

**HO CHI MINH NATIONAL ACADEMY OF POLITICS**

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**BUILDING CIVIC ETHICS IN ACCORDANCE WITH  
HO CHI MINH THOUGHT IN VIETNAM TODAY**

**SUMMARY OF DOCTORAL THESIS**

**MAJOR: HO CHI MINH STUDIES**

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## INTRODUCTION

### 1. Rationale of the Research Topic

In a democratic society, alongside the completion of state institutions to ensure and promote the people's mastery, the construction of civic ethics plays a particularly important role. When civic ethics are enhanced, compliance with social institutions becomes less coercive; citizens voluntarily and consciously observe the Constitution and the law, regarding the fulfillment of legal and social requirements as an internal need and motivation. Civic ethics constitute the spiritual foundation that orients democratic values and resists undemocratic manifestations. However, civic ethics are not innate attributes; rather, they are the result of a long-term process of education, training, and self-cultivation, which must be placed within an overall strategy for ethical construction involving the participation of the family, the school, and society.

The construction of civic ethics is a fundamental, consistent, and enduring idea throughout Ho Chi Minh's revolutionary career and political thought. He regarded it as an important revolutionary strategy and an urgent central political task. Immediately after the August Revolution of 1945, he affirmed: "We have the urgent task of re-educating our people..." and required every citizen to "properly uphold civic ethics." These directives constitute the ideological foundation and guiding principle for the Communist Party of Vietnam's line on building social ethics.

On the basis of steadfast adherence to, creative application, and development of Ho Chi Minh Thought, the Party has issued numerous guidelines and policies to promote the construction of civic ethics, contributing to the formation of social moral standards and the enhancement of citizens' self-discipline. However, at certain times, this task has not received due attention; implementation has lacked coordination and effectiveness. Under the impact of globalization and the negative aspects of the market economy, manifestations of moral and lifestyle degradation have emerged, running counter to civic ethical standards and requiring resolute prevention and reversal.

The cause of national construction and defense poses an urgent requirement to continue steadfastly applying and creatively developing Ho Chi Minh thought on building civic ethics, with a focus on establishing a system of civic ethical values appropriate to the country's development orientation in the new era. This process requires promoting the role of the Party and the State; combining ethical construction with the building of a healthy moral environment; and linking it to the requirement to renew the operation of the state apparatus toward being "Lean - Streamlined - Strong - Effective - Efficient - Result-oriented," while enhancing the supervisory role of the People.

Stemming from these objective and urgent theoretical and practical requirements, the author has chosen the topic: “***Building Civic Ethics in Accordance with Ho Chi Minh thought in Vietnam today***” as the doctoral thesis topic in Ho Chi Minh Studies.

## **2. Research Objectives and Tasks**

### ***2.1. Research Objectives***

On the basis of clarifying Ho Chi Minh thought on building civic ethics, the thesis systematically applies this body of thought to assess the current situation, identify requirements, and propose scientific and feasible solutions to promote the construction of civic ethics in contemporary Vietnam, thereby contributing to the realization of the goal of building comprehensively developed Vietnamese people, closely and harmoniously integrating traditional and modern values.

### ***2.2. Research Tasks***

- To review the research situation related to the topic; identify achieved results and remaining research gaps.
- To clarify key conceptual tools and systematize and generalize the core contents of Ho Chi Minh thought on building civic ethics.
- To analyze and evaluate the current situation of civic ethics construction in Vietnam today on the basis of steadfast and creative application of Ho Chi Minh thought.
- To propose requirements and solutions to promote the construction of civic ethics in accordance with Ho Chi Minh Thought in contemporary Vietnam.

## **3. Research Object and Scope**

### ***3.1. Research Object***

Ho Chi Minh thought on building civic ethics and the application of this thought in the construction of civic ethics in contemporary Vietnam.

### ***3.2. Research Scope***

- Content: The thesis studies Ho Chi Minh thought on building civic ethics as expressed in his speeches, writings, letters, and practical leadership activities; concurrently analyzing the process by which the Party and the State have applied this thought in practice in contemporary Vietnam.
- Space: The thesis examines civic ethics construction nationwide, while selecting three representative localities from the North, Central, and South regions for in-depth study: Hanoi, Nghe An, and Ho Chi Minh City.
- Time: The thesis examines the application of Ho Chi Minh thought on building civic ethics in Vietnam from after the Sixth National Party Congress (1986) to the present, with an emphasis on the period from 2011 to 2025, associated with the

issuance and implementation of important resolutions and directives on Party building and rectification and on cultural and human development.

#### **4. Theoretical and Practical foundations and research methods**

##### ***4.1. Theoretical and Practical foundation***

###### ***4.1.1. Theoretical Foundation***

The thesis is conducted on the theoretical foundation of Marxism-Leninism and Ho Chi Minh thought; the viewpoints and policies of the Communist Party of Vietnam on ethics, civic ethics, cultural and human development, and the construction of the socialist rule-of-law state of Vietnam. At the same time, it selectively inherits research achievements in Ho Chi Minh studies, particularly in the fields of social ethics, Party and state building, and cultural and human development in the new period.

###### ***4.1.2. Practical foundation***

The practical foundation comprises the reality of civic ethics construction in Vietnam, especially reports and statistical data on the results of dissemination and implementation by agencies, units, and localities related to the topic from 1986 to the present.

##### ***4.2. Methodology and Research Methods***

###### ***4.2.1. Methodology***

The thesis employs the methodology of Marxism-Leninism (dialectical materialism and historical materialism) and the research methodology of Ho Chi Minh Studies.

###### ***4.2.2. Research method***

Based on the methodology of Marxism-Leninism, the thesis employs specific research methods including: statistical methods; document analysis and synthesis; systematization and generalization; historical and logical methods; analysis-synthesis; analysis of Party documents, directives, resolutions, and State laws; sociological survey methods; comparative methods; forecasting influencing factors; and logical analysis, synthesis, deduction, and reasoning.

#### **5. Contributions of the thesis**

- Systematizing existing studies related to the topic, thereby identifying research gaps and positioning the thesis's distinctive approach.
- Contributing to the systematic and in-depth elucidation of the core contents of Ho Chi Minh Thought on the development of civic ethics, while clarifying its scientific, revolutionary, and humanistic nature.
- Clarifying the relationship between the development of civic ethics and the

requirements for continuing to build and improve the Socialist Rule-of-Law State of Vietnam.

- Objectively assessing the current situation of developing civic ethics in Vietnam in accordance with Ho Chi Minh thought, identifying achievements, limitations, causes, and emerging issues.

- Forecasting influencing factors and proposing practical requirements and solutions that have reference value for policymaking and for the implementation of tasks related to the development of civic ethics in Vietnam in the new context.

## **6. Scientific and Practical Significance of the thesis**

### ***6.1. Scientific Significance***

- The thesis contributes to an in-depth study of Ho Chi Minh thought on the development of civic ethics through the generalization, systematization, and analysis of his viewpoints on the objectives, contents, and methods of developing citizens' morality in Vietnam.

- The thesis affirms the revolutionary, scientific, and humanistic character of Ho Chi Minh thought, while clarifying the relationship between the development of civic ethics and the process of building the Socialist Rule-of-Law State of Vietnam.

- The research findings provide a theoretical and practical foundation for implementing the Party's guidelines on building the national value system, culture, and standards of the Vietnamese people in the new era.

### ***6.2. Practical Significance***

The thesis contributes scientific arguments to enhancing citizens' awareness and responsibility in the development of civic ethics, and suggests orientations for strengthening education, self-cultivation, and the promotion of citizens' sense of self-discipline. The research findings serve as reference materials for research, teaching, and dissemination of Ho Chi Minh thought, and also provide practical grounds for Party committees and authorities at all levels in developing civic ethics, contributing to the implementation of Resolution No. 27-NQ/TW of the 13th Party Central Committee.

## **7. Structure of the thesis**

The thesis consists of an introduction, four chapters (with 11 sections), a conclusion, references, and appendices.

## Chapter 1

### LITERATURE REVIEW

#### 1.1. REVIEW OF PREVIOUS STUDIES

##### *Studies on ethics and the building of ethics in Vietnam*

The issue of ethics and the building of ethics in Vietnam has attracted extensive scholarly attention from researchers in the fields of philosophy, political science, cultural studies, and sociology. Notable authors include Vu Khieu (2000), Huynh Khai Vinh (2001), Dao Duy Quat (2004), Nguyen Duy Quy (2006), Le Quy Duc - Hoang Chi Bao (2007), Trinh Duy Huy (2009), Tran Sy Duong (2016), Ngo Thanh Can (2020), Le Van Loi - Tran Thi Thu Hien (2021), Nguyen Tai Dong (2022), as well as thesiss and specialized articles by Le Thi Thuy (2000), Pham Thi Khanh (2023), Do Thanh Hai, Tran Van Binh, and Bui Hoai Son (2017-2019), etc. These studies have approached the issue of ethics and building ethics in Vietnam from multiple perspectives, focusing on clarifying the position and role of morality in social development; the relationship between ethics, law, culture, and personality; the impact of the market economy and globalization on moral life; and proposing solutions for building a new system of moral values suitable to the country's development context.

##### *Studies on Ho Chi Minh thought on ethics and building the civic ethics in Vietnam*

Representative works include those by Dinh Xuan Lam (2001), Nguyen The Thang (2002), Vo Nguyen Giap (2003), Dinh Xuan Dung (2008), Lai Quoc Khanh (2009), Hoang Anh (2009), Tran Van Binh (2010), Vu Khieu (2012, 2020), Tran Van Giau (2015), Pham Ngoc Anh (2014), Hoang Chi Bao (2016), Mach Quang Thang (2017), along with thesiss and scientific articles by Dao Thi Trang (2018), Tran Thi Hoi (2019), Nguyen Thu Huyen (2017), Nguyen Cuc (2020), Le Thi Hang (2024), and the Proceedings of the National Scientific Conference “60 Years of the revolutionary ethics works” (2018). These studies have examined Ho Chi Minh thought on ethics and the development of citizens' morality in Vietnam from various dimensions such as philosophy, politics, culture, ethics, and education, while sharing a common goal of elucidating the enduring, comprehensive, and profoundly humanistic values of his moral thought. The authors affirm that Ho Chi Minh's ethics constitutes the spiritual foundation and the “source of strength” of the Vietnamese revolution, crystallizing patriotism, humanitarianism, and the quintessence of human culture. Many studies emphasize the role of ethics in Party building, considering the building of the Party in terms of ethics as a decisive requirement for maintaining the people's trust and consolidating the socialist foundation.

*Studies on the application of Ho Chi Minh thought on ethics and building civic ethics in Vietnam*

Representative works include studies by Pham Van Nhuan (2008), Nguyen Thi Hoai Phuong (2014), Nguyen Xuan Trung (2020), Nguyen Thi Thuy (2000), Le Thi Van Anh (2014), Pham Duc Luong (2020), Ly Viet Quang (2017), Do Hoang Linh (2019), Lai Quoc Khanh - Pham Thi Thuy Van (2019), Tran Minh Truong - Ngo Thi Hao (2023), Le Trung Kien (2021), Tran Thi Hoi (2023), along with numerous papers presented at national scientific conferences on developing and applying Ho Chi Minh thought in building the Party in terms of ethics (2024). These studies have contributed to clarifying the content, value, role, and contemporary significance of Ho Chi Minh thought on ethics; affirming that ethics, according to Ho Chi Minh Thought, is the spiritual foundation of society, the “root” of the revolutionary, and a driving force for national development. The authors have also provided in-depth analyses of fundamental ethics standards such as diligence, thrift, integrity, righteousness, and impartiality; loyalty to the country and filial devotion to the people; love for humanity, and living with compassion and responsibility. At the same time, many studies have applied Ho Chi Minh thought to the practical education and ethics cultivation of various groups such as cadres, party members, soldiers, and students, thereby proposing practical solutions to enhance the effectiveness of ethics education and development in different settings. Some studies have further focused on refuting distortions of Ho Chi Minh thought on ethics, defending its revolutionary, scientific, and humanistic values in the context of contemporary ideological struggles.

## **1.2. OVERVIEW OF RESEARCH FINDINGS AND ISSUES REQUIRING FURTHER STUDY IN THE THESIS**

### **1.2.1. General assessment of research findings**

Studies on building civic ethics in accordance with Ho Chi Minh thought in Vietnam today have been conducted across multiple dimensions and may be summarized into three major directions.

*First*, the group of studies on ethics and ethical construction in Vietnam has systematized fundamental concepts, the nature, and the role of ethics, thereby establishing a theoretical foundation for assessing the current state of social ethics.

*Second*, the group of studies on Ho Chi Minh thought on ethics and building civic ethics has focused on clarifying its origins, content, values, and guiding role, particularly with regard to Ho Chi Minh’s ethical thought.

*Third*, the group of studies applying Ho Chi Minh thought on ethics and building civic ethics in Vietnam, focusing on clarifying the activities of building ethics among various groups of citizens in society



### **1.2.2. Issues requiring further research in the thesis**

Building upon and further developing the existing research achievements, the thesis identifies several theoretical and practical gaps that require continued clarification, as follows:

#### *\* Theoretical aspects*

*First*, the thesis focuses on exploring Ho Chi Minh thought on the construction of civic ethics as a system of values, principles, and ethical norms that play a foundational role in regulating citizens' consciousness and behavior.

*Second*, the thesis systematizes and provides a relatively comprehensive analysis of Ho Chi Minh thought on the construction of civic ethics in terms of objectives, subjects, contents, and methods.

*Third*, the thesis clarifies the relationship between civic ethics and the socialist rule-of-law state of Vietnam, considering this relationship a key research focus.

*Fourth*, the thesis contributes to clarifying the system of civic ethical norms in connection with the requirements for building a value system and standards for the Vietnamese people in the new era.

#### *\* Current situation*

The thesis conducts a systematic survey and assessment of the current state of civic ethics construction, clarifying its causes, trends of change, and emerging contradictions in the context of the market economy, international integration, and digital transformation.

#### *\* Requirements and solutions*

The thesis proposes requirements and solutions that are scientifically grounded and feasible, derived from both theoretical foundations and practical experiences in the construction of civic ethics.

### **Chapter 1 summary**

Chapter 1 of the thesis examines the research situation related to the topic “*Building civic ethics in Accordance with Ho Chi Minh thought in Vietnam today.*” On this basis, the thesis reviews three main areas: studies on ethics and ethical construction in Vietnam; studies on Ho Chi Minh thought on ethics and the construction of civic ethics; and studies applying Ho Chi Minh thought to the construction of civic ethics in Vietnam. These studies have provided important theoretical and practical foundations, contributing to the formation of a conceptual framework, the identification of the core contents of Ho Chi Minh thought, and the reflection of the current state of ethical construction in contemporary Vietnam.

## Chapter 2

# GENERAL THEORETICAL FOUNDATION FOR BUILDING CIVIC ETHICS IN ACCORDANCE WITH HO CHI MINH THOUGHT IN VIETNAM

## 2.1. BASIC CONCEPTS RELATED TO THE THESIS

### 2.1.1. Civic Ethics

#### *\* Ethics*

The concept of ethics has been approached from various research perspectives. From the perspective of this thesis, ethics can be understood as a form of social consciousness, comprising a system of principles, rules, and social norms that regulate and evaluate human behavior and conduct in interpersonal relations and in relations with society. These norms are upheld through personal belief, tradition, and the power of social opinion.

Based on Ho Chi Minh's guidance on ethics, ethics may be generalized as a system of principles, rules, and social norms that function to regulate human awareness, behavior, and conduct in a conscious and voluntary manner in relations with oneself, with others, with work, and with the natural world, with the aim of protecting legitimate human interests and promoting social progress.

#### *\* Civic*

This thesis conceives citizens as individuals who possess the nationality of a given state and enjoy rights while bearing obligations in accordance with that state's legal provisions. According to Vietnamese law, Vietnamese citizens are people who hold Vietnamese nationality and are entitled to rights and obligations as prescribed by the Constitution and laws of the Socialist Republic of Vietnam.

From the analytical approach of this thesis, civic ethics refers to a system of principles, rules, and social norms that regulate citizens' awareness, behavior, and conduct in their relationship with the State (including both rights and obligations). Civic ethics profoundly reflects the spirit of the times, national characteristics, and class dimensions, and is realized through personal belief, tradition, the power of social opinion, and the law.

### 2.1.2. Building civic ethics

Building civic ethics is the totality of organized and planned activities undertaken by social actors with the aim of consolidating, developing, and perfecting the system of principles, rules, and norms of civic ethics, and ensuring that this system becomes the dominant spiritual foundation guiding social relations, while contributing to the maintenance of political-social stability and the sustainable development of the country.

Ho Chi Minh thought on the construction of civic ethics constitutes a comprehensive and profound system of viewpoints concerning objectives, subjects,

content, and methods of implementation. It aims to consolidate, develop, and perfect the system of civic ethical principles, rules, and norms in accordance with the nature of the people's democratic regime, and to ensure that this system becomes the dominant spiritual foundation of the country's political and social life.

### **2.1.3. Building civic ethics in accordance with Ho Chi Minh thought in Vietnam**

Building civic ethics in accordance with Ho Chi Minh thought in Vietnam refers to the totality of organized and planned activities carried out by social subjects on the ideological foundation of Ho Chi Minh thought, with the aim of forming, consolidating, developing, and perfecting the system of civic ethical principles, rules, and norms. This process enables civic ethics to permeate deeply and be transformed into internal moral standards within each citizen, thereby becoming an important constituent of the overall political morality of the Vietnamese nation in the new era.

## **2.2. HO CHI MINH'S APPROACH TO CIVIC ETHICS**

### **2.2.1. Approach to civic ethics in relation to citizens' status as masters of the state**

According to Ho Chi Minh, the foremost issue in defining the norms of civic ethics is to clarify the moral status of each subject, namely the State and the citizens. He asserted that democracy means that the people are the masters and that the people exercise mastery. Being masters and actively exercising mastery reflect both the status and the capacity of citizens as masters of the State. This capacity is manifested in citizens' cultural level, political courage, and sense of responsibility. These elements constitute the core content of citizens' democratic capacity, which is expressed through their conduct as masters and through the harmonious unity between their capacity and their status as owners of power.

### **2.2.2. Approach to civic ethics in the relationship between citizens and the State**

Ho Chi Minh held that human morality is expressed through behavior and modes of conduct in one's relationships with oneself, with others, and with work. As a quality of political personality, civic ethics is revealed in the dialectical relationship between citizens and the State. In this relationship, both the State and citizens bear legal and moral duties and responsibilities, based on respect for citizens' rights, freedoms, and legitimate interests, with the aim of ensuring that every citizen truly acts as a master of the State.

### **2.2.3. Approach to civic ethics in addressing the relationship between citizens' rights and obligations**

Civic ethics emerges and is most clearly manifested in the exercise of citizens' rights and obligations. A citizen who only enjoys rights without properly fulfilling his or her obligations cannot be regarded as morally upright. According to Ho Chi Minh,

rights are always inseparably linked with obligations, and the fulfillment of civic duties constitutes the fundamental basis for ensuring that the exercise of rights becomes substantive and effective.

#### **2.2.4. Approach to civic ethics in the dialectical relationship between general moral norms and particular moral norms of specific groups of citizens**

In Ho Chi Minh's thought, civic ethics functions both as a system of universal social norms and as a set of moral requirements concretized in accordance with specific groups of citizens, social classes, strata, professions, and social positions. The harmonious integration between generality and specificity, between the universal and the particular, has created the vitality, persuasiveness, and widespread influence of the system of civic ethical values in the new Vietnamese society.

### **2.3. CONTENT OF HO CHI MINH'S THOUGHT ON BUILDING CIVIC ETHICS**

#### **2.3.1. Objectives of building civic ethics**

##### ***2.3.1.1. Building the new socialist individual to contribute to the realization of national development goals and make worthy contributions to the world revolutionary cause***

According to Ho Chi Minh, the development goals of the Vietnamese nation are independence, unification, democracy, and prosperity. These goals represent not only the ardent aspirations of the entire Vietnamese people but also a consistent objective throughout Ho Chi Minh's revolutionary thought and practice. The subject responsible for realizing these goals is the whole Vietnamese people under the leadership of the Party, through a prolonged and arduous revolutionary struggle that requires sacrifice and the devoted contribution of labor and intellect from successive generations of citizens.

##### ***2.3.1.2. Consolidating, developing, and perfecting the system of civic ethical norms in accordance with the democratic nature of the new regime***

As a component of social consciousness, civic ethics is primarily expressed in moral consciousness, which plays an important role in regulating behavior and moral relationships. However, unlike other elements of social consciousness, civic ethics does not emerge in a short period of time but is the result of a long-term process influenced by both objective conditions and subjective factors. Therefore, the process of building civic ethics is also a process of forming, consolidating, developing, and perfecting the system of moral norms in a comprehensive manner, through diverse forms, measures, and social environments.

##### ***2.3.1.3. Preserving and promoting traditional national ethical values while selectively absorbing the quintessence of humanity's civic ethics***

Preserving and promoting traditional national ethical values while selectively absorbing the quintessence of humanity's civic ethics constitutes a law-governed

principle in the process of formation and development of social ethics in general and civic ethics in particular. As a component of social consciousness, civic ethics does not exist in isolation; rather, it arises from social existence and is governed by multidimensional social relations. It is always closely connected with the ethical traditions of the nation, while at the same time possessing openness, continuity, and developmental character through processes of exchange and acculturation with progressive ethical values of humankind.

#### ***2.3.1.4. Preventing and reversing manifestations of civic ethics degradation***

The construction of civic ethics is not merely a positive process of establishing new ethical norms, but also a continuous and persistent struggle to prevent and reverse manifestations of moral degradation in social life. The idea of “using the good to overcome the bad, using the positive to push back the negative” not only reflects a humane and scientific approach, but also demonstrates a practical and effective method of organizing the real-world construction of social ethics.

### **2.3.2. Subjects of civic ethics construction**

#### ***2.3.2.1. Responsibilities of the Party and the State in building civic ethics***

Ho Chi Minh consistently affirmed that the Party and the State must pay attention to all aspects of the people’s life, including the task of building new ethics. This is a strategically important mission of the revolution aimed at establishing a spiritual foundation for society that ensures the comprehensive development of every citizen. Accordingly, in Ho Chi Minh’s view, the Party and the State play the role of key subjects in formulating guidelines and policies, as well as organizing and implementing activities related to the construction of civic ethics in social practice.

#### ***2.3.2.2. Responsibilities of the Vietnam Fatherland Front and socio-political organizations in building civic ethics***

The Vietnam Fatherland Front is a subject with a particularly important role in mobilizing, propagating, educating, and organizing the people to actively participate in the construction of new ethics, thereby making a direct contribution to the process of consolidating, developing, and perfecting civic ethics in practice. As an organization representing the will and aspirations of all social strata, and at the same time serving as a focal point for gathering and promoting the strength of the great national unity bloc, the Fatherland Front must effectively carry out propaganda and educational work so that all citizens are enlightened and fully aware of their civic roles and responsibilities.

#### ***2.3.2.3. Responsibilities of family, school, and society in building civic ethics***

Ho Chi Minh placed special emphasis on the role of family, school, and society in the construction of civic ethics, particularly for future generations of citizens. Each subject holds a distinct position and role, forming a closely linked and closed cycle that contributes to creating a positive, diverse, and healthy social

environment for the development of civic ethics. The family is a subject with a particularly important role in this process. Alongside the family, schools and society are central subjects that play a crucial role in shaping, consolidating, developing, and perfecting civic ethical norms.

#### ***2.3.2.4. Responsibilities of citizens in self-cultivation and ethical self-improvement***

Building a new ethical foundation is not only the responsibility of the Party, the State, and the Fatherland Front in terms of organization, education, and mobilization, but also the responsibility of each individual citizen. In other words, citizens are both the objects and the subjects of civic ethics construction. This is because an individual's ethics does not arise naturally, nor does it exist permanently. Without conscious, persistent, and regular self-cultivation and self-discipline, ethical qualities may deteriorate.

#### **2.3.3. Content of building civic ethics**

##### ***2.3.3.1. Patriotism, devotion to serving the Fatherland and the People***

Patriotism is a long-standing cultural source that nurtures the character of generations of Vietnamese people, and it is the most representative moral quality within the traditional ethical value system of the Vietnamese nation. In Ho Chi Minh's conception, patriotism is expressed in concrete and vivid ways through specific actions and deeds. Love for the country and love for socialism are inseparable from active devotion to serving the Fatherland and serving the people.

##### ***2.3.3.2. Observance of the Constitution and the law***

Ho Chi Minh consistently emphasized the Constitution and paid great attention to promoting the role of law in the organization, management, and administration of society. According to him, the legal system under the new regime is a democratic legal system built by the people, expressing the will, aspirations, and interests of all citizens. Therefore, observance of the law constitutes the foremost ethical principle and standard for every citizen.

##### ***2.3.3.3. Love of labor and strict compliance with labor discipline***

Labor plays an important role in human life; therefore, loving labor and strictly observing labor discipline are both important ethical standards and fundamental means for perfecting the personality of each citizen. According to Ho Chi Minh, in order to foster a spirit of love for labor and strict compliance with labor discipline, it is necessary to help each citizen clearly recognize that labor is a sacred duty of every citizen toward the Fatherland.

##### ***2.3.3.4. Upholding responsibility toward collective affairs***

According to Ho Chi Minh, responsibility toward collective affairs is one of the important ethical requirements, clearly reflecting the status of citizens as masters of society. The purpose of maintaining social order is to ensure the well-being of the

people. Therefore, in order to voluntarily participate in collective affairs, each individual must clearly understand the importance of maintaining social order and security, as these are directly related to the interests of every citizen. On the basis of correct awareness, each citizen should voluntarily take part in maintaining social order through concrete and practical actions, such as assisting the authorities in effectively implementing measures to “prevent sabotage and protect state secrets.” To achieve effectiveness in preventing sabotage and safeguarding secrets, each citizen must heighten revolutionary vigilance and avoid being exploited by hostile forces for subversive purposes. Along with the responsibility and obligation to participate in maintaining social order, all citizens must make efforts to protect public property. In addition, together with promoting thrift, Ho Chi Minh emphasized the need to combat ostentation, formalism, wastefulness, and behaviors that show “disregard for public property” or reflect a lack of responsibility in protecting common assets.

#### ***2.3.3.5. Fulfillment of the obligation to pay taxes fully and on Time***

According to Ho Chi Minh, under a people’s democratic regime, paying taxes is not only an obligation, a duty, and a responsibility of citizens as masters of the country, but also a manifestation of their right of mastery, reflecting profoundly the ethical character of a model citizen. The purpose of taxation is not merely to serve the common interests of the nation, but also to bring legitimate benefits to all citizens. In addition, every citizen must uphold a strong sense of responsibility in combating acts of tax evasion, tax delinquency, and tax underpayment, thereby contributing to the enhancement of citizens’ voluntary compliance with tax obligations.

#### ***2.3.3.6. Fulfillment of the obligation to defend the Fatherland***

According to Ho Chi Minh, defending the Fatherland is a sacred responsibility and duty of every citizen. When the destiny of the Fatherland is threatened by acts of aggression, it is necessary to mobilize to the utmost the strength of all citizens, regardless of age, gender, or social status, to demonstrate firm determination in protecting the country. At the same time, each citizen must cultivate a strong sense of national pride and self-respect, particularly a sense of mastery, and voluntarily contribute their strength, intellect, and even their blood and sacrifice to the cause of defending the Fatherland.

#### ***2.3.3.7. Pure and noble spirit of internationalism***

A pure and noble spirit of internationalism is a fundamental ethical quality and standard of every citizen in relationships that transcend national and ethnic boundaries. This standard is manifested, first and foremost, in respect, understanding, solidarity, and support for nations struggling for independence, freedom, and social progress. Furthermore, this spirit is expressed in opposition to narrow-minded nationalism, chauvinism, racial discrimination, expansionism, hegemonism, and all actions that cause division and confrontation among nations.

### **2.3.4. Methods of building civic ethics**

#### ***2.3.4.1. Building civic ethics through education and training***

Ho Chi Minh placed special emphasis on the role of education and training in the construction of civic ethics. To effectively promote this role, it is essential to begin with absolute trust in human beings and in their capacity for moral improvement. This constitutes the foundation for determining the objectives, principles, and methods of civic ethics education. Moreover, civic ethics education must highlight the role of teachers and foster lifelong self-learning awareness among all citizens.

#### ***2.3.4.2. Building civic ethics through revolutionary practice and productive labor***

Civic ethics is formed, consolidated, developed, and perfected through action and diverse forms of practical activity. This is a process of transforming socially recognized ethical standards into citizens' moral behavior and modes of conduct. Among these, the two most fundamental forms of practical activity are revolutionary struggle and productive labor.

#### ***2.3.4.3. Building civic ethics through ethical exemplarity***

Ho Chi Minh consistently emphasized the method of setting ethical examples by citizens in political and social life, regarding it as the most fundamental and persuasive means of disseminating noble ethical values. For ethical exemplarity to be practical and effective, it must *trước hết* originate from motivations of acting for the people, for the country, and for the common good, with the aim of bringing happiness and prosperity to many individuals and households.

#### ***2.3.4.4. Building civic ethics through patriotic emulation movements***

Patriotic emulation movements constitute a practical and effective method for constructing civic ethics. According to Ho Chi Minh, such movements must clearly define their objectives in order to awaken citizens' intellect and creative potential, promote self-awareness in self-improvement, foster a sense of civic responsibility and duty, and at the same time encourage and motivate organizations and individuals to perform better, contributing more actions that benefit the country, the people, and the broader community.

#### ***2.3.4.5. Building civic ethics through strengthening socialist legality***

Strengthening legality plays a particularly important role in the construction of civic ethics, serving as the foundation for ensuring that civic ethical standards are implemented fully, strictly, substantively, and effectively. Ho Chi Minh regarded "respect for and compliance with the Constitution and the law" as an "unchanging" principle, a defining characteristic of the Vietnamese socialist rule-of-law state, and the foremost ethical standard for every citizen.

#### ***2.3.4.6. Building civic ethics through citizens' moral self-cultivation***

In the construction of civic ethics, the formation and development of citizens' self-awareness, self-discipline, self-reliance, and capacity for moral self-education



hold special significance. In order to encourage and motivate citizens to strive voluntarily in the right direction, society must properly assess individual capacities and abilities, create conditions for citizens to contribute and to enjoy benefits in proportion to their contributions to society, and respect the legitimate interests of individuals.

### **Chapter 2 summary**

Within Ho Chi Minh's ideological legacy, perspectives on the construction of civic ethics occupy a central position and are approached in a comprehensive and profound manner, closely associated with the revolutionary process and the building of a socialist rule-of-law state of the people, by the people, and for the people in Vietnam. Drawing from the practical experience of building a new social system, Ho Chi Minh formulated a foundational and comprehensive system of viewpoints encompassing objectives, subjects, content, and methods for establishing principles, rules, and standards of civic ethics. Through this process, a system of civic ethical values has been gradually formed and consolidated, serving as a fundamental foundation of the new society.

## **Chapter 3**

### **ACHIEVEMENTS, LIMITATIONS, AND ISSUES RAISED IN BUILDING CIVIC ETHICS IN ACCORDANCE WITH HO CHI MINH THOUGHT IN VIETNAM TODAY**

#### **3.1. MAJOR ACHIEVEMENTS AND CAUSES**

##### **3.1.1. Major achievements**

##### ***3.1.1.1. Formulation of fundamental ethical principles, rules, and standards for certain groups of citizens in key areas of social life***

*First*, in the formulation of ethical principles, rules, and standards for cadres, party members, civil servants, and public employees.

*Second*, in the development of professional ethical standards in the health sector.

*Third*, in the establishment of ethical standards of "Uncle Ho's Soldiers."

*Fourth*, in the formulation of ethical standards for members of the People's Public Security Forces.

##### ***3.1.1.2. Development of a system of resolutions, directives, and regulations to prevent and reverse manifestations of moral degradation***

In practice, alongside the formulation of a system of fundamental ethical standards appropriate to different groups of citizens, the Party and the State have placed special emphasis on improving the legal framework in order to prevent, curb, and promptly address manifestations of moral degradation in various areas of social life, particularly among cadres, Party members, and civil servants.

### ***3.1.1.3. Emphazing on applying methods of developing civic ethics in accordance with Ho Chi Minh thought and practical reality***

*First*, priority has been given to strengthening civic ethics education in three environments (family, school, and society)

*Second*, building civic ethics through productive labor and economic development

*Third*, constructing civic ethics through political activities and patriotic emulation movements

*Fourth*, the responsibility for setting moral examples among different groups of citizens has been increasingly emphasized.

### ***3.1.1.4. Civic ethical standards have been increasingly consolidated, developed, and perfected***

*First*, patriotism and devotion to serving the Fatherland and the People have been continuously promoted.

*Second*, respect for the Constitution and the law has been gradually strengthened, contributing to positive changes in law compliance.

*Third*, love for labor and strict observance of labor discipline have been given greater attention and emphasis.

*Fourth*, enthusiastic participation in public affairs has gradually become a vibrant and widespread social movement.

*Fifth*, the obligation to pay taxes has increasingly become a voluntary and self-conscious act of citizens.

*Sixth*, fulfilling the duty to defend the Fatherland has increasingly become a voluntary and self-motivated action.

*Seventh*, the spirit of pure internationalism has been strongly promoted.

### **3.1.2. Causes of the Achievements**

*First*, the positive impacts of globalization and the process of building and perfecting a socialist-oriented market economy.

*Second*, the process of building and improving the socialist rule-of-law state of Vietnam.

*Third*, the strong development of information technology and communication has created favorable conditions for disseminating, accessing, and spreading civic ethical values.

*Fourth*, the Party, the State, and society as a whole have consistently paid attention to and emphasized the construction of civic ethics.

*Fifth*, the awareness of the majority of citizens regarding the role and significance of ethics in social life has shown positive changes.

## **3.2. MAJOR LIMITATIONS AND CAUSES**

### **3.2.1. Major limitations**

*First*, the institutionalization and implementation of forming civic ethical principles, rules, and standards still reveal several shortcomings.

*Second*, the implementation of certain resolutions, directives, and regulations aimed at preventing and reversing moral degradation has been insufficiently coordinated and has achieved limited effectiveness.

*Third*, some methods of developing civic ethics have not been applied in ways that are fully appropriate to practical conditions and target groups.

*Fourth*, certain manifestations of civic moral degradation have evolved in complex and alarming ways.

### **3.2.2. Causes of the limitations**

*First*, the negative aspects of globalization and the market economy have adversely affected the process of constructing civic ethics.

*Second*, the legal and socio-economic policy system remains insufficiently synchronized; enforcement effectiveness is limited, and sanctions for violations are not strict enough to serve as effective deterrents.

*Third*, the awareness of some party committees and local authorities regarding the importance of developing civic ethics remains incomplete, unsystematic, and insufficiently profound.

*Fourth*, a lack of self-discipline in moral self-cultivation and training among a segment of citizens.

*Fifth*, the fierce subversive activities of hostile and reactionary forces in the fields of ideology, culture, ethics, and lifestyle.

## **3.3. ISSUES RAISED IN BUILDING CIVIC ETHICS IN ACCORDANCE WITH HO CHI MINH THOUGHT IN VIETNAM TODAY**

**3.3.1. Challenges in narrowing the gap between ethical standards and the actual ethical behavior of citizens**

**3.3.2. Lack of sync between the content of civic ethics education and the social ethical environment**

**3.3.3. Inconsistencies between awareness of citizens' rights and awareness of their obligations**

**3.3.4. Inadequacies between the requirement to inherit traditional national moral values and the adoption of modern civic ethical standards**

**3.3.5. Difficulties in defining the boundary between legality and morality in citizens' ethical conduct**

### **Chapter 3 summary**

Along with the significant achievements in the comprehensive renewal of the country, the process of developing civic ethics has attained important results, contributing to the education and cultivation of good citizens and exemplary citizens in all areas of social life. However, a frank assessment reveals that, alongside these achievements, the task of developing civic ethics still exhibits major limitations and shortcomings, generating potentially serious consequences for the moral life of society, particularly the moral degradation observed among a considerable number of

cadres, Party members, and state officials. This situation stems from both objective and subjective causes, but primarily from limitations in civic ethics education, training, and moral cultivation, as well as from shortcomings in activating the subjective role of citizens in internalizing and transforming civic ethical values into the self-development of their moral character. Based on the current state of civic ethics development, the thesis has identified and generalized several key issues that must be addressed in order to further promote the development of civic ethics in accordance with Ho Chi Minh thought in contemporary Vietnam.

## **Chapter 4**

### **FACTORS INFLUENCING, REQUIREMENTS, AND SOLUTIONS FOR BUILDING CIVIC ETHICS IN ACCORDANCE WITH HO CHI MINH THOUGHT IN VIETNAM IN THE NEW CONTEXT**

#### **4.1. FACTORS INFLUENCING THE CONSTRUCTION OF CIVIC ETHICS IN ACCORDANCE WITH HO CHI MINH THOUGHT IN VIETNAM IN THE NEW CONTEXT**

##### **4.1.1. The impact of globalization and increasingly deep international integration**

In the coming period, the trend of globalization and international integration will continue to develop strongly and profoundly, becoming a prominent characteristic of the era. Despite complex and unpredictable developments arising from geopolitical competition, the rise of extreme nationalism, great-power dominance, and protectionism, the process of globalization remains an objective and irreversible driving force. Under the impact of the Fourth Industrial Revolution, international integration will not only proceed in a linear manner but also exhibit leapfrogging characteristics, with greater intensity and a broader scope of influence than before. This process creates both significant opportunities and considerable challenges for promoting the construction of civic ethics in accordance with Ho Chi Minh Thought in Vietnam.

##### **4.1.2. The impact of the strong development of modern science and technology**

The relationship between science and technology and ethics is a complex relationship among the components of social consciousness. These components not only reflect social existence but also interact with one another, forming a continuous and far-reaching chain of influence on the behavior, norms, and ethical values of individuals, organizations, and communities. In the context of the increasingly widespread Fourth Industrial Revolution, science and technology have become-and continue to be-among the factors exerting a profound influence on all aspects of social life, including civic ethics.

#### **4.1.3. The impact of the socialist-oriented market economy**

In the coming period, the socialist-oriented market economy will continue to serve as the primary mechanism of economic management, playing a pivotal role in the country's development process. Under the leadership of the Communist Party, Vietnam will remain steadfast on its path of developing a distinctive market economy that combines market principles with socialist orientation, aiming to ensure harmony between economic growth and social progress and equity. This mechanism will continue to exert a profound influence on civic ethics, both positively and negatively, thereby requiring proactive strategies and policies to promote its values while controlling its adverse effects.

#### **4.1.4. The impact of the requirements of national development in the era of Vietnam's national rise**

The era of the Vietnam's national rise will open up tremendous opportunities while also imposing higher demands on the task of constructing civic ethics. Under the major guiding ideology of the Party, this era will be a period in which the country undergoes vigorous development and remarkable transformation, not only in economic terms but also across cultural, social, and moral dimensions. This process of development will exert a strong influence on the formation, consolidation, and development of civic ethical norms in the context of Vietnam's increasingly deep international integration.

#### **4.1.5. The impact of national cultural traditions and social ethics**

In the new context, national cultural traditions and social ethics continue to exert a strong influence on the construction of civic ethics. Traditional moral values remain a foundational factor, creating a favorable environment for the formation of civic ethical norms. Virtuous qualities such as patriotism, solidarity, respect for moral sentiments, mutual support, and compassion-long recognized by society as distinctive ethical values of the Vietnamese people-will continue to serve as an important driving force in strengthening and developing civic ethical norms in modern society.

### **4.2. REQUIREMENTS FOR BUILDING CIVIC ETHICS IN ACCORDANCE WITH HO CHI MINH THOUGHT IN VIETNAM IN THE NEW CONTEXT**

#### **4.2.1. Building civic ethics must be aligned with the goal of “a prosperous people, a strong nation, democracy, equity, and civilization”**

The construction of civic ethics in accordance with Ho Chi Minh Thought in Vietnam in the current period must be closely linked to the national development goal of “a prosperous people, a strong nation, democracy, equity, and civilization.” This goal serves not only as a strategic orientation for the country's comprehensive and sustainable development but also as the supreme objective for building the Vietnamese people in the new era.

#### **4.2.2. Building civic ethics must combine the inheritance of traditional national moral values with the selective absorption of the moral quintessence of humanity**

The process of constructing civic ethics in Vietnam in the current context poses an urgent requirement to promote the nation's traditional moral values while selectively absorbing the progressive values of civic ethics from humanity at large. This is not only a principled requirement in the methodological approach to the construction of civic ethics, but also a condition ensuring continuity and development in building a moral value system that is compatible with the requirements of the cause of national construction and defense in the new era.

#### **4.2.3. Building civic ethics must be carried out in a comprehensive and coordinated manner and contribute to the building and perfecting of the value system of the Vietnamese people in the new era**

At present, the construction of civic ethics in accordance with Ho Chi Minh Thought in Vietnam is closely and dialectically linked to the process of building and refining the value system of the Vietnamese people in the new era. This is because the civic value system, which includes civic ethical values, constitutes a concrete, vivid, and practical manifestation of the value system of the Vietnamese people at a particular stage of historical development.

#### **4.2.4. Building civic ethics requires the active and proactive participation of relevant subjects, under the leadership of the Communist Party of Vietnam and the management of the State**

For the process of constructing civic ethics to be effective, each subject within the political system and society as a whole must clearly recognize their roles, responsibilities, and specific requirements. The Communist Party of Vietnam, in its role of comprehensive leadership, must continuously enhance its capacity to formulate guidelines and policies on moral construction, while closely integrating the construction of civic ethics with the tasks of Party building and rectification and the comprehensive development of the Vietnamese people.

### **4.3. SOLUTIONS FOR BUILDING CIVIC ETHICS IN ACCORDANCE WITH HO CHI MINH THOUGHT IN VIETNAM IN THE NEW CONTEXT**

#### **4.3.1. Solutions concerning awareness**

##### ***4.3.1.1. Continuing to strongly renew the thinking of the Party and the State on building civic ethics in accordance with Ho Chi Minh thought in Vietnam***

*First*, renewing thinking on the position and role of the construction of civic ethics in the country's development in the new era.

*Second*, renewing guiding and organizational thinking in implementing the process of constructing civic ethics in a more substantive, effective, and practice-oriented manner.

*Third*, renewing thinking in establishing the system of Vietnamese civic ethical values for the new period on the basis of Ho Chi Minh thought.

*Fourth*, renewing thinking on the subjects of civic ethics construction in the direction of emphasizing self-agency and the proactive, active, and self-conscious role of each citizen.

*Fifth*, renewing the thinking of cadres and Party members in practicing and promoting responsibility for setting moral examples in civic ethics.

#### ***4.3.1.2. Raising awareness of the Vietnam Fatherland Front and socio-political organizations regarding building civic ethics in accordance with Ho Chi Minh thought***

*First*, renewing awareness of the position and strategic role of the Vietnam Fatherland Front and socio-political organizations in the cause of constructing civic ethics.

*Second*, enhancing intellectual capacity in reflecting social realities and proposing policies in the field of cultural and moral development among socio-political organizations, especially cadres engaged in Fatherland Front and mass organization work.

*Third*, actively participating in promoting social communication and various forms of community education to disseminate civic ethical values.

*Fourth*, strengthening the role of the Fatherland Front in the process of refining and improving institutions related to civic ethics.

*Fifth*, raising awareness of the role of social supervision and social criticism with regard to guidelines and policies on moral construction.

#### ***4.3.1.3. Enhancing citizens' awareness and responsibility in building civic ethics in accordance with Ho Chi Minh thought***

*First*, renewing citizens' awareness of the construction of civic ethics in accordance with Ho Chi Minh thought in Vietnam.

*Second*, emphasizing the responsibility of all citizens in the coordinated and effective implementation of tasks related to the construction of civic ethics.

*Third*, implementing comprehensive and coordinated measures to raise citizens' awareness of the construction of civic ethics.

### **4.3.2. Institutional and legal solutions**

#### ***4.3.2.1. Institutionalizing civic ethical norms within the political system and social life***

*First*, specifying, supplementing, and developing civic ethical norms in accordance with the requirements of national development in the new era and the prevailing trends of the times.

*Second*, placing emphasis on supplementing principles, rules, and civic ethical standards that are appropriate to the country's new conditions and the contemporary context.

*Third*, promptly institutionalizing civic ethical principles, rules, and standards in state management documents and community codes of conduct.

#### ***4.3.2.2. Promoting the role of law in regulating civic ethical norms***

Law and ethics are closely intertwined and mutually reinforcing in the process of regulating human behavior, with the aim of ensuring social order and progress. While ethics constitutes a system of rules of conduct based on voluntary compliance, arising from belief and cultural tradition, law consists of mandatory rules of behavior promulgated by the State and enforced through public authority.

#### ***4.3.2.3. Addressing the negative impacts of the market economic institution and the process of international integration***

*First*, strengthening the effectiveness and efficiency of the State's macroeconomic management.

*Second*, developing economic sectors in a coordinated and harmonious manner and improving the labor market in line with socialist orientation.

*Third*, promoting the construction of civic ethics in production and business activities.

### **4.3.3. Solutions concerning civic ethics education**

#### ***4.3.3.1. Strongly renewing the content and forms of civic ethics education***

*First*, enhancing citizens' awareness in addressing issues of interests and benefits.

*Second*, strengthening civic consciousness and responsibility in addressing the relationship between citizens' rights and obligations.

*Third*, placing emphasis on educating citizens on the principle of "respect for and compliance with the Constitution and the law."

*Fourth*, promoting education on "digital citizenship," "global citizenship," and "learning citizenship" for different groups of citizens.

*Fifth*, ensuring that the content of civic ethics education is appropriate to specific groups of citizens, especially cadres, Party members, and pupils and students.

#### ***4.3.3.2. Measures for civic ethics education must be coordinated, practical, and effective***

*First*, optimizing the process of civic ethics education within the family, school, and society.

*Second*, promoting the role of self-criticism and criticism in civic ethics education.

*Third*, closely integrating civic ethics education with education in Marxism-Leninism.

*Fourth*, closely combining civic ethics education with the strengthening of Party discipline and State law.



*Fifth*, promoting the role of exemplary conduct in order to enhance the effectiveness of civic ethics education.

**4.3.3.3. *Promoting self-education and moral cultivation in accordance with specific groups of citizens***

**4.3.4. Solutions for building a civic ethical environment**

**4.3.4.1. *Promoting democratization in conjunction with strengthening social discipline and order***

*First*, continuing to build and refine the socialist rule-of-law State of Vietnam, with the role of a “facilitator” enabling civic ethical norms to be implemented, consolidated, developed, and refined.

*Second*, effectively implementing the mechanism whereby the Party provides leadership, the State exercises management, the Vietnam Fatherland Front and socio-political organizations play a core role, and the people are the masters.

**4.3.4.2. *Continuing to strongly promote the study and implementation of Ho Chi Minh thought, morality, and style in social life***

*First*, with regard to state agencies.

*Second*, with regard to the armed forces.

*Third*, with regard to educational, training, and scientific research institutions.

*Fourth*, with regard to enterprises and production and business units.

*Fifth*, with regard to mass organizations and localities.

**4.3.4.3. *Organizing and effectively promoting patriotic emulation movements in conjunction with building civic ethics***

*First*, diversifying patriotic emulation movements and considering them a particularly important practical environment for educating, cultivating, and promoting civic ethical norms.

*Second*, linking emulation movements with the building and dissemination of exemplary models of civic ethics, as well as commendation and reward activities.

*Third*, promoting the exemplary role of cadres and Party members, especially emphasizing the emulation responsibility of leaders.

**4.3.4.4. *Promoting the role of the press, media, and public opinion in building civic ethics***

*First*, promoting the role of the press and media in disseminating and spreading civic ethical values and exemplary role models.

*Second*, enhancing the effectiveness of State management over press and media activities, while addressing the commercialization of information content.

*Third*, focusing on enhancing professional ethics and civic responsibility among journalists and media personnel.

### **Chapter 4 summary**

Building civic ethics in accordance with Ho Chi Minh thought in Vietnam today is an inevitable requirement in the process of national development, profoundly reflecting the objective of building a society characterized by “a prosperous people, a strong nation, democracy, equity, and civilization.” However, civic ethics is not merely an individual quality; it also constitutes a fundamental component of the spiritual foundation of social life. The construction of civic ethics in accordance with Ho Chi Minh Thought cannot be separated from the cause of building a prosperous and happy society, in which each citizen not only fulfills obligations but also internalizes a deep sense of responsibility toward the community and society.

The groups of solutions proposed in this chapter are not merely technical measures but also long-term strategies aimed at forming a solid ethical foundation for citizens in the new era. These include: solutions concerning awareness; solutions concerning institutions and the legal framework; solutions for building a civic ethical environment; and solutions concerning civic ethics education.

### **CONCLUSION**

Building civic ethics in accordance with Ho Chi Minh thought in Vietnam today is an urgent task of strategic significance for building a democratic society and fostering the comprehensive development of the Vietnamese people. Based on a systematic approach, this thesis clarifies the core contents of Ho Chi Minh Thought on the construction of civic ethics; analyzes the current situation in Vietnam; and proposes feasible requirements and solutions in the new context. The thesis affirms that Ho Chi Minh Thought on building civic ethics constitutes an important component of his political thought system, profoundly reflecting its revolutionary, scientific, and humanistic character. This thought system encompasses perspectives on the objectives, subjects, content, and methods of constructing civic ethics in close association with the nation’s revolutionary cause. On the basis of empirical investigation, the thesis identifies both positive outcomes and existing limitations and emerging contradictions in the current construction of civic ethics, particularly the gap between ethical norms and actual behavior, and between moral education and the social environment. Accordingly, the thesis proposes a set of coherent and feasible requirements and solutions that integrate moral education with institutional improvement, the building of a healthy ethical environment, and the promotion of citizens’ self-awareness and self-discipline, thereby contributing to the establishment of a sustainable moral foundation for the long-term development of Vietnamese society.

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