

## EDUCATIONAL APPROACH TO THE PHILOSOPHY OF LEADERSHIP STYLE FROM THE PERSPECTIVE OF HO CHI MINH'S THOUGHTS ON THE ETHICS OF LEADERS IN VIETNAM

### *ABORDAGEM EDUCACIONAL À FILOSOFIA DO ESTILO DE LIDERANÇA NA PERSPECTIVA DOS PENSAMENTOS DE HO CHI MINH SOBRE A ÉTICA DOS LÍDERES NO VIETNÃ*

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**Abstract.** This article is an educational approach to the philosophy of leadership style through the lens of Ho Chi Minh's thought on the ethics of leaders in Vietnam. The material used was library research, citing articles and studies related to keywords such as education, philosophy, leadership style, Ho Chi Minh's thoughts, ethics of leaders and Vietnam from reputable databases including Web of Science, Google Scholar, PubMed and Scopus. The findings indicate the importance of the role of the educational approach to the position of ethics in leadership. It includes perspectives on teaching expected ethical standards, principles of ethics for leaders, a review of leadership ethics in Vietnam, and effective practical methods that can enhance the educational approach to management styles. Comparing this management educational style with the views of foreign thinkers in this field is beneficial. Based on the research findings, we conclude that in order to cultivate the ethics of leaders, it is necessary to use the educational principles of ethical construction proposed by Ho Chi Minh. Leaders should consistently follow this model according to the educational principles of Ho Chi Minh's style in management, and according to these educational principles, coordinate their actions with their words and be a moral model for others. In today's conditions, education, cultivation and training of ethics have become urgent needs with long-term significance for the Vietnamese nation. Because the educational approach of the ethical perspective of leadership has profound theoretical and practical significance.

**Keywords:** Educational approach, philosophy; leadership style; perspective of Ho Chi Minh's, Vietnam

**Resumo.** Este artigo é uma abordagem educacional à filosofia do estilo de liderança através das lentes do pensamento de Ho Chi Minh sobre a ética dos líderes no Vietnã. O material usado foi pesquisa de biblioteca, citando artigos e estudos relacionados a palavras-chave como educação, filosofia, estilo de liderança, pensamentos de Ho Chi Minh, ética dos líderes e Vietnã de bancos de dados respeitáveis, incluindo Web of Science, Google Scholar, PubMed e Scopus. As descobertas indicam a importância do papel da abordagem educacional para a posição da ética na liderança. Inclui perspectivas sobre o ensino de padrões éticos esperados, princípios de ética para líderes, uma revisão da ética de liderança no Vietnã e métodos práticos eficazes que podem aprimorar a abordagem educacional aos estilos de gestão. Comparar esse estilo educacional de gestão com as visões de pensadores estrangeiros neste campo é benéfico. Com base nas descobertas da pesquisa, concluímos que, para cultivar a ética dos líderes, é necessário usar os princípios educacionais de construção ética propostos por Ho Chi Minh. Os líderes devem seguir consistentemente este modelo de acordo com os princípios educacionais do estilo de Ho Chi Minh em gestão e, de acordo com esses princípios educacionais, coordenar suas ações com suas palavras e ser um modelo moral para os outros. Nas condições atuais, a educação, o cultivo e o treinamento da ética tornaram-se necessidades urgentes com significado de longo prazo para a nação vietnamita. Porque a abordagem educacional da perspectiva ética da liderança tem profundo significado teórico e prático.

**Palavras-chave:** Abordagem educacional, filosofia; estilo de liderança; perspectiva de Ho Chi Minh, Vietnã

## 1. INTRODUCTION

Today, management has evolved into a comprehensive field with various training opportunities. To be an effective and skilled manager, it's crucial to possess knowledge and awareness in multiple areas. One of the key aspects of successful management, particularly in human resources, is adhering to proper managerial ethics and temperaments (organizational ethics)



A manager who effectively guides their team can foster an environment that promotes excellence and motivation, transforming the organization into a desirable workplace. It's widely recognized that the foundation for customer orientation and customer satisfaction is the satisfaction of the organization's employees; after all, these employees are the organization's first customers.

Therefore, gaining their cooperation and alignment with organizational goals hinges on the practice of ethical management and robust managerial behaviors. Organizations that embrace strategic thinking view ethics as a vital long-term investment rather than just a short-term behavior. When applied effectively, strong ethical practices not only enhance employee motivation but also cultivate a strong work conscience, ultimately improving both the quality and quantity of output.

This, in turn, leads to greater satisfaction among external customers. Ho Chi Minh (1890-1969) - a national liberation hero of Vietnam, a global cultural icon (Taylor, 2013), and the beloved father of the entire Vietnamese nation - tirelessly fought for national independence, the freedom and happiness of the people, and for the liberation of humanity and every individual. In his ideology, the concept of man and human freedom holds a special significance (Колотов, 2019).

Throughout his life, President Ho Chi Minh had one profound wish: for Vietnam to achieve complete independence, for the Vietnamese people to be entirely free, for all Vietnamese to have food and clothing, and for everyone to receive an education. This, in essence, encapsulates the ultimate desire for the liberation of the Vietnamese people, rooted in the inheritance and profound evolution of the idea of human freedom within the history of national thought, Eastern culture, Western culture, and particularly the Marxist-Leninist ideology of human freedom (Cowling & Cowling, 2018). Leadership and management are two different but closely related aspects.

Leadership means setting a direction and will that everyone must follow, and management means issuing administrative orders and controlling joint activities. The distinction between leadership and management is the basis for overcoming the phenomenon of overlapping tasks and makes it possible to change or rely on the subjects of these two activities. However, leadership and management can be carried out entirely by the same person. In other words, a person can be both a leader and a manager (Hung, 2021).

Ethics and social responsibility, which should be defined as philosophical-value dos and don'ts and the criteria and standards for measuring the rightness and wrongness of a person's behavior towards oneself, others, and society, are among the topics that have attracted the attention of management scientists and scholars in the world in the last one or two decades, and many articles and books have been written on this subject.

This intellectual development that first appeared in commercial and industrial management has also been considered in educational management in recent years. Educational managers deal with the issue of ethics and social responsibility from various angles. Managers' daily decisions such as dividing work and organizing teaching, using technology, grading, judging individual behavior, and encouraging and punishing have a positive or negative impact on the thoughts, personality, and current and future behavior of students.

The goals, policies, and long-term plans of educational organizations, such as providing appropriate and equal platforms for using social educational opportunities, developing students, and creating a spirit of thinking and research in individuals, are closely related to the improvement of society. For this reason, decisions and plans at the moment of conclusion require taking into account many considerations, which, if not observed, will lead to human disasters on an individual and social scale.

It can be affirmed that leadership is an activity that appeared very early in the history of mankind. Because whenever there are two or more people working towards a common goal,

there is a need for a commander. Ancient Greek thinkers often identified leaders with emperors (Van Dung, Hoa, & Van Quyet, 2023).

Plato believed that wise people will lead and rule, and foolish people will follow. In ancient China, it was also believed that in society, people are divided into two types of people, those who work mentally and those who work hard, those who work mentally are the rulers, those who work hard are the ones who are ruled (Van Dung, 2022). Ho Chi Minh's leadership style encompasses the principles and methods of work as both a member and leader of Vietnam's ruling party.

This is reflected in his thinking, speaking, working, behavior, and the exemplary revolutionary morality he set; all aimed at awakening the masses and encouraging their participation in the revolution for the goals of national independence and sustainable development. Additionally, Ho Chi Minh's management style consists of the principles and methods of work developed during his revolutionary activities, designed to harness collective power to achieve national independence alongside the freedom, prosperity, and happiness of the people (Giang, 2021).

Ho Chi Minh's leadership and management style is revolutionary, scientific, and humane, as it aims for national liberation, class liberation, and human liberation. The pragmatic and dynamic process has shaped and defined Ho Chi Minh's leadership and management approach. He not only joined the French Socialist Party and was a founding member of the French Communist Party, but he also participated in the Communist International, founded the Communist Party of Vietnam, and served as its chairman from 1951 until his death. Additionally, he was involved in establishing, managing, and participating in organizations such as the Colonial League (1921), the Eastern Committee of the Communist International (1924), the Revolutionary Youth Association of Vietnam, the Association of Oppressed Nations (1925), the Institute for the Study of National and Colonial Affairs of the Communist International (1936), and the Viet Minh Front (1941) (Allan, Autin, & Wilkins-Yel, 2021; Banks, Fischer, Gooty, & Stock, 2021; Canavesi & Minelli, 2022; Girma, 2022). Today, Ho Chi Minh's leadership and management style remains relevant and holds significant importance for leaders and managers in Vietnam.

Alongside the development opportunities presented by globalization, international integration, and the Fourth Industrial Revolution, the challenges are also intensifying (Odiaka, 2022). Therefore, to seize opportunities, overcome challenges, and achieve rapid and sustainable development in the current political competition landscape, it is essential to harness and promote the strength of human resources, traditional Vietnamese values, potentials, and competitive advantages (Pham, Pham, Pham, & Nguyen, 2024).

However, this relies on the leadership and management styles of individuals, particularly officials and members of the ruling party within the political system (Hang & Chien, 2023). President Ho Chi Minh is a remarkable revolutionary in the Vietnamese nation, but above all, he is a remarkable cultural figure. According to Ho Chi Minh, culture is intertwined with morality, politics, economy, society and revolution (Uoc, 2023b). Carrying out the revolution to liberate the people, transforming slaves into free people, is the embodiment of culture. Ho Chi Minh's political culture reflects the interaction between the holistic elements of political thought and behavior related to his political life and career, which are left in the real political life through his personality and his political legacy.

At present, Vietnam is facing many problems and challenges, along with the advantages of national construction and defense. It is an urgent matter to show political culture and identify the problems that Vietnamese political culture is facing today (Uoc, 2023a). Today, studies on leaders are conducted in the direction of leadership subjects; leadership objects and leadership contexts. Therefore, the concept of leaders does not stop at one object as in ancient times, but it is expanded to many different objects to meet social needs. From the viewpoint, a leader is

someone who influences others to arouse emotions and commit to act together for a common goal. In today's life, leadership is associated with a certain subject, so it requires that subject to have ethics, strategic vision and superior intelligence(Dung & Hoa, 2023).

In Vietnam today, leaders not only have a management and operational role but also must have ethics and be loved by the majority of people(Turner, 2022; Wuryani, Rodlib, Sutarsib, Dewib, & Arifb, 2021; Zaim, Demir, & Budur, 2021) Ho Chi Minh's thoughts on the ethics of leaders have a great influence on generations of leaders in Vietnam today. In the process of international integration, Vietnam faces many new challenges, including the moral degradation of some officials(Hackett & Wang, 2012; Hang & Chien, 2023). Negative incidents, corruption, and abuse of power have reduced people's trust in the leadership apparatus. Therefore, studying and applying Ho Chi Minh's thoughts on the ethics of leaders has become more necessary than ever to enhance the integrity, honesty and responsibility of leaders(Martinez & Leija, 2023).

Today, Ho Chi Minh's leadership and management style remains relevant and significant for leaders and managers in Vietnam. Alongside the development opportunities presented by globalization, international integration, and the Fourth Industrial Revolution, challenges are also on the rise. Therefore, to capitalize on opportunities, navigate challenges, and achieve rapid and sustainable development amid current political competition, it is essential to harness and promote the strength of human resources, traditional Vietnamese values, potentials, and competitive advantages. However, this relies on the leadership and management style of individuals, particularly officials and members of the ruling party within the political system(Ladkin & Patrick, 2022). Purpose This article is an educational approach to the philosophy of leadership style through the lens of Ho Chi Minh's thought on the ethics of leaders in Vietnam

## 2. METHODOLOGY

The author uses a multifaceted approach to comprehensively and deeply study the thought of Ho Chi Minh's educational approach to management, especially in the field of teaching the ethics of a leader. This method is combined with other methods such as: historical method; document analysis method; comparative method; interdisciplinary research method. The historical method is used to clarify the context of the birth of the educational approach of Ho Chi Minh's thought on the ethics of a leader. This method allows for the analysis of specific conditions such as: social, political, cultural conditions, etc. The purpose of using this method is to better understand the origin, formation and development process and significance of Ho Chi Minh's thought.

The document analysis method is used to collect, analyze and evaluate documents related to the educational approach of Ho Chi Minh's thought (Wang, Chen, & Krumhuber, 2020; Yuan, Coghlan, Lederman, & Weikot, 2023), including articles, speeches, letters and books. This method helps to identify the views, values and ethical principles that he emphasized. This is the main method to discover and better understand the theoretical aspects of his thought. The comparative method is used to contrast the educational approach of Ho Chi Minh's thought with other worldviews.

This method not only helps to highlight his unique features, but also identifies similarities and differences with other schools of thought, thereby drawing practical lessons and values in the international context. The interdisciplinary research method is used to have a multidimensional and comprehensive view of the leader's thought and ethics (Diebig and Borman, 2020).

This method is expressed in political, social, cultural and philosophical perspectives. The interdisciplinary research method allows for the combination of different theories and approaches to examine the problem. The combination of the above research methods not only

helps to better analyze and understand Ho Chi Minh's thought on the ethics of the leader, but also opens new paths for the application and development of this thought in the modern context. Each method has its own role, but they work together to create a comprehensive, scientific, and rigorous research system.

### 3. THEORETICAL BASIS

The focus of this study is to clarify the characteristics, educational approach, principles, and core moral values of a leader based on Ho Chi Minh's thought. This study is not only theoretically valuable, but also has profound practical significance in creating a team of ethical leaders who contribute to sustainable and just development for society. The study of the characteristics of the educational approach of leadership from an ethical perspective has had various approaches.

Virtue ethics was formulated by Aristotle and gradually perfected by subsequent scholars. Scholars believe that leaders should possess and practice virtues such as courage, honesty, fairness, and compassion.(Eaton, Bridgman, & Cummings, 2024) Studies suggest that a good leader not only follows the rules but also acts on these virtues, creating a positive and sustainable impact in the organization and community. Studies on deontological ethics suggest that morality depends on compliance with rules and obligations(Fardid, Akbari, & Ghafoori Nezhad, 2023)

Researchers emphasize that leaders must act on principles and moral responsibilities but must not compromise their core values even when pressured by circumstances. Leaders have a duty to protect justice, fairness, and dignity for all. Communitarian ethics emphasizes the role of the community in forming and maintaining moral values(Gardner, Karam, Alvesson, & Einola, 2021)

Studies suggest that ethics is not only a matter of individuals but must also be linked to responsibilities towards the community and society. According to this view, leaders must see themselves as part of the community and have the responsibility to protect and promote community values. To do that requires leaders to listen, understand and build a strong environment to connect all individuals together. Ethics of care emphasizes that leaders must focus on relationships and connections with people around them, must be compassionate, caring, and considerate of others(Hermann, 2022). This is an important ethical approach to leadership, especially in the context of leadership based on empathy and understanding.

Research on leadership, this approach reflects various aspects of leadership in theory and practice in a variety of ways. Research on trait theory of leadership suggests that leaders are people with high intelligence, decisiveness, self-confidence, and communication skills(Lemon & Boman, 2022)

Studies emphasize that the above factors are innate rather than acquired during existence. Obviously, the view that leaders need to have qualities that are superior to others and that these qualities will help them assume leadership roles naturally is correct. However, the author argues that leadership qualities are both genetic and acquired through training. Research on situational leadership theory suggests that effective leaders are those who know how to adjust their leadership style to suit each specific situation(Lemon & Boman, 2022; Megías, de Sousa, & Jiménez-Sánchez, 2023)

According to this view, no leadership style is best in all situations. Therefore, leaders need to be flexible and responsive. Leaders must be aware of the times to know when to direct strongly and when to support and encourage employees. Research on transformational leadership theory suggests that leaders need to constantly promote positive change in organizations by inspiring and motivating employees to overcome all difficulties(Morley et al., 2020)



Studies show that leaders have the ability to motivate and promote creativity, while always aiming to improve and develop the organization. Studies on servant leadership theory suggest that leaders need to put the needs of employees and the community first (Lord, Epitropaki, Foti, & Hansbrough, 2020). According to this theory, leaders need to see themselves as servants, supporting employees to develop and complete their work in the best way. In the leadership process, leaders need to focus on building a strong team, respecting and caring for employees, and promoting a fair and supportive working environment. Ethical leadership theory focuses on promoting ethical values and social responsibility in the organization (Siangchokyoo, Klinger, & Campion, 2020).

This view holds that leaders need to act according to ethical principles, ensuring fairness, honesty, and respect for employees. They must be role models of integrity, transparency in decisions and actions, and always care about maintaining and promoting ethical values in the organization. The above views on leadership provide different approaches to understanding and developing leadership. Depending on the context, goals, and personal characteristics of the leader, these theories can be applied flexibly to achieve the highest leadership effectiveness.

Exemplary leadership is approached by scientists from many different perspectives such as. From the ethical perspective, exemplary leadership is considered as the demonstration of noble moral values through practical actions (Sakkar Sudha & Shahnawaz, 2020). These studies suggest that an exemplary individual is someone who acts according to ethical principles, such as honesty, fairness, and integrity, so that others can look up to them. Exemplary leadership serves as a moral model in society, helping to shape the behavior and thinking of those around them.

Exemplary behavior is studied from a psychological perspective, which holds that an individual's behavior can influence the perception and actions of others (Munung, de Vries, & Pratt, 2021). Exemplary behavior is an important factor in learning through imitation. When a person is exemplary, they will encourage positive behavior to create a healthy working environment. The above theories are an important basis for the author to conduct research on the topic of Ho Chi Minh's thoughts on the ethics of leaders. However, the theoretical bases mentioned above are not inherited intact but are refined to suit the problem that the article has raised.

## Research questions

To fully understand Ho Chi Minh's thoughts on the ethics of leaders, this study raises the following questions:

*What is the main content of Ho Chi Minh's educational approach to the ethics of leaders?*

The purpose of the question is to identify the core contents of the research problem. The question aims to synthesize and systematize the ethical principles that Ho Chi Minh put forward, thereby providing a comprehensive picture of his thoughts on this issue. This question helps the author build a solid theoretical foundation for subsequent studies or applications related to leadership ethics.

*How has the educational approach of Ho Chi Minh's thoughts helped create ethics for leaders in Vietnam today?*

This question aims to evaluate and determine the level of influence and impact of his thoughts in the building and shaping of ethics for leaders in Vietnam today. Thereby, it helps to identify which ethical principles from his thought have been effectively implemented in organizations and leaders in Vietnam. The purpose of the question is to propose measures to continue promoting ethical values to improve the quality of leadership in Vietnam. This question also aims to identify challenges and propose specific solutions to improve and develop

leadership ethics based on principles to arouse the sense of responsibility and patriotism in each leader.

*What contribution has Ho Chi Minh's educational approach to leadership ethics contributed to Vietnamese practice and the theoretical treasure trove of humanity?*

The main purpose of the question is to evaluate and clarify the specific contributions of Ho Chi Minh's thought to the building of leadership ethics in Vietnamese practice. This helps to understand how it has been applied to solve the problems raised in Vietnam. This question aims to identify and analyze the contributions of the thought to the theoretical treasure of leadership ethics globally. Thereby, it sheds light on how the ethical principles of leadership have supplemented and enriched the theoretical treasure of leadership to contribute to the development of human knowledge in this field. This question also aims to raise awareness of the importance of ethics in leadership, both in Vietnam and in the world.

#### 4. RESULTS

Ho Chi Minh's views on the role and position of ethics in leaders. Ethics plays a very important role in the life of the social community and in human life. Therefore, the progress and development of human society cannot lack the role of ethics. Ethics therefore becomes the goal, and at the same time the driving force for social development. As a part of philosophy, ethical views have appeared very early in both the East and the West.

In the West, the noun ethics originates from the Latin word *mos, moris* - meaning customs, habits. Speaking of ethics is talking about the habits, practices of activities and behaviors of people in the community, in society. In the East, the concept of ethics first appeared in the Zhou Dynasty's scriptures and from then on, it was widely used by ancient Chinese people. Accordingly, ethics are the requirements and principles set by life that people must follow.

Nowadays, ethics is understood as a form of social consciousness including a system of principles and social norms, thanks to which people self-evaluate and adjust their behavior in the relationship between individuals and individuals, individuals and society to suit the interests, happiness of people, and social progress.

Ho Chi Minh is a leader - national liberation hero and great thinker of Vietnam. He did not have any works specializing in discussing the ethics of leaders. However, in his writings and speeches, he thoroughly grasped the scientific nature when referring to ethical issues and especially the ethics of leaders. According to the author's statistics, in his legacy there are more than 50 articles and speeches on ethical issues.

Obviously, ethics in general, and ethics of leaders in particular, are one of the top concerns in his career. He considered ethics in two aspects: theory and practice for leaders. In theory, he left the Vietnamese people a profound and comprehensive system of views on ethics. In practice, he always considered ethical practice a mandatory condition for a leader. An ethical leader is someone who brings happiness and freedom to people. Therefore, ethical cultivation must be closely linked to practical activities, in the spirit of self-awareness, voluntariness, based on the conscience and responsibility of each person.

The ethics of a leader is not for personal fame, but for the common good of the country. Ho Chi Minh was determined to build the ethics of a leader, he advocated building a state of the people, by the people and for the people. To do this, a leader must be loyal to the country, filial to the people, wholeheartedly serve the people, and truly be a servant of the people. The ethics of a revolutionary leader does not come naturally, it must go through a process of cultivation, struggle, and arduous training to be achieved.

He was not only a theorist of ethics but also a shining example of ethics in the practice of ethics. Ho Chi Minh paid special attention to the ethics education of leaders and considered this the source of all work. He wrote, "Just as a river must have a source to have water, without

a source the river will dry up. A tree must have roots, without roots the tree will wither”(Joseph, Karas, Ramadan, Joubran, & Jacobs, 2022) He emphasized that a leader must have ethics, without ethics, no matter how talented, he cannot lead the people. There is a relationship between talent and virtue, in which politics is virtue, expertise is talent. Having talent without virtue is a failure, virtue must come before talent, but within virtue there must be talent.

He considered the ethics of a leader to be the most important factor helping generations of Vietnamese people confidently enter the revolutionary path and lead the revolutionary cause of national liberation along the path of proletarian revolution to final victory. Because "All successes or failures mainly depend on whether the cadres are imbued with revolutionary ethics, or not"(Martinez & Leija, 2023; McMenemy; Megías et al., 2023; Minh, 2011) Revolutionary ethics not only creates the strength to defeat the enemy, to defeat the spirit, but also is a measure of human nobility, thereby building a better, more civilized, and more sustainable society.

Ho Chi Minh's thoughts on the ethical standards of leaders. According to him, to build a developed country, we must first build ethics for leaders. A leader with ethics must be absolutely loyal to the Party, to the people and to the Vietnamese nation. In any circumstance, the interests of the nation must be put first and foremost, this viewpoint is completely opposite to the monarchical viewpoint of the previous feudal state. The ethical standards that Ho Chi Minh proposed include: a leader must first love the country, love the people, and respect people. Loving the country and loving the people means first of all being loyal to the country and being filial to the people.

A leader who is loyal to the country is a patriot, someone who always puts the interests of the country above personal interests. A leader who is filial to the people is someone who loves the people, sees the decisive and creative role of the masses in history, always trusts the people, learns from the people(Martinez & Leija, 2023; McMenemy; Megías et al., 2023; Minh, 2011), listens to the people, gets along with the people, knows how to organize the people to unite into one block, and cares for the material and spiritual life of the people. If the viewpoint of philosophers in Chinese history is that people need to be loyal to the king, filial to their parents, reflecting the duty of the people to the king, and children to their parents. Going beyond those viewpoints, Ho Chi Minh believed that being loyal to the country means being loyal to the nation, the people, and being devoted to the people.

Not stopping there, the leader must also know how to love, respect people, love humanity(Ladkin & Patrick, 2022; Lemon & Boman, 2022; Lord et al., 2020). When having this quality, the leader will be trusted, loved, and admired by the people; the leader must be diligent, frugal, honest, upright, and impartial. Ho Chi Minh believed that diligence, thrift, integrity, and uprightness are the foundation of a new life, the central qualities of morality. This is the ethical standard that regulates the behavior in the daily life of each person, especially for leaders. Diligence, thrift, integrity, and uprightness are closely related to each other and are necessary foundations for leaders.

He believed that diligence without thrift is like a barrel without a bottom. But thrift without diligence, how can it be thrifty? “Diligence, thrift, and integrity are the roots of righteousness. But a tree needs roots, branches, leaves, flowers, and fruits to be complete” (Joseph et al., 2022; Ladkin & Patrick, 2022; Minh, 2011; Pickering & D'Souza). Besides, leaders need to put the interests of the Party and the people above all else, first of all, sacrifice personal interests for the common good, worry before everyone else, and be happy after everyone else. A selfless person does not think of himself first, but only knows how to care for the Vietnamese nation. Practicing impartiality also means resolutely eliminating individualism and improving morality; leaders must have a pure international spirit.

This moral standard regulates human behavior in relations between nations and peoples. Internationalism is one of the most important characteristics of communist morality, it



originates from the international nature of the working class. The pure international spirit of solidarity is the expansion of moral relations between people and all of humanity. Pure international solidarity is first of all solidarity with the working people of all countries for the most common goal, the struggle for human liberation. International solidarity is also respect and love for all nations and peoples of all countries in the world, against hatred, ethnic inequality and racial discrimination, and world solidarity for peace, justice and social progress. That solidarity is aimed at the great goals of the era: peace, democracy and social progress. If patriotism is not genuine and internationalism is not pure, it can lead to narrow nationalism, isolationism, and racism (Ladkin & Patrick, 2022; Lemon & Boman, 2022; Lord et al., 2020; Yuan et al., 2023; Zaim et al., 2021; Колотов, 2019).

Principles of building ethics for leaders. Ethical principles are basic rules, standards and values that guide human behavior, help distinguish right from wrong and guide how to behave in different situations. The first principle of a leader is that words must be associated with actions and always set an example of ethics. Ho Chi Minh believed that, for each person, words must go hand in hand with actions to bring practical results for themselves and have an effect on others (Minh, 2011; Morley et al., 2020; Munung et al., 2021; Newstead, Dawkins, Macklin, & Martin, 2020).

Confucius' ethics values "name" more than "reality," the past more than the present and has excluded many common human ethical values. It clearly shows the false values on the hypocritical face of the ruling class. Ho Chi Minh's point of view is that words must be followed by actions, a new ethical foundation must be built in terms of quality compared to the previous ethics. Words combined with actions is a good example, a cultural beauty. The example of the previous generation to the next generation, of the leader to the masses. Setting an example brings more positive impacts on people's moral awareness and behavior than empty philosophies. Setting an example of morality is an important method to build new morality for people (McMenemy; Megías et al., 2023; Minh, 2011).

Moral example can be understood as the example of parents to their children; the example of teachers to their students. In training and practicing morality, we must also pay attention to the morality of "setting an example". Setting an example of morality is the most practical method, with great persuasive power in educating people about morality. If we want people to have morality, leaders must first imbue and practice morality. The second principle is that building must be associated with the fight against unethical phenomena. To build new ethics and cultivate moral qualities for leaders, along with building and cultivating good qualities, we must fight against evil manifestations that are contrary to the requirements of new ethics (McMenemy; Megías et al., 2023; Minh, 2011). Not everyone is good, everything is good, but in every person there is good and evil in their hearts. "We must know how to make the good part in each person bloom like spring flowers and the bad part gradually disappear, that is the attitude of a revolutionary" (Minh, 2011; Tram).

We must build, educate, and train each person in new qualities and moral standards, and at the same time, we must criticize and fight against evil, bad things, and behaviors that deviate from new moral standards. Building new ethics and fighting against the old, unethical things are two closely related aspects of the ideological struggle and moral training in each person. To build a new morality, we must first educate people about moral standards, arouse their self-awareness, and direct them to the struggle for purity and health. Moral education must be appropriate for each age, profession, class, and in each different environment, situation, task, and duty. Moral education must not be far from reality, stubbornly holding on to old content when reality has passed.

We must improve revolutionary morality, resolutely fight against individualism because it is the root of all evils. To improve revolutionary morality, first of all, we must improve awareness and practice of diligence, thrift, integrity, impartiality, sense of organization and

discipline, sense of responsibility, and sense of serving the people. Along with improving revolutionary morality, we must fight against individualism, laziness, extravagance, bureaucracy, and corruption. The third principle is to cultivate morality persistently and throughout life through practical activities. Ho Chi Minh emphasized that each leader must take his own integrity as a criterion for working. The ethics of a leader does not fall from the sky but is developed and consolidated through daily struggle and persistent training. “Just as jade becomes brighter the more it is polished, gold becomes purer the more it is refined”(Barjot & Park-Barjot, 2023; Minh, 2011; Odeyemi)

For each person, moral cultivation must be carried out daily in all practical activities, in private life as well as public life, in living, studying, working, fighting, in all social relationships from small to large, from narrow to broad, from family, school to society. Moral cultivation must be voluntary, self-aware, based on the conscience and responsibility of each person.

The current ethical status of leaders in Vietnam. Therefore, the work of preventing and combating corruption is identified as a long-term, difficult and complicated struggle. In 2023 alone, the Vietnamese government removed from office, retired from work, and assigned other jobs to 9 leaders under the management of the Central Government. Localities have resigned, dismissed, and assigned other jobs to more than 360 leaders, including 92 leaders under the management of provincial and municipal Party Committees.

Also in 2023, prosecution agencies nationwide prosecuted more than 4,500 cases, involving 9,370 defendants for corruption, economic crimes, and official positions (an increase of 46% in the number of cases compared to 2022, with corruption cases alone increasing nearly 2 times in the number of cases and more than 2 times in the number of defendants)(Minh, 2011; Newstead et al., 2020) To overcome the above situation, under the direction of the Communist Party of Vietnam, directly by the Secretariat, the Party has resolutely directed the handling of corruption and negative cases and incidents, with many mechanisms, solutions, and effective and systematic methods.

The Secretariat has issued Regulations on the functions, tasks, powers, organizational structure, working regime, and working relations of the Steering Committee for Anti-Corruption and Negative Action. The Vietnamese government believes that the fight against corruption and negativity is a battle with many difficulties and challenges. Therefore, it is necessary to apply Ho Chi Minh's thought in building the ethics of leaders at all levels.

Therefore, it is necessary to educate leaders on integrity. Integrity means making each leader respect and preserve public and people's property; being clean, not greedy for position, money, reputation, not relying on power to exploit, eat people's property, suppress talented people, to maintain their position and reputation. It is uprightness, towards oneself, one must emphasize correcting shortcomings. Towards others, one must always maintain an attitude of sincerity, modesty, solidarity, not lying or cheating. Regarding work, one must put public affairs above private affairs, do everything thoroughly, not be afraid of difficulties and dangers, and strive to do good things for the people and the country.

Leaders must maintain a clean lifestyle, resolutely fight against individualism, opportunism, pragmatism and all social evils. Resolutely fight against individualism and fight against corruption and waste, and handle leaders who violate the law. Practice stance and viewpoints, raise awareness of self-cultivation, practice and practice ethics and lifestyle according to the moral example of Ho Chi Minh.

## 5. DISCUSSION

The issue of Ho Chi Minh's ideology on the ethics of leaders has attracted widespread attention and discussion in both theoretical and practical research. In this work, the author mentions the following issues:



The study focuses on clarifying Ho Chi Minh's viewpoint on leadership ethics, which is not only principles and personal qualities but also important standards in management and leadership. Leadership ethics include loyalty, steadfastness, love, fairness and responsibility. He emphasizes aspects such as diligence, thrift, integrity, impartiality and pure international spirit. Ethics is the root of a leader, only when the root is strong can the trunk and leaves develop.

A leader who does not take ethics as a foundation, no matter how talented he is, cannot help the people and the country. Therefore, a leader must always train himself and develop his ethical qualities. They must know how to self-criticize and criticize, always learn, improve their knowledge and ethics to complete their tasks well. One of the most important ethical principles is that leaders must serve the people, put the interests of the people first and foremost. To do that, leaders need to be close to the people, learn from the people. Many previous studies have shown that ethical leaders are those who perform their functions and duties properly. Why did Ho Chi Minh think that leaders not only need knowledge and skills but also need to set an example in ethics?

This study shows that leaders must always set an example in all aspects, especially in ethics. The exemplary role of leaders creates soft power to lead and guide those around them. In a country, if there are many good examples, all the people in that country will become good leaders, and the country will develop. The view on exemplary behavior is not immutable, but we must consider it an open system that needs to be updated to suit reality. However, this update must ensure scientificity and suitability with reality.

In order for a leader to become a shining example to guide and guide the people, it is necessary to build in them the ability to self-study and self-train regularly and continuously. This view not only has specific value in the context of Vietnamese history and culture but is also universal and can be added to leadership theory. The view on exemplary behavior of a leader lays the foundation for humanity in leadership, similar to what modern leadership theories emphasize (servant leadership and transformational leadership). This article focuses on the suitability of Ho Chi Minh's leadership ethics education approach for today's Vietnam.

To discuss the suitability, the author argues that ideology does not emerge from nothing, but is a product of time and people. Therefore, this perspective has been applied in Vietnam to create policies and regulations to improve the quality of leadership, fight corruption, and ensure integrity in state organizations. Given the current situation of moral degeneration of some leaders in Vietnam, promoting the study and adherence to Ho Chi Minh's ideology is a very urgent task. For its effective implementation, it is necessary to strengthen inspection and supervision in organizations and encourage the spirit of criticism and self-criticism in each individual.

This topic has high practical value. His thoughts not only play an important role in guiding the ethics of the leadership team in Vietnam, but also contribute to the treasure trove of ethical leadership theories in the world and bring many valuable lessons to the current and future generations of leaders. Minh's leadership and management style is for the Vietnamese revolution and for every cadre and current party member. It is necessary to combine propaganda and education to raise awareness of cadres, party members and the people about Ho Chi Minh's style with the increasing struggle, criticism of opinions, distortion and denial of Ho Chi Minh's style, especially his leadership and management style.

In Ho Chi Minh's style, each subject should take its place according to the characteristics, requirements and tasks of its level to consolidate and perfect the standards of leadership and management style for each specific title, especially in the framework of the ruling party like Vietnam, the majority of management officials in the administrative apparatus are party members and at the same time perform leadership and management duties. Therefore, the educational leadership style should be combined with the educational management style of

cadres and party members, continue to innovate in the content, forms and methods of evaluating the quality of cadres and party members, especially leaders and managers.

The evaluation of the quality of cadres is the most important stage of the work process, and the correct judgment is the basis for deciding on the correctness of the remaining stages. Therefore, it is necessary to innovate in the content, forms and methods of qualitative evaluation of officials, especially leaders and managers at all levels. Also, in evaluating cadres, especially management managers, based on the results of performing tasks and the trust of departments and subordinate units, the trust of relevant departments, especially leaders and managers, should be promoted. People and mass organizations play a role in examining, monitoring, and evaluating the style of leaders and managers at one level (Allen et al., 2021; Min, 2011)

## 6. CONCLUSION

Ho Chi Minh's thought on the educational approach to the ethics of leaders is a new and progressive ethical thought. The purpose of building ethics for leaders is to bring happiness and freedom to the people. Ethics is the root, the foundation of leaders, so they must cultivate themselves every day.

Continuous moral education for cadres is first to overcome themselves to avoid all temptations, then to distinguish right from wrong to help the country. In daily activities, theory must be combined with practice, taking the people as the root, and always putting the public interest before the individual. To build the ethics of leaders, it is necessary to apply the principles of construction ethics put forward by Ho Chi Minh. Leaders must always be role models, say what they do, and know how to set a moral example for the people.

Today, in the new conditions, the cultivation and education of ethics has become an urgent need and is of long-term significance to the Vietnamese nation. The ethical perspective of leadership has profound theoretical and practical significance.

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