

Educating and training cadres and Party members in revolutionary ethics according to Ho Chi Minh's ideology in the new era - the era of Vietnam's striving for development

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Abstract: Moral education for cadres and Party members constitutes a major policy orientation shared by many countries and nations worldwide. Ho Chi Minh, the great leader of the Vietnamese nation, throughout his lifelong revolutionary career, consistently set a shining moral example of a revolutionary wholeheartedly devoted to striving and sacrifice for the people, the country, and the nation. Ho Chi Minh regarded morality as the foundation and root of the revolutionary, as well as the source of revolutionary strength, likening it to the roots of a tree or the headwaters of a river. Only when revolutionaries are grounded in revolutionary morality can they successfully fulfill the noble revolutionary mission in the cause of national independence and socialism. This article analyzes the current state of applying Ho Chi Minh's moral thought in the education and cultivation of revolutionary ethics among cadres and Party members. On that basis, it proposes several solutions to enhance the effectiveness of applying Ho Chi Minh's moral thought in educating and fostering revolutionary morality for cadres and Party members in the new era of Vietnam's national development and advancement.

Keywords: Ho Chi Minh; Vietnam; revolutionary ethics; cadres and Party members.

1. Introduction

President Ho Chi Minh (1890-1969) (UNESCO, 2017; Neville, 2018, p. 241), the revered leader of the Vietnamese nation, affectionately known by the Vietnamese people as "Uncle Ho" (Dror, 2016, pp. 433-466), was a great revolutionary who served not only as the soul of the Vietnamese revolution but also as "a master political strategist" (William Duiker, Ho Chi Minh: A Life, Hyperion, New York, 2000), "a great man of culture" (UNESCO, 1987, p. 135), an outstanding national hero, a devoted communist revolutionary (Kapfenberger, 2020), a distinguished Vietnamese educator, and a man of extraordinary talent and moral integrity. Throughout his revolutionary life, Ho Chi Minh consistently exemplified the highest standards of revolutionary ethics, dedicating himself wholeheartedly to the cause of the people, the nation, and the Fatherland.

Ho Chi Minh regarded morality as the foundation and root of the revolutionary, as well as the source of revolutionary strength. He compared morality to the roots of a tree or the source of a river, emphasizing that only those firmly grounded in revolutionary ethics could successfully fulfill the noble mission of achieving national independence and building socialism. He wrote: "Just as a river must have a source to have water-without a source, the river dries up; a tree must have roots-without roots, the tree withers; a revolutionary must possess morality-without morality, however talented one may be, one cannot lead the people" (Ho Chi Minh, 2011, Vol. 5, p. 292). He further emphasized: "The

Educating and training cadres and Party members in revolutionary ethics according to Ho Chi Minh's ideology in the new era - the era of Vietnam's striving for development success or failure of every undertaking depends on whether cadres are competent or incompetent. Cadres are the root of all work; therefore, cadre training is the Party's fundamental task" (Ho Chi Minh, 2011, Vol. 5, p. 280).

Throughout his life, Ho Chi Minh devoted special attention to promoting revolutionary morality among the Vietnamese people, particularly through the education, cultivation, and moral training of cadres and Party members. During his revolutionary career, he delivered numerous speeches and authored many works aimed at fostering revolutionary ethics among cadres, Party members, and the people. Before his passing, in his Testament, he instructed: "Every Party member and cadre must truly internalize revolutionary morality and genuinely practice diligence, thrift, integrity, uprightness, and impartial devotion to the public interest" (Ho Chi Minh, 2011, Vol. 15, p. 611).

Recognizing the decisive importance of revolutionary morality for cadres and Party members, the Communist Party of Vietnam affirmed at its Second National Congress (1951) that the Party's political line, working style, and revolutionary morality were embodied in the thought and example of President Ho Chi Minh, and called upon the entire Party to diligently study and follow his political line, working style, and revolutionary ethics. Subsequently, at the Seventh National Congress (1991), the Party officially declared: "The Party takes Marxism–Leninism and Ho Chi Minh Thought as its ideological foundation and guiding principle for action" (Communist Party of Vietnam, 1991, p. 127).

The Politburo subsequently issued Directive No. 03-CT/TW on "Continuing to Promote the Study and Following of Ho Chi Minh's Moral Example," followed by Directive No. 05-CT/TW of the 12th-term Politburo on "Promoting the Study and Following of Ho Chi Minh's Thought, Morality, and Style." Continuing the orientation of previous Party Congresses, the 13th National Congress (2021) reaffirmed that "promoting the study and following of Ho Chi Minh's thought, morality, and style in accordance with Directive No. 05-CT/TW of the Politburo has become an important and regular task of every Party organization and every cadre and Party member, with many innovative and creative approaches yielding positive results" (Communist Party of Vietnam, 2021, Vol. 2, pp. 176-177).

In addition, the 13th-term Politburo promulgated Conclusion No. 01-KL/TW on continuing the implementation of Directive No. 05-CT/TW of the 12th-term Politburo regarding the promotion of the study and following of Ho Chi Minh's thought, morality, and style. More importantly, on 9 May 2024, the Politburo issued Regulation No. 144-QĐ/TW, prescribing standards of revolutionary ethics for cadres and Party members in the new era. The Regulation aims to build a contingent of cadres who possess not only revolutionary moral qualities but also professional competence, political steadfastness, intellectual capacity, prestige, and personal integrity commensurate with their assigned responsibilities, thereby strengthening the Party comprehensively in political, ideological, and ethical terms.

Most recently, on 13 July 2026, the Politburo promulgated Directive No. 07-CT/TW on "Promoting the Study and Practice of Ho Chi Minh's Thought, Morality, Methods, and Style in the New Stage of National Development" (Politburo, 2026). This Directive reflects the Party's continued commitment to renewing moral education and strengthening the ethical foundation of cadres and Party members in response to the requirements of Vietnam's new era of national development.

2. Literature Review

To date, numerous studies have examined the application of Ho Chi Minh's moral thought to the education and cultivation of revolutionary ethics among cadres and Party members from diverse theoretical, political, historical, and educational perspectives by both Vietnamese and international scholars.

William Duiker's *Ho Chi Minh: A Life* (2000), a comprehensive biography of more than 700 pages, presents one of the most authoritative studies on the life and career of Ho Chi Minh. Duiker portrays Ho Chi Minh as a great revolutionary who was not only the soul of the Vietnamese revolution but also "a master political strategist" and one of the most influential political leaders of the twentieth century. According to the author, throughout his revolutionary life—from his departure in search of a path to national liberation until his passing—Ho Chi Minh consistently demonstrated profound respect and friendship toward the international community. Although he passed away, his name, career, ideology, and moral legacy continue to inspire not only the Vietnamese people but also friends around the world. Duiker further argues that Ho Chi Minh represents an extraordinary moral exemplar and one of humanity's greatest ethical figures.

In *Ho Chi Minh: Politische Biografie* (2020), Hellmut Kapfenberger provides a comprehensive account of President Ho Chi Minh's life and political career. Beyond recounting historical events, the author depicts Ho Chi Minh as an outstanding national hero, a steadfast communist, and a devoted revolutionary whose ideals embodied both universal human values and distinctive Vietnamese characteristics. Kapfenberger emphasizes that Ho Chi Minh's historical significance extends far beyond Vietnam, reflecting values of enduring relevance to the contemporary world.

The book *President Ho Chi Minh: The Founder of Modern Vietnam-Thailand Relations* (2020), by Truong Thi Hang and Chuan Petkaew, provides a concise yet insightful analysis of Ho Chi Minh's role in inspiring patriotism among the Vietnamese community in Thailand. The authors argue that his activities laid the foundation for the enduring friendship and solidarity between the peoples of Vietnam and Thailand, thereby strengthening bilateral relations in the modern era.

In *Comrade Ho Chi Minh* (1985), Yevgeny Kobelev offers a comprehensive evaluation of Ho Chi Minh's immense contributions not only to the Vietnamese revolution but also to global revolutionary movements. The author highlights Ho Chi Minh's views on promoting revolutionary ethics and eliminating individualism. According to Kobelev, Ho Chi Minh

placed exceptionally high moral demands on communists, maintaining that every communist should embody humanity, justice, courage, and honesty. Furthermore, Party members must remain vigilant, prudent, resolute, self-disciplined, proactive, resourceful, and steadfast in principles in order to resist individualism and overcome difficulties. Kobelev concludes that Ho Chi Minh's ideas on Party building and ideological education significantly strengthened the Party's leadership capacity and revolutionary combativeness.

Nguyen Phu Trong's *Party Building and Rectification: Selected Theoretical and Practical Issues* (2017) addresses both theoretical and practical dimensions of Party building while summarizing important lessons and conclusions for strengthening the Communist Party of Vietnam. In the section on moral cultivation and lifestyle, the author identifies the qualities that determine the credibility of Party members and discusses measures for improving the integrity of the Party organization. Particular emphasis is placed on leadership qualities, responsibility, consistency between words and actions, democracy, and discipline. The book also critically analyzes moral weaknesses and manifestations of ethical degradation among cadres and Party members, including achievement-oriented behavior, corruption, favoritism, and prejudice.

Tran Dinh Huynh's *Ho Chi Minh: The Brilliant Architect of Vietnam's State Administration* (2005) emphasizes Ho Chi Minh's moral philosophy as the ethical foundation of Vietnam's public administration. The author argues that every citizen should possess civic morality, while every cadre and Party member must uphold public service ethics and revolutionary ethics. The study evaluates the implementation of revolutionary ethical standards—namely diligence, thrift, integrity, uprightness, and impartial devotion to the public interest—and identifies both achievements and shortcomings in educating public officials according to Ho Chi Minh's moral thought.

Nguyen Huu Toan's article, *Solutions for Innovating the Content and Methods of Revolutionary Ethical Education for Cadres and Party Members in the New Period* (2023), examines Ho Chi Minh's thought on the essential components of revolutionary ethics and discusses contemporary challenges facing revolutionary moral education. The author argues that improving revolutionary ethics requires strengthening Party building, considering cadre development as a central priority, encouraging continuous self-criticism and self-improvement, eliminating individualism, and reinforcing the exemplary role of Party members. Importantly, the author emphasizes that there is no single optimal model for revolutionary moral education; rather, it should be understood as a continuous process integrating institutional education, practical experience, self-awareness, internalization of moral values, and lifelong self-cultivation.

The article *Education and Training in Revolutionary Ethics for Officers and Party Members in the New Era following Ho Chi Minh's Thought* (Luong Thi Hoai Thanh, Nguyen Viet Thanh & Vu Thi Phuong Le, 2025) emphasizes that educating revolutionary ethics for cadres and Party members, particularly younger generations, is essential for national development. The authors argue that Ho Chi Minh regarded revolutionary ethics as the moral foundation for cultivating self-discipline, personal development, and responsible public service. They further maintain that revolutionary moral education should integrate theoretical instruction with practical experience while harmonizing individual development with collective responsibility.

Overall, previous studies have substantially clarified the theoretical foundations of Ho Chi Minh's moral thought, the concept of revolutionary ethics, and the necessity of applying these principles in educating and cultivating cadres and Party members in the new era. Existing research has also examined the development of public service ethics, ethical standards for public officials, and the challenges posed by international integration and the market economy to the moral development of cadres and Party members. Various educational approaches have been proposed, including raising political and ethical awareness, strengthening the application of Ho Chi Minh's moral thought, and promoting diverse forms of experiential learning and practical activities.

Despite these significant contributions, relatively few studies have systematically examined the application of Ho Chi Minh's moral thought to revolutionary ethical education for cadres and Party members in the context of Vietnam's new era of national development, particularly in light of recently issued Party documents such as Regulation No. 144-QĐ/TW (2024) and Directive No. 07-CT/TW (2026). Accordingly, this study builds upon previous scholarship while addressing this research gap by providing a comprehensive analysis of the application of Ho Chi Minh's moral thought to revolutionary ethical education for cadres and Party members in contemporary Vietnam, thereby contributing to the country's aspiration for prosperous, sustainable, and happy national development.

3. Research Methods

This study is conducted on the basis of the fundamental principles of Marxism–Leninism, Ho Chi Minh Thought, and the lines and viewpoints of the Communist Party of Vietnam regarding revolutionary morality and Party-building work. It also selectively inherits and builds upon relevant findings from previous scientific studies pertaining to the research topic.

Grounded in the methodological framework of dialectical materialism and historical materialism, the study employs a combination of scientific research methods, including logical analysis; analytical-synthetic techniques; sociological survey methods; and statistical, comparative, and observational approaches.

Data processing procedures involve coding and data entry using Microsoft Excel, followed by data analysis, calculation of statistical parameters, statistical testing, and interpretation of results using SPSS statistical software.

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Throughout the research process, these methods are integrated to facilitate comparison, generalization, and systematization, thereby clarifying the theoretical arguments and empirical evidence. This integrated methodological approach enables a comprehensive examination of issues related to the education and cultivation of revolutionary morality for cadres and Party members in accordance with Ho Chi Minh's moral thought.

4. Results and Discussion

4.1. Loyalty to the Nation and Devotion to the People

Revolutionary ethics constitutes a fundamental requirement for cadres and Party members in Vietnam. To institutionalize this ethical foundation, the Communist Party of Vietnam has promulgated and implemented Directive No. 05-CT/TW on promoting the study and following of Ho Chi Minh's thought, morality, and lifestyle, together with Conclusion No. 01-KL/TW of the 13th-term Politburo on the continued implementation of Directive No. 05-CT/TW. In parallel, Regulation No. 144-QĐ/TW, issued on 9 May 2024, establishes a comprehensive institutional framework prescribing revolutionary ethical standards for cadres and Party members in the new era. More recently, Directive No. 07-CT/TW further emphasizes the promotion of studying and practicing Ho Chi Minh's thought, morality, methods, and leadership style in the new stage of national development.

Against the backdrop of profound domestic transformation and an increasingly complex international environment, Ho Chi Minh's principle of "loyalty to the nation and devotion to the people" continues to serve as the central moral standard for cadres and Party members. The Communist Party of Vietnam has closely linked this principle with the implementation of the Fourth Plenum Resolutions of the 11th, 12th, and 13th Central Committees concerning Party building, Party rectification, and the improvement of the political system.

In practice, cadres and Party members have consistently prioritized the interests of the people, strengthened close ties with the masses, and safeguarded their legitimate rights and interests in accordance with Ho Chi Minh's teaching: "No matter how small a good deed may be, it should be done; no matter how insignificant an evil act may be, it should be avoided" (Ho Chi Minh, 2011, Vol. 6, p. 131).

After nearly four decades of implementing the renovation policy, Vietnam has achieved remarkable and historically significant accomplishments across economic, political, social, and diplomatic dimensions. People's living standards and well-being have improved substantially, while the country's international standing and prestige have continued to rise. Despite global uncertainties, Vietnam has maintained macroeconomic stability. By 2025, its gross domestic product exceeded USD 514 billion, representing an increase of approximately 1.48 times compared with 2020, while GDP per capita reached USD 5,026. Simultaneously, major reforms have been undertaken to streamline the administrative apparatus and reorganize local government structures. Considerable progress has also been achieved in combating corruption, wastefulness, and other forms of misconduct. National independence, sovereignty, territorial integrity, peace, national defense, security, foreign affairs, and international integration have all been further strengthened. As emphasized in the Documents of the 14th National Congress of the Communist Party of Vietnam, "Party building and rectification, together with the strengthening of the political system, have achieved exceptionally significant accomplishments, including unprecedented breakthroughs" (Communist Party of Vietnam, 2026, Vol. 1).

As Vietnam enters a new era of national development characterized by globalization, international integration, the market economy, and the Fourth Industrial Revolution, cadres and Party members continue to cultivate revolutionary ethics while adapting to emerging challenges. Regardless of changing circumstances, they have consistently demonstrated patriotism, loyalty to the nation, responsibility toward the people, and a strong commitment to overcoming difficulties in pursuit of local and national development as well as the well-being of the people.

Cadres and Party members have consistently regarded loyalty to the Party, the Fatherland, and the people as the highest moral commitment, embracing the principle of "forgetting oneself for the nation and serving the people wholeheartedly". During the COVID-19 pandemic, they directly participated in disease prevention and control, protected public health, provided assistance to disadvantaged households, supported poor and near-poor families, mobilized resources for housing construction and repair, encouraged land donations for infrastructure development, and assisted local communities in digital transformation for production and governance. At the same time, they actively opposed manifestations of bureaucratism, indifference, abuse of authority, and harassment of citizens, thereby reinforcing public responsibility and commitment to the common good. Throughout these activities, they consistently adhered to Ho Chi Minh's ethical principle that "No matter how small a good deed may be, it should be done; no matter how insignificant an evil act may be, it should be avoided" (Ho Chi Minh, 2011, Vol. 6, p. 131).

Survey findings further demonstrate broad recognition of these ethical values. Approximately 93% of respondents believed that the majority of cadres and Party members are patriotic, absolutely loyal to the Fatherland, the people, and the socialist system; 86.3% considered them to be genuinely close to the people and wholeheartedly devoted to serving the public; while 88.6% affirmed their unwavering loyalty to the Party, lifelong commitment to the revolutionary cause, and aspiration to contribute to building a prosperous and powerful nation.

The response to the COVID-19 pandemic provides compelling evidence of the practical embodiment of this ethical principle. Cadres and Party members undertook numerous high-risk responsibilities, including managing quarantine facilities, maintaining public security, ensuring the supply of essential goods, and supporting infected

patients under the spirit of “fighting the pandemic as fighting an enemy”. Although individual contributions naturally differed, their collective efforts played a decisive role in controlling the pandemic while strengthening national solidarity.

The survey also revealed unanimous support for this revolutionary ethical standard. One hundred percent of respondents affirmed patriotism, respect for the people, and loyalty to the Party and the Fatherland as indispensable moral obligations. Respondents emphasized the importance of maintaining close relationships with the people, promoting popular sovereignty, relying on the people to build a clean and strong Party and political system, resolutely implementing policies that benefit the people, avoiding actions detrimental to public interests, and consistently placing national and collective interests above personal interests. This moral commitment fully reflects Ho Chi Minh’s requirement that cadres and the armed forces must “accomplish every task, overcome every difficulty, and defeat every enemy” (Ho Chi Minh, 2011, Vol. 14, p. 435).

4.2. Diligence: A Foundational Virtue of Revolutionary Ethics

Ho Chi Minh consistently regarded diligence (*cần*) as one of the fundamental moral virtues of cadres and Party members. He warned that laziness not only diminishes work efficiency but also constitutes an act of “deceiving the people” (Ho Chi Minh, 2011, Vol. 5, p. 104). In Ho Chi Minh’s ethical philosophy, diligence extends beyond industriousness to encompass responsibility, perseverance, initiative, creativity, and an unwavering commitment to serving the public interest.

Survey findings indicate that cadres and Party members practice diligence through strict compliance with working hours, systematic work planning, conscientious performance of assigned duties, and proactive, innovative approaches to problem-solving. Ho Chi Minh emphasized that cadres should be “enthusiastic, persistent, and industrious,” while at the same time remaining “careful, skillful, and flexible” (Ho Chi Minh, 2011, Vol. 5, p. 127). These qualities underscore the importance of integrating determination with prudence, adaptability, and innovation in public administration.

The survey further reveals that respondents continuously strive to overcome complacency and passivity by improving their professional competence and leadership capacity in response to the increasing demands of international integration and national development. They also reported maintaining firm adherence to Marxism-Leninism and Ho Chi Minh Thought, safeguarding the Party’s ideological foundation, strictly complying with Party regulations and state laws, and embracing the spirit of daring to think, daring to act, daring to innovate, and daring to assume responsibility for the common good. These findings suggest that diligence is closely associated with political commitment, professional competence, and public accountability in the contemporary Vietnamese context.

Consistent with Ho Chi Minh’s view that moral cultivation is a lifelong process of continuous self-improvement because “to cease striving for progress is to fall behind” (Ho Chi Minh, 2011, Vol. 9, p. 284)—more than 99% of surveyed cadres and Party members reported noticeable improvements in their work ethic, learning motivation, and professional responsibility. At the same time, respondents recognized the importance of avoiding arrogance and complacency, particularly the tendency to “consider oneself capable of everything” (Ho Chi Minh, 2011, Vol. 5, p. 295) or to believe that one is always correct and no longer needs to learn from others (Ho Chi Minh, 2011, Vol. 5, p. 631). These findings demonstrate that, in Ho Chi Minh’s conception, diligence is not merely a work ethic but a comprehensive process of lifelong moral self-cultivation, intellectual development, and continuous improvement that enables cadres and Party members to meet the increasingly complex demands of governance and national development in the new era.

4.3. Thrift and Integrity in the Context of the Market Economy and International Integration

Under the conditions of globalization, deep international integration, and the development of a socialist-oriented market economy, thrift has become an increasingly important ethical standard for public officials. Survey results reveal that 94.6% of respondents rated their performance in practicing thrift in managing public assets, natural resources, working time, and human resources as good or very good. Regarding anti-corruption and anti-bureaucracy efforts, 66.6% observed positive improvements, including 22.8% who reported substantial progress and 51.6% who considered noticeable improvements had been achieved (Hoang Anh, 2009). These findings indicate a gradual enhancement of ethical awareness and responsibility in the efficient use of public resources.

Institutionally, anti-corruption, anti-wastefulness, and anti-misconduct campaigns have been implemented with increasing determination across all sectors under the principle of “no prohibited zones, no exceptions, regardless of who is involved.” Strict enforcement of Party discipline and state law demonstrates that integrity is regarded not merely as an individual moral virtue but also as a fundamental principle of public governance and political leadership.

According to Ho Chi Minh, integrity represents both a moral principle and an indispensable ethical standard for cadres and Party members, serving to safeguard the Party’s credibility and leadership capacity. Integrity is manifested through concrete behaviors such as refraining from using public resources for personal gain, ensuring fairness, impartiality, transparency, and accountability in the exercise of public authority. The survey indicates that the overwhelming majority of respondents believed they remained steadfast in resisting material temptations, opposing extravagant and consumerist lifestyles, and actively participating in anti-corruption and anti-waste campaigns. Moreover, exemplary conduct by cadres and Party members was widely recognized as an effective mechanism for disseminating ethical values throughout society.

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This perspective is consistent with the Documents of the 13th National Congress of the Communist Party of Vietnam, which emphasize that cadres and Party members must “dare to think, dare to speak, dare to act, dare to take responsibility, dare to innovate, and dare to confront difficulties and challenges for the common good” (Communist Party of Vietnam, 2021, Vol. 2, p. 42). The Documents of the 14th National Congress further reinforce integrity, accountability, and exemplary leadership as indispensable ethical requirements for building a clean, strong, and effective political system.

4.4. Uprightness: An Essential Condition for Perfecting Revolutionary Ethics

According to Ho Chi Minh, uprightiness is an indispensable moral quality of every cadre and Party member. He stated that “Diligence, thrift, and integrity constitute the foundation of uprightiness; however, revolutionary morality cannot be perfected without uprightiness” (Ho Chi Minh, 2011, Vol. 7, p. 129). This principle has become increasingly significant in the context of market-oriented economic development and international integration, where material temptations, power, and personal interests pose substantial ethical challenges.

Survey findings demonstrate that the vast majority of respondents considered themselves capable of maintaining political steadfastness, fairness, objectivity, and a strong sense of responsibility in performing public duties. They also reported regularly engaging in self-criticism and criticism while continuously cultivating themselves according to the standards of revolutionary ethics. These practices contribute to fostering a culture of integrity within Party organizations and public institutions.

The Documents of the 14th National Congress further emphasize strengthening Party building through ethical development by requiring the strict implementation of revolutionary ethical standards and public service ethics, particularly the virtues of diligence, thrift, integrity, uprightiness, and impartial devotion to the public interest. The documents also stress the importance of exemplary leadership and continuous moral self-cultivation among cadres and Party members, especially those holding leadership and managerial positions (Communist Party of Vietnam, 2026, Vol. 1, p. 131).

Collectively, these findings suggest that the revolutionary ethical values advocated by Ho Chi Minh continue to serve as fundamental moral principles guiding the conduct of cadres and Party members in contemporary Vietnam. Rather than functioning solely as personal virtues, diligence, thrift, integrity, and uprightiness have increasingly become institutionalized ethical standards that contribute to enhancing leadership quality, strengthening public trust, improving governance effectiveness, and promoting sustainable national development in the new era.

4.5. Compassion, Closeness to the People, and Wholehearted Service to the Nation and the People

Compassion, respect for the people, and wholehearted devotion to national service constitute essential components of Ho Chi Minh's revolutionary ethics. According to his moral philosophy, cadres and Party members must possess profound patriotism, boundless compassion for the people, and an unwavering commitment to serving the Fatherland and the people. These virtues should be reflected not only in political commitment but also in concrete actions characterized by empathy, solidarity, generosity, and a willingness to share hardships with disadvantaged communities.

In practice, these ethical values have been vividly demonstrated through the active participation of cadres and Party members in responding to major national challenges, including the COVID-19 pandemic, natural disasters, floods, and humanitarian relief activities. Many voluntarily contributed financial resources, food, clothing, and labor to support vulnerable populations, particularly those living in remote, mountainous, and border areas. Numerous individuals displayed remarkable courage and self-sacrifice by placing national and public interests above personal concerns, thereby embodying the revolutionary spirit of “forgetting oneself for the nation and wholeheartedly serving the people.” Their dedication has earned widespread public trust and recognition, with many receiving commendations from the Party and the State for their outstanding contributions.

Recognizing that ethical governance requires institutional support, the Documents of the 14th National Congress of the Communist Party of Vietnam emphasize the necessity of building a professional, integrity-based, and service-oriented public administration, while developing a contingent of public officials who are “honest, dedicated, innovative, courageous, and accountable.” These principles seek to ensure that the rule of law is harmonized with the legitimate interests of the people, thereby reinforcing social responsibility and public trust (Communist Party of Vietnam, 2026, Vol. 1, pp. 28, 35).

The Congress documents further stress the exemplary role of cadres and Party members, particularly senior leaders, in maintaining Party discipline, upholding the rule of law, combating corruption, wastefulness, and misconduct, while simultaneously fostering an institutional environment that encourages innovation and protects officials who dare to think creatively, act decisively, and assume responsibility for the common good (Communist Party of Vietnam, 2026, Vol. 1, p. 24).

Moreover, the Party identifies cadre work as “the key of the key”, emphasizing the importance of selecting the right people for the right positions and evaluating cadres based on practical performance, effectiveness, and public trust. Every cadre and Party member is expected to engage in continuous self-reflection and self-improvement, maintain integrity in the face of temptation, regard personal honor as sacred, and consider integrity the cornerstone of public service ethics (Communist Party of Vietnam, 2026, Vol. 1, pp. 34-35). Consistent with this principle, the 14th National

Congress also highlights strengthening Party building through ethical development by requiring officials, particularly those in leadership positions, to serve as moral exemplars while continuously cultivating revolutionary ethics and fulfilling their responsibilities to the nation and the people (Communist Party of Vietnam, 2026, Vol. 1, pp. 56, 131).

The Party also advocates promptly replacing or requesting the resignation of officials who demonstrate inadequate competence, weak responsibility, low public credibility, or serious disciplinary violations without waiting until the expiration of their terms of office (Communist Party of Vietnam, 2026, Vol. 1, pp. 137–138). Such institutional measures reinforce the Party's commitment to enhancing ethical governance and public accountability.

4.6. Practicing Genuine Internationalism in the New Era

Ho Chi Minh regarded genuine internationalism as one of the highest standards of revolutionary ethics, reflecting the principle that "workers of all countries are brothers." Although rooted in proletarian internationalism, Ho Chi Minh's conception evolved into a broader vision emphasizing peace, friendship, cooperation, mutual respect, and common development among nations.

In the contemporary context of globalization, digital transformation, and the Fourth Industrial Revolution, this ethical principle continues to guide Vietnam's foreign policy. Consistent with Ho Chi Minh's vision, the Communist Party of Vietnam pursues an independent, self-reliant, peaceful, cooperative, and development-oriented foreign policy characterized by multilateralization and diversification of international relations. Vietnam strives to be a trusted friend, reliable partner, and responsible member of the international community, while proactively engaging in comprehensive international integration on the basis of the United Nations Charter, international law, equality, mutual respect, and mutual benefit (Communist Party of Vietnam, 2021, Vol. 2, p. 161).

For cadres and Party members, practicing genuine internationalism today extends beyond external relations. It also requires openness to international cooperation, respect for cultural diversity, commitment to global peace and sustainable development, and the ability to integrate successfully while firmly safeguarding national sovereignty, political independence, and the country's core interests.

4.7. Remaining Challenges

Despite these significant achievements, the survey findings and Party documents indicate that the cultivation of revolutionary ethics among cadres and Party members continues to face considerable challenges arising from both objective and subjective factors. The rapid expansion of the market economy, globalization, international integration, digital transformation, and the Fourth Industrial Revolution have created new ethical dilemmas and increased the complexity of public governance.

The Documents of the 13th National Congress acknowledge that a proportion of cadres and Party members continue to exhibit weak political conviction, ideological degradation, uncertainty regarding the Party's goals and socialist ideals, and, in a small number of cases, denial of Marxism-Leninism, Ho Chi Minh Thought, and the Party's renewal policy (Communist Party of Vietnam, 2021, Vol. 1, p. 168). Similarly, the Documents of the 14th National Congress recognize that some officials continue to demonstrate inadequate moral self-cultivation, lack exemplary conduct, avoid responsibility, experience ideological decline, and violate Party discipline (Communist Party of Vietnam, 2026, Vol. 1, pp. 67–68).

The Congress documents further observe that manifestations of political, moral, and lifestyle degradation, together with "self-evolution" and "self-transformation", remain complex and persistent (Communist Party of Vietnam, 2026, Vol. 1, p. 224). Cultural deviations, ethical deterioration, and various social problems continue to emerge in different localities.

Survey findings also reveal several behavioral tendencies that may undermine revolutionary ethics, including excessive compromise, mediocrity, dependence on personal relationships, passivity, opportunism, materialism, pursuit of personal prestige, arrogance, blind admiration of foreign values, inconsistency between words and actions, superficial thinking, limited strategic vision, weak political resilience, emotional indifference, and declining moral responsibility. In some cases, policies are implemented mechanically without sufficient consideration of local conditions, thereby reducing governance effectiveness and creating unnecessary difficulties for citizens.

Furthermore, limited analytical and policy implementation capacities among a minority of cadres have resulted in difficulties in balancing competing interests, particularly in sensitive areas such as land administration, environmental protection, site clearance, and public resource allocation. Public participation in local governance also remains insufficient in certain areas, while personal relationships and group interests occasionally influence administrative decision-making, thereby reducing fairness, transparency, and public confidence.

These findings indicate that, although revolutionary ethics remains the moral foundation of the Party's cadre system, continuous institutional reform, ethical education, self-cultivation, and effective public supervision remain indispensable for strengthening moral integrity and improving governance capacity in Vietnam's new era of development.

4.8. Strategies for Enhancing the Education and Cultivation of Revolutionary Ethics among Cadres and Party Members in Accordance with Ho Chi Minh Thought in the New Era of Vietnam's National Development

Ho Chi Minh's moral thought represents a profound synthesis of Vietnam's finest traditional values and the ethical and cultural achievements of humanity. Drawing selectively from both Eastern and Western ethical philosophies,

Educating and training cadres and Party members in revolutionary ethics according to Ho Chi Minh's ideology in the new era - the era of Vietnam's striving for development ancient and modern alike, Ho Chi Minh creatively integrated these traditions through the methodological foundation of Marxist dialectical materialism, thereby developing a comprehensive and distinctive system of revolutionary ethics.

Consequently, Ho Chi Minh's moral thought constitutes not only an invaluable spiritual legacy of the Communist Party of Vietnam and the Vietnamese nation but also an enduring moral exemplar for generations of cadres and Party members in their continuous efforts to strengthen Party building and promote sustainable national development in the new era.

First, strengthening the ethical principle of loyalty to the nation and devotion to the people. Ho Chi Minh is universally recognized as the embodiment of the highest moral values of the Vietnamese nation. Throughout his seventy-nine years of life, he devoted himself entirely to the cause of national independence, social liberation, and human emancipation, consistently placing the interests of the nation and the people above personal considerations. Even in his final days, his greatest concern was that he could no longer contribute more to the people. His lifelong dedication to national liberation and human emancipation has earned worldwide admiration, and, as M.X. Solomensev observed, Ho Chi Minh's life represents "a life whose death became the seed of new life and an inexhaustible source of inspiration" (Solomensev, 1976, p. 76). This ethical ideal should continue to inspire cadres and Party members to cultivate unwavering patriotism, political loyalty, and wholehearted commitment to serving the people.

Second, practicing the virtues of diligence, thrift, integrity, uprightness, and impartial devotion to the public interest while upholding human dignity. These moral qualities constitute indispensable requirements for every cadre and Party member. Public officials should demonstrate diligence, creativity, professionalism, and effectiveness in performing their duties, thereby serving as genuinely devoted public servants. At the same time, determined efforts must be made to combat corruption, wastefulness, individualism, opportunism, factionalism, and group interests that undermine public trust and administrative integrity. For leadership and managerial personnel, particular attention should be directed toward eliminating the pursuit of power, short-term tenure-oriented thinking, excessive ambition for status and prestige, abuse of authority, and all forms of personal gain at the expense of public interests.

Practicing thrift, humility, and continuous self-improvement; respecting public property and collective assets; preventing extravagance and wastefulness; and fostering lifelong learning should become fundamental ethical standards for all cadres and Party members. Equally important is the determination to overcome laziness, hedonism, selfish individualism, and the inconsistency between words and actions. In both public service and private life, cadres should maintain integrity, transparency, and self-discipline while consistently placing public interests above personal interests. They must also strictly comply with Party discipline and state law. These principles provide an important ideological foundation for educating younger generations of Vietnamese citizens in the context of accelerating industrialization and modernization (Quyet, Nguyen Thanh, Thanh, Nguyen Viet, & Phuong, Nguyen Thi, 2023, pp. 562-577).

Third, promoting humanism, compassion, and solidarity. Ho Chi Minh's moral philosophy is deeply imbued with humanitarian values and boundless compassion. Throughout his life, he placed the people at the center of his moral and political vision and devoted himself entirely to serving both the Vietnamese nation and humanity. His well-known statement, "Every individual and every family has its own suffering; together, all those sufferings become my own" (Ho Chi Minh, 2011, Vol. 15, p. 674), vividly illustrates his profound humanitarian spirit. This humanistic philosophy embodies the noble ideals of communist humanism, inspiring moral conscience and contributing to the advancement of humanity (Nguyen Viet Thanh & Tran Van Dien, 2023, pp. 317-335).

Accordingly, cadres and Party members should cultivate genuine comradeship, solidarity, and mutual support in order to enhance both their moral character and professional competence. Love for the people should not remain merely an ethical ideal but must be translated into practical actions aimed at ensuring that every citizen has access to adequate food, clothing, education, healthcare, and an increasingly better quality of life. Furthermore, promoting democracy, ensuring social justice, and harmonizing the legitimate interests of different social groups are essential for strengthening social cohesion and creating sustainable momentum for national development (Luong Thi Hoai Thanh, Nguyen Viet Thanh & Vu Thi Phuong Le, 2025). Above all, absolute confidence in the people must be maintained, recognizing them as the inexhaustible source of national strength and wisdom. As Ho Chi Minh consistently emphasized, with the people's support, even the most difficult tasks can be accomplished, whereas without their support, no undertaking can succeed.

Fourth, upholding genuine and faithful internationalism. According to Ho Chi Minh, revolutionary ethics must always be accompanied by a spirit of genuine internationalism. While safeguarding national interests and respecting international law, Vietnam should consistently pursue an independent, self-reliant, peaceful, cooperative, and development-oriented foreign policy, while promoting multilateralism, diversifying international relations, and actively participating in comprehensive international integration as a responsible member of the international community.

In the context of globalization, genuine internationalism should be enriched with new dimensions while remaining firmly grounded in the principles of equality, mutual benefit, non-interference in internal affairs, and respect for every nation's sovereign right to determine its own political system. Vietnam should continue expanding international economic integration without compromising political independence, national sovereignty, or its socialist orientation.

Building upon the creative application of Marxism-Leninism and Ho Chi Minh Thought, Vietnam should implement breakthrough strategies to prevent moral degradation, combat social problems, and reinforce revolutionary ethical values in accordance with the principle that "Our Party is morality and civilization" (Communist Party of Vietnam, 2021, Vol. 1, p. 143). Achieving this objective requires strengthening ethical education, improving the effectiveness of inspection and supervision mechanisms, intensifying efforts to combat corruption, wastefulness, and misconduct, and fostering a healthy political, cultural, and ethical environment throughout society (Nguyen Viet Thanh & Tran Van Dien, 2023).

At the same time, greater emphasis should be placed on strengthening the supervisory role of the Vietnam Fatherland Front, socio-political organizations, and the public in monitoring the conduct of cadres and public officials. This represents both an urgent and a long-term requirement for Party building, contributing to the prevention of individualism, political and moral degradation, declining revolutionary commitment, corruption, wastefulness, and other negative phenomena among a minority of cadres and Party members. Public opinion and mass media should also be mobilized more effectively to support anti-corruption efforts and promote ethical accountability. The coordinated implementation of these measures will strengthen revolutionary ethical education, deter misconduct, prevent ideological and moral deterioration, and continuously improve the political and theoretical competence of cadres and Party members (Luong Thi Hoai Thanh, Nguyen Viet Thanh & Vu Thi Phuong Le, 2025).

Finally, inspection and supervision mechanisms should shift their emphasis from monitoring planning procedures and registration activities toward evaluating actual performance outcomes, the effectiveness of resolving pressing public concerns, citizens' satisfaction, and measurable improvements in public service ethics and professional responsibility. These efforts should be closely integrated with the implementation of Party resolutions and regulations concerning Party building and rectification, political system reform, and the prevention of bureaucracy, corruption, wastefulness, misconduct, and administrative stagnation. Greater application of digital technologies should be promoted in monitoring, inspection, evaluation, and the public disclosure of implementation results. At the same time, the supervisory roles of the Vietnam Fatherland Front, socio-political organizations, the press, and the public should be further strengthened. Organizations and individuals violating Party discipline or state law must be handled promptly and rigorously, while formalistic practices and inaccurate reporting in studying and implementing Ho Chi Minh's thought, morality, and style must be resolutely eliminated (Politburo, 2026).

5. Conclusion

The application of Ho Chi Minh's moral thought to the education and cultivation of revolutionary ethics among Party members in Vietnam has generated significant achievements; however, important limitations remain. In practice, certain approaches to moral education are still formalistic and lack substantive depth, failing to inspire strong aspirations, a pioneering spirit, or a genuine commitment to national service. The negative effects of the market economy, globalization, and international integration—particularly the overwhelming temptations and dominance of capital—have exerted profound influences on moral consciousness, giving rise to alarming trends of commodification. This includes the commodification of power, relationships, knowledge, moral character, and even traditional cultural values, leading to serious distortions of ethical norms, disregard for legal boundaries, and the erosion of social trust.

Furthermore, a segment of Party members continues to exhibit insufficient solidarity and mutual support, a lack of respect for others, envy-driven behavior, internal rivalry, and uncivil conduct. Particularly dangerous is the resurgence of individualism manifested in egoism, opportunism, indifference, moral apathy, inferiority or timidity, blind conformity, and the excessive pursuit of material values at the expense of spiritual and ethical ideals. Education in moral character formation, human personality development, and ethical lifestyles has, in some cases, been underestimated or pushed to the margins.

More critically, signs of ideological wavering can still be observed among a small number of Party members, including ambiguity or skepticism regarding the goals and ideals of the Communist Party of Vietnam and the socialist path of development. In certain isolated cases, this has led to loss of confidence, political disorientation, and even the denial of Marxism-Leninism, Ho Chi Minh Thought, and the Party's renewal line. If not promptly addressed, such tendencies pose serious risks to the Party's moral foundation, political credibility, and long-term legitimacy.

Therefore, the application of Ho Chi Minh's moral thought to the education and cultivation of revolutionary ethics among Party members is not merely an optional task but a fundamental, long-term, and simultaneously urgent mission. It constitutes a decisive requirement for strengthening the Party's moral integrity, restoring and consolidating public trust, and ensuring sustainable national development. Only through the persistent renewal of methods of moral education, the strengthening of ethical self-cultivation, and the firm adherence to Ho Chi Minh's moral ideals can Vietnam advance toward the goal of becoming a prosperous, strong, and dignified nation in the new era.

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