



EDUCATING HO CHI MINH MORAL EXAMPLE FOR YOUNG PEOPLE IN HO CHI MINH CITY TODAY

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Abstract:

Education in general and the education of Ho Chi Minh's moral example for young people, in particular, today is both a practical requirement and considered a fundamental solution to contribute to building a social person. Ho Chi Minh City's youth are a large force, making great contributions to the city's development. In the past time, the education of Ho Chi Minh's moral example for young people, in particular, has been focused on and achieved many results, but there are still many limitations that need to be overcome.

Keywords: morality, education, Ho Chi Minh, role model, youth

1. Introduction

Ho Chi Minh not only left the Vietnamese nation a great and valuable asset in terms of ideology, but he also left a bright example of ethical practice.

Ho Chi Minh's ethics is a system of profound and comprehensive views on morality, including: ideology (theory) on morality and practice of moral life.

Ho Chi Minh's moral thought is a profound and comprehensive system of views: on the position and role of morality in people and society, on basic human moral standards, on principles new moral principles. The practice of moral life is Ho Chi Minh's moral example reflected in his actions, deeds, lifestyle, behavior, daily communication, in dealing with relationships with himself, with others and with work. Practical ethical life - Ho Chi Minh's moral example includes the following qualities: loyalty to the country, filial piety to the people and devotion to the people and humanity; Extraordinary will and energy to overcome all difficulties and challenges, always steadfast in goals and ideals; need, thrift, integrity, righteousness, impartiality; tolerance, tolerance towards people; cultivate morality for life. These human qualities were not proposed and practiced by Ho Chi Minh, but have existed for a long time in the Vietnamese national cultural tradition and Confucian doctrine. However, Ho Chi Minh

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inherited it and elevated it to revolutionary moral qualities. That means, Ho Chi Minh not only inherits, applies and also adds new elements.

In order to build a generation of citizens worthy of inheriting the cause of building socialism that is both “pink” and “specialized”, education in general and the education of Ho Chi Minh's moral example for the youth of Ho Chi Minh City is very important.

2. Research methods

To achieve the above purpose, the basic research methods used in the article are logical, historical, analytical and document methods. The materials used are mainly original documents through the Complete Document of the Communist Party of Vietnam and the Complete Ho Chi Minh.

3. Research results

3.1. Ho Chi Minh's moral example

3.1.1. An example of being loyal to the country, being filial to the people and dedicating to the people and humanity

Loyalty and filial piety is an old moral concept that has existed for a long time in Vietnamese cultural traditions, especially in Confucianism. In the old morality, loyalty was loyalty to the king, and filial piety was filial piety to parents, but for Ho Chi Minh, this concept was expanded. Loyalty is loyalty to the Fatherland, filial piety is filial piety to the people. According to Ho Chi Minh, being loyal to the country means being patriotic, absolutely loyal to the Fatherland, all life striving for the Party and revolution, making the people rich and the country strong. To be filial to the people is to love the people, believe in the people, learn from the people, and wholeheartedly and wholeheartedly serve the people. In a letter to young people (1965), he wrote: *“Always raise the revolutionary spirit “to be loyal to the country, to be filial to the people, every task is completed, every difficulty is overcome, every enemy is beaten”* (Minh, 2011, vol. 14, p.619).

Over 60 years of revolutionary activities, from his youth to the last minute, Ho Chi Minh was an exemplary model of morality, loyalty to the country, and filial piety to the people and devoted his life to the revolutionary cause.

From a very early age, in the context that the country lost its independence and the people lost their freedom, Nguyen Tat Thanh - Ho Chi Minh was determined to go abroad to find a way to save the country and save the people. On that journey, Ho Chi Minh used many different names, pseudonyms, aliases, went through many places, and worked in many occupations to live and operate. But no matter what his name, wherever he goes, do whatever works and in any position, Ho Chi Minh has only one purpose, which he calls desire: *“I have only one desire. The ultimate desire, the ultimate desire, is to make our country completely independent, our people completely free, all compatriots have food, clothing, everyone can study”* (Minh, 2011, vol. 15, p.628).

After the success of the August Revolution, Ho Chi Minh was elected to be the President of the Democratic Republic of Vietnam, but that President considered himself

"like a soldier who obeyed the orders of the nation to go to the front. Whenever my compatriots let me back, I will gladly withdraw" (Minh, 2011, vol. 4, p.187).

After the August Revolution, young Vietnam faced the situation of *"thousands of pounds hanging by a hair"*. In order to show his desire for independence and goodwill for peace, on March 6, 1946, Ho Chi Minh signed a Preliminary Agreement on behalf of the Government of the Democratic Republic of Vietnam with the French representative, which suffered many difficulties. concessions on our side. However, at that time not everyone understood the purpose of the Party, Government and President Ho Chi Minh. Therefore, before leaving for France, Ho Chi Minh wrote a letter to his compatriots in the South (June 1, 1946), in which he affirmed: *"I promise you that Ho Chi Minh is not a water seller"* (Minh, 2011, vol. 4, p.280).

When the resistance war against the French colonialists entered the fiercest stage, Ho Chi Minh's brother and sister died in his hometown of Nghe An (Nguyen Sinh Khiem died in 1950, Nguyen Thi Thanh died in 1954). Ho Chi Minh could not return to mourn. Upon hearing the news of his brother's death, Ho Chi Minh sent a telegram back to his hometown with the following content: *"When I heard the news of Ca's death, my heart was very sad. Because the water was heavy, the roads were far away, when he was sick, I couldn't take care of him, when he died, I couldn't take care of him. Alas! I bear the sin of disobedience before his soul and ask for mercy for a son who sacrificed his love for the family to take care of the country"* (Minh, 2011, vol. 6, p.463).

In the last days of his life, despite the pain in his hospital bed, Ho Chi Minh still monitored the water level of the dike slopes and advised localities to be determined to maintain the dike, protect the people, and protect production. Before leaving this world, in his Will (1969), Ho Chi Minh wrote: *"My last wish is: The entire Party and people of our country unite to strive to build a peaceful Vietnam, unity, independence, democracy and prosperity, and make a worthy contribution to the world revolutionary cause"* (Minh, 2011, vol. 15, p.614).

Ho Chi Minh not only devoted himself to the people and country, but he also always fought for peace and independence for other nations in the world. To the last minute of his life, Ho Chi Minh still kept a close eye on the division in the world's communist and workers' movements. *"The more I am proud of the growth of the international communist and workers' movement, the more it hurts me because of the current discord between the brotherly parties!"* (Minh, 2011, vol. 15, p.624).

His whole life was devoted to the people, the country and humanity, so even though he had to leave this world, Ho Chi Minh had no regrets, but *"just regret that he couldn't serve longer and more"* (Minh, 2011, volume 15, p.615).

3.1.2. An example of will, extraordinary energy to overcome all difficulties and challenges, always steadfast in goals and ideals

Ho Chi Minh went through many different countries and continents, and also stood at the peak of his power: President of the country and had a period of concurrently being President of the Party. But Ho Chi Minh's life also had many ups and downs. However, at such times, people did not see Ho Chi Minh with pessimism and disorientation.

Nguyen Tat Thanh - Ho Chi Minh lost his mother when he was 11 years old, 21 years old with only empty hands, not a single acquaintance boarded a French ship to leave the country to find a way to save the country.

In 1930, the Communist Party of Vietnam was established and the political platform was drafted with many creative contents suitable to the historical situation of Vietnam. However, at that time, not everyone understood the correctness and creativity of Nguyen Ai Quoc. He is misunderstood by his comrades, students, and his organization and is considered "rightist", "nationalist". Despite this, Ho Chi Minh still steadfastly maintained his stance, correct and creative line.

Ho Chi Minh was once sentenced to death in absentia (1929), and twice imprisoned: the first time, the British colonialists arrested him in Hong Kong (1931-1933), and the second time, troops of the Chiang government Kai Thach arrested and transported throughout 18 prisons of 13 districts of Guangxi, China (from August 1942 to September 1943). In prison, despite extremely difficult living conditions:

*"Four months of not having enough rice,
Four months without sleep,
Four months without changing clothes,
Four months without washing.*

So:

*One tooth fell out,
A few more gray hairs,
Skinny black like a hungry ghost,
Scabies grows all over the body"* (Minh, 2011, volume 3, p.417).

Despite difficulties and hardships, Ho Chi Minh still:

*"Perseverance and patience,
Refusing to back down an inch,
Matter, though suffering,
Unwavering in spirit"* (Minh, 2011, volume 3, p.417).

And he advised himself that:

*"If there is no winter scene,
Then there is no splendor of the spring day;
Think of yourself in the affliction,
Disasters train the spirit to be more energetic"* (Minh, 2011, volume 3, p.346).

3.1.3. An example of the need, thrift, integrity, righteousness, and impartiality

Ho Chi Minh embodies and is also a model of the example of diligence, thrift, integrity, righteousness, and impartiality.

Need means diligence, hard work, and trying to be resilient. In the process of leaving to find a way to save the country and working outside (1911-1941), Ho Chi Minh used to work as a kitchen assistant, pruning bonsai, raking snow, burning furnaces, waiters, coating films. taking pictures, painting pictures on fans, grinding flour, sewing rented clothes, writing newspapers. It can be said that he is not from anything.

When he became the head of state, but wherever he lived, Ho Chi Minh also advocated and implemented to increase production, grow and eat by himself, without disturbing the people. Ho Chi Minh taught cadres that: *"People have taken money from their sweat and tears to pay us in those hours. Whoever is lazy is to deceive the people"* (Minh, 2011, volume 5, p.122)

Saving means saving, saving time, time, money, public property, etc. Ho Chi Minh always thinks that people are still poor, so whether the President or the ward official must save, saving is the love of people, and respect for the people. For Ho Chi Minh, thrift is scientific spending, not stingy and thrifty, but whatever is worth spending, no matter what, it is not worth spending even a penny.

When the revolution was not yet successful, and still had to operate in secret, living conditions were poor and hard.

*"In the morning to the stream, in the evening to the cave,
Porridge and bamboo shoots are still available."* (Minh, 2011, volume 3, p.228).

But when the revolution was successful, Ho Chi Minh became the President of the country, at times concurrently being the Chairman of the Party, but his lifestyle is still not much different from the time before the revolution, still wearing rubber sandals. ten thousand miles, still wearing khaki clothes. Each meal of the President as well as other common people has only dishes: vegetables, bean sprouts, fish, tofu, sometimes with a few eggplants from Nghe An. Of course, they also change dishes from time to time, but basically just frugal rice and vegetable dishes. Of course, being the President of the country, he also has a salary, but those salaries he does not spend for himself, but mainly used as gifts for mothers, children, old people and soldiers on duty.

Integrity is pure, not greedy, not greedy for the position, not greedy for money, not greedy for happiness, not greedy for others to flatter oneself.

Throughout his life, Ho Chi Minh did the right word. Answering a foreign journalist (1946), Ho Chi Minh said: *"I absolutely do not desire fame and wealth at all... As for me, I build a small house where there are green mountains and blue water for fishing. Fishing, planting flowers, making friends in the early afternoon with old people gathering firewood, young children tending buffaloes, have nothing to do with the circle of fame and gain"* (Minh, 2011, vol. 4, p.187).

It is not evil, is straightforward, and stands bitter. The main is clearly shown in three relationships: For yourself - do not be conceited, conceited; To the people - do not flatter the superior, do not despise the lower; For work, you have to put water on top, before private work, housework, good deeds, no matter how small, do. Evil deeds, no matter how small, are avoided. Ho Chi Minh always focused on finding good examples

of good people and good deeds to “reward” the badge of good people and good deeds. On the other hand, Ho Chi Minh also properly punished violators, with the two death sentences that he signed for Colonel Tran Du Chau, Director of the Department of Military Supplies and Truong Viet Hung, Deputy Minister of Agriculture.

Self-righteousness is purely for the common good, not for self-interest; is extremely fair, without any privacy, bias, fairness, always putting the interests of the Party, the people and the nation first, first of all, “*worrying before the world, happy after the world*”.

3.1.4. An example of tolerance and generosity towards people

Ho Chi Minh said that in a country there are people like this and that, in each person, there is also a bad part - a good part, but for the sake of national liberation and building a rich and strong country, it is necessary to carry out the delegation. Widely connected with all his compatriots, he wrote,

“Five fingers also have short fingers and long fingers. But they are all gathered together in the palm of their hand. Among the millions of people, there are also people like this, but this or that are all descended from our ancestors. So, we must be generous. We must admit that as a son of Lac and Hong, everyone has more or less patriotism. For the people who have lost their way, we must use our affection to touch them. Only then will great unity be achieved. With great unity, the future will surely be glorious” (Minh, 2011, vol. 15, pp.280-281).

3.1.5. An example of lifelong moral cultivation

Ho Chi Minh said that morality does not fall from the sky, or grow from the ground, but comes from cultivation, just like washing your face every day.

*“Rice brought in to pound the sack of pain,
Finished pounding rice, lean white cotton;
Living in the world of people, too,
Hard work can only be successful”* (Minh, 2011, volume 3, p.382).

Ho Chi Minh warned that:

“One people, one party and each person, yesterday was great, has great attraction, not sure today and tomorrow will still be loved and praised by everyone, if your heart is not pure anymore, if you fall into individualism” (Minh, 2011, vol. 15, p.672).

In short, Ho Chi Minh's moral example is an extremely great and valuable spiritual asset to the Vietnamese people. Ho Chi Minh's moral example is the guiding guideline for the building of perfect morality and human personality in Vietnam.

3.2. The importance of educating Ho Chi Minh's moral example for young people in Ho Chi Minh City today

The need to educate Ho Chi Minh morals in general and to educate Ho Chi Minh's moral example for young people in Ho Chi Minh City today comes from the following reasons:

3.2.1. Stemming from the role of morality and Ho Chi Minh's moral example

Ethics are principles, standards, and values that govern human behavior. Morality plays a particularly important role in every society. At any point in history, human society also needs the presence of morality. Ethics is the basic method to regulate each relationship between people, between people and nature, ethics contributes to maintaining socio-political stability and is a measure of human civilization. Therefore, the more society develops, the more advanced science and technology are and the more ethical it is needed.

The legacy that Ho Chi Minh left to the entire Party, people, and the army is not only his thought but also an example of living revolutionary moral practice in flesh and blood.

Ho Chi Minh's moral example is shown through the revolutionary process, through his lifestyle and activities, through his relationship with himself, with other people, with work, in his behavior and in daily communication. Ho Chi Minh believed that *"a living example is worth more than a hundred propaganda speeches"* (Minh, 2011, volume 1, p.284). Therefore, Ho Chi Minh always focused on practicing ethics in production work, in study, in behavior, and in daily life. Ho Chi Minh's moral example is an example of a man who is loyal to the country, devoted to the people, who throughout his life strives for the independence, freedom and happiness of the people and humanity, thrift, integrity, impartiality, an example of lifelong moral cultivation.

Ho Chi Minh's moral example is an invaluable spiritual asset to the Vietnamese Party and nation. Studying and following Ho Chi Minh's morality is a great, continuous and long-term policy of our Party. Directive 05-CT/TW (2016) of the Party states:

"Continuing to make the whole Party, people and army more and more aware of the basic contents and great values of ideology and morality, Ho Chi Minh style; making his ideology, morality and style truly become the solid spiritual foundation of social life" (Communist Party of Vietnam, 2016).

On May 18, 2021, the Politburo issued Conclusion No. 01-KL/TW on continuing to implement Directive No. 05-CT/TW dated May 15, 2016, of the 12th Politburo *"On promoting the study and follow Ho Chi Minh's thought, morality and style"*. In which, is determined:

"Regularly fostering revolutionary ideals, building morality and lifestyle according to Ho Chi Minh's thought, morality and style for the contingent, cadres and party members, especially the young generation" (The Politburo, 2021).

3.2.2. Starting from the position and role of youth in the development of the country

Anywhere and at any time, young people are always an important force in the country. During his lifetime, C. Marx once affirmed: *“Due to the objective development laws of society, youth always play an important role in inheriting and developing the achievements of their predecessors”*. From there, he came to the conclusion that: *“The future of the working class depends on the state of its youth”* (Marx and Engels, 1995, volume 1, p.438).

Inheriting and creatively applying Marxism-Leninism about the position and role of young people to the specific conditions of Vietnam, Ho Chi Minh said that *“Youth are the future masters of the state... the prosperous state of the country or weak, weak or strong is largely due to young people”* (Minh, 2011, vol. 5, p.216). Youth has always been a pioneer force in all fields with the spirit of *“Young people are everywhere, where are young people”* (Minh, 2011, vol. 12, p.613), at the same time, Ho Chi Minh said that youth is the next force, transferring between generations *“is the revolutionary energizer for the old generation of young people, and at the same time the person in charge of guiding the future generations of young people - that is, the children”* (Minh, 2011, volume 13, p.298).

Ho Chi Minh not only identified the youth with an important position and role in the development of the country in the present and future period, but he also recognized the youth as a developing subject continuing to be perfected. That means that young people in general and each individual have their own strengths and weaknesses, strengths and weaknesses. In his Will, Ho Chi Minh wrote *“Our union members and youth are generally good”* (Minh, 2011, vol. 15, p.612). This is Ho Chi Minh's dialectical view of youth. From there, he advised: *“The Party needs to take care of educating them in revolutionary morality, training them to be heirs to build socialism both “pink” and “specialized”*. *“Training the revolutionary generation for the next generation is a very important and necessary thing”* (Minh, 2011, vol. 15, p.612).

Thoroughly grasping the viewpoints of Marxism-Leninism and Ho Chi Minh's thought, the Communist Party of Vietnam always identifies the youth as having a great position and role in the revolutionary cause, one of the important factors determining the future and destiny of the nation; is a major force in many fields, undertaking jobs that require sacrifice, hardship, health and creativity. Youth is the most energetic age in terms of physical and intellectual development, always active, creative, and want to assert themselves (Central Committee, 2008).

3.2.3. Derived from the practice of educating Ho Chi Minh's moral example for young people in Ho Chi Minh City today

Article 1, Law on Youth passed by the National Assembly of the Socialist Republic of Vietnam on June 16, 2020, effective from January 1, 2021, defines: *“Youth are Vietnamese citizens from full 16 to 30 years old”* (Vietnam National Assembly, 2020).

According to statistics in 2022, the whole country has 22.1 million young people, in Ho Chi Minh City alone, there are about 3.4 million young people (accounting for 15.38% of the national youth). City youth is a fundamental force and is present in all fields of social life such as: production, business, service, civil servants, public employees, and armed forces. With a large number and presence in all fields and religions, it is clear that

the youth of Ho Chi Minh City have a very important position and role in socio-economic development and national security.

Over the years, with the attention and direction of the City Party Committee, People's Committee, People's Council, Ho Chi Minh Communist Youth Union, Ho Chi Minh City has been serious and persistent in implementing and implementing studying and following Ho Chi Minh's thought, morality and style. In the five years of 2017-2022, there were "3.7 million turns of Union officials, union members and youths studying topics, participating in seminars, forums, knowledge-seeking contests, story-telling, photo exhibition, documents on the life and career of President Ho Chi Minh, documents Uncle Ho with youth, Uncle Ho with teenagers and children... There are 7,803 bookcases with 1,217,711 books about Uncle Ho equipped" (Executive Committee of Ho Chi Minh Communist Youth Union, Ho Chi Minh City, 2022, p.8).

However, besides the achievements, the work of educating ideological, moral, style and moral examples for the city's youth in recent years still has some limitations such as: still being heavy on the image. conscious and "moving"; have not been renewed in terms of content and form; heavy on theory, mainly propaganda and education take place in classrooms and halls; the teaching staff on Ho Chi Minh's ideology, morality and style is lacking; A large number of cadres and party members of the City say that they do not go hand in hand with doing, even showing signs of deterioration in ideology, morality, lifestyle, violating what party members are not allowed to do, breaking the law, prosecution, criminal prosecution. That leads a part of young people to lose faith; some negative manifestations in youth such as violence, social evils, law violations, and lack of will to strive, continue and tend to increase.

Currently, our country is opening and integrating deeply with the world, implementing industrialization, modernization, and developing a socialist-oriented market economy to develop productive forces, exchange cultural enrichment of national identity. This process both creates opportunities, as well as challenges, and has negative impacts on young people. Along with that, hostile and reactionary forces often implement the strategy of "peaceful evolution" towards the young generation. They find ways and tricks to entice and attack the younger generation. Based on the psychological characteristics of the youth, taking advantage of advances in science and technology such as the internet, social networks, books, movies, to entice and seduce young people to turn away from the regime, turn their backs on tradition, their roots. That has led to a large part of young people fading away from their ideals, who like to enjoy themselves but are lazy to work, forming an extremely dangerous ideology - "Makeno" ism. indifference to all circumstances: seeing an accident does not help, seeing what is right does not protect, seeing what is wrong does not fight, etc.

Thus, stemming from the role of Ho Chi Minh's morality and moral example, from the position and role of youth and especially the moral situation of Ho Chi Minh City youth mentioned above, education general morality and educating young people about Ho Chi Minh's moral example is a basic and urgent job and solution to contribute to training "the heir to build socialism that is both "pink" and "specialized".

3.3. Solutions for the education of Ho Chi Minh's moral example for young people in Ho Chi Minh City

a. One is a combination of study and practice, theory and practical visit.

Learning combined with practice, and theory associated with practice has always been focused on by Ho Chi Minh. He said: *"Theory is to apply to practical work. Theory without practical application is an empty theory"* (Minh, 2011, volume 5, p.274). Therefore, the education of Ho Chi Minh's moral example for young people must always be closely linked to practice, apply it to practice, avoid saying nothing, saying without doing or saying one thing and doing another.

Outside of classroom hours, in addition to propaganda in the media, schools and organizations and individuals in charge of youth work need to focus on organizing thematic talks, seminars and workshops. Visit the places associated with Ho Chi Minh's revolutionary activities, museums that keep artifacts and memorabilia related to Ho Chi Minh's life and activities, and documentary film screenings. Through these activities, it will help young people not only understand more deeply about Ho Chi Minh's ideology and moral example, but also have the opportunity to exchange and learn from each other, and at the same time see more clearly their responsibilities to society and the country.

b. Second, focus on building a good example of good people and good deeds

Building a good example, that is, taking the example of good people and good deeds to educate others. Ho Chi Minh said that this is *"the method of educating the masses with great vitality and persuasion"* (Minh, 2011, vol. 15, p.665).

In order to carry out the building of a typical example, according to Ho Chi Minh, attention must be paid to launching emulation movements in learning, in labor, in combat, in all fields such as the economy, politics. Particularly for the education sector, Ho Chi Minh advised: *"Teachers race to find ways to teach quickly, teach well, and practically with the work of the resistance war and national construction"* (Minh, 2011, volume 6, p.93). From within the emulation movement, good examples will be selected to praise and then replicated for everyone to learn.

However, in order for the emulation movement to achieve good results, there must be a meticulous and clear plan, what to do first, and what to do later. The plan must be practical it must be done. Ho Chi Minh emphasized *"Don't make a big and beautiful plan, even millions of people can't do it"* (Minh, 2011, volume 5, p.81). The process of implementing the plan must regularly monitor, help, urge and encourage. Upon completion, it must be summarized, learned from experience, critiqued and rewarded in a timely manner.

c. Third, combine building a new morality with combating unethical manifestations.

Building, that is, building new values and ethical standards for young people such as: love for the Fatherland, love for the people, respect for the people, love for labor, love for science, immoral behavior, and moral degradation among young people such as: Laziness in labor, enjoyment of enjoyment, individualism, indifference, insensitivity, falsehood. Construction must go hand in hand with anti, in which construction is the main thing.

In order to effectively combine construction and resistance, the best method is to arouse a healthy sense of self in each person and promote self-discipline in young people. Ho Chi Minh believes that *“Every human being has good and evil in their hearts. We must make the good part in each person bloom like a spring flower and the bad part fade away, that is the attitude of revolutionaries”* (Minh, 2011, vol. 15, p.672).

However, in the process of educating Ho Chi Minh's moral example to contribute to building a new morality for young people, it must be determined that this is a long, arduous and complicated process. Because there are outdated customs and living habits that are deeply ingrained in young people's thinking, lifestyle, and ways of doing things. Therefore, educating Ho Chi Minh's moral example requires perseverance and persistence.

d. Fourth, to build new ethical standards and values for young people according to Ho Chi Minh's ideology and moral example

Along with renovating the content, the method of educating the moral example for students must pay special attention to the building of new ethical standards and values for young people according to Ho Chi Minh's thought and moral example. This is the basic method to orient young people in terms of values.

Building standards, values, especially ethics, and lifestyles must be fought to prevent deviant expressions of youth's ideas, morality and lifestyle. Correcting the operation and management of the press, publishing, and social networks, especially those in the Union system, is really an effective means of educating young people.

e. Fifth, strengthen Party building, clean and strong political system to create confidence for young people.

It is necessary to associate learning to follow Ho Chi Minh's moral example with strict handling of degenerate, degenerate, and law-breaking cadres and party members, creating a healthy political and moral environment to strengthen the trust of the people. youth. Each cadre, and party member must be a shining example of morality, lifestyle, speaking and doing for young people to learn and follow.

Strengthen the responsibility of individuals, especially leaders in leading and managing youth and youth movements.

4. Conclusion

Ho Chi Minh's moral example is a unified whole, including standards: loyalty to the country, filial piety to the people and lifelong dedication to the revolution and humanity; about will, extraordinary energy to overcome all difficulties and challenges, always steadfast in goals and ideals; about need, thrift, integrity, righteousness, impartiality; about tolerance, tolerance towards people; about lifelong moral cultivation. Ho Chi Minh's moral example is a great and valuable spiritual asset to the Vietnamese people. Therefore, education in general and the education of Ho Chi Minh's moral example in particular for young people will contribute to training a worthy generation to inherit and build socialism that is both “pink” and “specialized”. However, to do that cannot be rushed but must have the right plan and method.

Conflict of Interest Statement

The authors declare no conflicts of interest.

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