

Ho Chi Minh's Ideology On Revolutionary Medical Ethics

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Abstract: President Ho Chi Minh, a hero of national liberation, a world cultural celebrity has left us a huge and extremely valuable spiritual legacy, which we have not been able to exploit the full extent of that heritage in both breadth and depth, including his ideology on medical ethics. Researching on his medical ethics is important in improving the medical ethics of Vietnamese doctors today.

The author uses the method of analysis, synthesis, and comparison of data sources to study Ho Chi Minh's ideology on medical ethics. The research results show that Ho Chi Minh's ideology on medical ethics shows the unity between morality and politics - a characteristic in Ho Chi Minh's ideology, which is the revolutionary medical ethics in general and the medical ethics of the socialist doctor, including ethical standards to regulate the perception and behavior of doctors in relation to patients, profession, colleagues, society and themselves.

Keywords: Ho Chi Minh's ideology, medical ethics, doctor, Vietnam

Introduction

In Vietnam, the ideology on medical ethics appeared very early. The example of doctors who are good at medical ethics, good at medicine is always available, but the documents on medical ethics are not many. The ideology on medical ethics discussed first can be mentioned in the work "Thap tam phuong gia cam" by Nguyen Ba Tinh - who is revered as a saint of the Vietnamese traditional medicine. According to him, medical ethics is benevolent, showing love between people and people, a doctor must consider saving people like "extinguishing", if there are any delays and embarrassment, it will lead to shortcomings in examination and treatment.

"Vietnam is so beautiful, the water of the Red River flows endlessly

The Garden of Happiness in the North, the spring wind is generous.

Loving the dead and sick people,

Talented people are not underused yet" (Tinh, 2007, p. 448).

After Tue Tinh, Le Huu Trac's "Hai thuong y tong tam tinh" (1720-1791) was considered the most excellent medical book during the feudal period, and was rated as the "Encyclopedia" of medicine in 18th century. In this work, Le Huu Trac's ideology on medical ethics is concentrated in "Y huan cach ngon", "Y ly thau nhan lai ngon" and "Y am an". In which, "Y huan cach ngon" is as famous as "Hippocratic Oath" of the famous doctor Hippocrates, even with more detailed and deeper content.

His thought on medical ethics shows that ethics of doctors are mainly in the relationship with the patient and with the profession. In his relationship with patients, he said that he had to "help people

wholeheartedly", not be greedy, and must avoid the eight sins of inhumanity, laziness, stinginess, greed, deception, immorality, narrow-mindedness, and ignorance, and cultivate the necessary virtues of a doctor, which are "benevolence, perspicacity, ethics, generosity, sincerity, honesty, diligence" (Trac, 2005, p.460). In which, benevolence and love for people are always at the forefront and are a prerequisite for learning to be a doctor. From virtue, the remaining virtues will be formed and the above 8 sins eliminated, he affirmed: "Making medicine is humaneness method, just think of saving lives, do not trade conscience off for wealth, help others is common sense, which should be called "ethics" (Trac, 2005, p.455).

The later famous medical practitioners all inherited Le Huu Trac's idea of "humaneness method", as Nguyen Dinh Chieu affirmed:

"Seeing people in pain like I am in pain,
Which way to save, quickly heal
Beggars are also helped

The disease can still be saved, the medicine can be given" (Chieu, 2006, p.332-333).

Or Nguyen Tu Sieu said that: "should think that there is no disease that cannot be cured; the reason why there are diseases that cannot be cured, is because we are not wholehearted" (Siêu, 1990, p.10).

President Ho Chi Minh, the great leader of Vietnam, had profound views on the medical and ethics of doctors on the basis of inheriting the nation's traditional medical ethics and ethics of cadres, highlighting the humanitarian nature of the medical profession, while clearly showing the nature of the new regime.

Two research questions are revealed as following:

Question 1. What is the content of Ho Chi Minh's ideology on medical ethics?

Question 2. What is the current situation of medical ethics in Vietnam?

Literature Review

Medicine has been called "the queen of science, because health is necessary for all that is great and beautiful in the world" (Teleshevskaia & Pogibko, 1986, p.31); A doctor is like a burning candle that brings light and hope to people. Therefore, the study of the medical ethics of the doctor soon appeared in both the East and the West.

In the West, from the ideas of Hippocrates, Galen, medical ethics studies mainly discuss the principles of medical ethics. Especially in 1979, the appearance of the work "Principle of Biomedical Ethics" by Tom Beauchamp and James Childress (Beauchamp & Childress, 2012), raised the theoretical level for ethical research in medicine, presented in a systematic way, including respect for autonomy, beneficence, nonmaleficence, and justice. In particular, with the patient-centered point of view, the authors emphasize the principle of respect for autonomy and affirm that the doctor must: "1. Tell the truth; 2. Respect the patient's privacy; 3. Protect confidential patient information; 4. Obtain consent for the patient's medical interventions; 5. When asked, help the patient in making important decisions" (Beauchamp & Childress, 2012).

The principles of medical ethics become the basis for helping doctors to properly handle situations in clinical medicine, especially situations where confusion or conflict may arise about what should be done and should not do in practice health care for patients. Later works approach medical ethics on the basis of medical ethics principles such as "Doctor-Patient communication" by David Pendleton and John Hasler (Pendleton & Hasler, 1983), "Clinical method - a general practice approach" by Robin C. Fraser (Fraser 1999), "Principles of health care ethics" by Raanan Gillon, 1993, "Military medical ethics" consists of 2 volumes by Thomas E. Beam and Linette R. Sparacino (Beam & Sparacino, 2003)... aiming

to find out ways to resolve specific conflicts about medical ethics that occur during the practice of doctors. In which, the authors often lean more towards the principle of respecting autonomy than other principles. Meanwhile, Chinese scholar Daniel Fu Chang Tsai in "Ancient Chinese Medical Ethics and the four principles of biomedical ethics" (Tsai, 1999) found that the four principles of medical ethics are clearly reflected in the medical ethics of the time in ancient China, in which the principle of beneficence prevailed. This is different from medical ethics in the West, where the principle of respect for autonomy has a more prominent place.

In addition, there are works: "Ho Chi Minh's views on medical ethics and its significance for the current medical profession" by Le Thi Ly, "Grasp thoroughly the President Ho Chi Minh's views on medical ethics in the current Vietnamese health sector" by Phan Viet Dung and Tran Van Thuy, "Educating and training health workers in accordance with the ideology of Ho Chi Minh" by the authors Nguyen Hien Luong, Tran Thi Quynh Diem , "Medical ethics - the core issue in Ho Chi Minh's ideology on Vietnamese health" by the author group Do Nguyen Phuong, Nguyen Khanh Turn, Nguyen Cao Tham, "Ho Chi Minh's ideology on medical ethics and its application in Vietnam" by Chu Thi Thanh Vui ...

The authors have focused on researching his thesis "A good doctor is like an affectionate mother", "honesty and solidarity", highlighting the relationship between virtue and talent, between professional conscience and ethical responsibility of doctors during practice. However, Ho Chi Minh's ideology on medical ethics is the concretization of revolutionary ethics in a particular professional field - the medical profession, which according to him, revolutionary ethics and political ideals are in close agreement with the moral qualities of revolutionary cadres, and are all aimed at serving the political ideals and goals of the Party and the Vietnamese revolution - fighting for the nation's independence, freedom, and the people's happiness.

Therefore, a revolutionary doctor in the new era must have a strong political will, diligence, thrift, integrity, honesty and impartiality, a spirit of passion for learning and research and actively participate in social activities. Therefore, Ho Chi Minh's ideology on medical ethics does not stop at the above point of views. It is his views on the ethical standards that revolutionary doctors use to adjust and evaluate the behavior of revolutionary doctors in relation to patients, profession, colleagues, society and themselves.

Methodology

Methods and Data

The author studies the entire 15 volumes of Ho Chi Minh, thereby synthesizing his views on the ethical standards of doctors in relationships with patients, colleagues, profession, society and with themselves. During the research process, the author compares and contrasts Ho Chi Minh's medical ethics with the medical ethics of famous Vietnamese doctors as well as the views on medical ethics being studied in the world in order to see new points, typical of Ho Chi Minh's medical ethics. At the same time, through a general survey of the current situation of medical ethics for Vietnamese doctors, it is necessary to educate them on medical ethics according to Ho Chi Minh's thought on medical ethics.

Regarding the research method, the author combines the research methods of dialectical materialism and historical materialism, sociology, including the method of collecting, analyzing and synthesizing documents; the survey method; statistical methods; quick assessment methods.

Research results and Discussion

1. The content of Ho Chi Minh's ideology on medical ethics

From analyzing, synthesizing and comparing data sources, the author finds that Ho Chi Minh's ideas on medical ethics are his profound views on the moral qualities of a revolutionary doctor in relation to patients, co-workers, profession, society, and themselves. It is represented in the following basic contents:

Firstly, in the relationship with the patient, the doctor must be like a good sister, like a sibling, and above all, a kind humaneness.

From 1946 to 1967, Ho Chi Minh sent many letters to the National Conference of Military and Civil Medicine, to individual doctors and medical students. In those writings, he argued that a revolutionary doctor should treat patients like a family member, but rather like a humaneness mother. Up to 5 times, he associated the image of a doctor with a humaneness mother - an extremely noble and sacred image but very close and simple.

The idea that "a doctor must be like a "good humaneness mother" or "the doctor assumes the role of a mother" is a characteristic ethical thought of Eastern medicine in general and Vietnam in particular, inherited by President Ho Chi Minh in order to educate and build the ethics of doctors in the new era - the socialist era. This ideology is both consistent with the Vietnamese people's tradition of "loving others as loving oneself" as well as with the goal of revolutionary morality, which is all for human happiness, humanistic of the new regime.

The idea that a doctor must be like a gentle mother of Ho Chi Minh is a reflection of society's requirements and demands on the quality of a doctor in relation to patients. The revolutionary doctor must love and help the sick as he loves and helps his immediate loved ones, like the benevolent act of a good mother towards her children. From that deep awareness, it is possible to properly direct the ethical behavior of the doctor, improve the sense of professional ethics, "have a strong change in conscience and determination wholeheartedly treat and serve wounded and sick soldiers, actively improve the health of soldiers" (Minh, 2011, vol 15, p.361). A doctor with a heart like a humaneness mother who follows him will manifest in specific awareness and behaviors as follows:

- The doctor is willing to sacrifice everything for the patient's health. The requirement of "the doctor assumes the role of a mother" is a thought throughout the history of Vietnamese medical ethics. However, in the Ho Chi Minh era, with the requirements of practice and communist ideals, a doctor loves and values the patient's life not only in verbal manners, gestures, and urgency in examination and diagnosis and treatment, but also in the act of being willing to sacrifice for the patient.

The context of the country at that time, the doctor worked professionally in the conditions of the country with many difficulties, shortages, wars and prolonged epidemics. They not only provided medical care for in the rear, but also rushed to the front lines of dangerous weapons and fire to ensure the health of the soldiers, contributing to improving the combat strength and victory of the army. To that end, they had to be coolheaded with a humaneness mother's heart. With a cool head, they could coolly overcome the dangers of war, death, and lack of facilities and medical equipment; not afraid of difficulties, not afraid of suffering, not shaken by material temptations... A humaneness mother's heart full of love, ready to sacrifice her life to save wounded soldiers. This shows the harmony between the doctor's conscience and the good mother's conscience, making the doctor's love, care, protection, and sacrifice for the patient a natural thing. Since then, the sense of professional ethics has been enhanced, the ideal of the medical profession has been consolidated, and a moral sense of life has been formed and developed. The revolutionary doctor always maintains a spirit of optimism, love of life, freedom and good direction in all his actions, and at the same time avoids bad habits and vices such as laziness, cowardice, profit-seeking, injustice, and boss epidemic, cold, over-the-top, avoid contact with patients.

- A doctor with a compassionate heart will always understand the patient's psychology and physiology like a mother understands her own children, "moving them with humanity and affection" (Minh, 2011, vol 5, p.487). In medicine, in order for the treatment to be effective, from the very beginning, the doctor must "sensitize" the patient so that they can fully cooperate and have faith with him. During the war, patients are not only civilians but also wounded and sick soldiers who, due to difficulties and austerity in combat and military activities, or have sick patients who have not been fully cultivated... they are not calm, lack cooperation, polite to the doctor. In particular, many wounded soldiers fell into a state of depression, anxiety and fear. To overcome that, the doctor must be aware that his duty is not only to cure the disease and protect the patient's life, but also to "encourage the spirit in the patients" (Minh, 2011, vol 5, p.487). They become mothers, relatives, and comrades to confide and comfort in order to solve problems and worries, and bring hope, faith, love, optimism to patients, and strengthen their minds to help them overcome disease. It is the spirit of "humanity" that is universal, regardless of age, status, gender... It comes from a sincere, loving, understanding and empathetic heart of a doctor - "humaneness mother" towards the sick to the point of " they hurt just like i hurt" (Minh, 2011, vol 9, p.343).

Secondly, in the relationship to the profession, the doctor must always uphold the spirit of passion for learning and oriented research.

Morality and talent have a dialectical relationship with each other. It is not possible that a doctor needs only talent or only virtue. A doctor with a heart like a humaneness mother is an indispensable but only necessary condition. A doctor must be good at medicine, deeply in medicine, to have the opportunity to turn good into reality, to fulfill the noble mission of the medical profession, to cure diseases and save lives. When doctors understand the relationship between virtue and talent, they will use their talents not to serve personal interests but to strive to perform well the tasks assigned by the Party, State and People assignment. At this time, their spirit of passion for learning and research is persistent, overcoming the difficulties and deprivations of reality as well as overcoming their own laziness to make their talents even higher.

However, in order for practical activities to be correct and effective, there must be scientific theory to guide and show the way, so President Ho Chi Minh has oriented the process of passionate learning raised the professional qualifications of revolutionary doctors according to the following principles:

- Being always passionate about learning and researching continuously to build Vietnam's healthcare based on the principle of "science, national and mass" (Minh, 2011, vol 9, p.344).

In the past, the traditional doctor always studied, created and researched non-stop but only stopped at mastering Confucianism, Buddha, and Fairy, that is, within the framework of Eastern medicine. Western medicine was not studied by them. That was pretty conservative thinking. In addition, there were people who turn to Western medicine but do not study with appropriate methods and sites, did not know how to combine Eastern and Western medicine, but returned to denigrate Eastern medicine. Ho Chi Minh emphasized that doctors in the new era must overcome the above limitations in order to build the health of our people, for our people. Because according to him: "If you want to have a glorious and certain future, you must make the future of the Fatherland and your nation glorious, you must associate your future with the premise of the nation, the future of proletarian class, cannot be separated" (Minh, 2011, vol 10, p.297). This means that each doctor must attach his future to the future of the country, his career

to the survival of the nation, thereby voluntarily devoting his mind and energy to building the Vietnam's healthcare system. The youth of our people are getting stronger and stronger.

Building Vietnam's healthcare system must be based on national and the masses. These three factors must always go hand in hand and closely related to each other. The medical doctor must be based on science, that is, he must strive to grasp the latest achievements of advanced medicine in the world and apply it appropriately to Vietnamese conditions, especially in the period of having to deal with very complicated and difficult-to-treat war wounds caused by the enemy's new and advanced weapons, such as marble bombs, butterfly bombs, napalm bombs, phosphorus bombs...

The scientific factor must be associated with the national factor, which means he wanted to emphasize the inheritance in Vietnamese medical theory. Knowledge of an individual and of the whole society is unnatural. It is the result of successive dialectical negation processes that create the continuity of the flow of human knowledge. Therefore, Vietnamese medical knowledge in the new era must be a perfect combination of both scientific and national factors, both Eastern and Western medicine. For President Ho Chi Minh, Eastern and Western medicine both have their own strengths, both helping to cure diseases and save lives. The task of the current doctor is to preserve and develop the theories of traditional medicine along with absorbing advanced medical knowledge in the world.

Theory has no other purpose than to improve reality and satisfy the requirements of practice, so Ho Chi Minh has associated science and nationalism with popularity, that is, medical theory must serve the people. This is the thought that both shows the dialectic in the process of perception and shows the heart for people and for the people of President Ho Chi Minh, clearly showing the humane and humanitarian nature of the new regime. The person emphasized: "The policy of the Party and the Government is to take great care of the people's lives. If the people are hungry, the Party and Government are at fault; if the people are cold, it is the Party and Government's fault; if the people are ignorant, the Party and Government are at fault; If the people are sick, it is the Party and the Government's fault" (Minh, 2011, vol 8, p.518). Mass medicine also means all policies for disease prevention, treatment, and foundation building. National medicine must be based on the strength and solidarity of all classes of people to bring about high results.

- Have to unite theory with practice in the process of studying, research. President Ho Chi Minh pointed out a number of practical problems when the country was trying to resist, that is, "the soldiers are still very sick. On the one hand, because of the lack of medicine. On the other hand, it is because drug control has not been taken care of" (Minh, 2011, vol 6, p.488). Faced with that fact, he has repeatedly called on doctors to participate in the study and research competition, but it must be practical, that is, to unite theory with practice. Knowledge is of no value if it is not derived from practice and is not intended to improve reality. The same goes for medical knowledge. A doctor with a spirit of emulation is very good, but the content of emulation and learning must come from the urgent requirements of practice, especially in wartime, in the face of shortage of medical equipment as well as the disease status of the Vietnamese people in general and of the army in particular. Therefore, he directed doctors to focus on making good and effective medicines, "how to make patients to be well again quickly with a little drug..., finding many types of medicines which are easy to use and take the most effect" (Minh, 2011, vol 5, p.549). From that orientation, the doctors have focused on researching, finding effective cures, good and cheap medicines... to serve the process of taking care and protecting the health of the soldiers and the people.

- Thus, a true revolutionary doctor does not only stop at moral qualities, but also needs to have a sense of training and improving medical knowledge and different curing methods because as President Ho Chi Minh said: "Talented without morality... not only do anything beneficial, but also harmful to society. If you have virtue but don't have talent... it won't do any harm, but it won't benefit humans either" (Minh, 2011, vol 11, p.399).

Thirdly, in the relationship with colleagues, the doctor must always be honest and united.

The doctor in the new society not only has a kind heart with a "magic" hand that gives life to the patient, but also must have a spirit of solidarity with his colleagues. Because, the success in medicine is not only based on the morality and talent of an individual but also on the solidarity between doctors.

The reality of Vietnam's medical industry after the August Revolution, especially during the resistance war against the French, appeared a situation of status faltering among medical staff and staff; there is envy and distinction between doctors in the rear and in the front. This leads to a lack of unity within the medical profession.

President Ho Chi Minh has repeatedly reminded doctors to always preserve and promote the solidarity and collective spirit of the revolutionaries. Due to the spirit of solidarity, the collective spirit is a precious tradition of the Vietnamese nation and in the Ho Chi Minh era it flourished to become socialist collectivism - one of the socialist moralities, which regulates the way of life of moral subjects in socialist society. Because building socialism is a long process, going through many difficulties and challenges, there must be a spirit of solidarity and collective spirit among individuals in society to succeed. Besides, the medical profession is a highly collective profession, considering that all success in medicine is due to the cooperation between doctors, from research and production of drugs to examination, treatment and taking care of patients. Therefore, each doctor must always voluntarily and closely unite with each other.

According to Ho Chi Minh, solidarity in the medical profession is "Unity between old and new cadres. Solidarity among all people in the health sector, from ministers, deputy ministers, doctors, pharmacists to helpers" (Minh, 2011, vol 9, p.343). Solidarity does not discriminate in terms of status, jobs, new cadres and old cadres because according to him, "although work and status are different, everyone is a necessary part of the health sector, serving the people" (Minh, 2011, vol 9, p.343), all contribute to a strong health sector in Vietnam. It is the solidarity of like-minded revolutionary doctors who always support, love and help each other for the good cause of curing the sick, for the patient's life, for the common good of the society, making a great contribution to the victory of the revolution and the development of the country's health sector.

The revolutionary doctor must be aware of the obligation to unite with his colleagues, become a conscience that urges them to voluntarily cooperate, synergistically, honestly, to reveal themselves clearly, not to pretend to conceal or conceal pleasing to colleagues, to superiors. The spirit of honesty and solidarity is also sincere but straightforward, trusting each other on the basis of brotherhood, comradeship, working class friendship, helping each other to correct drawbacks and promote advantages to progress together.

Fourthly, the doctor must actively participate in social activities, especially preventive medicine activities

President Ho Chi Minh affirmed: "If you want to build socialism, you must work well. If you want to work well, you must be healthy. If you want to be healthy, you must maintain hygiene, that is, you must eat clean, drink clean, wear clean clothes, stay clean to avoid getting sick" (Minh, 2011, vol 12, p.610). However, he pointed out the inadequacies and limitations in social work of the health sector in general

and doctors in particular, which is unsanitary in food and food supply (butchers sell spoiled meat; fish has many flies; candies are full of flies and dust; food and drink stalls have dirty dishes, careless garbage collection, and rancid food). "In terms of health: We don't actively vaccinate people, medicine stations are not strictly controlled, do not try to propagate hygiene" (Minh, 2011, vol 5, p.461); "The hygiene of disease prevention is still poor, schools large and small are not clean. In the countryside, sanitation for children is very poor" (Minh, 2011, vol 13, p.292). The above shortcomings are not only caused by individual health workers but also by the responsible agency (first of all, the health agency) lack of education, propaganda, inspection and regular urging.

From that situation, he asked: "the health sector in general, and doctors in particular, to ensure the health of the people, to try to satisfy the people's needs for medicine; information on disease prevention and treatment; environment for medical examination and treatment is clean and tidy...; must actively participate in social activities, actively stay close to the people, help the people... to propagate practically and widely among the people, cause a movement of physical training and hygiene, focusing on consolidating and developing develop more health stations and birthing centers in the commune, making people understand clearly: Must maintain hygiene, eat clean, drink clean, wear clean, stay clean, then physical body will be healthy; The better the health is, the better the productive labor will be" (Minh, 2011, vol 13, p.82).

Fifthly, to himself, a doctor must be a soldier with the spirit of patriotism, love of the people, love of the profession.

President Ho Chi Minh called revolutionary doctors "soldiers fighting the enemy to protect the health of the race" (Minh, 2011, vol 6, p.34). They both have a heart that loves the sick and have the qualities of a cadre in the new regime of "patriotism, love of the people, love of the profession, internal solidarity..." (Minh, 2011, vol 8, p.154).

The doctor in the new regime is not indifferent, away from politics, standing out of the times, but must be committed and must participate in practical revolutionary activities. He said: "If we want to change society... we need to understand it clearly" (Minh, 2011, vol 6, p.289). In doing that, many revolutionary doctors were imbued with Marxism-Leninism, shared the same goal and ideal of building socialism, building the people's health, actively participating in the resistance war like Dang Van Ngu, Pham Ngoc Thach, Ton That Tung... However, there are still many doctors who have followed the revolution but do not have the political courage, just want to stay in the rear hospitals with less hardship; Even facing the difficulties, deprivations and fierceness of the war, there were a few who soon succumbed to the enemy. President Ho Chi Minh requested the new-age doctor to unite the moral ideal with the political ideal, that is, not only become a humaneness mother but also have the courage to do so politics of a revolutionary who has a burning heart, a strong will ready, willingly sacrifices himself for the defense and construction. In any case, "Rich cannot be seduced, poverty cannot be shaken, power cannot be subdued" (Minh, 2011, vol 7, p.50).

From the love of the people and the country, the doctors feel secure in their work to dedicate themselves to the Fatherland, from which they feel that they love their profession and perform well With the criteria of industriousness, thrift, integrity, honesty and impartiality in professional manners. The industriousness means working hard and doing is to work hard, do your best regardless of day and night to save and treat sick soldiers. The thrift means saving to save medical equipment and supplies, and controlling medicines so that they avoid wasting them.. The integrity is not being greedy for happiness, not afraid of hardships, having the will to endure hardship to save and cure sick soldiers and people. It is with me that I study hard and self-criticism; people are humble, honest, and united; with work, there is a spirit of

responsibility, discipline, not afraid of difficulties and dangers. The honesty and the impartiality are for the purpose of working and serving for for the love of the country and the medical profession. Industriousnes, thrift, integrity, honesty and impartiality have a dialectical relationship with each other, mitigating the shortcomings of the doctor less and less, forming many good qualities such as humanity, righteousness, wisdom, courage, integrity...

Thus, a doctor following Ho Chi Minh's idea of medical ethics not only loves his patients, has an enthusiastic spirit of learning to become a good doctor, but always upholds the spirit of solidarity with colleagues and comradeship, teammates, class love and actively participate in social activities. In addition, the revolutionary doctor must always have a strong political will, well implement revolutionary ethics to always maintain the spirit of serving the Fatherland and the people; willing to overcome difficulties, hardships and sacrifices for the sick; avoid temptations in life as well as being taken advantage of by enemies.

From the study of Ho Chi Minh's ideology on medical ethics, we draw the following characteristics:

i) Ho Chi Minh's ideology on Medical Ethics is a system of standards and principles used to adjust and evaluate the behavior of doctors not only in three specific relationships but also in the relationship between doctors and society and especially with themselves. His thought on medical ethics is revolutionary medical ethics, reflecting the objective requirements and demands of Vietnamese society in terms of the ethics of doctors. Revolutionary medical ethics in the relationship between doctors and patients, colleagues, profession, society and themselves are highly demanded by him, but extremely practical because this is a directly related industry to human life, to the destiny of the country before the difficult moments of history. That is "great morality", which is a very high requirement for self-discipline, devotion, dedication, for the country and for the people. Determined to practice according to Ho Chi Minh's thought on medical ethics, it will help the revolutionary doctor maintain a firm political will, believe in the inevitable victory of our army and the path of building socialism that the Party, The State and our people have selected and overcome all difficulties and shortages to well complete all assigned tasks. That is the "stand still" virtue to respond to the "change" of social reality.

ii) Ho Chi Minh's ideology on medical ethics shows the dialectical relationship between virtue and talent, theory associated with practice. According to Ho Chi Minh, "a good doctor must also be a good mother" (Minh, 2011, vol 15, tr.361) means that a doctor must have both good expertise and pure medical ethics. They are two aspects that are closely united in the personality of a true doctor, there is no such thing as a doctor who only has medical ethics but lacks talent and vice versa. In that relationship, medical ethics must be the "foundation", the "root" to motivate the doctor to constantly study and accumulate experience to improve professional qualifications. A doctor with medical ethics never allows himself to be weak in medicine and medicine. On the contrary, a doctor with increasingly high professional qualifications will contribute to the improvement of medical ethics. Besides, he always emphasized that learning must be associated with professional practice with the noble purpose of serving the people.

iii) Ho Chi Minh's ideology on medical ethics is expressed in short and concise words associated with simple, rustic but deeply humane comparison images. President Ho Chi Minh did not have a separate book, chapter, or section on medical ethics, but his ideas on medical ethics were expressed through letters and articles sent to groups and individuals in the medical profession. However, with its own style of expression, the content of President Ho Chi Minh's articles on medicine still shows the ethical

requirements of the revolutionary doctor in his relationships with patients, career, fellow, career, society and myself. In particular, the user of images comparing doctors such as "kind mother", "good sister", "blood brother", "soldier" patriotic makes the image of a revolutionary doctor very close and fully exudes the necessary qualities without having to use many words to express.

2. Current status of Vietnam's medical ethics

Along with the development of the market economy, the negatives in the medical industry also appear. The relationship between the doctor and the patient is less intimate and has not yet fulfilled the requirement that "a doctor must be like a good mother and sister" of President Ho Chi Minh. In the course of medical examination and treatment, some doctors also violate the culture of communication with patients and patients' family members such as lack of warmth, lack of dedication and attentiveness towards patients and patients' families; lack of respect for the patient's right to self-determination; does not ensure fairness in the examination and treatment process, there is also discrimination between patients who are relatives, rich, poor, impatient in communicating with special patients such as the elderly, young children, patients with psychological problems, difficult to express their feelings and desires. In communicating with patients, some doctors talk more than listen, appreciate the information they give, but spend less time listening, explaining, encouraging, sharing, and providing adequate information with the patient and the patient's family. In particular, there are a few doctors whose attitude is bossy, harassing, authoritarian, indifferent, causing difficulties for patients and their families.

Some doctors are not passionate about studying, researching or researching, but they do not guarantee creativity and practicality, leading to low quality and applicability of some topics. Research topics on the organization of medical command, the design and manufacture of new medical equipment, innovation in hygiene and conditions of workers in different conditions have not yet been paid attention to research center. The study and application of new and high-tech techniques in medical examination and treatment is still limited. In the process of practicing, some doctors do not strictly abide by the professional regime, so there are accidents and accidents in treatment, causing objections and frustrations in society.

In relationships with colleagues, there is still a phenomenon of lack of solidarity, failure to promote the spirit of criticism and self-criticism such as: indifference, insensitivity to the situation of colleagues; they are not willing to share and impart experiences in professional activities... They lack cooperation in professional activities, scientific research, lack of responsibility to the collective, leading to many unsuccessful scientific research projects quality, slow progress; treatment activities are sometimes not effective, and accidents and complications occur during treatment.

In social activities, some doctors are still active and lack enthusiasm. Actually, participating in social activities such as: volunteering in the source, deep-lying, remote and revolutionary base areas to provide medical examination and treatment for the compatriots; blood donation movement; the prevention of infectious diseases in the community... is an indispensable requirement in the professional activities of doctors. It shows the nature of the regime as well as the indispensable quality of the revolutionary doctor. In fact, at present, there are still a few doctors in the process of voluntary medical examination and treatment for the people, especially people in remote and isolated areas, who lack enthusiasm; when participating in mass mobilization work, there is still a lack of creativity, stopping shouting slogans, using heavily theoretical words; have not actively grasped, grasped and understood the language, culture, thoughts and aspirations of ethnic minorities, so it is very difficult to convey the policies of the Party and the State to them as well as to help them identify the tricks of the hostile forces.

There are still some doctors who don't care about politics, skeptical, and lack confidence in Marxism-Leninism and Ho Chi Minh's ideology, thereby having false perceptions about the meaning and importance of the study political theory; lazy to study Marxism-Leninism, Ho Chi Minh's ideology, guidelines, guidelines and resolutions of the Party, policies and laws of the State.

Lack of understanding about political issues, lack of political bravery makes some doctors easily exploited by bad guys, manipulated to do wrong things, leading to deterioration in revolutionary morality and lifestyle; violate the laws of the State, the discipline of the Army; the maintenance of observance of the prescribed regime, the observance of regularity, rituals, and military behavior is still limited. This caused bad public opinion, affecting the quality and image of the doctor, the image of "Uncle Ho's army". In the course of professional activities, some doctors exploit and use medical equipment wasteful and with low efficiency.

Conclusion

Medical profession is a noble profession honored by society. From the current situation of medical ethics in Vietnam, therefore, it becomes more and more urgent to study and follow Ho Chi Minh's ideology on medical ethics. It helps doctors raise awareness, adjust their behavior to suit the requirements and tasks of caring for and protecting people's health in the new situation; contribute to consolidating the unity between the medical ethics and communist political ideals of revolutionary doctors, thereby helping them to develop the right moral sense and will, and strengthen the medical and ethical ideals. At the same time, studying and following his medical ethics also helps the doctor to voluntarily and voluntarily improve his professional capacity, constantly rising to complete his tasks more and more in the new situation, meeting the increasing demands in the cause of health protection and care for the people, towards a sustainable society.

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