



Educational, Political and Socio-Economic Development of Vietnam Based on Ho Chi Minh's Ideology

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Abstract. This study aims to analyze situation and context in which Ho Chi Minh's ideology contributes for political and socio-economic development in Vietnam. We use qualitative analysis methods comprising of analytical, synthesis, historical and dialectical materialism in order to analyze Ho Chi Minh's political thinking and ideology for Vietnam society and economic development. This research papers also recognize historical values of ideology of Ho Chi Minh in building the country and analyze roles of his leading viewpoints for a sustainable economy and society and for future generation. Vietnam has surpassed wonderful wars and left many lessons for modern revolution in the country. Factors that affect his ideology for socio-economic development and values of his Independence declaration has been also discussed. Last but not least, it also find out his philosophical perspectives that contributes for society and economic management, which became lasting values for the nation over time.

Keywords: political thinking, Vietnam, Socio-economic development

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INTRODUCTION

Ho Chi Minh's political ideology is the crystallization of the thousands of years of fine cultural traditions of the Vietnamese nation and the quintessence of world culture, reflecting the aspirations of the Vietnamese peoples for freedom and democracy., peace, happiness and social progress. In many documents of the Party and State as well as our people, we have affirmed that Ho Chi Minh's political thought has not only historical value but also epochal value. Therefore, the study of Ho Chi Minh's political ideology not only serves the revolutionary traditional education activities, consultation and policy formulation, but also has special meaning in affirming the choice of the path of development of the Vietnamese revolution in the current context of renewal and integration. Currently, research, approach to solving problems in social sciences, humanities in Vietnam in general, Ho Chi Minh's political ideology in particular, according to the current universal values of humanity is one urgent need but also faces many challenges. Ho Chi Minh's Political Thought booklet approaches that value, in order to create a basis for consolidating Ho Chi Minh's ideological values in the context of socio-economic international integration.

The research questions in this study will be:

Question 1: What are factors that affect ho Chi Minh' s ideology for political and socio-economic development in Vietnam?

Question 2: What are values from Ho Chi Minh's ideology for socio-economic development in the country?

LITERATURE REVIEW AND HYPOTHESIS

First, Ho Chi Minh inherited and absorbed the positive aspects of Confucianism. In Ho Chi Minh City, the people are considered the most precious, "There is nothing as precious in the sky as the people. In the world, nothing is as strong as the unity force of the people ... In society, nothing is as good and glorious as serving the interests of the people" (source: Ho Chi Minh (2011), Toan, Publishing House. National politics, Hanoi, pp.10). Ho Chi Minh once reminded Manh Tu: "The people are precious, the commune is unaffected, the army is contemptuous" (source:Ho Chi Minh (2011), Complete Black over White background Asso.Prof. Dr Pham Ngoc Tram, Work, Publisher National politics, Hanoi, pp.1, pp. 48).

Next, Ho Chi Minh absorbed the positive aspects of Taoist political thought. While standing at the height of his power as President, he said: "I absolutely do not want a rich honor at all. Now I have to assume the presidency because my fellow citizens have to work hard, just as a soldier obeys the orders of the nation in front of the front. Whenever my fellow citizens let me leave, I would gladly quit. I have only one desire, the ultimate desire, to make our country completely independent, our people are completely free, everyone

has meals, clothes, everyone can study. As for me, I built a small house, where there are green trees, blue water for fishing, flower growing, early in the afternoon to be friends with the old people picking firewood, children raising buffalo, not involved with the round of fame” (source: Ho Chi Minh City (2011), Complete Works, Publishing House. National politics, Hanoi, pp. 4, pp. 187).

Inheriting, combining traditional Vietnamese political ideology with Eastern and Western political ideology is a unique feature of Ho Chi Minh's political thought. “As for Eastern culture, along with his understanding of Sinology, Ho Chi Minh knew carefully what was the most quintessential in philosophical theories, or in the thoughts of Lao Tu, Mac Tu, Quan Tu These are the philosophies of action, reincarnation, practice, life help, that is the desire for an equal, harmonious, harmonious society, the philosophy of life; Black over White background Asso.Prof. Dr Pham Ngoc Tram 36 cultivating body and character; promote the cult culture, create a tradition of fondness for learning” (source: Ministry of Education and Training (2009), Ho Chi Minh Thought Curriculum, (For undergraduate and non-Marxist college students)

In the “Enlightenment” movement, an author with great influence on Ho Chi Minh was Montesquieu. Montesquieu's political views are concentrated in the three-way isolationist doctrine to build a political institution that guarantees freedom of its citizens; the supremacy of the state is divided into three branches: legislative, executive, and judicial; These rights are exercised independently, mutual control and restraint. The separation of three powers is the “division of power” of the state to avoid the concentration of power that easily leads to corruption, dictatorship; first embodied in the constitutional laws of the French Revolution and then fully expressed in the US Constitution of 1787. “Mongtesquieu's threeright isolation doctrine has played an important role in history. fight the bourgeoisie against tyranny and tyranny of feudalism.” (source: Pham Ngoc Tram, The way to save the country of Ho Chi Minh, General Publishing House, City. HCM City, 2011, pp.67)

Mongtesquieu's political views were taken up by Ho Chi Minh when he was exported to find a way to save the country (in 1911), then went to the West. He had the conditions to study and verify these views on both aspects of theory. Commentary and practice. “For issues: political freedom of citizenship; law is the measure of freedom; A liberal political institution is an institution in which the supreme power is divided into three powers: legislative, executive and judicial ... are great ideas, thoroughly absorbed by Ho Chi Minh. and excellently applied in Vietnam, building the first Black over White background Asso.Prof. Dr Pham Ngoc Tram 40 democratic state, the state of “Democratic Republic of Vietnam”, since 1945, with the model of “separation of three powers”, fully and independently implemented. Three powers: legislative, executive and judicial. The person who built a National Assembly expressing the common will of the nation, belonged to the entire people, represented the interests and aspirations of the entire nation. And soon enacted “Constitution in 1946” - the most progressive constitution in the history of Vietnam's legislature” (source: Pham Ngoc Tram (2011), The way to save the country of Ho Chi Minh, pp.68-69).

Beside, the political views of Marxism-Leninism have built the basis of materialistic worldview and dialectical methodology for the formation of new scientific conceptions of politics. Ho Chi Minh expanded and developed the Marxist-Leninist political ideology into the reality of Vietnamese networks, in the process of forming the Vietnamese revolutionary path; issues of Party building, seizing the government, building a new regime, building and exercising people's mastery, issues of cadres, revolutionary ethics. For Ho Chi Minh, Marxism-Leninism was like a “magic handbook”, but not everyone understood its true nature. “Leninism for us, the revolutionaries and the people of Vietnam, is not only a miraculous” handbook “, not only a guide, but also the sun shining our way. to the final victory, to socialism and communism” [(source: Ho Chi Black over White background Ho Chi Minh's political ideology - Historical and Era value (Monographs) 45 Minh (2011), Complete Works, Publishing House. National politics, Hanoi, pp. 12, pp. 563).

Then, Dror (2016) traced the origins of Hồ Chí Minh's veneration and his own role in cementing his image not only as the leader of the nation but as the Uncle, the head of the Vietnamese national family. Through an examination of Hồ Chí Minh's first (auto)biography, it explores some of the means employed to achieve these results. Hồ Chí Minh's cult transformed the nation and altered Vietnamese cultural traditions. It served to acquaint people with the new order and to create and perpetuate people's loyalty to the newly formed state entities. Last but not least, Minh and Valdez (2019) analyzed the political ideologies reflected in the selected speeches of Ho Chi Minh and their implication to the thinking of Vietnamese youth. Findings of the analysis revealed that Ho Chi Minh's selected speeches vividly exhibited the aspects of his political ideologies as expressed in his ideological strategy on continuous proletarian revolution specifically on national liberation manifested through independence and unity; on national independence and unity expressed through democracy, freedom, welfare and happiness; and on socialism as one of his ideologies' major creative points. Moreover, the manifestations of the themes of patriotism, humanism, inner peace and moral philosophy are also evident in the literary works. And Hien (2020) mentioned that

the revolutionary history of Vietnam was noted in August Revolution, creating a fundamental turning point in the upward development of the nation and people of Vietnam by an era of independence, freedom and socialism.

Values of Ho Chi Minh's Ideology

Ho Chi Minh's political ideology is associated with Vietnamese revolutionary practice. Since the late nineteenth and early twentieth centuries, a series of problems have been posed to the Vietnamese revolution, such as methods of national liberation struggle, national liberation forces, political regime. After gaining independence ... All these questions were satisfactorily resolved by Ho Chi Minh in the process of his political activities to form the Communist Party of Vietnam, to build the State. Democratic Republic of Vietnam, building the Front and other socio-political organizations, step by step solving the requirements and tasks of the times, promoting the development of society and the country. Build a prosperous, free and happy life for the people. From the vibrant and rich practical activities of Ho Chi Minh, the book *Ho Chi Minh Political Thought* has gathered valuable experiences and views in the political field. In theory, Ho Chi Minh's political ideology reflects his views on the organization and control of the state apparatus within a country and the state relations among countries; the activities of a class, a political party, Black over White background xi or a social corporation aimed at gaining or maintaining control of the state apparatus. Ho Chi Minh's political thought is both a science - state leadership, human leadership, mastery science, social architecture (Alipour and Akbarpour, 2018) as well as an art, belonging to proletarian ideology.

This study summarized the basic characteristics of Ho Chi Minh's political ideology such as deep patriotism; the people and the great humanity; visionary insight; sharp, highly flexible; courageous and assertive in strategy, tactics and countermeasures; effectiveness and political honesty; consistency between say and do.

RESEARCH METHODOLOGY

Method and Data

The method used in this research is qualitative analysis and explanatory research. The analysis process was carried out by using historical information and with historical and dialectical materialism methods.

RESULT & DISCUSSION

Findings on establishment of values of Ho Chi Minh's ideology for socio-economic development

The process of operating and forming Ho Chi Minh's political ideology in the period 1911 - 1919 was the process of acquiring and inheriting the traditional political elite of Vietnam and the world; selectively inherit Marxism-Leninism. This was also the opening period for Ho Chi Minh to learn more about revolutionary theories in the world, build a theory on the colonial revolution, first of all, the revolutionary theory to liberate the Vietnamese people. building the revolutionary factors of the nation, organizing and leading the Vietnamese revolution, going forward to win great victories for the independence of the nation and the freedom of the entire people. Ho Chi Minh's political ideology was formed on the basis of absorbing the traditional Vietnamese cultural values and the Black over White background Ho Chi Minh's political ideology - Historical and Era value (Monographs) 7 cultural essence of humanity. In which, the subjective factors of Ho Chi Minh, the practical operation process play an important role. The road to form Ho Chi Minh's political ideology is a long process from when he was born from a poor village, rich in patriotic revolutionary traditions to experiencing reality through each country and region he travels. through, immersed in revolutionary movements around the world until he returned home to lead the revolution to win, successfully built a democratic state for the Vietnamese people and until his death he still left an example light for the next generation. Born into a family with a Confucian tradition and the nation's revolutionary homeland, Ho Chi Minh had in his early life the first luggage of a deep, passionate love for his homeland, Besides, there is a thoughtful upbringing from his family, from his father. Growing up in the situation of losing home, the people were miserable and miserable, and he was more absorbed with the pain of losing the nation. Participating in patriotic movements at a young age, so Ho Chi Minh had distinct political qualities influenced by external factors such as the rule of the colonialists, the feudal government, and demonstrations. The love of the student days ... urged him to leave to find a way to save the country for the Vietnamese people. Through the years of traveling abroad, working in many jobs, through many countries, participating in many worker movements in Ho Chi Minh to shape his revolutionary path. And that path was even more clear when he encountered Lenin's thesis since then, along with his life and

personal experience, went through many trials, learning from many experiences of the revolutionary movements in the world. decided to follow the path that I have chosen to be the path of proletarian revolution according to Lenin and International III. On the basis of inheriting the quintessence of the nation and the quintessence of humanity that he has learned and partly witnessed, combined with the practice of the Vietnamese revolutionary movement, he affirmed his political thought as gain independence for the nation, bring freedom and happiness to the people. Black over White background Asso.Prof. Dr Pham Ngoc Tram 8 The history of formation and development of Ho Chi Minh's political ideology associated with the process of returning home to lead the Vietnamese revolution; at the same time, applying world political experiences to build the ruling Party, building the real state of the people. Thus, the path to form Ho Chi Minh's political ideology is a process of learning the theory and practice of life, from the time he was in his homeland to the time he left to find the way to save the country and return to lead the people Ethnic groups fight for independence, building a new democratic state. It was during the years and months of trying to find the way to save the country, many basic problems of Ho Chi Minh's political thought were formed, most notably the national independence thought associated with socialism. This is a big problem that has become a political direction, directing awareness and action of the entire Party and people in the entire process of Vietnamese revolution. National independence associated with socialism in Ho Chi Minh's political thought was tested and confirmed successfully in the period when our Party led our people to conduct the national liberation revolution (1945- 1954), the period of simultaneously carrying out two revolutionary strategies, the national democratic revolution in the South and the socialist revolution in the North, in which the socialist revolution in the North was the solid basis of the struggle for unification of the country (1954-1975), as well as the period of building and defending the Socialist Vietnam Fatherland in the next period, especially it is always meaningful in the for the current country renewal. The core issue in Ho Chi Minh's political ideology is patriotism, love for the people, love for people, wholeheartedly serving the Fatherland and the people. The person who upholds the ideal of saving the country, saving the people "Fatherland first", "Nation first", "Nothing is more precious than independence and freedom". Ho Chi Minh believes that, in life and as a human being, we must love the country, the people, and the people who suffer are oppressed. Anything that benefits the people must be done. Anything harmful to the people must be avoided. It is a human life philosophy, a very Black over White background Ho Chi Minh's political ideology - Historical and Era value (Monographs) 9 humane philosophy of President Ho Chi Minh - inherited from the traditional political ideology of Vietnam.

Next, Skill or the art of using people refers to the methods of using and promoting human talents effectively in a good way for people, the country and human society. From the past, my father summed up the skillful use of people with a very brief sentence: Employing workers is like carpentry - the principle of using humans as carpenter chooses wood for furniture. Each type of wood, each type of tree has different qualities, so depending on the function, the form of that wooden furniture, choose the appropriate wood. Know how to choose wood to make furniture, or to build a house reasonably. Using woodwork as the use of wood means: no one is useless, just using the right people, the right job will promote that person effectively. Therefore, when using people, do not rush to blame this person or that person is useless, but blame yourself for not knowing how to use people.

One of his viewpoints is that the economy we build is a socialist economy with modern industry and agriculture, advanced science and technology. On the basis of the increasingly developed socialist economy, capitalist exploitation has been gradually abolished, the people's material and cultural life is increasingly improved. The socialist economy must be created on the basis of the regime of public ownership of the means of production. In the transition period, that economy still existed four main forms of ownership: "State ownership means that of the entire people. Ownership of the cooperative means the ownership of the working people's collective. Ownership of individual employees. A few means of production are owned by the capitalist ", of which" the state economy is a form of ownership by the entire people, it leads the national economy and the State must ensure its prosperous development. first ". Thus, Ho Chi Minh was the person who soon proposed the development of a multi-sector economic structure in the period of transition to socialism in our country.

Findings on factors that affect Ho Chi Minh's ideology for socio-economic development

Absorb Eastern ideology

In Eastern political thought, many political theories discuss the art of rule, the leadership method of the head, of the king to the country in order to gain power or to stabilize society, late government. Many Eastern political ideas greatly influenced the formation of political ideas of Ho Chi Minh, especially Confucians - the art of moral rule, Taoism - the art of natural rule, France. family - the art of rule by law. Confucianism founded by Confucius was later supplemented and developed by students. Born in the period of Xuan Thu

- Chien Quoc, the society was chaotic, so Confucianism was aimed at stabilizing society, building up the art of ruling emperor. Facing the very complicated social situation, the relationships in the society were corrupted, Confucius and his students advocated using the method of moral rule to restore the social order. Germany's rule is the use of morality to regulate social behavior; That is the policy of ruling with morality, compassion, and using human and justice to rule the people towards the social community; not using violence, not using punishment but by setting an example, doing the right role of each person in society (Righteousness); towards the goal of building a politics that respects the people, the people, and the people. Confucian ideology highlights the content "noble people, communal rule of chi, military contempt" (source:Ho Chi Minh (2011), Complete Work, Publisher. National politics, Hanoi, pp.1, pp. 48), uphold the spirit of serving the people, considering the king and mandarin to be the public servant of the people. Ho Chi Minh inherited and absorbed the positive aspects of Confucianism. In Ho Chi Minh City, the people are considered the most precious, "There is nothing as precious in the sky as the people. In the world, nothing is as strong as the unity force of the people ... In society, nothing is as good and glorious as serving the interests of the people" (source: Ho Chi Minh (2011), Toan, Publishing House. National politics, Hanoi, p.10, p. 453). Ho Chi Minh once reminded Manh Tu: "The people are precious, the commune is unaffected, the army is contemptuous" (source:Ho Chi Minh (2011), Complete Black over White background Asso.Prof. Dr Pham Ngoc Tram 34 Work, Publisher. National politics, Hanoi, p.1, p. 48), The person advocates building a state to serve the people, a politics near the people, the people, the people, and the talented people. At the same time, he also focused on the issue of morality, considering the building of revolutionary morality among cadres and party members as urgent work to successfully realize the political goals set out.

For the East, the nature of a highly community-oriented society, because it is necessary to mobilize efforts to build dikes, to build water ditches for the agricultural economy, so the need for "equality" of Eastern people are not as urgent as the West. Therefore, when Jesus "declares" anyone who enters the religion is equal; which means that only within the gates of the Christian church are equal, almost 80% of the people who are Western slaves have flocked to the religion, frightening the Roman government. In addition, the government "hated" Jesus for daring to attack the wealth of the Roman aristocracy, saying that "the rich want to go to the kingdom of God like camels through a needle hole" should prohibit Guessing the development of this religion, punishing the Christian founder with a terrible penalty of death by crucifixion. But Jesus' death still did not hinder the humanistic development of this religion, for it had addressed the equal aspirations of the majority of the Western population - even in "dream", equal only when entering the gate of the church of God. Like the aspiration for equality, democracy is a primordial value of the West. For the East, the democratic values are characterized Black over White background Ho Chi Minh's political ideology - Historical and Era value (Monographs) 57 by village character, community democracy, in the style of "one piece of village meat is equal to a market meat floor", the individual role is dwelling in the community, all personal opinion even though right or wrong, they all get lost in the community's voice. The need for democracy, freedom, equality ... for the East is not as urgent as for the West. A farmer farmer in the East could marry a landlord's daughter. Eastern landlords still regularly go to the death anniversary of the tenants. Ho Chi Minh made a witty comparison, that the "middle and small class landlords and those there are considered great landowners" of the East "were just petty peasants next to the same people. names with surnames in Europe and America; there are no billionaires from An Nam. The rich people over there, here are just the real rich only "(source: Ho Chi Minh (2011), Complete Work, Publisher. National politics, Hanoi, p.1, p.508).

It was the progressive political ideologies of the West that helped motivate Ho Chi Minh to choose the path to save his country and go to the West. "I felt that I had to go abroad to see clearly. After considering how they do business, I will return to help my people" [Nhan Dan newspaper, May 18, 1965.]. Therefore, after going to France, he read the progressive French papers reflecting on the French bourgeois democratic revolution (1789); about the light century; of Jean-Jacques Rousseau (1712-1778) with prominent political views on the development of social theory, and the development of nationalism; about Montesquieu the great French political thinker developed the isolationist trilogy, ... Just as he had cherished from within the country, before going to the West: "I really wanted to get acquainted with French civilization, want to find out what is behind those words [source: "Freedom, Equality, Charity" - Author's Note] ... "With burning aspirations for the way to save the country and the people, in France, a young patriotic Ho Chi Minh is working to earn money for a living while studying the works of Jean-Jacques Rousseau, Montesquieu, Universal Declaration of Human Rights and Civil Rights ... are progressive ideas of humanity.

Findings on Ho Chi Minh's ideology compared to Karl Marx's ideology

Ho Chi Minh's ideology is a next step after theories of Karl Marx. We see in the comparison table below:

Table 1 *Ho Chi Minh and Karl Marx's ideology for socio-economic development*

Values	Ho Chi Minh's ideology	K.Marx's ideology
Science and technology	President Ho Chi Minh pays great attention to the research and dissemination of science and technology for production. Science must come from production and must come back to serve production, to serve the masses, in order to improve labor productivity and constantly improve people's lives ... the mission of science, Technology is extremely important, so every branch, everyone must participate in the work of science and technology.	The labor process creates use value. The higher the productivity of labor, the more value that it can use in a unit of time. The productivity of labor is determined by many factors, in which, the average skill level of the worker, the degree of applying science to production ... Therefore, if you want to have a lot of wealth, many uses It is necessary to attach importance to education and training, science and technology, organizational improvement and management.
Economic management	Respecting management issues, economic accounting, considering that it is the key to national economic development, Managing a country is like managing a business: it must be profitable.	Surplus value is always associated with the production of goods, the operational objectives of the producer, of the enterprises in the commodity production, even in the modern market economy must be the surplus value. This shows the need to properly perceive and apply creatively the theory of surplus production into the practical market economy. In fact, surplus value constitutes the driving force for growth and development of social production.
Cooperation	President Ho Chi Minh was interested in the relationship between the constituent elements of the national economy. People have comments on the structure of almost all levels, sectors and economic fields: from the economic structure of the whole country to the economic structure of each industry, the structure of the region (delta, midland, mountainous, coastal), central and local economic structure, domestic economy and economic cooperation with foreign countries - that is, the relationship between export and import, between self-reliance and enlistment	Marx focuses on two activities: revolutionary organization, and tries to understand political economy and capitalism. He read Engels's work on the working class. According to Marx, the world class members have the same characteristics.

	support cooperation with foreign countries.	
Human	+ Fostering people with right ideas and high and beautiful emotions. + Improving people's knowledge, that is, referring to the educational function of culture. Those who advocate to raise the people of the people, first of all, the whole people must be determined to eliminate the "ignorance", to eliminate illiteracy, gradually improve their qualifications, "study to work, be a human, be an official", turning our country into a highly cultural country. Learning must go hand in hand with practice and practice. Learning everywhere at all times, to constantly improve political knowledge, expertise, cultivate Marxism-Leninism, from which to apply creatively in our country's circumstances.	The view of historical materialism is an invention of great scientific and revolutionary significance in the field of social consciousness. Accordingly, human consciousness, thought is explained by human existence itself. Marx pointed out that in each historical age, the social structure must be determined by economic production. Economic production and social structure constitute the basis of the political history and ideological history of that era. Marx pointed out the history of social development as the history of class struggles.

CONCLUSION

Ho Chi Minh's political ideology is the crystallization of the thousands of years of fine cultural traditions of the Vietnamese nation and the quintessence of world culture, reflecting the aspirations of the Vietnamese peoples for freedom and democracy., peace, happiness and social progress. In many documents of the Party and State as well as our people, Ho Chi Minh's contributions in the political field have not only historical but also epochal value. Ho Chi Minh's political ideology not only reflected the thought of a genius politician but also an outstanding culturalist, cleverly combining politics and culture to create the art of leadership of Ho. Ho Chi Minh, has a strong appeal to all classes of people and international friends, there are even people on the other side of the line. Inheriting and promoting Ho Chi Minh's political culture, creating "soft power", enhancing the country's position and power in the cause of renovation and integration, has theoretical and practical meaning. Today, the world is globalized and regionalized under the strong influence of the modern scientific and technological revolution. In the context of the new world, Ho Chi Minh's political ideology still retains its value and vitality when the ethnic struggles to defend the national independence, affirm the national cultural identity and freedom. choosing his development path against economic, Black over White background 225 technical, political and cultural dependence and becoming a broad trend, the significance of Ho Chi Minh's political ideology remains. profound epochal. In terms of methodology, Ho Chi Minh's political thought about building the way must come from practice; take practice as a measure of the correctness of the way. With an independent, autonomous and creative thinking style, with the special feature of being practical, closely linking theory with reality of Ho Chi Minh is the stance, point of view and method to help those who are different. The network perceives the situation and acts properly. The collapse of the Soviet Union and the socialist countries of Eastern Europe in the late twentieth century proved that there was not a single socialist model for all countries. Taking the transitional steps toward socialism in each country must be based on a specific historical point of view. Vietnam persisted in the socialist orientation, in the development of the market economy, it was even more impossible to be dogmatic about socialism in the new situation. Resolutely protect national independence, at the same time actively expand international relations; taking advantage of opportunities to mobilize all resources for development.

RECOMMENDATION

Values from His Independence Declaration

In Ho Chi Minh's political ideology, independence and freedom is the highest of all values of the nation. He asserted: "Nothing is more precious than independence and freedom" and "All the peoples of the world are born equal; Every nation has the right to life, the right to happiness and the right to freedom". Free independence is the flag of the great movement of people of oppressed peoples against the slavery of old and new colonialism in the twentieth century. From a foreign invaded country, from a slave nation, Vietnam has become a united independent nation, increasingly taking a worthy position in the international arena. In the new revolution, the thought "Nothing is more precious than independence and freedom" still illuminates the way up of the Vietnamese revolution. Black over White background 226 Because of these great worries, Ho Chi Minh's political thought has been identified by our Party as one of the foundations and guidelines for all actions of the Party and people. Historical experience shows that any country or people that wants to survive, develop and step up with the same era must have their own political ideology or must choose the one that suits them. . At the same time, historical experience also shows that this choice is only correct, when on the one hand comes from the reality of the country, from the personality of the nation, from the earnest desire of the people, and on the other hand, must be consistent with the law of the inevitable and objective development of the society. Ho Chi Minh's political thought was the development path of the Vietnamese revolution not only in the history of national liberation, but also in the era of integration. Vietnam's choice of development goals, national independence associated with the socialism of President Ho Chi Minh and the Communist Party of Vietnam, logically is an objective inevitable, historically complete. all consistent with the movement of the Vietnamese revolution and the development trend of the era; in terms of needs, is completely derived from the conditions of a colonial country, half feudalism and burning aspirations of the working people of Vietnam. National independence associated with socialism was Ho Chi Minh's goal and ideal.

Applying Ho Chi Minh's political point of view in the current context is to rely on the strength of the entire people. People are the roots of water. Applying and developing Ho Chi Minh's thought on great solidarity for the entire people, constantly taking care of building and developing human resources; fostering patriotism in combination with genuine international spirit; have a pure, indecent, indecent, and honest revolutionary lifestyle and morality, indifferent, free of corruption and other negative things; relying on the strength of the people, building and strengthening the block of great unity all people; creating conditions for people to fulfill their citizenship.

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