

BUILDING CIVIL SERVICE ETHICS OF OFFICIALS AND CIVIL SERVANTS IN VIETNAM NOW FOLLOWING PRESIDENT HO CHI MINH'S IDEOLOGY

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ABSTRACT

For President Ho Chi Minh, one of the top tasks in building the Party and state is building a team of officials and civil servants. President Ho Chi Minh has set requirements for officials and civil servants to have a comprehensively developed personality in terms of political qualities, ethics, lifestyle, and professional qualifications. The article explains the basic content of President Ho Chi Minh's ideology on civil service ethics and offers some solutions to build civil service ethics for officials and civil servants in Vietnam today.

Keywords: President Ho Chi Minh, civil service ethics, Building civil service ethics.

1. INTRODUCTION

1.1 Statement of the problem

Civil service ethics are the qualities required of officials and civil servants in performing public duties. It not only contributes to improving the quality and efficiency of civil service activities of officials and civil servants, but also enhances reputation and creates people's trust in the state apparatus. Therefore, all countries are interested in building ethics for those who perform public duties. In Vietnam today, Ho Chi Minh's ideology on the ethics of officials and civil servants is the basis of the worldview and methodology in building civil service ethics. Therefore, it is necessary to study and apply Ho Chi Minh's ideology, especially his moral thoughts, which contain moral values that today's officials and civil servants should know, study and apply in choosing life and work perspective as well as measures that the state can apply in building civil service ethics of officials and civil servants in the country's reform period.

2. RESEARCH CONTENT

2.1. *Concept of civil service, cadres and civil servants*

Civil service is a term that is considered and evaluated from many different angles. In the most general sense, civil service is public work. These are jobs performed for the common good, community benefits, social benefits, and state benefits. It includes two elements: people who can be an entire state or a group, and the jobs they undertake.

In civil service activities, cadres and civil servants are basic terms that frequently appear in all areas of social life. Civil servants are an important part of public power agencies as well as civil service activities. This is a concept that has different understandings and expressions depending on the political institutions and stages of development of countries around the world. The concept of civil servant always goes hand in hand with the formation, emergence and development of the civil service.

Unlike many countries in the world, the concept of civil servants in Vietnam has a broader scope. Civil servants in Vietnam not only include those working in state agencies from central to

local levels but also include those working in political organizations, socio-political organizations and agencies of the People's Army and People's Police. According to the 2008 Law on Cadres and Civil Servants (effective from January 1, 2010), civil servants are Vietnamese citizens, recruited and appointed to ranks, positions and titles in agencies of the Communist Party of Vietnam, State, political and social organizations at central, provincial and district levels; in agencies and units of the People's Army but are not officers, professional soldiers, or defense workers; in agencies and units of the People's Public Security that are not professional officers or non-commissioned officers and in the leadership and management apparatus of civil service units of the Communist Party of Vietnam, the State, socio-political organizations (collectively referred to as public service units), on the payroll and receiving salaries from the state budget.

In the context of Vietnam's political institutions, the team of cadres and civil servants are always interconnected, they can always move between state agencies, political organizations, and socio-political organizations. According to the Law on Cadres and Civil Servants (November 13, 2008), cadres is the term to refer to a group of elected people working in state agencies, political and socio-political organizations. "Cadres are Vietnamese citizens, elected, approved, and appointed to hold positions and titles according to terms in agencies of the Communist Party of Vietnam, the State, and central socio-political organizations, in provinces and centrally run cities (hereinafter collectively referred to as provincial level), in districts, towns, and provincial cities (hereinafter collectively referred to as district level), on the payroll and receive salary from the state budget" (Law on Cadres and Civil Servants, November 13, 2008). In addition, the scope of officials also includes those elected to hold term-based positions in the Standing Committee of the People's Council, the People's Committee, Secretaries, Deputy Secretaries of the Party Committee, and heads of political and social organizations. This is a group of commune, ward and town officials (collectively referred to as commune level).

2.2 Content of President Ho Chi Minh's ideology on civil service ethics of officials and civil servants

2.2.1. Basic moral qualities of civil servants

Firstly, diligence, frugality, integrity, righteousness, public-mindedness and impartiality

During the meeting of directors and chairmen of office committees in Hanoi, on January 17, 1946, Ho Chi Minh said "to effectively help the Government work, to raise the spirit of resistance, officials now must have four virtues: diligence, frugality, integrity, and righteousness" (Ho Chi Minh, 2011, Volume 4, p.181). And in the work "New Life", he emphasized, "people in offices all have more or less power. If we do not maintain diligence, frugality, integrity, and righteousness, we can easily become corrupt and become pests of the people." Officials and civil servants receive salaries from the state budget, that is, from the people's contributions. People pay officials to serve them, so officials must try to serve the people better and better.

Diligence, frugality, integrity, righteousness, public-mindedness and impartiality are the moral qualities most mentioned by Ho Chi Minh, most often associated with practical actions, concretely expressed every day of each person. It can be considered the outline of Ho Chi Minh's ethics.

According to Ho Chi Minh, officials must have the virtue of diligence, which means diligent, planned, creative, and highly productive workers; work with the spirit of self-reliance, not lazy and dependent. At the same time, it must be clearly seen that "labor is a sacred duty and is the source of our life and happiness" (Ho Chi Minh, 2011, Volume 13, p.69)

Officials must set an example of frugality, that is, saving labor, time, money for the benefit of the people, the country, and themselves, saving from the small to the big things"... To be respected, officials must be honest, "not embezzlement and always respect and preserve public property and the people" In addition to being diligent, frugal, and honest, officials must also be righteous "which means not being evil, which means being straightforward, being upright, which means being evil" (Ho Chi Minh, 2011, Volume 6, p.129). According to President Ho Chi Minh, the key is clearly shown in 3 relationships: For yourself, do not be arrogant or arrogant, always study hard to improve, always review yourself to develop. Do good things, correct bad things. For others, do not flatter those above, look down on those below; always maintain a sincere, humble, and united attitude without lying or deceit on private matters, doing everything to the fullest, not afraid of difficulties or dangers, trying to do good things for the people and the country. Diligence, integrity, and righteousness are closely related to each other. Ho Chi Minh considered diligence and frugality as two human legs that must walk towards each other. Diligence without frugality is "like a barrel without a bottom, no matter how much water is poured in, it's all gone, otherwise it's all empty" (Ho Chi Minh, 2011, Volume 6, p.122).

Being impartial means working for the common cause, putting public interests first and foremost, not for personal gain, not for personal gain. When doing anything, don't think of yourself first. When enjoying yourself, you must go later, worry before others, and be happy after others.

Secondly, having a high sense of responsibility, strictly observing discipline and being creative in performing public duties

President Ho Chi Minh required anyone, in any position, in any job, in any situation, to have a sense of responsibility. According to him, "What is a sense of responsibility? When the Party, Government, or superiors assign us any task, no matter how big or small, difficult or easy, we put all our spirit and strength to do it to the fullest, overcoming all difficulties and completing it. Doing things carelessly is not having a sense of responsibility" (Ho Chi Minh, 2011, Volume 7, p.248).

He also requested that the People's Committees, officials and civil servants must overcome the habit of working arbitrarily, without discipline, without science, without organization, without seeing the main task in order to focus on real work: "It has been more than a month since the People's Government was established. But in many places, the way of working is still not in place. We can say that a big shortcoming, common to most people's committees, is chaos and lack of organization..." (Ho Chi Minh, 2011, Volume 4, p.42).

Thirdly, having the will to progress, always striving at work, having a spirit of cordiality and cooperation with colleagues.

The spirit of progress and continuous learning is a high requirement for every official and civil servant. In a letter to Northern comrades in 1947, Ho Chi Minh wrote: "Each of our comrades must have a humble attitude, the older they are, the better they are, the more humble they must be, the desire for progress, and the saying of our teachers. To be complacent and self-sufficient is to shrink oneself, not allowing oneself to progress further" (Ho Chi Minh, 2011, Volume 5, p.95). At work, everyone needs to unite and cooperate closely like hands and feet to get the job done. In 1947, at a talk with officials of Thanh Hoa province, Ho Chi Minh affirmed the necessary virtues of officials in relationships with comrades and colleagues as follows: "How should we treat comrades?" Be cordial to each other, but don't cover up bad things. Learn the good things and fix the bad things. Do not fight for each other's influence. You should not be jealous, envious and despise those who are not equal to you. Give up the way of being fond of fame" (Ho Chi Minh,

2011, Volume 5, p.68). If in a group, members have prejudices against each other, are cautious, deal with each other, and harass each other, "it causes the drum to beat forward and the trumpet to blow backwards, it causes the work to be paralyzed and damaged." "However, cordiality and cooperation here are not to cover up the shortcomings of colleagues, but to help each other progress and resolutely fight and prevent violations of discipline in the performance of public duties and in life.

2.2.2. Measures to build civil service ethics of officials and civil servants

First, speak and act together, set an example of morality

The Vietnamese people have a tradition of respecting morality. While upholding the necessary ethical standards, our people also require them to be expressed in daily behavior, that is, in ethical practice. For each person, words must be coupled with actions to bring practical effects to oneself and to others. If you talk more and do less, if you talk but don't do anything, and if you say one thing and do another, it will only bring counterproductive consequences. Folk songs and proverbs have used the image of "speaking like a climbing dragon, acting like a vomiting cat" to express a critical attitude towards hypocrisy: saying not matched with action, saying too much and doing little, saying well and doing poorly, say one thing, do another... According to Ho Chi Minh, "We must measure our revolutionary will by the practical results of how much we have contributed to production and leadership of production." Let's resolutely fight against the disease of empty talk, the habit of showing off formalities, and ways of working that are not aimed at improving production" (Ho Chi Minh, 2011, Volume 3, p.68)

Regarding officials and party members, Ho Chi Minh raised an important point: "In front of the masses, it is not because we have the word "communist" written on our foreheads that we are loved by them. The masses only love people with good morality. If we want to guide the people, we must be a model for them to follow" (Ho Chi Minh, 2011, Volume 6, p.16). That argument clearly affirms that the issue of setting an example is of special importance in moral life, especially for the responsibilities of cadres and party members. President Ho Chi Minh pointed out: "Taking the example of good people and good deeds to educate each other every day is one of the best ways to build the Party, build revolutionary organizations, build new people, and a new life." (Ho Chi Minh, 2011, Volume 15). In performing public duties, it is necessary to set an example of individuals who have a lot of dedication, creativity, ability and good qualities from which creating a spread of exemplary behavior, diligence, and discipline among the team.

Secondly, building together with prevention

If we want to build new ethics, foster revolutionary moral qualities for millions and millions of people - officials, party members, citizens in different walks of life, along with building and fostering good qualities, it is necessary to combat evil manifestations, contrary to the requirements of new morality, phenomena often called evils, negativity, degeneration and metamorphosis. Building morality must first be carried out by educating new qualities and moral standards from the family to school and in society, especially in groups - where most of the time each person's life is linked by his or her practical activities. The most general and basic qualities must be concretized to suit each different stratum and class of objects. That is what Ho Chi Minh did in providing moral education to cadres, party members, workers, farmers, women, intellectuals, artists, children, soldiers, police, and others, etc.

While building and fostering new moral qualities, we must at the same time fight against the bad, wrong, and immoral things. It is important to detect it early and direct everyone in the fight for moral purity. Furthermore, we must foresee what may happen in order to prevent it.

To build and fight effectively, it is necessary to create a widespread mass movement. Ho Chi Minh launched many such movements. In 1952, it was a movement to emulate thrift practice and fight against corruption and waste – bureaucracy. In 1963, it was a campaign to "raise sense of responsibility, strengthen economic and financial management, improve technology, fight against corruption - waste - bureaucracy", referred to as the "3 building, 3 prevention". There is a movement, there is a common campaign for the entire Party and the entire people. There are movements and separate campaigns for each industry and each gender. Thereby attracting everyone into the struggle to build something, against something very specifically and clearly, urging personal moral responsibility, so that everyone strives to self-improve revolutionary moral qualities. Practice has proven that those campaigns have brought great results.

Thirdly, cultivate and practice morality

In building ethics for officials, Ho Chi Minh has repeatedly emphasized that cultivating morality is a process of fierce, long-term struggle within the heart of each person. Therefore, moral training requires each official to have the courage to fight with himself and to persevere and strive for lifelong cultivation. Ho Chi Minh gave profound instructions about this complex, long-term struggle. In Ho Chi Minh's opinion, as a human being, everyone has good and bad points, everyone has good and evil within themselves. The problem is daring to look straight at yourself, not deceiving or deceiving yourself; clearly see the good to promote and clearly see the bad to overcome.

For each person, moral cultivation must be carried out in all practical activities, in private life as well as public life - living, studying, working, fighting; in all social relationships from narrow to wide, from small to large - family, school, society; from relationships with friends, comrades, and brothers to collective relationships, with superiors and subordinates, with the Party, with the country, with the people, and even in international relationships. In life, each person has many different positions and roles that require adjusting their behavior, and each person's moral qualities are expressed in very specific, rich and diverse ways. With such elaborate training, people will have good moral qualities, and those qualities are daily cultivated and enhanced.

2.2.3. Some solutions to build civil service ethics in Vietnam today according to Ho Chi Minh's ideology

Firstly, continue to improve the legal system to concretize the principles of civil service ethics

On May 20, 1950, President Ho Chi Minh signed Decree 76/SL promulgating the Regulations on Vietnamese civil servants. With this document, it can be said that this is the first time the State of the Democratic Republic of Vietnam has promulgated a fairly complete system of legal norms, serving as the legal basis for building a team of revolutionary civil servants.

The Law on Cadres and Civil Servants (2008) stipulates: "Cadres and civil servants must exercise diligence, frugality, integrity, righteousness, public-mindedness and impartiality in civil service activities" (National Assembly of the Socialist Republic Vietnam, Law on Cadres and Civil Servants November 13, 2008, effective January 1, 2010), however, the content of those standards has not been clearly defined. At the same time, regulations on rewards, discipline and handling of violations of ethical standards are given in many other documents, leading to inconsistent and

inconsistent understandings. Therefore, it is necessary to have a unified, complete, synchronous and modern legal system as a basis for evaluating and monitoring the activities of officials and civil servants, as a standard for promotion, appointment and commendation and discipline, but also a basis for strictly handling officials and civil servants who violate legal standards on public duty performance and law enforcement, creating deterrence and education.

The process of forming civil service ethics is the process of developing awareness from spontaneous to concretized into state law and finally raised to ethical standards. When legalized, civil service ethics become standard regulations for the behavior of civil servants when performing public duties. Along with the training process, training and practice become voluntary behaviors of officials and civil servants. Therefore, it is necessary to continue to research and concretize Ho Chi Minh's views on civil service ethics and the current regulations of our Party and State into the Civil service Ethics Law, which concretizes the civil service ethics into specific standards so that cadres and civil servants can easily implement them and at the same time, agencies managing cadres and civil servants can also easily monitor the implementation of civil service ethics.

Secondly, improve the quality of training and fostering of officials and civil servants

In order to have a team of cadres and civil servants that meet the requirements of civil service, one of the important tasks is to improve the quality of training and fostering of cadres and civil servants. Training of current cadres and civil servants needs to be carried out comprehensively in terms of professional capacity, professional knowledge, political qualities, lifestyle ethics, style, methods and behavior. It is necessary to develop a national standard program on training and fostering officials and civil servants. In particular, the content of training on civil service ethics is mandatory content in the training and fostering program for officials and civil servants.

Thirdly, promote the spirit of self-cultivation and civil service ethics training of civil servants

Reality shows that social ethics in general and civil service ethics in particular are built and developed depending largely on the training and cultivation process of each person. Through that process, each official and civil servant will master the principles and moral qualities, thereby having the ability to properly orient in choosing moral values, knowing how to avoid and criticize unethical behaviors.

Self-cultivation and civil service ethics training activities of civil servants are not only about mastering moral knowledge but also the process of turning the acquired moral knowledge into personal moral qualities, expressed through the performance of public duties.

3. CONCLUSION

Civil service ethics can be considered a special form of professional ethics. Each official and civil servant, when performing public duties, must both ensure general social ethical standards and comply with civil service ethics requirements. Ho Chi Minh generalized the basic moral qualities of cadres and civil servants: diligence, frugality, integrity, righteousness, public-mindedness and impartiality; high sense of responsibility, strict compliance with discipline and creativity in performing public duties; having the will to progress, always strive in work, have a spirit of cordiality and cooperation with colleagues. And the main measures to build civil service ethics are: Speak with action, build with opposition; cultivate and practice morality throughout your life. In Vietnam's current situation, in order to contribute to building civil service ethics for officials and party members, it is necessary to implement one main solution, which is: continue to improve the legal system to concretize ethical principles; improve the quality of training and

fostering of officials and civil servants; promote the spirit of self-improvement and civil service ethics training of civil servants.

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