for cadres, party members and the general populace.

Regarding the current state of corruption in Vietnam, several articles provide insight:

"Corruption and Anti-Corruption Solutions" (Le, 2022), published on July 18, 2022, discusses the harms of corruption, categorizes different types of corruption and proposes solutions for its prevention. A notable aspect of these solutions is the author's identification of the necessity to "clear institutional bottlenecks" as one of the primary causes of the issue.

"Continuing to Strengthen and Enhance the Effectiveness of Anti-Corruption Efforts" (Le, 2024) analyzes the realities and causes of corruption. The authors conclude that: anti-corruption efforts under the Party's leadership continue to intensify, progressing decisively, comprehensively and effectively. The anti-corruption drive is closely linked to personnel work, with strict disciplinary measures such as dismissals, resignations,... being enforced under Party and state regulations. This approach maintains discipline while demonstrating humanity, leaving a positive impression and reinforcing public trust in the Party.

In the title: "Anti-corruption according to Ho Chi Minh's ideology (Kieu, 2024), Author Kieu Van Nam said that: in the current context, when corruption becomes a painful problem, applying Ho Chi Minh's ideology helps emphasize the exemplary character, purity, and integrity of leaders and officials, thereby improving public service ethics and social responsibility. In particular, President Ho Chi Minh's ideology encourages the education of self-awareness, a sense of responsibility and the fight against negative behaviors, which not only helps build a clean and strong state apparatus but also strengthens the people's trust, creating a solid foundation for the country's sustainable development. In this article, the author has pointed out some manifestations of corruption; The moral decline of ministries and party members is the cause of corruption. Finally, the article proposes some solutions such as: raising

awareness and responsibility of officials and party members; Strengthen internal inspection and supervision; promote the role of social organizations.

These studies, each from a specialized perspective, provide valuable foundational materials for the author. However, none have conducted an in-depth analysis of corruption. Specifically, when analyzing and explaining corruption in Vietnam, most authors have not clarified the root causes or the most decisive factors, thus failing to propose fundamental solutions to address the issue. This gap is what the author aims to highlight in this research.

3. METHODOLOGY

Starting from the problem and research approach, the project uses the following specific methods:

Interdisciplinary research methods such as philosophy, anthropology, politics, culture, and psychology are used to show that Ho Chi Minh ideology in general and ethical ideology in particular have relative independence in development. development, internal logic. Ho Chi Minh's political ethics - revolutionary ethics were formed and developed from certain historical conditions as well as its inheritance and influence. In the process of applying methods, the article flexibly combines specific methods in scientific research such as: analysis-synthesis, deduction-induction, history-logic, system-structure and Explain clearly the research content.

Document analysis method: This method is intended to provide initial knowledge about the research problem, serving as a foundation for building goals and directions of the topic and ensuring objectivity, science and validity. practice of the research problem. This is also the method used throughout the project from idea formation to completion.

4. RESULTS AND DISCUSSION

4.1. Sketches of Ho Chi Minh's thought on revolutionary ethics

Ho Chi Minh exemplifies the model of a leader who dedicated his entire life to cultivating and refining moral qualities, with revolutionary ethics forming the core component that he developed throughout his struggle for national liberation, social emancipation and labor liberation. Ho Chi Minh's revolutionary ethics were centered on serving the people, the nation and the working class. This represented a new type of morality, distinct from the old feudal ethics - a narrow-minded, selfish system that constrained and destroyed human nature. (see Ho, 2011a, vol.5, 292)

Ho Chi Minh's revolutionary ethics essentially constituted political ethics. Political or revolutionary ethics, according to Ho Chi Minh, represented the essential virtues and foundation for those engaged in politics (revolutionaries - as he termed them). He believed that revolutionaries must base themselves on revolutionary ethics to fulfill their mission of serving the Fatherland and the People. (see Ho, 2011d, vol.11, 601)

Ho Chi Minh believed in the power of morality to overcome and defeat all dangers, helping revolutionaries remain steadfast and undaunted in the face of adversity. For him, success or failure primarily depended on whether the cadre truly embodied revolutionary ethics. The revolutionary ethics he referenced encompassed: diligence, frugality, integrity, righteousness, impartiality and selflessness; among these, "diligence, frugality, integrity and righteousness" formed the foundation of the "new life" and represented essential human standards that defined each person's "human quality" (see Ho, 2011b, vol.6, 117). Only through fully practicing these four virtues could one achieve impartiality and selflessness, placing collective interests above personal interests, considering others' needs before one's own.

Based on this perspective, Ho Chi Minh placed great emphasis on cadre training. He stressed that moral education played a paramount role in awakening conscience, honor and human dignity in each person. Therefore, the model cadre that Ho Chi Minh developed was an



individual with social responsibility and human duty, fully expressing the human world - serving as both the goal and driving force of development. From a realistic viewpoint, recognizing that every person possesses both good and evil within, Ho Chi Minh emphasized the need to closely combine construction with opposition while building a new moral system. Construction must go hand in hand with opposition; meaning, various measures must combine education, criticism and legal punishment, integrating the elimination of individualism with the enhancement of revolutionary ethics. He reminded that: "Revolutionary ethics do not fall from the sky. They develop and consolidate through persistent daily struggle and training". (Ho, 2011d, vol.11, 612)

Therefore, throughout his twenty-four years as State President, he persistently educated cadres and party members about new ethics and revolutionary morality, aiming to prevent and overcome potential or existing degradation, particularly to counter power-related deviations such as bureaucracy, abuse of authority, exploitation of power, misuse of power, power infatuation, etc. - vices that could potentially lead to the downfall of an individual or even an entire nation.

After the August Revolution of 1945 in Vietnam, he identified severe misconduct among many cadres and party members: lawlessness, abuse of position, arbitrariness, division, arrogance, localism, factionalism, militarism, bureaucracy, authoritarianism, harassment of citizens, disregard for superiors, oppression of subordinates, narrow-mindedness, formalism, undisciplined paperwork, lack of strict discipline, selfishness, corruption, position-seeking, preoccupation with luxurious living, appropriation of public property for private use, exploiting positions for business gains, etc. He called these "internal enemies", the "enemies within", destroying from the inside out.

In his speech on Practicing Thrift, Fighting Corruption, Waste and Bureaucracy at that time, he extensively quoted Lenin's resolute views on this matter, stating that: It is necessary to publicly identify individuals who have accepted bribes for public criticism and expulsion from the Party. There is an urgent need to propose legislation addressing bribery, including receiving bribes, giving bribes and other forms of bribery. The minimum punishment should be 10 years imprisonment and 10 years hard labor. (see Ho, 2000a, vol.6, 496)

Ho Chi Minh provided profound insights into bureaucracy, an inherent disease of both past and present states, by examining this power degradation phenomenon from moral perspectives and the ethical corruption occurring within the administrative apparatus and civil service. This involved transforming democracy into "official rule", where public servants became "revolutionary officials" (Ho, 1995a, vol.4, 102); while emphasizing the implementation of honest politics. Implementing honest politics was a fundamental component of Ho Chi Minh's moral practice, encompassing the ethical practices of a political party, state and individual cadres and party members.

Only through practicing honesty could the people unite around the Government and sacrifice their lives for the revolution and nation out of their vital interests. He believed that once moral integrity was lost, credibility with the people would be lost and the party would no longer be genuinely revolutionary. Therefore, to implement honest politics, along with education and revolutionary moral training, legal measures should be used to punish those who are dishonest or act against integrity. He affirmed that "we must decisively punish the dishonest, regardless of their position or profession". (Ho, 2011b, vol.6, 127) A distinctive feature of Ho Chi Minh's moral practice was that the higher the power, the more one must cultivate revolutionary ethics and continue moral cultivation throughout life.

Ho Chi Minh also clearly identified manifestations of individualism, such as avoiding hardship and difficulties, falling into corruption, degradation, waste and luxury; pursuing fame and profit, craving position and power, lacking discipline, showing poor sense of responsibility... He compared individualism to "a harmful virus that breeds very dangerous

diseases". (Ho, 2011a, vol.5, 295) However, while resolutely fighting against individualism, Ho Chi Minh also noted the distinction between individualism and legitimate individual interests. He emphasized that fighting individualism does not mean "trampling on individual interests" (Ho, 2011d, vol.11, 610), as each person has their own character, strengths and private life and if individual interests do not conflict with collective interests, they are not wrong. He outlined the method for handling conflicts between private and public interests: when individual interests conflict with common interests, revolutionary ethics demand that individual interests must submit to common interests, placing the Party's revolutionary cause and national interests above all else.

Ho Chi Minh viewed moral cultivation and training as a lifelong endeavor, believing that each person must regularly attend to moral development like washing one's face daily - a persistent, lifelong task that no one should be complacent about. He referenced Confucius's concept of "rectifying the mind and cultivating oneself", identifying positive aspects to apply in developing revolutionary virtues of individuals. Ho Chi Minh often cited historical examples, such as those who conducted nightly self-examination by placing black and white beans in two jars to track their good and bad deeds. He affirmed that revolutionary ethics do not arise naturally but result from daily struggle, persistent training, consolidation and development. (see Ho, 2000b, vol.10, 293)

Due to neglecting this principle, some individuals who initially showed enthusiasm, loyalty and dedication to the revolution, undeterred by difficulties or dangers, later became corrupted when given power, displaying arrogance, living extravagantly, engaging in corruption and waste and demonstrating poor management, ultimately losing self-discipline and becoming enemies of the revolution. From this, Ho Chi Minh concluded: A nation, party, or individual that was great yesterday, wielding significant influence, will not necessarily maintain public admiration and praise today or tomorrow if their hearts become impure and fall into individualism. (Ho, 2000c, vol.12, 558)

It can be said that Ho Chi Minh's life stands as a grand "book", a luminous symbol of morality that has permeated and become an eternal cultural value among generations of Vietnamese people and progressive people worldwide. He left behind a shining example of a people-oriented politician and people's leader who was genuinely close to the people, trusted them, respected them, listened to their opinions and cared for their lives. He always considered himself "Like a soldier following the nation's orders to the battlefield". The harmonious resolution between political ethics and the art of realizing political objectives represents a prominent value of Ho Chi Minh's political character.

He consistently positioned himself as a servant of the people; consequently, all political thoughts and actions, from setting objectives to determining methods and implementation approaches, were based on the interests, lives and property of the people. He maintained unwavering respect and trust in the people, understanding their crucial, decisive role in the revolutionary cause, while empathizing with their hardships, shortages, noble sacrifices, emotions and aspirations. Few leaders have connected with, immersed themselves among and loved the people as sincerely and devotedly as Ho Chi Minh. In his "Testament", his final words expressed regret that he "could not serve longer and more". (Ho, 1995b, vol.12, 623)

In Ho Chi Minh, humanism and humanitarianism, centered on ethical thought and action, consistently permeated political goals and methods, even when employing violent means. This was because violence was only used after all peaceful efforts were rejected by opponents and solely aimed at achieving peace. His persistence, endurance and self-discipline in revolutionary moral training were crucial factors in forming the character values within his political culture. He showed no interest in wealth, position, or glory, never demanded special privileges or benefits and always maintained fairness and integrity, consistently prioritizing the interests of

the people and nation above all else. (see also Tran, 2011, 443) It is not coincidental that when studying Ho Chi Minh, Modagat Ahmet, UNESCO Director for Asia-Pacific, observed:

Few historical figures become legendary during their lifetime and Ho Chi Minh clearly stands among them. He will be remembered not only as a liberator of his oppressed homeland and people but also as a modern sage who brought new vision and hope to those fighting uncompromisingly to eliminate injustice and inequality from this earth. (UNESCO and Vietnam Social Sciences Committee, 1990, 22)

4.2. Some reflections on the Corruption Problem in Vietnam

Ho Chi Minh founded and cultivated the Communist Party of Vietnam, the sole leadership force of the Vietnamese nation. He dedicated his entire political life to contemplating and declaring war against bureaucracy and corruption within party membership, hoping to build a genuine political party where "The Party is not an organization for becoming officials and getting rich". (Ho, 2011b, vol.6, 129) Regrettably, his concerns, deliberations and political resolutions remain unfinished as corruption continues to rage fiercely in Vietnam today, manifesting in diverse forms that truly constitute a national catastrophe. Indeed, corruption and the fight against it have emerged as among the most urgent issues in Vietnam today.

"Corruption", as defined by the United Nations, is the abuse of state power for private gain. The term originates from Latin, meaning deterioration or degeneration, associated with the abuse of power for personal benefit. In political science and law, this term typically describes individuals in power exploiting their positions for illegal gains. (Law on Prevention and Combat of Corruption in Vietnam, 2018. Article 3, Clause 1) While applicable in various contexts, corruption primarily relates to bureaucratic systems and political power. The phrase commonly referenced as corruption is the abuse of power for individual or group interests.

Corruption in Vietnam has become an epidemic, systemic and widespread, spanning economic, political and ideological spheres. According to reports from party leadership, approximately 2,740 party organizations and over 167,700 officials were disciplined during the decade 2012-2022 (Nguyen, 2023, 27). Certainly, in the author's assessment, these statistics are merely symbolic and referential (due to their sensitive nature). Corruption has infiltrated many aspects of social life, becoming a prevalent phenomenon among those in power.

When power abuse becomes normalized, corrupted individuals increasingly view "theft" as ordinary and readily eliminate those who oppose them. Factionalism exemplifies this; factional alliances protecting group interests have become a common method of evading legal responsibility and public opinion. The consequences extend beyond economic losses to severely diminishing public trust, causing social instability and violating ethical values and human rights. Their manipulation has led social anti-corruption efforts into crisis and deadlock, with citizens reluctantly accepting coexistence with corruption, their emotions evolving from hatred and indignation to pessimism, indifference and apathy.

According to Transparency International's latest 2023 report, Vietnam's Corruption Perceptions Index scored 41/100 points, ranking 83rd among 180 countries globally (<https://www.transparency.org>, 2023), dropping one point and falling in rank compared to 2022, placing it among nations with severe corruption issues. Regardless of its precise accuracy, this "telling figure" causes concern for anyone with conscience, particularly alarming given the country's ongoing challenges and majority population's insufficient income for basic needs.

Corruption continues to flourish, spreading rapidly with unpredictable mutations, sometimes covert and subtle, other times blatant and overt, as if challenging any attempt at suppression. From a social civilization perspective, corruption must be viewed as a crime

against humanity, democracy's greatest enemy and an oppressor of the people. (see also Ho, 2011c, vol.7, 357) Ethically, it reflects character degradation, where individuals readily accumulate benefits for themselves, their factions and families, regardless of societal consequences. Thus, corruption represents not only a national catastrophe but also humanity's shared pain, evidencing the failure of human conscience.

In recent Vietnamese National Assembly sessions, the issue of "group interests" has been debated extensively. While many view group interests as a threat to national stability and security that must be eliminated, the core issue lies not in their existence. Group interests are a social phenomenon intrinsically linked to human development. Joining interest groups and striving for common objectives can reflect active civic engagement. However, when group interests become distorted into tools serving personal gain, they become hazardous to political transparency and stability.

History demonstrates that manipulation by power groups can cause an institution to lose its legitimacy. Warnings from great philosophers like Socrates, Plato and Montesquieu indicate that when political ethics deteriorate and public power is exploited to consolidate private interests, democratic institutions inevitably slide toward authoritarianism, where law becomes merely a tool of the powerful. (Montesquieu, 1996, 54-55) To avoid repeating history's bitter lessons, institutional reform, elimination of negative interest groups and enhancement of political ethics are urgent tasks. Delay could lead the system into an irreversible spiral of decline.

Among the causes, "peaceful evolution" is discussed by the Communist Party of Vietnam as the primary and fundamental cause of regime decline (see Vietnam military encyclopedia, 2004, 303). However, history shows that institutional decline typically originates from internal issues within the political system, particularly self-evolution and gaps in state management mechanisms. The Soviet Union's collapse exemplifies how corruption, once embedded in the apparatus, weakens institutions from within and can only be eliminated through comprehensive reform. Many people attribute corruption to greed, market economy influences and insufficient income.

However, Vietnam's reality shows corruption remains prevalent even in high-income sectors, indicating root causes extend beyond economics to lack of transparency, legal deficiencies and tolerance of misconduct. Therefore, corruption is fundamentally an issue of human nature, selfishness and character degradation. It must be examined through the lens of political ethics (civic ethics), specifically civil servant ethics, human nature, legal effectiveness, group interests and political system operational efficiency.

Political ethical degradation is both a cause and consequence of corruption. Corruption degrades character and promotes decadent lifestyles, while moral degradation enables growing greed. Faced with money, power and fame's allure, many officials lose their integrity, no longer viewing public service as a responsibility but pursuing personal interests regardless of law and professional ethics. When law and ethics are replaced by greed, national peril becomes immediate reality rather than distant prospect. Ho Chi Minh's warning that corruption is an especially dangerous internal enemy, destroying from within (see Ho, 2011a, vol.5, 278), certainly merits reflection.

Ho Chi Minh once asserted that crimes, regardless of level, require strict punishment. However, we must frankly acknowledge that corruption isn't merely individual fault but a consequence of systemic flaws. When apparatus operations lack transparency, power becomes easily manipulated, enabling corruption. "The principle of 'collective leadership, individual responsibility' practically fails to define clear accountability mechanisms and relationships between collective and individual, with no one taking responsibility for errors and shortcomings. Consequently, there exists both reliance on collective decision-making without clear individual responsibility and discouragement of leaders' enthusiasm, passion and

initiative, creating loopholes for negligent, stagnant work practices, or sophisticated power abuse for personal gain". (Resolution No. 12 - NQ/TW of the Fourth Conference of the Party Central Committee, 2001, 1)

Clearly recognizing the level of danger to the regime, the Communist Party of Vietnam has recently taken stronger and more decisive actions, with the principle of "no forbidden zones" and "no exceptions" in anti-corruption work (People's electronic newspaper, 2022). Numerous solutions have been proposed for this issue, including solutions on ethical education for official. (Electronic Newspaper of the Communist Party of Vietnam, 2012) Just counting from the beginning of the 13th Congress term (2021) of the Communist Party until now, the Party, Government and National Assembly have issued more than 100 documents on Party building and rectification work and political system in anti-corruption; 24 laws, ordinances and many important resolutions; 335 decrees, 86 decisions; nearly 1,800 circulars, aimed at improving the effectiveness and efficiency of state management across various fields, gradually perfecting mechanisms for strict prevention of corruption and negativity. (<https://ubkttw.vn>, 2023)

Vietnam has built a fairly complete system of legal documents and a strong anti-corruption personnel force from central to local levels. However, the fight against corruption in Vietnam's current government apparatus has not yet met expectations. The corruption situation has not been pushed back and has even become more serious. Additionally, along with its aggressive nature, the sophisticated and discreet concealment of these crimes has created considerable difficulties for their investigation, detection and handling.

Under current conditions, when corruption has not only spread widely but also become more sophisticated, the optimal solution must be a combination of improving the effectiveness of social criticism and people's oversight mechanisms with solidifying the rule of law principle. This requires comprehensive political reform, in which the functions of each agency are clearly defined and operate according to transparency principles. One of the important measures is establishing an independent anti-corruption investigation agency, ensuring separation from the power system to avoid conflicts of interest. Simultaneously, thoroughly implementing grassroots democracy mechanisms in the spirit of "people know, people discuss, people do, people check" creates conditions for people to actively participate in the process of monitoring state power.

Nguyen Trai once said: "People push the boat forward, people can also capsize it" (Institute of History, 1979, 85), affirming the decisive role of the people in this anti-corruption front. We must rely on the people, mobilize their strength, transform political apathy into widespread political activeness. To achieve this, it is necessary to make each citizen aware of their practical interests in the uncompromising fight against the national scourge of corruption. The masses will play an active role in all historical acts if they see their interests there and consider that cause as their own. This issue was raised by Marx and Engels when they affirmed that people do not just call for revolution with empty spiritual slogans, but need to make that slogan carry the material strength of millions of people, including their practical goals and political interests. (Marx, Engels, 2005, 122-123).

In the current anti-corruption struggle, it is the same; for people to demonstrate political activeness in the fight against corruption, the prerequisite is to make people "dare" to declare war on corruption and through their political organizations, coordinate with the government apparatus to carry out the subsequent work – tracing to the root, thoroughly handling phenomena of political and moral degradation, of which corruption is one of the most serious evidences. However, when people's hearts are not at peace, when people still doubt the effectiveness of anti-corruption efforts due to the situation of covering up cases here and there, it is difficult to create a common voice and effective coordination between government and associations, between state and people.



5. CONCLUSION

In the current fight against corruption in Vietnam, the issue education of political ethics of the Party and official ethics is more pressing than ever. Lenin once emphasized that the Party is "intelligence - honor - conscience" (Lenin, 1976, 122); Ho Chi Minh considered "the Party is morality, is civilization" (Ho, 2011e, vol.12, 403). Recognizing this, we must take a decisive stance, saying "no" to degradation, degeneration and exploitation of the Party to do things contrary to Party intentions and people's will, preventing the Party from becoming a final stronghold to conceal actions that oppose the interests of the Party and the nation. Among Ho Chi Minh's four condensed words about revolutionary ethics, the word "Chinh" (Righteousness) holds special significance as it closely relates to the fight against corruption. Uncle Ho explained "Chinh" as follows: "Do not use public property for private matters. Do not use private individuals for public work... Do not pose as a revolutionary official". (Ho, 2011a, vol.5, 104-105)

This sacred criterion, the "keeping of faith" with the people, has always been a condition for the vitality of a ruling party, a party with no interests other than those of the people. However, when the mindset of political apathy infiltrates various social strata, the question of responsibility comes not necessarily from the people but from the people's servants themselves, from the chain system in a large machine - the leadership and management team. Marx also frequently mentioned the concept of "political alienation", referring to the state when political institutions separate from the community, no longer representing common interests but becoming an alien entity, imposing and even threatening the normal operation of civil society. (See Marx, Engels, 2005, 328-340)

Ho Chi Minh particularly emphasized the people's strength in the fight against "thieves and parasites", the worms that eat away at people's resources. He said: Catch all of them? Certainly. But the important thing must be to create around them an atmosphere of public outrage and moral boycott. There must be no one left to pat them gently on the shoulder anymore! (Ho, 2000b, vol.10, 58) This teaching is also a message for us in the fight against corruption: along with consolidating and improving legal effectiveness, strengthening governmental measures, comprehensively renovating the system to limit and push back corruption, creating a widespread and self-conscious anti-corruption atmosphere among the people is an important condition to help overcome the degradation and moral decline of current state officials and civil servants.

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