



PROMOTION OF SOCIAL DEVELOPMENT IN VIETNAM TODAY ACCORDING TO THE SUSTAINABLE VALUES OF HO CHI MINH'S DEVELOPMENT PHILOSOPHY

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Abstract

The sustainable values of Ho Chi Minh's development philosophy are the great foundation of the Communist Party of Vietnam (Party) and nation in the process of social development, including the basic contents: development path of the Vietnamese nation, patriotism and promotion of human resources, leadership of the Communist Party, strategy of great national unity and international solidarity. The affirmation and application of the sustainable values of Ho Chi Minh's development theory have the meaning of illuminating and orienting the strong and sustainable social development in Vietnam today.

Keywords: Development philosophy, social development, Vietnam, Ho Chi Minh.



1. Introduction

Ho Chi Minh's development philosophy is His most core arguments, propositions and ideas about the nature, causes, motivations, conditions and trends of the movement and development of the Vietnamese revolution and has become His principle, life motto and revolutionary activities. His views and actions throughout His life were for the independence, peace and progressive development of Vietnamese society. Ho Chi Minh's development philosophy is revolutionary, scientific, in line with the historical process of the Vietnamese nation and the development trend of the times, including sustainable values: revolution for national independence and choosing a development path for Vietnam, patriotism as an important driving force of development, building a ruling political party in a poor and backward agricultural country, building revolutionary forces and a strategy of great national unity in a united national front, promoting the human factor and expanding socialist democracy, solidarity in international relations. Ho Chi Minh's development philosophy is of special importance to the development of Vietnamese society, because this philosophy fully and lawfully explains the nation's aspirations for independence, freedom, and happiness; the promotion of the will and strength of the great unity of the entire people combined with the strength of the times for the development of the country; the force and organization of the national leadership worthy of “being moral, being civilized”, meeting the requirements of social development. Since Vietnam's independence in 1945, the social development has achieved great achievements, but there are still difficulties and limitations that need to be overcome in order to strongly promote social development. The application of sustainable values of Ho Chi Minh's development philosophy has profound theoretical and practical significance of the Party and nation to sustainable social development on the basis of the overarching goal of national independence and associationism of the people, by the people and for the people of Vietnam.

2. Method

This article researches on the methodological basis of dialectical materialism and historical materialism. This article mainly uses the documentary research method combined with the following methods, namely: historical method, logical method, analytical method, synthetic method, comparative method, generalization - abstraction method, expert method, survey and statistical methods, etc., to carry out study tasks.

3. Results

3.1. Sustainable values in Ho Chi Minh's development philosophy in Vietnam

In essence, Ho Chi Minh's development philosophy is a development philosophy of dialectical materialism, associated with a philosophy of action crystallized from values in the philosophy of traditional nation, the Eastern tradition, the Western tradition, especially the development principle of the materialist dialectic in Marxist-Leninist philosophy. Ho Chi Minh's development philosophy was enriched, fostered and nurtured by the practical experience of the revolutionary struggle of the whole nation and of Ho Chi Minh Himself. Therefore, Ho Chi Minh's development philosophy includes the unity between science, revolution and practicality, in line with the national history and the trend of the times, expressed simply, clearly, easy to understand, easy to remember and easy to follow. Sustainable values in Ho Chi Minh's development philosophy include the following basic contents:



The revolution for national independence is a condition for Vietnam's development

President Ho Chi Minh left the Vietnamese people a great revolutionary cause and devoted His life to the independence of Vietnam. He said: “All my life I have only had one purpose, which is to strive for the interests of the Fatherland, and the happiness of the nation. When I have to hide in the mountains, or go in and out of prison, and rush into danger - it is for that purpose” [6, p.272]. It can be said that Ho Chi Minh's development philosophy was born, existed, and developed with the aim of three major goals, which are inseparable, complement, influence and relate to each other. It is *independence for the nation; freedom and happiness for the people*. In particular, the national independence which is a condition for the people to be free and happy is the condition for development. Without national independence, it is impossible to talk about freedom, happiness, not have and cannot talk about national development. If the nation is not independent and free, all classes cannot have independence and freedom, not mention national development. However, Ho Chi Minh also pointed out very clearly that, “if the country is independent but the people do not enjoy freedom and happiness, then the independence has no meaning” [6, p.64]. Obviously, the nation's independence and freedom are conditions for the realization of happiness, well-being and freedom for the people. On that basis, the nation will develop in all aspects. On the contrary, if the people are free and happy, and the country develops, the people will make every effort to protect the independence of the nation. Thus, national independence is an indispensable condition for Vietnam's development. It is no coincidence that right when our people's resistance war against America was taking place fiercely, Ho Chi Minh stated a truth: “Nothing is more precious than independence and freedom” [17, p.131]. This is His philosophy of life, his philosophy of action, and His motto of behaviour. Everything He does, everything He wants, all His mind, all His strength and all His thoughts are directed towards the goal of regaining independence and freedom for the nation. Ho Chi Minh's philosophy “Nothing is more precious than independence and freedom” is drawn from the depth of the traditional philosophy of the history of thousands of years of nation building and defending the country as well as from the actual revolutionary struggle of the people and Himself.

Choosing a development model for Vietnam

Ho Chi Minh was deeply aware that national independence must be associated with socialism for national independence to be solid. In other words, only choosing the development of socialism is the way to protect and develop most firmly the achievements of national independence, to ensure that the people are really happy and prosperous. Of course, national independence is also a condition, premise and basis for the implementation of socialism. According to Ho Chi Minh, why is socialism the only right choice for Vietnam's development path?

Firstly, He understood the economic and social necessity of this choice. This is the objective development law of history that no one can stop. He affirmed: “We all know from ancient times to present, the way of production from using branches and stone hammers has gradually developed to using machines, electricity, and atomic power. Socialism also evolved from primitive communism to slavery, to feudalism, to capitalism and today almost half of humanity is moving towards Socialism and Communism” [13, p.600]. Therefore, Vietnam's development along the socialist path is inevitable and objective, in line with the historical process of human society from low to high level.

Secondly, Ho Chi Minh did not talk much about the concept of socialism, but socialism that He understood was the only social model that could fulfill his desire for the nation to be independent, the people to be happy and free. According to Ho Chi Minh, socialism is ensuring



food to the people, ensuring clothes to the people, ensuring shelter to the people and ensuring education to the people. Socialism in Vietnam's condition “firstly aims to make the working people escape poverty, make everyone have jobs, be well-fed and live a happy life” [14, p. 415]. “Socialism is to make the people have enough food, enough clothes, more and more happy, everyone can go to school, get medicine when being sick, take a break when they are old and can't work, bad customs and habits are gradually eliminated” [15, p.438]. “*Socialism is to improve the material and cultural life of the people, and is built by the people themselves*” [15, p.387]. It can be said that socialism according to Ho Chi Minh is to make the people rich, the country strong, everyone have job, have food to eat, clothes to wear, can study. In socialism, the nationalities in the country are united, equal, mutually supportive and help each other, the economic, cultural, political and spiritual life of the people is increasingly guaranteed and constantly improved. Socialism is to have peaceful and friendly relations with all countries and peoples. Obviously, such socialism will not only firmly protect the achievements of national independence, but also make the people happy and free and create new development conditions for the nation and the people. Therefore, socialism is the path that Ho Chi Minh chose for the development of the Vietnamese nation. Therefore, according to Ho Chi Minh, national independence must be associated with socialism.

Patriotism - the driving force for the development of the Vietnamese revolution

Vietnamese patriotism is an extremely great spiritual value, it is the crystallization of the nation's sacred patriotic thoughts and feelings for thousands of years. Vietnamese patriotism has many facets, ranging from love for the homeland and villages, the spirit of community cohesion, towards the people, respecting the people, loving the people, taking the people as the root to the sense of protecting the integrity of sovereignty, territory and nation; national pride, the will to win national independence, considering national independence sacred and inviolable. With all these facets, Vietnamese patriotism has been a great driving force in the struggle for national liberation and it is also the driving force for Vietnam's development in the socialist revolution. Ho Chi Minh always reminded cadres and party members to know how to arouse and promote the patriotism of every Vietnamese in national construction and defense.

Summarizing the nation's history, Ho Chi Minh affirmed: “Our people have a passionate patriotism. It's our precious tradition. From the past to the present, every time the Fatherland was invaded, that spirit was vibrant, it formed an extremely powerful and huge wave, it surmounted all dangers and difficulties, it engulfed all traitors and robbers of the country” [9, p.38]. In the socialist construction revolution, we must know how to arouse that patriotism, making it a new wave that engulfs the hungry, the cold, the ignorant; turning into concrete actions in development of economy, culture, education and health care, contributing to building our country more dignified, bigger and more beautiful.

The Communist Party of Vietnam leads the Vietnamese nation to develop

Affirming the decisive role of the people in the development of the Vietnamese revolution, considering the revolution as the cause of the people, by the people, for the people, Ho Chi Minh did not deny or underestimate the role of organizations and individuals in leadership. For the Party, it can be said that Ho Chi Minh was the first Vietnamese to realize the leadership of the Revolutionary Party as a decisive factor in the victory of the revolutionary cause and the driving force for the development of the Vietnamese revolution. It can be said that, *the Association for Modernization, Vietnam Restoration League, or Nationalist Party of Vietnam, etc.* are not intrinsically a revolutionary political party. Ho Chi Minh soon realized that to make a revolution, first of all, there must be a revolutionary party. The role of the Party, first of all, is shown in the



fact that the Party enlightens the people, gathers and organizes them, then directs and guides them to participate in revolutionary activities in order to bring practical benefits to the themselves. Without the leadership of the Party, the role of the people cannot be promoted. It is the leadership of the Party that will multiply the power of the people and increase the efficiency of the people's activities. Therefore, Ho Chi Minh pointed out: “First of all, there must be a revolutionary party, in order to mobilize and organize the people inside, and to communicate with the oppressed nation and the class proletariat everywhere outside. If the Party is strong, the revolution will be successful” [4, p.289]. A revolutionary political party, according to Ho Chi Minh, must take Marxism-Leninism and the union of workers and peasants as the foundation; The party must be unified, its members must be persistent, courageous, dare to sacrifice for the Fatherland, know how to mobilize the people to make revolution, and must communicate and unite with the proletariat of other nations. Ho Chi Minh learned from the experience of the Russian revolution: “The Russian Revolution teaches us that in order for the revolution to succeed, the people (workers and peasants) must be the base, the party must be strong, patient, make sacrifices and be united. In short, we must follow Ma Khac Tu and Leninism” [4, p.304]. Obviously, the Party that Ho Chi Minh mentioned here is the Revolutionary Party, the New-style Party, qualitatively different from *the Association for Modernization, Vietnam Restoration League, or Nationalist Party of Vietnam*, etc. In the socialist revolution, success also requires the leadership of the Party of the working class, which represents the interests not only of the working class, of the working people but also of the whole nation. The Party must represent the wisdom, conscience and honor of both the working class and the Vietnamese nation. In order to successfully build socialism, according to Ho Chi Minh, “It is necessary to have the leadership of a *genuine revolutionary party of the working class, wholeheartedly serving the people*” [17, p.391]. The ruling revolutionary party must constantly struggle for self-criticism and criticism, to make the Party truly pure, strong, and closely linked with the people. The revolutionary party is the ruling party, therefore, Ho Chi Minh demanded that “be worthy of being a leader and a faithful servant of the people” [17, p.612]. Only when the Party is both the leader and the faithful servant of the people will the leadership of the Party become the driving force for the development of the revolution. Obviously, the Party's leadership role for the people can only be achieved through a close relationship with the people, with the role of being a loyal servant of the people. If the Party is really the faithful servant of the people, then the people will believe in the Party, follow the call of the Party, are under the Party's leadership, and implement the guidelines and lines set forth by the Party. Only then can the Party fulfill its role of leading the masses of the people. Thus, the role of leadership and the role of being a faithful servant of the people are closely related. One role can only be obtained when performing the other role well and vice versa, the other role can only be obtained when performing this role well. This has created a special relationship and flesh-and-blood relationship between the Party and the people in the Vietnamese revolutionary cause. This together created the driving force for the development of the Vietnamese revolution. This is also a unique creative development in Ho Chi Minh's philosophy - the philosophy of the flesh-and-blood closeness of between the Party and the people.

Building an all-people force and a united front in Vietnam

According to Ho Chi Minh, for the country to develop with many driving forces, the first one that is important for the development of the country is *national unity*. According to researchers, national unity is understood by Ho Chi Minh in two senses. *Firstly*, it is the unity of the whole people, “gathering all patriotic and progressive forces in the *United National Front*, implementing national unity to fight against imperialism and feudalism” [14, p.417], to build and develop the country. *Secondly*, national unity was understood by Ho Chi Minh as the solidarity between majority and minority groups, and the solidarity among minority groups. Throughout Ho Chi



Minh's thought, only national unity can liberate the nation and develop the country. The foundation of national unity according to Ho Chi Minh is the solidarity of workers - peasants and other working classes. The goal of national unity is national independence, peace, democracy, and national development. Ho Chi Minh stated: "Great unity means first of all the unity of the majority of the people of which the vast majority of our people are workers, peasants and other working classes. That is the foundation of great unity. It is like the foundation of the house, the root of the tree. But having a solid foundation, good roots, still having to unite other classes of people. Anyone who sincerely advocates peace, unity, independence, and democracy, even though those people were against us before, now we sincerely stand in solidarity with them" [11, p.244]. Therefore, Ho Chi Minh has always continuously built and consolidated the national solidarity block on the basis of the alliance of workers and peasants. If the union of workers and peasants is solid, then the *United National Front and National Unity* will be ensured. To do so, unity and solidarity must first be realized from within the Party. Only when the Party has unity and solidarity, can it lead the unity of the whole nation. Therefore, Ho Chi Minh requested: "Comrades from the Central Committee to the cell branches need to preserve the unity and consensus of the Party like preserving the pupils of their eyes" [17, p.611]. Ho Chi Minh also frequently reminded His compatriots: "Our people, please remember: concurrence, synergy, consensus, ally!" [5, p.266]. Because He knew how to gather and unite all classes of people for the common goal of the revolution, Ho Chi Minh won people's hearts and gathered all people regardless of boys, girls, old and young, party, religion for the common goal of the Vietnamese revolution is national independence and socialism.

Great national unity, according to Ho Chi Minh, is not only a strategy in the national and democratic revolution, but also a consistent strategy in the entire revolutionary process of the nation, even in the socialist revolution. Great national unity is not only the driving force of the national and democratic revolution, but also the driving force for the development of the socialist revolution. It is no coincidence that Ho Chi Minh always advised cadres and party members: "In the people's democratic national revolution as well as in the socialist revolution, the United National Front is still one of the great forces of the Vietnamese revolution. We must closely unite all *classes of people*, mobilize the people's forces, etc. We must unite well the *parties*, mass organizations and individuals in the Vietnam Fatherland Front, and cooperate for a long time, help each other, make progress together. We must unite the *ethnic brothers* and build the Fatherland together" [15, p.453].

Promoting the strength of the people is the driving force of development in Vietnam

In many of Ho Chi Minh's speeches, articles, and talks, the words: people, masses, compatriots, ... are used to refer to all Vietnamese patriots, regardless of the old, young, boy, girl, rich, poor, religion, class, ethnicity. In the people's democratic national revolution, Ho Chi Minh pointed out: "The people include the four classes of workers, peasants, petty bourgeoisie, national bourgeoisie and other patriotic elements. It is the foundation of the nation" [10, p.264]. According to Ho Chi Minh, the people include not only our Vietnamese people but also the progressive people of the world, "the people of our friends uniting with us; we are supported by the French people, the people who love world peace" [11, p.245]. Thus, Ho Chi Minh considered the people to be the progressive force of society and the driving force of the revolution.

Ho Chi Minh always believed absolutely in the masses of the people, seeing the great power: "Without people, easy jobs are difficult to do, with people, difficult jobs are easy to do". According to Ho Chi Minh, there are many types of people among the masses of the people, and if the people were all good and knew how to unite, then not need to public relations, unite, and gather the people. The masses of the people will be the important driving force of the revolution only when they form many people as one. The masses of the people themselves will not be able to



promote their strength. Therefore, He instructed cadres and party members to believe in the people, love the people, gather the people into a united unity, and must know how to promote the power of the masses. It is the belief in the masses that will inspire them and attract them to participate in the vast practical revolutionary movement. Only belief in the masses of the people in a real and sincere way can move people's hearts, make the masses believe and follow cadres. On that basis, it will form a great force to propel the revolutionary movement forward. That is the important driving force of the revolution and the development of Vietnam. In His *Will*, he warned that the cause of building socialism was extremely difficult and arduous, and that “to win in this huge battle, it is necessary to mobilize the entire people, organize and educate the entire people, relying on the great force of the entire people” [17, p.617]. Thus, cadres' love for the people will be a solid fulcrum for the idea of uniting the whole people and promoting the strength of the masses. A cadre's sincere and profound love for the people will win people's hearts, make millions of hearts and minds regardless of the old, young, male, female, ethnic, rich or poor, etc. believe and follow. Therefore, according to Ho Chi Minh, in order to promote the motivating role of the masses, cadres must instill their faith in the people, make the masses believe in themselves and create the strength of the entire people which is unshakable. Ho Chi Minh always advised cadres and party members: “We must inscribe this truth in our heads: the people are very good. When they understand, no matter how difficult it is, they can do it, no matter how many sacrifices they make, they are not afraid” [7, p.286]. The cadres must also believe in the wisdom of the people in order to promote the strength of the people. For Ho Chi Minh, “The people know how to solve many problems in a simple, quick and complete way, which talented people and large organizations can't think of” [7, p.335]. In order to promote the power of the people as the driving force of the revolution, cadres must make the people understand, skillfully organize and lead them. But, “to be loved by the people, to be liked by the people, firstly to love the people, to put the interests of the people above all else, to have a spirit of fairness and impartiality” [6, p.52]. At the same time, according to Him, it is necessary to practice democracy. Practicing democracy is the most important measure to promote the positivity and creativity of the masses. Ho Chi Minh said that, “Promoting democracy to a high level will only mobilize all forces of the people and move the revolution forward, “practicing democracy is the universal key that can solve all difficulties”.

Above are the basic contents of sustainable value in Ho Chi Minh's development philosophy. Ho Chi Minh's development philosophy has become his life motto, action motto, and behavior motto throughout His life of revolutionary activities for the sake of independence, freedom and happiness. As the writer All Asbolt (Australian) said: “If we want to deal rationally and forcefully with the problems that socialism is facing, we must study in Ho Chi Minh by how to develop the qualities demonstrated during His long revolutionary struggle: Patience and steadfastness in the pursuit of purpose and composure in difficult times; flexibility in thinking and politics when building socialist solidarity; humility and closeness to the people, especially workers and peasants; have empathy to achieve national reconciliation; have a strong international spirit; cultural creativity and acumen, analytical understanding of history, especially way of historical transformations have taken place; and the abundant quality that Ho Chi Minh owns is that the optimism of the will” [18, p.150]. The sustainable values of theory and practice in Ho Chi Minh's development philosophy are oriented to the development of Vietnamese society today.



3.2. Solution orientation to apply sustainable values in Ho Chi Minh's development philosophy to develop society in Vietnam today

In the global context, *globalization and international integration* pose new opportunities and advantages, promoting the trend of peace, cooperation for mutual development and consolidation of security and defense. The situation in the region is evolving rapidly, complicatedly and unpredictably; Vietnam is facing many opportunities and advantages and many difficulties and challenges, many new problems to be solved. ASEAN's central role of connectivity in regional institutions continues to be affirmed and takes place actively in countries such as Vietnam, Thailand, Singapore, etc. *Under the impact of the scientific and technological revolution*, specially “The Fourth Industrial Revolution, especially digital technology developed strongly, creating breakthroughs in many fields, creating both opportunities and challenges for all nations and peoples” [3, p.106]. Countries in the region continue to face many risks and challenges that are becoming more and more drastic. The rise of extreme nationalism, hegemony, great power; secessionist and autonomous activities; territorial disputes and maritime and island sovereignty disputes, etc. seriously threatening the interests and security of many countries. The trend of globalization establishes non-traditional security risks with complicated developments, affecting peace and political stability, such as financial security, energy security, cyber security, and climate change, disaster, disease (covid-19), etc. The strategy of “peaceful evolution” and promoting “self-evolution” and “self-transformation” of hostile forces has a significant impact on political stability and socio-economic development of Vietnam.

In Vietnam, the important achievements of “35 years of innovation, position and strength, national synergy, international prestige, people's trust have been increasingly enhanced, creating important premise to build and defend the Fatherland” [3, p.107], creating fundamental advantages and great opportunities for social development in a strong and sustainable manner. Although there are still many difficulties: about changing the class structure in society; the gap between rich and poor; natural disasters, storms and floods often occurring;... Vietnam has always been steadfast in the renovation and development of society by the people, for the people; based on the principle derived from practice: “We must know that the objective situation changes hourly and minutely, our policy today is correct, but the next day it is not fashionable, if we do not consciously examine our thoughts and behaviors to get rid of the outdated or wrong things, we will definitely not keep up with the situation, we will be abandoned, and be passed by more alert and agile people” [6, p.28]. Therefore, the sustainable values in Ho Chi Minh's development philosophy become a valuable foundation for the Communist Party of Vietnam and the nation in attaching importance to reality, properly appreciating reality and planning guidelines and policies for social development in Vietnam in accordance with the current situation.

Being steadfast on the path of national independence associated with socialism in accordance with the characteristics of the country, people and nature of the new era

With the good revolutionary nature of the advanced socio-economic form of mankind, He firmly believes in the necessity and ability of a country like Vietnam to successfully advance to socialism not through capitalist development” [16, p.379]. Therefore, renewing thinking about “ignoring capitalism” does not mean ignoring everything, not accepting any inheritance of capitalism. We need to continue to grasp the views from the IX, X, XI, XII and XIII Congresses of the Communist Party of Vietnam on “ignoring the establishment of dominant position of production relations and capitalist superstructure, but absorbing and inheriting the achievements that mankind has achieved under the capitalist regime, especially in science and technology, in



order to rapidly develop the productive forces, build an economy modern economy” [1, p.21]. The development and progress of socialism is an inevitable, “no one can stop it”, because it is a “glorious and beautiful society”, where everyone has enough food, warm clothes, freedom and happiness, as the regime's lofty goal is “continuously improving the people's material and spiritual life”.

In the process of building socialism in the transitional period, it does not mean to quickly and thoroughly negate the old, but to know how to both build the new, use and renovate the old to promote the birth of a new economic regime. Taking economic development as the central task of reform and innovation; realizing the market economy is to give full play to the mobilization of all resources to promote the development of other fields and improve the people's living standards.

Building the Communist Party of Vietnam in terms of intelligence, bravery, morality and civilization

The Resolution of the Document of the 13th National Congress of the Communist Party of Vietnam determines the direction, goals, tasks for the next 5, 10 years and a vision to 2045. In which, the important question is: Strengthening building and correcting the Party and a clean and strong political system; arousing the aspiration to develop the country, bringing into play the will and strength of great national unity in combination with the strength of the times; continuing to comprehensively and synchronously promote the renovation work; firmly building and defending the Fatherland, maintaining a peaceful and stable environment; striving to the middle of the twenty-first century, our country becomes a developed country with the socialist orientation. In the spirit of inheriting, supplementing and creatively developing the Party's theories, but still maintaining the principles that President Ho Chi Minh explained about the nature of the Party, leadership methods, and Party rectification. Continuing to affirm: “The Communist Party of Vietnam is the vanguard of the working class, and at the same time the vanguard of the working people and the Vietnamese nation; is a faithful representative of the interests of the working class, the working people and the nation” [2, p.88]. It is important to attach importance to building the Communist Party of Vietnam in terms of ideology, theory and politics. “The Party must always review how its resolutions and directives have been implemented. Otherwise, those resolutions and directives will not only turn out to be mere words, but also harm the people's trust in the Party” [7, p.290]. It is necessary to build and correct the Party on the cadres' ethics and work, amend cadre work, because cadres decide everything. Renovating the Party's leadership and ruling methods in the direction of improving the Party's leadership capacity and fighting strength; strengthening inspection and supervision; promoting the leadership role of the Party over the State in the new conditions.

According to Ho Chi Minh's ideology, the Communist Party of Vietnam is a leading party, a genuine revolutionary party. The Party leads the political system, the State, the Vietnam Fatherland Front and socio-political organizations. In the current context, in order for the country to be well-matched to other countries in the world in the fast pace of the times, the Party's wisdom must be global thinking. In terms of awareness, the Party must deeply grasp Ho Chi Minh's point of view: Winning against imperialism and feudalism is relatively easy, winning against poverty and backwardness is much more difficult. Fighting what is old and outdated to create new and good things is a huge battle. Currently, the Party's intelligence needs to analyze and evaluate the issues of the times objectively, knowing how to put the interests of the nation first in relation to the interests of mankind. In the transitional period, according to Lenin's spirit, the leading party to build socialism needed to coordinate with developed capitalist countries. The Party's wisdom and bravery in the transition period is to exploit the “capitalist wisdom”, to build as many “small bridges” to serve socialism as possible.



A developed society must have both material and spiritual factors, in which the spiritual factor plays an increasingly important role. Because, the development of society is the development of culture and in the end, the sublimation of culture is the highest peak of development. The Party is part of the nation, but it is the core and elite part; is the intellect, honor and conscience of the nation. The Party is the example of the political system and the whole nation. Therefore, in order to build and develop Vietnamese society, one of the necessary measures is to build the Party into a moral and civilized Party. A civilized society must first have a civilized party, and the civilized party is an example for the society to follow. Thus, building the Party on morality and civilization means that each party member must be ethical and civilized. The degradation of morality and lifestyle of party members is the biggest obstacle on the way of society's development. Therefore, building a developed modern Vietnamese society is to remove obstacles on the path of development.

Building a socialist rule of law state of the people, by the people, for the people

Democracy and democracy promotion have been a great concern of Ho Chi Minh since the government returned to the people. Now, under new conditions, building a democratic society by promoting socialist democracy is not only the driving force, the goal, but also the face of modern Vietnamese society. In the past as well as now, when it comes to democracy, it means that the people have the right to own it, and a democratic society means that power belongs to the people and the people have the right to participate in the construction of the government. This participation can be direct in the form of direct democracy, or indirect in the form of representative democracy. It is important for the government to build a democratic mechanism and determine the forms of organization to let the people give their opinions, not just on paper. That mechanism cannot be representative and electorate, but must consult the whole people, especially on big issues. Only with democracy can there be initiative; if there is an initiative, then there is enthusiasm. That is the thinking axis throughout Ho Chi Minh's ideology showing the power of promoting democracy. Because only democracy can collect everyone's wisdom and get everyone's support, with the consent of the people, anything is done.

Promoting democracy is associated with building and perfecting a socialist rule of law state. The fundamental point in building a socialist rule-of-law state is that all state power belongs to the people and builds a legal system, increasing the specificity and feasibility of regulations in legal documents. Theoretically, the issue of power belonging to the people has been recognized since the 1946 Constitution and continuously affirmed in the 1959, 1980, 1992 and 2013 Constitutions of Vietnam. However, there is a big gap between theory and practice. To do this well, solutions must focus on building the National Assembly, the Government, the judicial system, the People's Council, the People's Committee... in which the core is the operating regulations of agencies and civil servants.

The process of renovating in thinking, supplementing, and completing both the theory and practice of building a rule of law in Vietnam has been increasingly clearly defined. State power is unified, with assignment, coordination and mutual control in the exercise of legislative, executive and judicial powers. The State respects, protects and promotes democracy, and promotes human and citizen rights, regularly summarizes practices, learns from experience, amends and adjusts its organization and operation, steps up the construction and improvement of the legal system and organizes the implementation of the law; ensures power "all in the people", avoids abuse of power, monopoly, steps up the fight against "privilege", "special advantage", "embezzlement, wastefulness, bureaucracy" and other negative phenomena in the state apparatus, builds a contingent of cadres and civil servants who are capable and qualified to meet the requirements of building a socialist rule of law state. In administrative reform, the most important thing is to define



the function of the Government - the highest administrative agency. This is the leader of other activities. The government in a socialist oriented market economy in a globalized world cannot be a copy of the Government of the subsidy period. In terms of goals and responsibilities, it is generally unchanged, still serving the people, for the people, taking care of social security, doing whatever is beneficial to the people, do its best, etc. But the way to do it is not must innovate, cannot “grasp all”, cannot be direct in all, but must promote the role of society, the market, and the local government. However, at the macro level, the role of the Government has not decreased but increased. The responsibility for “guidance”, planning, promoting development is very important... In short, the Government must define its very heavy role, it needs a big adjustment in function, not only reducing the function but also determining in each function such as economic function, political function, social function, what is the central problem and must adjust the way of management in line with the reality of the country and the times.

Actively preventing and resolutely fighting embezzlement, corruption, wastefulness, bureaucracy, and thrift practice. The solution system to solve this dilemma, first of all, is to establish a regime of political responsibility for cadres and civil servants. For example, according to Ho Chi Minh's spirit, lack of responsibility is indirect embezzlement. And bureaucracy is cherishing, tolerating, protecting for embezzlement, corruption, wastefulness, which is the enemy of the people and the Government must be strictly handled according to the law. In order to have this responsibility regime, officials will and must have a sense of always keeping their integrity, not making good excuses. And when having this responsibility regime, when officials are concluded to lack a sense of responsibility, the bureaucracy will be handled depending on the severity of the violation. With the political responsibility regime, the new legal liability regime can be easily imposed. The legal liability regime is associated with the strictness and transparency of the law. Legislation, if it is not developed in a scientific and synchronous manner, its effectiveness is very low. If there is a law, it must be strictly and transparently implemented, “must punish those who are dishonest, whoever they are in any position and do any profession”. Without the strictness of the law, the law will be violated.

Bringing into play the human factor, strengthening democracy, national unity and international solidarity for the common development of mankind

The more the country innovates, the more developed the society, the higher the demand for democracy, the more respect and implementation of human rights, rights and interests of the people as the master of society is ensured. However, democracy must go hand in hand with ensuring order, discipline and compliance with the law. Therefore, democracy in the new conditions must be reflected in the institutions of the Party, the State and the whole political system as well as in social relations, in which publicity and transparency must be emphasized, strengthen dialogue, listen to people's opinions. With real democracy, there is real solidarity; without democracy, there is no solidarity. Building a democracy to promote the strength of unity of the whole people in national construction and development is the responsibility of the whole political system. At present, there is still a part of cadres and party members with positions and rights who have become bureaucratic, bossy, distant from the people, thinking only of special advantages and privileges, tarnishing the good nature of the regime socialism, causing hotspots in localities, destabilizing politics, and threatening the security of the regime. Therefore, thoroughly democratizing socio-economic life, quickly perfecting the democratic mechanism, and overcoming serious shortcomings in the operation of the socialist democratic institutions that President Ho Chi Minh reminded as an urgent requirement of life to create a great impetus for the cause of industrialization and modernization of the country. It is necessary to strive to well implement the motto “people know, people discuss, people do, people check, people benefit”, meaning that democratization must be associated with



concretizing and publicizing guidelines, policies and projects, ... so that each level and each citizen know their work, rights and obligations. Democratization must go hand in hand with administrative reform in the direction that public agencies must do their jobs well. To build a society of “rich people”, it is necessary to ensure “people's livelihood”. Our Party and State have always paid attention to the development and implementation of social security and social welfare policies, especially well implemented the poverty reduction targets, improved the quality of human resources, implemented effective policies to stabilize and gradually improve people's living standards, people's income is constantly improved; minimized the lack of synchronization, which the disparity between mountainous, deep-lying and remote areas and plains and urban areas is still large; reduced sustainable poverty. Measures should be taken to mobilize capital from the people, stimulate individual and household economic development; have a policy to attract all resources for overseas Vietnamese... Therefore, solving the problem of people's livelihood should be considered an important and urgent task in the new era.

Through the fact of 35 years of renovation, the Communist Party of Vietnam has shown that where democracy can be implemented and the wisdom of a large number of cadres and people is brought into play, success is certain. On the contrary, where democracy is lost, causing discontent among the masses, it is inevitable that there will be difficulties, leading to unfortunate consequences. “Unity, unity, great unity- Success, success, great success” is one of the five great lessons included in the 2011 Platform that needs to be further promoted and developed. Continuing to build, consolidate and develop the strategy of great national unity, bringing into play the patriotic spirit of every Vietnamese, including overseas Vietnamese; build the foundation of the people's heart-warming position and profound social foundation of the Party and political system, from which the people support, agree and protect the Party and the regime, and protect the State and the nation; overcome religious differences to build consensus in society for the common goal of the country.

In the light of Ho Chi Minh's thought, Vietnam's foreign affairs and international integration have achieved many important achievements. A peaceful environment favorable for development, independence, sovereignty, unity and territorial integrity continues to be maintained. Foreign relations are expanding and deepening. Relations with neighboring countries and countries in ASEAN are strengthened. Vietnam has established a strategic partnership, a comprehensive partnership with many important partners; actively participates in regional and international forums and organizations, raising the country's position. The Party's foreign affairs, the State's diplomacy and the people's diplomacy have been implemented synchronously and effectively, with new developments. “The Government of the Democratic Republic of Vietnam is ready to establish diplomatic relations with the Government of any country that respects equality, territorial sovereignty and national sovereignty of Vietnam, in order to jointly protect peace and build world democracy” [8, p.311]. Vietnam continues to consistently implement the foreign policy of independence and self-reliance, putting national interests first; uphold the foreign policy of mutual benefit on the basis of equality, friendship, peace and development.



4. Conclusion

The sustainable values in Ho Chi Minh's development philosophy carry revolutionary and scientific nature and reach the deepest depths of action and combat humanism, becoming the core nucleus of Ho Chi Minh's entire ideological system, which is national and has universal significance for mankind. Ho Chi Minh's philosophy is very broad and rich, but this article only focuses on the basics:

The philosophy of the Vietnamese revolutionary path that Ho Chi Minh found a reasonable and regular way for the country - The path of national independence associated with socialism. That is the path of progressive development of mankind, which contains the universal values of mankind, the most important of which is to carry out the liberation process thoroughly, going from national liberation, class liberation, to human liberation, building a society in which “the freedom development of each person is a condition for the free development of all people”. The philosophy of a socialist development model with the focus on making the working people escape poverty, making everyone have jobs, be well-fed and live a happy life. The philosophy of harmonious and comprehensive development in the relationship between society and nature and in the relationship between different aspects of social life. In the philosophy of Vietnamese social development, Ho Chi Minh focuses on the cultural foundation in economic and political development and the implementation of social policies, which also means *focusing on people with cultural personality*. The theoretical and practical value of that development philosophy is that it directs the development of a country not only for the sake of the race for economic development but also for *focusing on the comprehensive development of people with cultural personality*; nor because of development only serving a few people with conditions, but mainly because of the vast majority of the working people, the real subjects of the country. The philosophy of driving force for social development, focusing on the human factor associated with historical and cultural traditions. In the context of Vietnamese society, it is undeniable that the dynamic role of class struggle in the spirit of Marxist doctrine is undeniable, Ho Chi Minh focused on another driving force that is nationalism which is also patriotism, being is hidden in the traditional cultural potential of the nation, but not nationalism according to the old connotation, it is modernized nationalism with new content with a smooth combination of traditional patriotism and proletarian internationalism. Thanks to that, He gathered all the forces with the revolutionary spirit of the nation, aiming at the common goal of liberating the country, bringing independence, freedom and happiness to the people along the path of socialist revolution.

So, the contents of sustainable values in Ho Chi Minh's development philosophy are an important theoretical basis for the Communist Party of Vietnam to lead the development of Vietnamese society in the period of accelerating industrialization and modernization, associated with the development of the knowledge economy and international integration. That value orientation is reflected in the path of national independence associated with socialism; in building the ruling Communist Party of Vietnam; in building a socialist rule of law state of the people, by the people, for the people; in promoting the strength of the great national unity bloc, the role of human resources and international solidarity for the common development of mankind today.



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