

# THE NATURE AND CHARACTERISTICS OF HO CHI MINH'S IDEOLOGY ON DEVELOPMENT

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## ABSTRACT

*Studying Ho Chi Minh's ideology on development, we only consider the social aspect. Ho Chi Minh's ideology on development will be most obvious in this respect because Ho Chi Minh is not only a thinker but also a social administrator who once held the highest position of the State of Vietnam. His view on development in the social field is not only a comprehensive system of views built on the foundation of Marxism-Leninism's worldview and scientific methodology but also has a class nature. , protect the interests of the whole nation and especially make an important contribution to illuminating and directing the practical work of the Vietnamese revolution.*

**Keywords:** Nature, characteristics, development, Ho Chi Minh's ideology

## 1. INTRODUCTION

Ho Chi Minh's ideology on development is an important component of Ho Chi Minh's ideology, including a system of views on concepts, goals, models, methods, fields, and subjects of the process development of the Vietnamese revolution. Ho Chi Minh's ideology on development is the foundation of Vietnam's development philosophy in this day and age.

Clarifying the nature and characteristics is a prerequisite for the study of Ho Chi Minh's ideology on development. This is both the direction and the nucleus so that aspects of research into the content, values, and application of Ho Chi Minh's ideology on development must start, turn around and return to affirmatively. However, this is a difficult job, because its connotation is so broad that the study of this issue so far - compared to other issues - has not been direct, systematic, and comprehensive. Therefore, the research contents presented below are just initial generalizations and need to be discussed further.

The essence is the synthesis of all aspects, the relations are of course relatively stable within the thing, regulating the movement and development of that thing. The essence is the inner, relatively stable side of objective reality. What constitutes the nature of a certain class of things is also at the same time the generality of those things. The essence is at the same time the normative. Talking about the nature of things is talking about the combination of laws that determine its movement and development. According to VI Lenin: "Law and essence are concepts of the same type (of the same level), or rather, of the same level, these concepts represent people's deeper awareness of phenomena, the world" [1, p. 161].

Ho Chi Minh's ideology on development is a constituent part of Ho Chi Minh's ideology - formed on the basis of the worldview and methodology of Marxism - Leninism, belonging to the Marxist - Leninist ideology bearing the scientific and revolutionary nature of Marxism-Leninism.

Commenting on Marxism-Leninism, Ho Chi Minh pointed out: "The theory of Marxism-Leninism is a summary of the experience of the workers' movement so far in all countries. It is: "The science of the laws of development of nature and society; the science of revolution of the oppressed and exploited masses; science of the triumph of socialism in all countries; science of building communism (Stalin)" [2, p. 96]. Pointing to the cause of the victories of the Vietnamese revolution, Ho Chi Minh emphasized: First of all, it is thanks to the irreplaceable weapon that is Marxism-Leninism. Ho Chi Minh considered Marxism-Leninism "not only a magical "handbook", not only a guideline but also the sun that illuminates our path to final victory and to the sovereignty of the people socialism and communism" [3, p. 563].

It can be said that Ho Chi Minh affirmed and at the same time he highly promoted the creative and innovative nature of Marxism - Leninism in the practice of Vietnam's revolution. Therefore, the nature of Ho Chi Minh's ideology on development belongs to the nature of Marxism-Leninism in Vietnamese conditions; contributes to affirming and proving the scientific and revolutionary nature of Marxism-Leninism.

## 2. RESEARCH RESULTS AND DISCUSSION

### On the scientific nature of Ho Chi Minh's ideology on development

The document of the 11th National Congress of Deputies (2011) of the Communist Party of Vietnam states: "Ho Chi Minh ideology is a comprehensive and profound system of views on the basic issues of the Vietnamese revolution. In the South, the result of the creative application and development of Marxism-Leninism to the specific conditions of our country, inheriting and developing the nation's fine traditional values, absorbing the quintessence of human culture species; is an extremely great and precious spiritual asset of our Party and nation, forever paving the way for our people's revolutionary cause to win" [4, p. 88].

According to the above definition, Ho Chi Minh's ideology was formed from the origins of the crystallization of scientific wisdom of the nation and humanity: Marxism-Leninism, the nation's fine traditional values and cultural quintessence. mankind. These are also the ideological and theoretical origins of Ho Chi Minh's ideology on development, and at the same time, it is also a clear expression of the scientific nature of Ho Chi Minh's ideology on development.

The scientific nature of Ho Chi Minh's ideology on development is also formed from practical factors. The reality and aspiration to liberate and develop the country has set out, urging Ho Chi Minh to test, summarize and draw on domestic and international experiences. The formation and development of Ho Chi Minh's ideology on development show that Ho Chi Minh has an approach and comparison of development paths in the contemporary world, namely the development path following the revolutionary trajectory. bourgeoisie (mainly British, French, American) and development model following the proletarian revolutionary trajectory (mainly the Soviet Union, later adding China and the socialist countries of Eastern Europe). Analyzing the advantages, limitations, and suitability of these models with the practical conditions and aspirations of the Vietnamese people, Ho Chi Minh built a theory on Vietnam's development path and directly continues to lead the process of realizing it. Summarizing practice, distilling knowledge, generalizing theory, putting theory into practice is the way to express the scientific nature of Ho Chi Minh's ideology on development [3]. Born on the basis of practice, then returned to pave the way for practice, accepted by the Vietnamese revolutionary practice, and proved its correctness, all show that Ho Chi Minh's ideology on development is a scientific ideology.

Science is a system of knowledge accumulated in the process of history and proven by practice, reflecting the objective laws of the outside world as well as human mental activities, helping people to be able to improve the real world. It is said that Ho Chi Minh's ideology has a scientific nature because it reflects the laws and problems of the development law of the Vietnamese revolution such as:

The path of national independence development is associated with socialism;

Combining the strength of the nation with the strength of the times is the principle that ensures development motivation;

People stand at the center, both the goal and the driving force of development. "Practicing democracy is the universal key that can solve all difficulties";

The development process of the Vietnamese revolution must be under the leadership of a genuinely revolutionary organization, representing the intellect, honor, conscience of the nation and the times.

The relationship between the old and the new in the development process: Not everything old is abandoned, not everything is made new. What is old and bad, must be abandoned. What's old is not bad, but annoying, it must be revised to make it reasonable. What is old but good must be further developed. What's new and good, we have to do [4, p. 112].

The above issues, Ho Chi Minh not only reflected and raised, but they were put into practice and led to victories in the Vietnamese revolution. This is an important criterion expressing the scientific nature of Ho Chi Minh's ideology on development.

### On the revolutionary nature of Ho Chi Minh's ideology on development

First, Ho Chi Minh's ideology on development is not framed or fixed but is always supplemented, expanded, and developed.

Like Marxism-Leninism, Ho Chi Minh's ideology in general, and development ideology, in particular, is an open theory. Ho Chi Minh attaches great importance to theory, but never considers ideology - theory to be something finished and inviolable. Ho Chi Minh's thinking is independent, creative, anti-dogmatic, and always associates theory with practice. Not only in the process of absorbing and applying Marxist-Leninist theory but also in the process of building and developing his ideology, Ho Chi Minh always put forth additional requirements and developed ideas and theories in perception and perception of reality. He did not propose ideas for the sake of ideas, but mainly to solve practical problems.

Ho Chi Minh's ideology on development arises from reality and its vitality is reflected in the needs of life. Therefore, Ho Chi Minh's ideology on development must constantly add practical materials to ensure its relevance to reality. Ho Chi Minh's ideology paved the way for the development practice of the Vietnamese revolution and vice versa, the development practice of the Vietnamese revolution provided and increased the value and vitality of Ho Chi Minh's ideology on development. It is a revolutionary doctrine [5].

*Second*, the content of Ho Chi Minh's ideology on development aims at national liberation, class liberation, and human liberation.

Not only the ideology of development but all other contents in Ho Chi Minh's ideology system are aimed at the goal of national liberation, class liberation, and human liberation. That is the level, the core throughout the goal of the Vietnamese revolution as well as Ho Chi Minh himself.

National liberation, class liberation, and human liberation are the overarching goals that Ho Chi Minh's ideology on development aims at; dominate the entire process of formation, movement, development as well as in the constitutive arguments of this ideology. On the other hand, Ho Chi Minh's ideology on development plays a very important role in the theoretical perspective, guiding the process of realizing those goals.

Revolutionary practice is a requirement and an inevitable path to development. Ho Chi Minh's ideology on development shows this very clearly. The revolution was conceived, interpreted, and understood by him as "breaking the old into the new, breaking the bad into the good". Ho Chi Minh's ideology and practical activities refer to the revolution spreading in many aspects and not only at the national level but also in each person and organization. But regardless of the type or scope, the focus for him is a revolution in the social field. And in many forms of social revolution (national liberation revolution, people's democratic national revolution, socialist revolution, proletarian revolution, national revolution, revolutionary class, world revolution, etc.), and each form has different objects, objectives, tasks, and properties, but in the end, people's liberation is the goal, task, and content of all form, because the true essence of the revolution is to liberate people.

The practice of the Vietnamese revolution under the banner of "independence and freedom" of Ho Chi Minh conducted by the Communist Party of Vietnam from 1930 to 1975 overthrew the domination of imperialism and puppet power wrong, abolish the vestiges of feudalism, exercise the right to freedom and democracy for the people and build a democratic republic, paving the way for the development of society [6].

Thus, the point that most clearly shows the essence of Ho Chi Minh's ideology on development is "scientific" and "revolutionary". These are the two sides that exist in the unified whole of the nature of Ho Chi Minh's ideology on development. There is a close dialectical relationship between "science" and "revolution". One of the attributes as well as the way to science is a revolution, and the revolution must ensure that the new scientific criteria are true and correct. The cohesion and blending of these two aspects in the scientific and revolutionary nature of Ho Chi Minh's ideology on development ensure its value and sustainable vitality.

From the perspective of approaching the revolutionary and scientific nature, Ho Chi Minh's ideology on development has the following main characteristics:

First, systematic:

The systematicity is the first common feature of all doctrines - ideologies. Ho Chi Minh's ideology is defined as "a comprehensive and profound system of views ..." also shows the affirmation of that systematic feature. The systematicity of Ho Chi Minh's ideology is reflected in the fact that it includes many components, which are linked together in a unified whole. Depending on the research perspective, Ho Chi Minh's ideology on development has different constitutive contents:

Approaching from a field perspective, it can be divided into Ho Chi Minh Ideology on economic development, Ho Chi Minh Ideology on social development, Ho Chi Minh Ideology on cultural development, Ho Chi Minh Ideology on military development, Ho Chi Minh ideology on human development, Ho Chi Minh ideology on foreign development, Ho Chi Minh ideology on educational development, etc.

Approaching from the perspective of modal structure, it can be divided into Ho Chi Minh's conception of development, View of goals and conditions for development, View of development model and way, Viewpoint on development dynamics, etc.

The components mentioned above do not exist individually, but in an interconnected relationship, forming a unified whole of Ho Chi Minh's ideology on development. The former is the premise for the latter, the latter a continuation of the former. Although each has its own content and role, each part is intertwined, supporting each other to clarify. At a lower level, each thesis that constitutes a part of Ho Chi Minh's ideology on development also exists in the same unity. The number of components and the cohesion in a unified whole is the clearest expression of the systematicity of Ho Chi Minh's ideology on development.

Second, comprehensiveness:

The comprehensiveness of an idea is reflected in the fact that that ideology basically fully covers all aspects and elements of the mentioned object. The comprehensive view of Marxism-Leninism asserts: To really understand things, it is necessary to look broadly and study all aspects, direct and indirect relationships of that thing. Thoroughly grasping and applying that point of view, Ho Chi Minh's ideology often approaches and deals with issues in a comprehensive way, in the sense of reflecting many basic angles, aspects, and factors that reality is posing. Ho Chi Minh perceives and explains.

Ho Chi Minh's ideology on development refers to many angles and factors, from basic fields of life (economic, political, cultural, social, human, military, educational, etc.) to the stages/aspects of a development process (concepts, goals, and conditions, models and methods, motivations, etc.). In each of those aspects, there are many arguments reflecting on many factors and aspects. Collectively, it will be a comprehensive reflection of the development problem.

Third, openness:

The feature of openness is a very important factor showing the revolutionary nature of Ho Chi Minh's ideology on development. Ho Chi Minh never considered his ideology to be something sublime, complete, and inviolable. Ho Chi Minh also never considered his system of views on development to be closed, complete, without needing to add or accept other factors. On the contrary, the origin itself formed from the integration of many different sources of intellectual quintessence of the nation and humanity shows that Ho Chi Minh's ideology is open. Even in Ho Chi Minh himself, in the process of forming and practicing ideology, there was also an adjustment, acquisition, and addition of theoretical and practical materials to enrich and perfect the system of views on the world develop.

Fourth, understandability - action:

An outstanding feature that cannot be ignored of Ho Chi Minh's ideology on development is the ease of understanding - action. Ho Chi Minh's ideology on development is not abstract, sublime, and difficult to understand. On the contrary, the points in Ho Chi Minh's ideology on development are expressed in a very simple language, easy to understand, suitable to the level and way of thinking of the Vietnamese people. The intelligibility of Ho Chi Minh's ideology on development is also reflected in the direct mention of the will and aspirations of the people and of the revolutionary cause. That ideology does not reflect the problems indirectly but goes straight to raising and solving, so it is easy to imagine, accept and implement.

Associated with intelligibility is action ability. All Ho Chi Minh's ideology is action ideology. Ho Chi Minh is an action thinker. The idea of development is no exception to that feature. Ho Chi Minh did not offer scholastic views on development to satisfy his own intellectual or academic expansion needs. His ideology on development has always had a clear purpose to guide practical action. In Ho Chi Minh's ideology on development, a very important and popular part is the thesis guiding how to act to promote development. These arguments are applicable to the entire people or different sections of the people and are incorporated into, absorbed, and guided in actions that create the driving force of Vietnam's revolutionary development.

The fifth, "the Overcome and combining":

"Overcome" is the word used by Professor Dang Xuan Ky to talk about Ho Chi Minh's acquisition and development of the intellectual quintessence of the nation and humanity in the process of building and developing his ideology. The "Overcome" here can simply be understood as "combining" valuable quintessence and having a "surpass". The superiority of Ho Chi Minh's ideology in general, and development ideology in particular, is reflected in the fact that it is the product of the integration of many national and human intellectual values, but with complementarity and development.

Ho Chi Minh's ideology on development is not a list of theories and theoretical views in a mechanical way. All the knowledge filtered, absorbed, and "molded" by Ho Chi Minh is based on historical conditions - specific to the country. In that process, Ho Chi Minh has supplemented and transformed into systems of comprehensive and profound views with high value, which have been accepted by practice and proven correct. For example, the development path of the Vietnamese revolution is national independence associated with socialism. This ideology is the product of Ho Chi Minh inheriting the Marxist-Leninist theory on the national liberation revolution during the period when capitalism has turned into imperialism; inheriting the theory and experience of national liberation, construction, and development of many countries in the world. However, in the specific conditions of Vietnam, Ho Chi Minh mentioned the path of national independence development associated with socialism with many creative arguments such as the revolution for national liberation in the colonies can break out and win the proletarian revolution in the country; communism can penetrate Asia more easily than in Europe; The socialist revolution in Vietnam has different characteristics from those in the Soviet Union, China, etc. All these creative arguments have been confirmed to be correct both in theory and in the practical organization.

Sixth, humanity:

Humanity permeates the whole of Ho Chi Minh's ideology. In Ho Chi Minh's ideology on development, humanity represents the highest goal (national liberation, class liberation, human liberation) or each partial goal; at the same time, expressed in the way to achieve that goal.

Covering the whole of Ho Chi Minh's ideology is a development philosophy that puts people at the center, putting the interests of the people in the highest position; all elements of the political system must take that as the fundamental principle for all activities. In the struggle for national liberation, the main objective to focus on is to liberate the people from the situation of domination, oppression, and exploitation in order to build a new life and a new, better, and higher regime. In the construction of socialism, that is the goal of comprehensive development of the human being as the master and master of the regime, the country, the society, and himself.

Regarding the method for development, Ho Chi Minh paid great attention to minimizing losses, damage, loss for each person and the whole people. Choosing how to do so that compatriots and soldiers minimize losses and sacrifices. Before the enemy invaders, Ho Chi Minh always prioritized diplomatic and peaceful solutions first. Even in the process of conducting the revolutionary war, Ho Chi Minh still had pain and concern before each battle that had to be sacrificed and lost. Ho Chi Minh's humanism is very lofty and great, but also every day, concrete, and idyllic. Ho Chi Minh does not advocate development for himself by causing damage to others. On the contrary, Ho Chi Minh often expressed his wish that Vietnam and other countries unite and cooperate for mutual development. One of the mottos of action that Ho Chi Minh often reminds and thoroughly implements is "kỷ sở bất dục vật thi ư nhân" (What you don't want, don't do to others). It is a very humane way of acting to develop.

### 3. CONCLUSION

Thorough research, showing fully the nature and characteristics of Ho Chi Minh's ideology on development is not an easy task. Although Ho Chi Minh expressed very simple and easy-to-understand views, the great value, scope, and stature of his ideology on development makes synthesis and generalization difficult, especially in the field of development. Related research achievement conditions are rare. The above presentations are only initial approaches, it is necessary to have more elaborate and long-term studies to fully and accurately understand the nature and characteristics of Ho Chi Minh's ideology on development.

If considered from the point of view of dialectical materialism, development in the social field, development manifests itself in the ability to conquer nature and renovate society to reach an increasingly higher level in the cause of human liberation. But these contents in his point of view were expressed very early, even as a young man on the journey to find a way to save the country. The content of Ho Chi Minh's ideology on development is expressed through his views on the development path of the Vietnamese nation and the viewpoint of national development in the direction of sustainable development.

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