



The Significance of Ho Chi Minh's Thought on Practicing Thrift and Combating Wastefulness in the New Era of National Development

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ABSTRACT

Throughout his lifetime of revolutionary activity, President Ho Chi Minh put forward many profound views on practicing thrift and combating wastefulness, which have been widely applied across all fields and to all groups. In his thought, thrift and the fight against waste are always closely linked and mutually reinforcing; preventing and combating waste is no less important than preventing and combating embezzlement, and it is regarded as a struggle on the ideological and political fronts. Ho Chi Minh's thought and moral example regarding thrift and anti-waste efforts have made significant contributions, while also affirming their enduring correctness throughout the nation's revolutionary history. In today's context, as Vietnam enters an era of renewal and advancement, it is all the more necessary to continue inheriting and promoting these values in order to preserve, nurture, and use all national resources in the most effective way, thereby laying a foundation for breakthrough development in the time ahead.

INTRODUCTION

In the context of the country entering a new era with aspirations for rapid and sustainable development, the requirement to mobilize, allocate, and effectively utilize resources has become a matter of crucial significance. However, reality shows that the waste of resources in various forms still persists; from the management and use of public assets and working time to investment, expenditure, and the organization of task implementation. Wastefulness not only reduces development efficiency but also erodes social trust, hinders the momentum for innovation, and weakens the competitiveness of the economy. Therefore, practicing thrift and combating waste should be regarded as a regular and long-term task, closely associated with the requirement to build a modern, transparent, and people-oriented governance system. Within the value system of Ho Chi Minh's ideology, the practice of thrift and the fight against waste always go hand in hand and complement each other, clearly reflecting the viewpoint of taking the people as the root, emphasizing efficiency, and promoting responsibility, discipline, and public service ethics. His guidance not only carries educational significance in terms of lifestyle and moral standards but also serves as an important orientation for management, administration, and practical organization in order to use all national resources properly, sufficiently, and effectively. Facing the new demands of development, fully recognizing the significance, enduring value, and applicability of Ho Chi Minh's thought on practicing thrift and combating waste has become increasingly urgent. This contributes to strengthening the spiritual foundation, creating momentum for reform, and promoting breakthrough development.

From these issues, this article focuses on clarifying the significance of Ho Chi Minh's thought on practicing thrift and combating waste in the new era of the nation; at the same time, it suggests several implications for application in order to enhance governance effectiveness, unlock resources, and realize the goal of rapid and sustainable development in the coming period.

METHODS

This study is grounded in three main theoretical foundations: Marxist-Leninist philosophy on social ethics and the relationship between production and consumption, Ho Chi Minh's thought on practicing thrift and combating wastefulness, and contemporary theories on sustainable governance and public resource management.

First, from the perspective of Marxist-Leninist philosophy, thrift and the efficient use of resources are closely linked to the development of productive forces and the rational organization of social production. Classical Marxist theory emphasizes that the development of society depends not only on the expansion of productive forces but also on the effective utilization of material and intellectual resources. Wastefulness in economic and social life reflects irrational management and the misallocation of resources, which ultimately hinder social development. Therefore, practicing thrift and preventing wastefulness represent not only moral virtues but also objective requirements for ensuring the sustainable development of the socio-economic system.

Second, Ho Chi Minh's thought provides a comprehensive and systematic perspective on practicing thrift and combating wastefulness as fundamental ethical and political principles in state governance and social life. Ho Chi Minh consistently regarded thrift as a revolutionary virtue closely associated with diligence, integrity, righteousness, and public-spiritedness. According to him, thrift does not mean stinginess or restricting legitimate needs but rather the rational and efficient use of labor, time, public property, and national resources. Wastefulness, on the other hand, was considered a serious social problem that undermines economic development, erodes public trust, and weakens the moral foundation of the political system. In Ho Chi Minh's view, combating wastefulness must be closely linked with the struggle against corruption, bureaucracy, and moral degradation within the state apparatus.

Third, this study also draws on contemporary governance theories, particularly the concepts of sustainable development, responsible public administration, and efficient public resource management. In modern governance frameworks, transparency, accountability, and efficiency are considered essential principles for ensuring the effective use of public resources. Practicing thrift and combating wastefulness therefore become important institutional and ethical requirements for promoting sustainable development, enhancing governance capacity, and strengthening public trust in state institutions.

Based on these theoretical foundations, the study analyzes the core values of Ho Chi Minh's thought on thrift and anti-wastefulness and evaluates its contemporary significance in the new era of national development. In the context of globalization, rapid technological transformation, and increasing demands for sustainable development, Ho Chi Minh's ideas continue to provide important theoretical guidance for building an efficient, transparent, and responsible governance system in Vietnam today.

RESULTS AND DISCUSSION

Ho Chi Minh's Thought on Thrift and Anti-Waste Practices

Practicing thrift and preventing and combating wastefulness were issues that President Ho Chi Minh paid special attention to and emphasized from a very early stage. His viewpoints were consistently expressed in many of his writings and speeches, exerting a broad influence and addressing a wide range of audiences. From these perspectives, Ho Chi Minh's thought on practicing thrift and combating wastefulness can be summarized through several core arguments as follows:

Overview of "Thrift" and "Wastefulness" in Ho Chi Minh's Thought

In the work "Diligence, Thrift, Integrity, and Righteousness" written in June 1949 under the pen name Le Quyet Thang, President Ho Chi Minh clearly explained the meaning of thrift. According to him, thrift means "saving, not being extravagant, not wasteful, and not careless" (Minh, 2011, vol.6, p.122), and it is placed in a close and inseparable relationship with diligence, "like the two legs of a human being." In Ho Chi Minh's viewpoint, thrift does not mean stinginess, nor does it mean forcing cadres and soldiers to go without food or

clothing; rather, it means spending resources rationally and achieving high efficiency with the principle that: “one hour of work should accomplish what would normally take two or three hours; one person should work as effectively as two or three people; one đồng should be used as effectively as two or three copper” (Minh, 2011, vol.6, p.124). The ultimate goal is to improve the living standards of the people. In necessary situations that benefit the nation and the people, spending resources and effort is worthwhile and gladly accepted. That is genuine and positive thrift.

Regarding wastefulness, Ho Chi Minh placed it in an opposite relationship with thrift and in the same group as corruption. He explained: “Wastefulness and corruption are different in that wastefulness does not directly steal or embezzle public property; however, the harmful consequences to the assets of the State and the collective are the same, and thus wastefulness is also a wrongdoing. For example: A embezzles 1,000 copper, B wastes 1,000 copper. In terms of damage to public property, B is no different from A.” (Minh, 2011, vol.13, p.426)

The Purpose of Practicing Thrift and Preventing and Combating Wastefulness

In Ho Chi Minh’s thought, practicing thrift and preventing and combating wastefulness aim, first and foremost, to effectively use all resources of the country and society for the cause of national construction and development, while improving the material and spiritual life of the people. According to him, the wealth of the nation is created from the labor, time, money, and resources of the people; therefore, if these resources are used wastefully, it will not only cause economic losses but also negatively affect social development and the people’s trust in the State. Ho Chi Minh emphasized that practicing thrift is not merely an economic requirement but also an important moral standard for cadres, party members, and every citizen. Through practicing thrift and fighting wastefulness, each individual cultivates a sense of responsibility, discipline, and respect for the fruits of collective labor. At the same time, it contributes to building a healthy lifestyle, promoting the spirit of diligence, and encouraging creativity and efficiency in work.

Furthermore, the purpose of practicing thrift and preventing wastefulness is to mobilize and maximize resources for the cause of national construction and defense. In the conditions where the country still faces many difficulties and limited resources, saving from small things to large matters will create significant strength for development. Therefore, Ho Chi Minh always affirmed that practicing thrift must become a regular and voluntary action of each individual, organization, and the entire society.

In the current context, the purpose of practicing thrift and preventing and combating wastefulness continues to hold great significance. It contributes to improving the effectiveness of management and governance, promoting sustainable development, and building a transparent, disciplined, and efficient administration that serves the people and the nation.

Forces Responsible for Practicing Thrift and Preventing and Combating Wastefulness

In Ho Chi Minh’s thought, practicing thrift and preventing and combating wastefulness is not the responsibility of any single individual or organization but a common duty of the entire society. He emphasized that all forces, from state

agencies, social organizations, cadres, party members to every citizen, must actively participate in practicing thrift and fighting against wastefulness in daily life as well as in work and production activities.

First of all, cadres and party members play a particularly important and pioneering role. Ho Chi Minh repeatedly affirmed that cadres and party members must set an example in practicing thrift and combating wastefulness because they are the ones directly involved in leadership, management, and the use of public resources. Their exemplary conduct will create positive influence and motivation for the masses to follow. If cadres fail to uphold thrift or fall into wasteful practices, it will negatively affect public trust and reduce the effectiveness of state management.

Secondly, state agencies and organizations must strictly implement regulations on financial management, the use of public assets, and the organization of work in a scientific and efficient manner. Strengthening discipline, transparency, and accountability in public administration is an important condition to prevent wastefulness and ensure that resources are used for the right purposes and with the highest efficiency.

Thirdly, the people constitute a crucial force in practicing thrift and preventing wastefulness. Ho Chi Minh always believed that the strength of the nation originates from the people; therefore, the awareness and active participation of the people play a decisive role in building a culture of thrift in society. From saving time, labor, and materials in daily life to monitoring and supervising the activities of state agencies, the people contribute significantly to preventing wastefulness and promoting efficiency in the use of social resources.

Thus, in Ho Chi Minh's thought, practicing thrift and preventing and combating wastefulness must become a widespread movement involving the participation of all forces in society. Only through the combined efforts of the entire political system and the people can thrift truly become a sustainable value and an important driving force for national development.

Methods of Practicing Thrift and Combating Wastefulness

According to Ho Chi Minh's viewpoint, thrift can be practiced in many forms, and wastefulness can also appear in various forms. In order to practice thrift effectively, it is necessary to save money, time, labor, and public as well as personal resources. Likewise, preventing wastefulness requires efforts to avoid the waste of human labor, material resources, and time. Among these aspects, preventing the waste of human and material resources – such as money, natural resources, food, and machinery – was a matter of particular concern to President Ho Chi Minh.

Regarding the practice of saving human labor, Ho Chi Minh emphasized that it is essential to clearly understand each individual's capacity and assign tasks accordingly. In short, "to achieve effective thrift, one must organize skillfully" (Minh, 2011, vol.6, p.124). Human resources within the state apparatus, from the central level to localities and across all sectors and professions, must be arranged in a streamlined and efficient manner. When there are too many managerial personnel while direct production workers are lacking, this constitutes a form of waste of human resources. In the management of

production, preventing the waste of labor requires strict management, compliance with state regulations, and a clear assignment of responsibilities at every level. Only under such conditions will each individual understand their role, responsibilities, and duties within the organization and the production process.

Alongside preventing the waste of labor and financial resources, Ho Chi Minh paid special attention to preventing the waste of food. He emphasized: "Wastefulness must be resolutely opposed, especially the waste of food" (Minh, 2011, vol.14, p.223). The reason for this special concern lies in the fact that Vietnam is traditionally an agricultural country, where farmers must work extremely hard to produce food. For Vietnamese farmers, rice is considered a "precious gift from heaven." Therefore, preventing food waste must begin with every stage, from storage and transportation to milling, processing, and distribution.

In the industrial sector, President Ho Chi Minh called for "preventing the waste of raw materials and preserving machinery carefully" (Minh, 2011, vol.14, p.129). To achieve this goal, leaders of factories and enterprises should develop sound production plans, accurately calculate the amount of raw materials needed, and continuously improve production processes while listening to the suggestions of workers. At the same time, workers themselves must maintain a strong sense of responsibility toward public property, improve labor productivity, and avoid careless work that could damage machinery or tools and cause unnecessary waste.

In addition to saving labor and material resources, attention must also be paid to preventing the waste of time. According to President Ho Chi Minh, the most effective way to save time and avoid its waste is by improving labor productivity. Increasing labor productivity involves optimizing production processes, identifying stages that can be improved, and producing goods more quickly with fewer workers while still maintaining product quality.

In the field of public administration, saving time means that cadres must appreciate and respect every đồng of public money, every bowl of rice, and every hour of labor contributed by the people. They must always remember the traditional saying: "One minute is worth a thousand pieces of gold" (Minh, 2011, vol.5, p.240). Respecting the people's time requires that cadres and party members carefully consider every decision and make well-prepared plans before acting. Respecting collective time also requires punctuality in meetings and work activities. Excessive meetings that produce little practical result are also a form of wasting time.

Furthermore, President Ho Chi Minh also mentioned the practice of thrift and the prevention of wastefulness in many other contexts. In the rear areas during wartime, people could contribute their labor through collective work and cooperatives, which represented an effective form of thrift. On the battlefield, soldiers were encouraged to save ammunition by ensuring that every shot was accurate and effective (Minh, 2011, vol.6, p.124).

Causes of Wastefulness

Wastefulness can arise from many different causes. One common cause lies in the stage of planning, when plans are not carefully prepared, potential

problems are not anticipated, various aspects of an issue are not thoroughly considered, and human resources are not allocated in a rational manner. As a result, when the plan is implemented in practice, shortcomings and inconsistencies may emerge, requiring revisions or adjustments that lead to the waste of time, money, and labor.

President Ho Chi Minh illustrated this situation with a simple and vivid example: "For instance, a house is built improperly; after completion it must be demolished and rebuilt. Or because of careless calculations, hundreds or even thousands of workers are mobilized to a construction site but no work is available for them, or there are too many workers for too little work, forcing them to return home" (Minh, 2011, vol.13, p.416). Such situations clearly demonstrate how poor planning and inadequate organization can cause significant waste of social resources.

Wastefulness, according to Ho Chi Minh, is also closely related to extravagance and a tendency toward superficial display within certain organizations or units. This can be seen in practices such as excessive celebrations, unnecessary commemorations, and lavish spending, where money is used carelessly and without proper consideration (Minh, 2011, vol.13, p.416)

In summary, the fundamental cause of wastefulness lies in a lack of responsibility and an absence of respect for the labor and resources of the State and the people. As Ho Chi Minh pointed out, wastefulness often stems from bureaucratic attitudes and practices. He emphasized that "where bureaucracy exists, wastefulness also appears and can easily give rise to corruption" (Minh, 2011, vol.10, p.496). Therefore, in order to effectively prevent and combat wastefulness, it is essential to address its root cause, namely the problem of bureaucracy.

The Significance of Ho Chi Minh's Thought on Practicing Thrift and Combating Wastefulness for National Development in the New Era

The Current Context and the Party's Policies on Practicing Thrift and Preventing and Combating Wastefulness

Throughout its history, the Vietnamese nation has overcome numerous hardships and challenges. Among the sources of strength that have enabled the country to stand firm and progress, the practice of thrift in association with the prevention and combat of wastefulness has always played a particularly important role. During the era of national independence and freedom, beginning with the August Revolution of 1945, when the country was still poor and underdeveloped, thrift and anti-waste efforts became practical measures for mobilizing and conserving resources to serve the resistance wars against French colonialism and American imperialism, ultimately leading to national reunification and opening a new path of development for Vietnam.

Subsequently, in the era of renewal and development initiated by the Sixth National Congress of the Communist Party of Vietnam in December 1986, the spirit of thrift and the fight against wastefulness continued to be affirmed as an important approach for mobilizing internal resources, promoting national strengths, and enabling the country to steadily advance along the path of renovation. Today, Vietnam is entering a new era of national advancement—an

important milestone characterized by both opportunities and challenges that are intertwined, complex, and rapidly evolving. In order to achieve breakthrough development and realize strategic goals at a higher level, Vietnam must correctly identify opportunities, respond promptly to emerging challenges, and possess sufficient wisdom, resources, and moral strength to transform opportunities into drivers of development. In this journey, the thought and moral example of Ho Chi Minh continue to serve as an indispensable spiritual foundation for the Communist Party of Vietnam and the Vietnamese people.

Inspired by Ho Chi Minh's thought on practicing thrift and combating wastefulness, the Communist Party of Vietnam has regarded the fight against wastefulness as one of its important tasks. In 2006, at the Third Plenum of the 10th Party Central Committee, the Party issued Resolution No. 04-NQ/TW on strengthening the Party's leadership in the prevention and combat of corruption and wastefulness, identifying corruption and wastefulness as major threats to the survival of the Party and the political system. After five years of implementation, recognizing the need to pay greater attention to the issue of wastefulness, the Secretariat of the Party Central Committee issued Directive No. 21-CT/TW on December 21, 2012, calling for intensified efforts to practice thrift and combat wastefulness.

In order to institutionalize the Party's policies, the National Assembly promulgated the Law on Practicing Thrift and Combating Wastefulness in 2013, which was developed from the earlier law issued in 2005, thereby establishing a legal framework for implementation in practice. The 2013 Constitution of the Socialist Republic of Vietnam also clearly stipulates that "agencies, organizations, and individuals must practice thrift, prevent wastefulness, and combat corruption in socio-economic activities and state management" (National Assembly, 2013, p.9).

Furthermore, the Government has issued a number of policy documents and programs to implement these orientations. In 2016, the Prime Minister promulgated Decision No. 2544/QĐ-TTg approving the Government's comprehensive program on practicing thrift and combating wastefulness for the period 2016–2020, followed by various regulatory documents guiding the implementation of thrift and anti-waste practices. On January 23, 2020, the Prime Minister also issued Decision No. 166/QĐ-TTg approving the Government's comprehensive program on practicing thrift and combating wastefulness for the subsequent period.

More recently, on December 25, 2023, the Politburo issued Directive No. 27-CT/TW on strengthening the Party's leadership in practicing thrift and combating wastefulness. Compared with Directive No. 21, Directive No. 27 supplements several important contents, including reforms in tax policy, improvement of forecasting quality, enhancement of the preparation and appraisal of state budget revenues and expenditures, and the economical, efficient, and sustainable use of land, natural resources, and minerals while minimizing losses, wastefulness, and negative environmental impacts. The directive also emphasizes the need to promote the people's right to mastery and strengthen the supervisory and critical roles of the Vietnam Fatherland Front,

socio-political organizations, social associations, and the people in the implementation process. It can therefore be seen that, based on Ho Chi Minh's thought on practicing thrift and combating wastefulness, the Communist Party of Vietnam and the entire political system have creatively applied and further developed these ideas in practice. Thanks to early policy orientations and a relatively clear legal framework, the movement of practicing thrift and combating wastefulness has achieved many positive results. This has been affirmed in the article "Combating Wastefulness" published on October 13, 2024, by General Secretary To Lam, which noted that the effectiveness of state management and the exploitation and use of national resources have been significantly improved. The state budget has been strictly controlled from the stage of budget formulation to implementation and final settlement, contributing to major achievements in the country's renovation process and helping Vietnam meet or exceed most socio-economic development targets across different terms, even in the face of unprecedented challenges such as pandemics and natural disasters.

However, despite these positive results, wastefulness still occurs quite widely in various forms and continues to generate serious consequences for national development. Common forms of wastefulness today include the waste of human resources, time, development opportunities, public assets, and natural resources. Such problems not only reduce production efficiency and increase financial burdens but also deplete natural resources, widen social inequalities, and erode public trust in the Party and the State, thereby creating invisible barriers to socio-economic development and causing the country to miss important opportunities for growth.

The Communist Party of Vietnam has determined that from the 14th National Party Congress onward, the country will officially enter a new stage of development, described as the era of national rise. As General Secretary To Lam emphasized in his article "Combating Wastefulness," Vietnam is currently standing before a historic opportunity to enter a new era of national advancement. This is also a crucial moment for shaping the country's future (Lam, 2024). Actions taken in the present will have profound impacts on the future. Therefore, in order to create breakthrough changes in all fields, it is essential to promote fundamental transformations in awareness and action across the entire Party and society in preserving, nurturing, and effectively utilizing all national resources. The lessons on the importance of human resources and the practice of thrift in terms of time, labor, and material resources have never become outdated. In the current context, these lessons need to be further promoted, applied, and implemented more resolutely and synchronously, focusing on bringing into full play the core values of Ho Chi Minh's thought and moral example regarding the practice of thrift and the prevention of wastefulness.

Ho Chi Minh's Thought on Practicing Thrift and Combating Wastefulness - Its Significance for National Development in the Era of National Rise

First, the practice of thrift and the prevention and combat of wastefulness must go hand in hand with the struggle against corruption and other negative

phenomena, thereby contributing to the cause of national construction and development. Ho Chi Minh's thought on thrift and anti-waste is closely associated with the fight against corruption and misconduct. In his view, although wastefulness and corruption are different in nature, they ultimately produce similar harmful consequences for the country. Therefore, practicing thrift and combating wastefulness in accordance with Ho Chi Minh's thought constitutes an important measure to prevent corrupt and unethical behaviors.

Combating wastefulness, like combating embezzlement and bureaucracy, is a struggle against what Ho Chi Minh referred to as the "internal enemy," a battle on the ideological and political front. Since it is a struggle, it requires dedicated participants and effective tools, including a well-developed and coherent legal system as well as clear regulations and guidelines for implementing thrift and anti-waste measures in practice, together with strict sanctions for violations. Moreover, thrift and anti-waste practices play a key role in ensuring the efficient use of resources, promoting economic growth, and maintaining social justice. During the period when the country was still at war and faced severe shortages in almost every field, thrift and anti-waste practices enabled Vietnam to make effective use of all available resources, including human and material resources, thereby contributing to the success of revolutionary goals. Today, although Vietnam's economy has made significant progress and people's living standards have continuously improved, the country is still a developing nation rather than a developed one, and the path toward successfully building socialism remains long. To achieve breakthrough development under the leadership of the Party, the entire population must continue to practice thrift and resolutely combat wastefulness in the spirit of Ho Chi Minh's thought.

Second, the practice of thrift and the prevention and combat of wastefulness should aim at improving work efficiency and enhancing the quality of life. As the country enters a new era, the economy must reach a higher level of development, and the living standards of the people must be further improved. Practicing thrift and combating wastefulness across all sectors and institutions during this period will create a solid foundation for the country to accelerate its development. To achieve this goal, it is necessary to strengthen communication and education in a substantive and effective manner so that all officials, Party members, and citizens clearly understand the importance of practicing thrift and preventing wastefulness. When public officials value resources and respect the people's money, time, and efforts, they will become more responsible in their work, adopt policies that are more practical, and achieve higher levels of effectiveness. Likewise, when citizens develop a strong awareness of thrift and anti-waste practices, it will create unity throughout society and directly contribute to the development of various sectors. Ultimately, these outcomes aim to continuously improve both the material and spiritual well-being of the people, which is also a central objective reflected in Ho Chi Minh's thought.

Third, the practice of thrift and the prevention and combat of wastefulness should become a cultural characteristic of the Vietnamese nation. Ho Chi Minh's thought on thrift and anti-waste is not merely an economic issue but also a matter

of morality and lifestyle. Practicing thrift and preventing wastefulness helps individuals cultivate discipline and a sense of responsibility toward time, money, public property, and their own resources. In today's world, when traditional forms of imperial domination have largely diminished, nations often demonstrate their influence through various forms of soft power, particularly in the fields of economy, diplomacy, and culture. With the rapid development of science and technology, especially artificial intelligence (AI), together with the trend of globalization and comprehensive international integration, countries possessing strong cultural power will have greater influence on others both regionally and globally. Therefore, moral and cultural strength in lifestyle and values will be an important source of power that Vietnam must continue to nurture and promote as it enters the era of national rise. To achieve this, thrift and anti-waste practices inspired by Ho Chi Minh's thought should become a distinctive cultural value of the Vietnamese people and a moral standard guiding each individual's way of life. Within institutions and organizations, a culture of thrift and anti-waste should be cultivated, while at the local level citizens should be encouraged to strengthen these practices. Respect for state property, appreciation of the people's labor, and recognition of collective contributions must become everyday habits, and thrift and anti-waste practices should become daily responsibilities in both work and life.

Fourth, the practice of thrift and the prevention and combat of wastefulness should contribute to promoting democracy and strengthening public trust in the Party and the State. President Ho Chi Minh once stated that the movement against corruption, wastefulness, and bureaucracy must rely on the strength of the masses in order to succeed. Therefore, the fight against wastefulness requires the active participation, unity, and cooperation of the people. The principle of "taking the people as the root" has always been an important historical lesson and a core component of Ho Chi Minh's thought. The principle currently promoted by the Party—"the people know, the people discuss, the people do, the people monitor, the people supervise, and the people benefit"—represents a creative development of Vietnam's national tradition and Ho Chi Minh's democratic ideals. When citizens participate in the movement to practice thrift and combat wastefulness according to Ho Chi Minh's thought, it becomes a nationwide movement capable of generating tremendous social influence. In implementing thrift and anti-waste practices, Ho Chi Minh also emphasized that officials and Party members must set exemplary standards for the people to follow. When the public witnesses the integrity and exemplary conduct of officials and Party members in practicing thrift and combating wastefulness, their trust in the leadership of the Party and the State will be strengthened, thereby reinforcing social unity and consensus.

CONCLUSIONS

Ho Chi Minh's thought on practicing thrift and combating wastefulness – characterized by a coherent and consistent system of viewpoints together with his exemplary moral example has served, and will continue to serve, as an important guiding foundation for the cause of national construction, protection, and development. On this basis, in recent years the Communist Party of Vietnam has issued numerous policies, regulations, and directives aimed at promoting the practice of thrift and the prevention of wastefulness in a comprehensive, widespread, and increasingly institutionalized manner.

Nevertheless, in the early stage of the nation's new era of advancement, the requirement is not only to further improve institutional mechanisms but, more importantly, to ensure that the spirit of thrift and the prevention of wastefulness truly penetrates social life and becomes a standard of conduct as well as a core value for every organization, every cadre and Party member, and every citizen. When transformed into self-conscious awareness and regular practice, thrift and anti-waste efforts will become a powerful driving force for mobilizing resources, improving governance efficiency, strengthening public trust, and creating momentum for faster, further, and more breakthrough development in the coming period. Achieving this goal requires strong consensus, determination, and shared responsibility from the Party, the entire political system, and the people as a whole.

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