



Ho Chi Minh Thought on Comprehensive Human Development in Vietnam's Perspective

Dr. Lai Quoc Khanh

Assoc. Prof. University of Social Sciences and Humanities, Vietnam National University, Hanoi, Vietnam

E-mail: laiquockhanh.vnu@gmail.com

<http://dx.doi.org/10.47814/ijssrr.v7i6.2124>

Abstract

Comprehensive human development has always been considered an important issue, ensuring each country's rapid and sustainable development, including Vietnam. To find suggestions for identifying and solving problems related to human development in Vietnam today, in this article, we focus on clarifying the basic contents of Ho Chi Minh's thoughts on comprehensive human development and show that this ideological system contains many progressive, suggestive, and oriented values for the cause of comprehensive human development in Vietnam today. Ho Chi Minh's thoughts covered topics such as holistic human development. In Ho Chi Minh's thought, human development is approached from the angle of liberating the people to achieve their best possible potential, Creating a prosperous and happy country, Freeing people from oppression, Developing a relevant education system, Building and expanding democracy, and developing positivity and self-discipline among individuals. With all these factors in place, the result is a well-rounded individual.

Keywords: *People; Policy; Comprehensive Human Development; Ho Chi Minh Thought; Revolutionary*

1. Introduction

Ho Chi Minh was born on May 19, 1890 (year of the Tiger) in Kim Lien commune, Nam Dan district, Nghe An province. His birth name is Nguyen Sinh Cung. He was a Vietnamese revolutionary and statesman, the founder of the Democratic Republic of Vietnam, and the leader of the Vietnamese revolutionary movement. He was also a thinker who profoundly influenced Vietnamese history and culture.

"Ho Chi Minh ideological value is determined and recognized in many aspects, such as culture, morality, humanities, a development whose cores are peace, national independence, democracy, and social progress, looking forward to the future as affirmed by the United Nations Educational, Scientific

and Cultural Organization (UNESCO). These values are not only inspiring and spreading worldwide but are also a driving force contributing to the development of humanity and the encouragement of future generations" (Bui, 2020).

Ho Chi Minh stands head over shoulders over many leaders and thinkers of his time. In many fora, he is revered as a visionary, a thinker, and a leader who had the well-being of everyone at heart. Bui (2020) underscores these outstanding qualities in 'The Value of Ho Chi Minh's Thought from its Pervasive Influences in the World.' Following the 1945 August Revolution in Vietnam, Ho Chi Minh proclaimed the inception of the Democratic Republic of Vietnam anchored on the tripartite principles of independence, freedom, and Happiness (Bui, 2020). Following the August 1945 Revolution, Vietnam gained independence from the French Colonial masters. It also marked an end to the monarchy anchored on the principles of Confucius. At the same time, the communist-leaning Democratic Republic of Vietnam was born (Huynh, 1971).

According to Ho Chi Minh's ideology, colonialism was the greatest hindrance to many people's pursuit of happiness, freedom and Independence in the twentieth century. He held that this was a goal that the whole of humanity could not afford to waver in its pursuit (Bui, 2020). Moreover, regarding social development, Ho Chi Minh envisioned in his thought that *"progressive, humane and developmental values are set to orient and lead the way for social construction towards a rich, strong, democratic, just, and civilized Viet Nam, promoting comprehensive and harmonious development in the current period"* (Doan, 2021).

Ho Chi Minh advocated for a society where each individual's rights were part of the nation's goals and aspirations. For him, the journey to achieving this had to begin with driving away the French colonial masters. He advocated for achieving the nation's independence and then working on each social class's and individual's rights. He was against the unjust society built by the colonial masters. The colonial state, in his view, was rife with exploitative taxation, widespread use of destructive and addictive drugs such as alcohol and opium, an obscure education system that prevented the people from gaining the true value and purpose of education, and the curtailing of the people's freedoms (Doan, 2021).

Ho Chi Minh was keen on Social development. It is no wonder that in the wake of Vietnam's independence on September 3, 1945, he identified six social issues that had to be addressed promptly to foster a new Vietnam. The issues were: *"hunger and ignorance, abolishing unreasonable fees and taxes, abolishing the opium and alcohol poisoning, holding general elections by universal suffrage, exercising freedom of religions and beliefs"* (Doan, 2021). He initiated the fight against hunger and ignorance in Vietnam when it was not popular in the rest of the world. Further, his resolve for human development was solidified on March 2, 1947, upon signing Decree No. 29 on the rights of employees.

Nguyen and Binh (2022, p.122) note that "the human issue is the center topic in the whole Ho Chi Minh Thought system. *Ho Chi Minh always put the human at the center in thinking and acting. They are the sacred goal of the revolutionary cause*". Ho Chi Minh is a central figure in the history of Vietnam. he was instrumental in the fight against colonialism in Vietnam as he advocated for the liberation of the people. His philosophy not only dealt with liberation but also how to lead a happy life (Nguyen and Binh, 2022)

From when he left to find a way to save the country to when he became a leader and when it was time to "say goodbye to this world," he never strayed from that goal. Ho Chi Minh's whole life had only one purpose: to strive for the Fatherland's interests and the nation's happiness. He said: "I have only one desire, the ultimate desire, to make our country completely independent, our people completely free, all compatriots have food to eat, clothes to wear, everyone can enjoy studying" (Ho Chi Minh, 2011 p.627). Ho Chi Minh's thoughts on comprehensive human development are a valuable heritage with a profound philosophy of life, a spirit, and a methodology to solve human problems. It is a system of thought about

goals and methods of solving problems directly related to people, thereby promoting all human potential and creativity, bringing people back to their good HUMAN nature that is most beautiful. With such deep understanding and special concern for people, Ho Chi Minh has put forth many important and valuable ideas about human beings and comprehensive human development in his life. Although these ideas were born in a specific context, associated with particular conditions and circumstances, the current situation of Vietnam is very different from that of Vietnam during Ho Chi Minh's time. However, many of his thoughts on people and comprehensive human development are still valuable and timeless, suggestive and oriented to identify and solve many relevant problems of Vietnam today. Within the framework of this short article, we focus on studying some valuable content in Ho Chi Minh's thoughts on comprehensive human development, thereby drawing some suggestions for Vietnam today.

2. Research Methods

This article uses the main methods, such as logical, analytical, synthesis, historical, systematic, structure, comparison, contrast, and generalization predictive analysis. The methods used are suitable for the requirements of each specific article content.

Specifically, logical methods and methods of analysis, synthesis, system, and structure are used to clarify the content of Ho Chi Minh's views on the purpose and object of social security. At the same time, these methods are also used to interpret the content of social security according to Ho Chi Minh's thought. Using logic, analysis, synthesis, system, and structure methods, we also pointed out the great values and contemporary significance of Ho Chi Minh's thought on comprehensive human development for planning and implementing human development policies in Vietnam today.

The method of comparison and contrast is applied to assess the current human development situation in Vietnam, pointing out the achievements that have been achieved and the shortcomings and limitations that need to be overcome. At the same time, it shows that continuing to understand Ho Chi Minh's thoughts on comprehensive human development will create important suggestions for formulating and implementing policies for people in Vietnam today. The method of comparison and contrast is also used to clarify the complex fluctuations of the current world situation, thereby showing that the study of human development must be more important than ever.

The historical method is applied to clarify the content of Ho Chi Minh's thoughts on comprehensive human development over time. Since then, this ideological system has always been developed and perfected.

Synthesis, generalization, and predictive analysis are applied to clarify the timeless values of Ho Chi Minh's thought on comprehensive human development. These are important revelations for today's formulating and implementing human development policies in Vietnam.

3. Research Results

3.1. Ho Chi Minh Thought on Comprehensive Human Development

3.1.1. The Concept of "Comprehensive Human Development"

According to Ho Chi Minh, a fully developed person is a person who fully develops and maximizes available capacity in all aspects: virtue, intelligence, body, beauty, creating qualities and capacities, political skills, as well as professional skills" so that people can be better and better master the development processes of society. It is a person with pure and beautiful moral qualities, intellectual

abundance, physical health, and a deep understanding of the beautiful and the sublime. The ethical, intellectual, physical, and aesthetic factors have their place and role in shaping the comprehensive development of Vietnamese people. However, they also have a dialectical relationship, any element's development is influenced by and is affected by other factors to varying degrees. The development problem will not be fully guaranteed if a certain element is missing. Specifically, Ho Chi Minh said that for every human being, morality is considered the root factor, the foundation, and plays a particularly important role in human life, like the root of a tree, the source of life. Moral qualities are the foundation that orients all human intellectual activities. Even today, these teachings hold true in Vietnam. Nguyen (2021) states that all party members must learn Ho Chi Minh's teachings on the importance of bravery and intelligence and prove their mettle when they are given leadership roles. It is also held that the young generation must also be taught his teachings as a first step in their being co-opted into committees and organizations.

In addition, a fully developed person also needs to have good physical strength and good health so that people can realize their dreams, aspirations, and goals. He said: "Preserving democracy, building the State, creating a new life, everything needs health to succeed" (Ho Chi Minh, 2011b, p.241). For Ho Chi Minh, physical strength and good health will be the basis and conditions for developing other human qualities and capacities. According to Ho Chi Minh, intellectual richness and deep understanding of beauty, goodness, and the sublime... are very important factors that determine the level and capacity of people's comprehensive development. He emphasized that: "Talent does not have virtue, corruption and is harmful to the country" (Ho Chi Minh, 2011e, p.345-346). If you have virtue but don't have talent, it isn't easy to do anything. Therefore, it is necessary to pay attention to all aspects of virtue, intelligence, body, and beauty so Vietnamese people can develop harmoniously and comprehensively.

3.1.2. The Purpose of Comprehensive Human Development.

According to Ho Chi Minh, comprehensive human development is an evolutionary ladder in human development, an indispensable step in humanity that liberates people most radically, bringing people to the top of society and owning their own lives. Therefore, comprehensive human development will help people promote all their potential, capacities, and creativity, since then, by their capacity, people can get rid of poverty and backwardness by themselves, build new ideas and lifestyles, struggle to get rid of all unjust oppression, and get rid of all alienation so that they can return to the best human nature. Ho Chi Minh said that if each person is always self-aware of their behavior, "when doing anything, do not think of yourself first" but "think of the compatriots, the whole people" (Ho Chi Minh, 2011g, p.400), it will "make the good part in each person blossom like a spring flower and the bad part fade away" (Ho Chi Minh, 2011i, p.672). To promote spiritual strength in each person, according to Ho Chi Minh, each person must be self-disciplined through practical activities. Only then can each person actively fight with the bad and the evil in themselves to lift themselves in all circumstances?

On the other hand, in Ho Chi Minh's view, comprehensive human development also creates a premise to build an increasingly prosperous and happy country. He said: "No matter what, people do it, and from small to big, from near to far, it's all the same" (Ho Chi Minh, 2011c, p. 281). People know "to solve many problems in a simple, quick and complete way that talented people and large organizations can't think of" (Ho Chi Minh, 2011c, p. 355). Therefore, to successfully build a new society where people have the right to master their destiny, it is necessary to create a fully developed human being in all aspects.

3.1.3. Comprehensive Human Development Method

First of all, according to Ho Chi Minh, to develop the Vietnamese people comprehensively, they must be freed from all forms of oppression and exploitation. In the situation of Vietnam being a semi-feudal colonial country, he identified the common aspiration of the Vietnamese people as being

independent, free from the bondage of feudal colonialism, living a happy life, being the owner of their own country, and creating their destiny. He said: "I have only one wish, the ultimate wish that is to make our country completely independent, our people completely free, all compatriots have enough food to eat, everyone can study" (Ho Chi Minh, 2011b, p.187). That is to say, people can only fully develop when they are liberated. Therefore, he advocated for liberating people from oppression and injustice, poverty and backwardness, and building a good society for human development. From then on, he asserted: "Only communism can save and bring everyone regardless of race and origin freedom, equality, fraternity, solidarity and well-being on earth, jobs for everyone and everyone, joy, peace, and happiness..." (Ho Chi Minh, 2011a, p.496) .

Second, build and develop a new education aimed at comprehensive human development. In Ho Chi Minh's view, to continue to develop a comprehensive human being, many measures are needed, among which education and training are the most important ones because "without education, without cadres, there is nothing to talk about economy and culture" In the Letter to students on the occasion of the first school day of the Democratic Republic of Vietnam, he clearly stated the purpose and mission of the new education as "to train them to be useful for Vietnam, an education that fully develops the innate abilities of children" (Ho Chi Minh, 2011b, p.34).

Ho Chi Minh advocated for a holistic education that would ground the people of Vietnam in the ideals of the revolution and its ethics. He encouraged an education system that would foster (i) Education of Vietnam's revolutionary ideals, (ii) moral education, (iii) cultural, scientific, technical, and vocational education, (iv) Health and physical education, and (v) education and development improve the aesthetic capacity of the young generation Quyet, Thanh and Phuong (2023, p.567)

Education facilitates and guides everyone, regardless of class, party, political opinion, rich or poor, etc., to study and enhance their capacity and strength. In his Letter to teachers, teachers, and students dated October 24, 1955, he also pointed out the basic educational contents, which are closely linked together as the foundation for the comprehensive development of the quality and capacity of Vietnamese people. He wrote:

"For children, education includes:

Exercise: To make the body healthy and maintain personal and public hygiene.

Education: Review what you have learned learn new knowledge.

Beauty: To distinguish what is beautiful and what is not.

Virtue: Love the Fatherland, love the people, love labor, love science, love the public (five loves)" (Ho Chi Minh, 2011e, p.175).

A comprehensively educated person will have a scientific worldview, intelligence, morality, health, talent, sensitivity to catch up with the times, active initiative, creativity in practical activities, appreciation and aspiration for the good, the beautiful, and the sublime, contributing to the successful realization of the goal of a prosperous people and a strong country. Ho Chi Minh (in his philosophy) vigorously advocated for the education of the people of Vietnam. He was well aware that the future of any nation lies in educating its young generation (Quyet, Thanh & Phuong, 2023). Ngo and Cao (2021) note that the education of the people of Vietnam was one of the core pillars of Ho Chi Minh's thoughts and teachings. Education has a role in teaching an individual how to work and be humane. Also, it was expected to introduce the individual a sense of duty to the nation and morals. Among other positive attributes, Ho Chi Minh is also rooted in an education that fosters patriotism, independence, self-esteem, and life skills. The education should harness student's potential and make them productive citizens.

Further, an ideal education system would create awareness of their rights among the citizenry and a drive to fight colonialism and feudalism.

Ho Chi Minh had a vision of transforming the people of Vietnam through education after years of colonization, oppression, and feudalism. French colonizers were very notorious for their oppressive ways and for offering obscurist education, which did not serve the greater good of Vietnam but the colonizer. As noted in Ngo and Cao (2021), Ho Chi Minh advocated an education that would bring forth a new Vietnamese citizen, a citizen typifying integrity and competence. Ngo and Cao (2021) further state that these qualities are still relevant in Vietnam today. The Communist Party of Vietnam has acknowledged the need to develop a citizenry and workforce that personifies these hallowed qualities. Such a workforce would be instrumental in the push for the desired rapid economic growth, modernization, and industrialization of Vietnam. *"They are personnel with sufficient knowledge and having the ability to use advanced science and technology of the times, understanding social sciences and humanities, grasping the context of the times to progress constantly, having good health and loving labor, studying diligently..."* (Ngo & Cao, 2021)

According to Quyet, Thanh, and Phuong (2023), fostering revolutionary ideals and morality, ideals that Ho Chi Minh advocated for regarding educating the citizenry have stood the test of time. He was steadfast in his conviction about educating the young generation, and the fruits of these visionary principles are evident in modern Vietnam. Vietnam has made great strides in economic growth, industrialisation, and modernisation. This state of affairs has created a conducive environment for Vietnam to educate its young generation easily. Moreover, Quyet, Thanh and Phuong (2023, p.563) argue that *"...the majority of young Vietnamese people are well aware of their responsibilities to the country, make every effort to strive to work, study and practice to contribute to the construction and development of the country"*.

We live in a time of globalisation and economic integration, and the exchange of cultural ideas and influences is the norm. However, it is not all rosy and smooth sailing for Vietnam's young generation. In the wake of globalisation, many susceptible young Vietnamese are adopting a depraved Western lifestyle that is contrary to the national ideals of Vietnam. The people of Vietnam have built a culture and traditions that they are proud of over thousands of years. However, if Western influence goes unchecked, the future of Vietnam's young generation is at risk. Quyet, Thanh, and Phung (2023, p.563) paint a grim picture of the situation:

"They have no sense of striving for excellence and are indifferent to political–social problems and national fate. Another part revealed limitations in education, professional occupation, physical strength, learning ability, and practical capacity, living passively, being afraid of difficulties and hardships, lacking a sense of responsibility to family, society, and themselves, and so forth".

Nevertheless, it is not entirely gloomy. With concerted efforts, the situation can be salvaged before it is too late for the sake of Vietnam, as envisioned by Ho Chi Minh and jealously guarded by the patriotic people of Vietnam. Quyet, Thanh, and Phung (2023, p.563) note that teaching Ho Chi Minh's educational philosophy to the young generation is imperative for Vietnam to continue producing a morally upright and highly skilled workforce. This is a reality that the government of Vietnam and the entire Vietnamese society cannot overlook.

Third, build and expand democracy and enhance human values. According to Pham (2021,p.627)

"Democracy plays an especially important role in the history of thought because it is not only the primary mode for establishing a good, humane society for human happiness but also the driving force to promote the socio-economic development of each country and nation.

Ho Chi Minh teaches that democracy is an essential human need and part of human nature. Therefore, no one has the right to take away that vital attribute, which always strives for freedom to affirm human development potential. Based on the specific situation of Vietnam, which was a semi-feudal colonial country with a low level of education, Ho Chi Minh soon realized the need to practice democracy widely so that people could understand their rights and duties and know how to fight for their freedom and happiness they deserved. Therefore, he always paid special attention to the issue of building a true democracy instead of colonialism - feudalism. He stressed: "If democracy is fully implemented, then all the people's forces will be mobilized to advance the revolution" (Ho Chi Minh, 2011h, p.376). For Ho Chi Minh, democracy is not only a matter of interests, power, and institutions related to the state system and laws but also human values, values related to dignity, personality, self-esteem, and self-determination. Because the human factor can only be exploited and maximized when people truly master nature, society, and themselves. In Vietnam, people's democracy is a step in the nation's development, an inevitable outcome of the revolutionary struggle to build a new society. It not only negates the monarchy that has existed for thousands of years but also rejects the colonial regime - an "inhuman" social system imposed by the French colonialists on Vietnam. According to Pham (2021, p. 627), Ho Chi Minh held that in a nation, there is nothing as important as its people. Understanding the power of a united people, Ho Chi Minh galvanized the people of Vietnam. From the unity and common purpose of the people arose the impetus to resist the French colonizers. The resistance bore the fruit of liberation and independence of Vietnam. Ho Chi Minh, as the president of Vietnam, argued that the people own the society and the country, and the ultimate power belongs to the people. Ho Chi Minh's ideology on democracy is anchored on empowering the people. According to him, Vietnam belongs to the masses, and the ultimate power resides in the people of Vietnam. Ho Chi Minh had a vision of a people-centric society. His Vision of a free and democratic Vietnam was *"a state of the people, a state by the people and for the people"* (Pham, 2021, p. 628).

Ho Chi Minh's truly democratic inclination and the people's liberation were witnessed firsthand when Vietnam gained independence after the revolution. He advocated for the country to be led by leaders elected through universal voting in a general election. He also insisted that the people must be part of the running of Vietnam. His position was that there might be elected leaders in the National Assembly, but they were not the sole custodians of power in the new Vietnam.

In Vietnam today, the vision of Ho Chi Minh as a democratic country is still alive and vibrant. The Communist Party of Vietnam has, time and again, made its commitment to the principles of democracy in Vietnam clear. A case in point is the declaration made by the 9th Congress of the Communist Party of Vietnam: *"We'll implement the democratic regulations, expand direct democracy at the grassroots level, create conditions for people to participate in social management, discuss and decide on important issues. They are overcoming all manifestations of formal democracy. Building the Law on Referendum"* (Pham, 2021, p.629). Moreover, the 10th Congress of the Communist Party of Vietnam resolved that *"all the Party's lines and policies and the laws of the State are for the benefit of the people, with the participation of the people."* These two congress resolutions are just part of measures that successive Vietnamese governments have implemented in the spirit of the teachings of Ho Chi Minh. Ho Chi Minh understood the importance of democracy and freedom of the people. The democracy enjoyed in Vietnam today is anchored on the wisdom of Ho Chi Minh. In what can be seen as a complete commitment to the course chartered by Ho Chi Minh, the 12th Congress of the Communist Party of Vietnam in 2016 made an unequivocal declaration of the party's commitment to the principles of democracy in Vietnam.

"Continuing to promote socialist democracy, ensuring all state power belongs to the people. All lines and undertakings of the Party, policies, and laws of the State must derive from the people's aspirations, legitimate rights, and interests and be consulted by the people. Democracy must be implemented fully and seriously in all areas of social life. Ensure people are involved in all stages

of decision-making processes regarding benefits, from initiating initiatives, participating in discussions and debating to monitoring implementation. Focus on building legal documents directly related to the people's ownership" (Pham, 2021, p.629, citing Communist Party of Vietnam, 2016, p. 169).

Fourth, promote the positivity, initiative, and self-discipline of each human being.

This is a matter of crucial importance for the all-round development of the human being. As the agents of their development, humans are always the fundamental factors for forming complete personalities, fully developed individuals. No matter how important objective factors are, they cannot replace each individual's self-consciousness. Ho Chi Minh said that to promote the qualities and abilities of Vietnamese people fully, it is necessary to "teach them to have the will to be independent, to be self-reliant, to be determined not to be inferior to anyone, not to be a slave" (Ho Chi Minh, 2011c, p. 120)" must be courageous, must have determination, must have the will to go forward forever, to go ahead" (Ho Chi Minh, 2011d, p.355). Without the self-discipline of the agents to improve themselves, the cause of human development cannot be successful.

4.0. Discussion

For the development of any country, people are always regarded as the most genuine and valuable resources and assets. Therefore, the goal of socio-economic development of any country, ultimately, must be for people, by people, creating a favorable environment for people to have a happy, healthy, and prosperous life and to unleash all their creative potential. Aware of that, in the process of leading the cause of building socialism, based on thoroughly grasping Ho Chi Minh's thoughts on human issues, the Communist Party of Vietnam always recognized the special role of the human factor as the driving force of the cause of building a socialist society.

The practice of more than 35 years of national renovation in Vietnam also shows that the human development issue has positive changes and achieved important results. The Human Development Index (HDI), material, cultural, and spiritual life quality has been significantly improved in a safe and healthy environment. The development and stable growth of the economy have created conditions for realizing social goals, the most notable of which is the continuous and steady increase of the highest human development index.

According to the latest United Nations Development Program report, Vietnam is now among the countries with the highest human development index in the world. In 2019, Vietnam's HDI was 0.704, ranked 117th out of 189 countries and territories, up one place compared to 2018. From 1990 to 2019, Vietnam's HDI value increased by 45.8%, placing it among the countries with the highest HDI growth rates globally. It is noteworthy that Vietnam's highest human development index ranks above many countries with higher GDP per capita than Vietnam. The poverty reduction policy continues to be effectively implemented, "the proportion of poor households according to the multidimensional poverty line of the whole country has decreased from 9.88 at the end of 2015 to less than 3% in 2020, on average from 2016 to 2020 will decrease by more than 1.4%" [2, p. 43]. "The quality of the population has been gradually improved. The average life expectancy by 2020 is estimated at 73.7 years, an increase compared to 2015 (73.3 years old)" (Communist Party of Vietnam, 2021, p.45). In addition, the field of education and training has also made remarkable achievements, especially the universalization of lower secondary education and the development of the education system at all levels. These results show that, in Vietnam, people's level of benefit from economic growth is increasing.

However, along with the achieved results, the problem of building Vietnamese people to develop comprehensively in Vietnam in recent years still faces many challenges that must be solved. Specifically,

"the state of deterioration in political thought, morality, and lifestyle of a large number of cadres and party members has not been pushed back, corruption, wastefulness and negativity are still serious, concentrating on the number of party members holding positions in the state apparatus"(Communist Party of Vietnam, 2016, p.185) . Besides, "ethics, lifestyle in family, school and society are worryingly degraded, causing frustration to society" Communist Party of Vietnam, 2021, p.72), the quality and effectiveness of education and training are still low compared to requirements, "Not paying enough attention to moral education, lifestyle, and working skills"(Communist Party of Vietnam, 2016, p.113-114), has not yet created a favorable environment for the maximization of the Vietnamese human factor, These shortcomings have hindered the promotion of the Vietnamese human factor in the renovation cause in our country today.

Therefore, facing the requirements of the new situation, continuing to study and understand Ho Chi Minh's thoughts on comprehensive human development is an issue of important theoretical and practical significance because, from the nature of the problem and the way to solve it, ideological system has revealed many more matters of great importance for the cause of human development in Vietnam today.

4.1. Suggestions for Building a Comprehensive Human Development Policy in Vietnam Today

Firstly, the development of education and training for the comprehensive development of the Vietnamese people should be promoted. The constant change of social circumstances requires everyone to continuously update their skills and perfect themselves to adapt to the new situation. Therefore, to improve qualifications and comprehensively develop the capacity of each individual, education, and training are considered to be of special importance. Accordingly, for the comprehensive development of people in Vietnam today, it is necessary to build a learning society, a civilized society with the values of truth, goodness, and beauty, and at the same time foster in each creative capacity and critical thinking, self-learning skills, communication and cooperation ability to meet the requirements of new situations. To do this, the process of renovating educational and training objectives, contents, programs, methods, and approaches must ensure the basic, comprehensive, practical, modern, and systematic nature, attach importance to educating ideological and civic consciousness, preserving and promoting the fine traditions of the nation, absorbing the cultural essence of humankind. The content of education must be comprehensive and, at the same time, closely adhere to the requirements of society, provide intensive training in professions and fields, and provide sufficient knowledge and skills to work in modern industries, advanced production, and service sectors. In addition, it focuses on educating people about patriotism, national pride, national traditions and history, and a sense of social responsibility for all classes of people, especially the youth. In the implementation of education and training to promote the Vietnamese human factor, it is necessary to have a close combination of "constructive" and "oppositional" while affirming good and fundamental values, determining the cultural identity of Vietnamese people, while preventing, criticizing and repelling the bad, the evil and the lowly that affect the comprehensive development of the human being.

Second, pay attention to harmonizing the relationship of interests to ensure social justice in each policy, step by step development.

Benefits are the key point, one of the leading motivations to promote the human factor. Therefore, to develop a comprehensive human being in the cause of national renovation, it is necessary to address the problem of harmoniously balancing individual interests with the interests of the community and the whole society, between direct and indirect interests, between immediate and long-term benefits, between material and spiritual benefits, etc. The harmonious combination and proper settlement of the relationship between those interests will create motivation to promote the human factor of people in the new era. Therefore, first of all, it is necessary to respect and ensure the development of people's legitimate personal

interests. Accordingly, the state's regimes, policies, and laws must be concretized to truly become a tool for realizing social justice and gradually realizing socialist values in real life. The country's social life ensures that every citizen enjoys the fruits of the renovation process. In addition, personal interests must be put above social interests, in which "national interests must be put first." In cases where there is a conflict, personal interests must be sacrificed. This is also what President Ho Chi Minh once emphasized during his lifetime: "Every person in the Party must understand that personal interests must submit to the interests of the Party. The interests of each part must be subordinated to the interests of the whole. Temporary interests are bound to submit to long-term interests" (Ho Chi Minh, 2011c, p.290).

Third, a democratic mechanism should be built and implemented in all social life to create an environment and essential conditions for promoting human positivity and creativity in all fields. To encourage people's positivity, self-discipline, and creativity in all activities, it is necessary to build and implement a democratic mechanism in which more attention is paid to direct democracy to realize the socialist democratic values in social life. Promoting democracy creates favorable opportunities for everyone to contribute their abilities to society and facilitates the implementation of social criticism in a healthy spirit, building and promoting civic responsibility. In other words, through the process of democratization, the wisdom of the whole people is mobilized and contributes to the general development of society. Promoting democracy requires that all Party lines, policies, laws, and State activities are for the benefit of the people, with the people's happiness as the goal. Party committees at all levels, party organizations and organizations in the political system, cadres, party members, civil servants, and public employees must set an example of practicing democracy, obeying the law, and upholding social ethics in implementing their political duties. Promoting democracy, upholding civic responsibility and social discipline, and at the same time dealing with organizations and individuals in a timely and strict manner, taking advantage of democracy and causing internal disturbances to violate democracy. Prejudicial to the people's right to mastery. Implementing democracy must also go hand in hand with strengthening legal discipline and socialist legislation, overcoming all manifestations of extreme democracy, or taking advantage of "democracy" to divide the great unity bloc and fracture the social consensus.

Fourth, the value system of Vietnamese people should be developed in the new era. Over thousands of years, the Vietnamese have forged many precious traditional values, such as patriotism, national pride, unity, benevolence, honesty, responsibility, perseverance, and creativity. These are also typical and core values of Vietnamese people. To make these good values constantly flourish, spread, and enrich, it is necessary to implement the following contents, such as: focusing on building and perfecting mechanisms and policies to develop the value system of Vietnamese people that are suitable to current conditions, continue to review policies on human value system development, supplement and perfect, valid policies that are still effective, and eliminate policies that are outdated and no longer suitable with current reality. Renovate the content and methods of propaganda, education, and value orientation for Vietnamese people, and promote the movements of "Patriotic emulation." In the family, parents are role models for their children, and teachers are examples of self-study and creative ethics for students to follow. In society, superiors set an example for subordinates. In particular, it is necessary to promote the self-education capacity of each citizen, forming in each citizen the ability to evaluate and appraise values, to be able to distinguish right - wrong, positive, noble - lowly, good - evil, directing people to reach for truth, goodness, beauty for self-improvement. Only then can each person actively fight against all negative phenomena to lift themselves in all circumstances.

Fifth, obstacles in the current comprehensive human development must be overcome. During his lifetime, President Ho Chi Minh always promoted positive factors and motivations in human development. However, the unique feature of his dialectical thinking is that, besides pointing out the driving forces of development, Ho Chi Minh also noted, warned, and prevented the limiting factors, eliminating the positive side in each person, that is, individualism. The harm of individualism is enormous; it gives rise to hundreds of diseases, such as embezzlement, wastefulness, bureaucracy, etc., that are against the trend of

human development. Faced with the requirements of the current new situation to fight individualism, it is necessary to promote propaganda and education about the harmful effects of individualism and individualist lifestyles so that people can distinguish between protecting genuine personal interests and individualism, which are two fundamentally different contents. In addition, step by step perfecting the legal system to both educate and deter, prevent and properly punish acts of embezzlement, waste, corruption, and violations of collective, community, and social interests, actively build and create a healthy economic, cultural, and social environment for building new people to live with culture, gratitude, and responsibility. In addition, it is necessary to promote self-training in revolutionary moral qualities, fight against individualism in the Party and the whole society, and practice democracy within the Party as the basis for practicing democracy widely throughout the society, bringing into play the strength of the masses and socio-political organizations in the struggle against individualism.

Conclusion

Ho Chi Minh studies people in many different aspects, and comprehensive human development is a particularly important topic that he discussed. Ho Chi Minh's thought on comprehensive human development is a dialectical combination of relationships, human development for the goal of human liberation, and extensive human development methods, which is the crystallization of his profound insight into the Vietnamese human development strategy expressed by Ho Chi Minh in the process of leading the Vietnamese revolution. Therefore, the study of the contents of social security, including Ho Chi Minh's thought system on this issue, is considered necessary and has practical significance in both theory and practice. According to Ho Chi Minh's thought, comprehensive human development is always scientific, reasonable, and humane. That system of thought has suggested many methodological, modern, and valuable issues for the orientation and resolution of human-related problems in Vietnam today.

References

- Bui Dinh Phong. (August 18, 2020). The value of Ho Chi Minh's thought comes from its pervasive influences in the world. Tap chi Cong san Communist Review. Retrieved from https://www.tapchicongsan.org.vn/web/english/international/detail/-/asset_publisher/ZeaSwtFJtMgN/content/the-value-of-ho-chi-minh-s-thought-from-its-pervasive-influences-in-the-hworld.
- Communist Party of Vietnam (2016), Documents of the 12th National Congress of Delegates, National Political Publishing House, Hanoi.
- Communist Party of Vietnam (2021), Documents of the 13th National Congress of Delegates, National Political Publishing House, Hanoi.
- Doan Minh Huan. (2021, April). Ho Chi Minh's fundamental views on social development seen as a direction to improve the efficiency of Viet Nam's current social development management. Communist Review 963. https://www.tapchicongsan.org.vn/web/english/mega-story/-/asset_publisher/lc29uIxCb05g/content/ho-chi-minh-s-fundamental-views-on-social-development-seen-as-direction-to-improve-the-efficiency-of-viet-nam-s-current-social-development-management .
- Ho Chi Minh. (2011). *Complete Works* (Vol. 9). National Political Publishing House.
- Ho Chi Minh. (2011a). *Complete Works* (Vol. 1). National Political Publishing House.
- Ho Chi Minh. (2011b). *Complete Works* (Vol. 4). National Political Publishing House.

- Ho Chi Minh. (2011c). *Complete Works* (Vol. 5). National Political Publishing House.
- Ho Chi Minh. (2011e). *Complete Works* (Vol. 10). National Political Publishing House.
- Ho Chi Minh. (2011f). *Complete Works* (Vol.13). National Political Publishing House. Ho Chi Minh. (2011g). *Complete Works* (Vol.11). National Political Publishing House.
- Ho Chi Minh. (2011h). *Complete Works* (Vol.12). National Political Publishing House.
- Ho Chi Minh. (2011i). *Complete Works* (Vol.15). National Political Publishing House.
- Huynh Kim Khan. (1971). The Vietnamese August Revolution Reinterpreted. *The Journal of Asian Studies* 30(4), p. 761 – 782. DOI: <https://doi.org/10.2307/2052986>.
- Ngo Thi Cam-Lien and Cao Xuan Long. (2021). Ho Chi Minh's Educational Ideology and its Meaning in Education Innovation in Vietnam Today. *Revista de Investigaciones Universidad del Quindío* 33(1). DOI: <https://doi.org/10.33975/riuq.vol33n1.560>.
- Nguyen Xuan Phuc. (2021, June). Shining Ho Chi Minh's thought, morality and lifestyle, arousing and realizing the aspiration for national prosperity and well-being. *The Communist Review* 967. Retrieved from: https://www.tapchiconsan.org.vn/web/english/mega-story/-/-/asset_publisher/lc29uIxCb05g/content/shining-ho-chi-minh-s-thought-morality-and-lifestyle-arousing-and-realizing-the-aspiration-for-national-prosperity-and-well-being.
- Pham Ngoc Tram. (2021). Ho Chi Minh's Thought on Democracy and Promoting Democratic Right Today in Vietnam. *International Journal of Social Science and Human Research* 4, 627-633. DOI: 10.47191/ijsshr/v4-i4-10.
- Quyet, N. T., Thanh, N. V., & Phuong, N. T. (2023). Ho Chi Minh's thoughts on the education of the young Vietnamese generation today. *Perspektivy nauki i obrazovania – Perspectives of Science and Education*, 62 (2), 562-577. doi: 10.32744/pse.2023.2.33.
- Quyet, N. T., Thanh, N. V., & Phuong, N. T. (2023). Ho Chi Minh's thoughts on the education of the young Vietnamese generation today. *Perspektivy nauki i obrazovania – Perspectives of Science and Education*, 62 (2), 562-577. doi: 10.32744/pse.2023.2.33.
- Tran Mai Uoc and Nguyen Thi Thanh Binh. (2022, December). Ho Chi Minh Thought About Humans with The Issue of Human Development in Vietnam Today. *Res Militaris* 2(4), p. 122-132. Retrieved from <https://resmilitaris.net/menu-script/index.php/resmilitaris/article/view/1561>.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).