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Ho Chi Minh's political thought on solution of practical issues and the harmonious combination between tradition and modern

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Abstract

The outstanding feature of Ho Chi Minh's political ideology is that he always pays attention to learn the good and the good, but removes the outdated elements or is not suitable for the Vietnamese people, creatively solves problems. set by practice. At the same time, in the process of absorbing the

cultural quintessence of mankind, he has harmoniously combined traditional values with modernity, especially the progressive thought of "religion" to rule the country, the control mechanism to avoid forgiveness. turn power, ensure power belongs to the people.

Keywords: Ho Chi Minh's thought, political thought, tradition, Modernity

1. Introduction

Ho Chi Minh is a prominent political activist in Vietnam and the world. His outstanding political ideology is national independence, freedom and happiness for all people.

Studying Ho Chi Minh's political ideology on solving practical problems and the harmonious combination between tradition and modernity not only depicts President Ho Chi Minh, a genius politician, but also a writer excellent chemistry, having blended the politics and culture skillfully to create the leading art of Ho Chi Minh, has a strong appeal to all classes of people and international friends, even people on the other side of the line. Inheriting and promoting Ho Chi Minh's thought, creating "soft power", strengthening the country's position and power in the cause of innovation and integration with theoretical and practical significance.

2. Ho Chi Minh's ideology solves the problems posed by practice

The creativity in Ho Chi Minh's political ideology was formed from the rich and diversified activities of more than 30 years of finding the way to save the country (1911-1941) from the revolutionary leadership practice and the learning process. On the basis of absorbing many progressive thought flows of Vietnam and the world, in each period, he summarized and synthesized into a separate one without copying, dogma or machine.

For Marxism-Leninism - a very important foundation for forming his thoughts - Ho Chi Minh considered "the shining sun", "wisdom", "the miraculous handbook". methodological properties guide human actions, is a guideline. According to the Marxist-Leninist student, it is learning the spirit of dealing with things, with people and with oneself. Ho Chi Minh absorbed Marxism-Leninism with the aspirations of national liberation, not in the academic style, in the form of quoting. Studying Ho Chi Minh's works will find that very rarely he quotes the views of C.Marx, Ph.Engels, V.I.Lenin. Even the Declaration of Independence, when citing the Declaration of Independence of the United States of 1776 and the Declaration of the Rights and Civil Rights of the French Revolution of 1791, he did not quote the verbatim, only took the idea and modified some words accordingly in accordance with my thinking.

Ho Chi Minh's creativity in political thinking was also evident in the period 1930 1941 - the period when the Communist International had "doubts" against him, giving out some inappropriate policies. Revolution in the colonial countries and Indochina, but with him still executing and applying the decisions and resolutions of the organization to suit specific conditions. Ho Chi Minh's creativity was that, when he said that Vietnam could not be like the Soviet Union and could go another way to socialism. That is the way to conduct the national liberation revolution, complete the people's democratic national revolution, advance to socialism, do not have to immediately conduct the proletariat revolution and go right into the transition period socialism like in many other countries.

In order to see clearly the creative characteristics of solving problems in the reality posed by Ho Chi Minh, it must be carefully studied from the practice of national liberation struggle, especially from the most difficult periods of the Vietnamese revolution,

the period 1945 - 1946, the period after our victory in the August Revolution, our country never had so many enemies. Standing in front of the enemy siege - from South to North - the government of the Democratic Republic of Vietnam was still young, but under the wise and flexible direction of President Ho Chi Minh, it not only defended the government but also created time to prepare for the second resistance against the French invasion. At the same time, in order to focus on the fight against the French, Ho Chi Minh together with the Government deftly postponed and made concessions to the Chiang Gai Thach army. In terms of economy, Vietnam was forced to supply rice and allow the Chiang army to spend mandarin banknotes and national currency in the North, which had no real value; In terms of politics, the Government of Vietnam expands 70 seats to the National Assembly for Vietnamese organizations, Viet Cach not through elections... Those things are for no other purpose than to minimize enemies and Concentrating forces to fight with the main enemy was the French colonialist waging war of invasion in the South. Until the French colonialists and Tuong army shook hands to sign the French-Chinese treaty (February 28, 1946) violently trampled the sovereignty, the independence of Vietnam, Ho Chi Minh and the Communist Party of Vietnam remained. Keep calm and discernible to discern reality. The directive "Draw to advance" (March 9, 1946) of the Central Standing Committee of the Communist Party introduced the policy that is most beneficial to us at the moment: just take the initiative for the Chiang army to return to the country immediately, avoiding love. the situation of facing many enemies, taking advantage of the peace time with the French colonialists so that we preserve our forces and prepare forces for the resistance. Having a deep awareness of the situation at that time can see Ho Chi Minh's creativity, flexibility, lucidity, foresight, courage, assertiveness in Ho Chi Minh's strategy, tactics and policy. And our Party. Not that VI Lenin once said: "We have learned a necessary art in the revolution: that is the art of flexibility, taking into account the changing objective conditions that quickly and suddenly change strategies, choose a different path to our destination, if the old way, for a certain time, does not seem appropriate anymore, can no longer follow " (V.I.Lenin, 1978: 189). It was the science of the revolution, the science of Ho Chi Minh's flexibility in strategy but steadfast strategy.

Ho Chi Minh's creative thinking stems from the fact that Vietnam is national independence, a rich nation is strong, everyone is free, democratic and happy. This is shown by Ho Chi Minh in the title of the administrative document of the Democratic Republic of Vietnam: "*Independence - Freedom - Happiness*". In the Testament, he once again stated: "The whole Party, our entire people unite to strive, build a peaceful, united, independent, democratic and rich Vietnam, and make a worthy contribution to the industry" (Ho, 2011: 624).

Ho Chi Minh was well aware of the exact situation of Vietnam in each period and period - that not everyone can do it. On that basis, with his vision and bravery, Ho Chi Minh has developed methods and views to promptly and appropriately solve problems caused by reality, creating Ho Chi Minh's creative thinking style.

3. Ho Chi Minh's political ideology is the harmonious combination between tradition and modern

Ho Chi Minh's creativity in political thought deeply demonstrates the combination between tradition and modernity. People take traditional political ideas as the starting point to elevate them into modern leadership art in accordance with the new era. In the process of inheriting the traditional political ideology, Ho Chi Minh always paid attention to clear the sea, removing old and outdated elements, no longer suitable for the new situation, for the purpose of political for the country, for his people and do the same when choosing to absorb modern political thought.

Ho Chi Minh's operation process and contributions in the political field are to take the tradition, the familiar, which has been shown to be appropriate in Vietnamese practice as the basis, as a bridge to bring the modern and advanced elements entering Vietnam. In Ho Chi Minh, traditional and modern political ideas are closely linked, intertwined with each other's common goal of conducting the revolution, to take the government into the hands of the people, and defend achievements revolutionized and moving forward to build a better society for the people.

Ho Chi Minh pays great attention to the research and application of traditional political ideology, but always has an independent and creative mind, absolutely not using those values intact but changing to suit the conditions new, for your own political purposes. This can be seen clearly in many different aspects of his political ideology: elevating the Vietnam people's war from tradition to modernity; Modern "public mind" diplomacy has new development content. One of the distinctive features in our nation's traditional political ideology is the ideology of the Vietnam People's War. Stemming from the requirements of the fight against foreign invaders as well as with nature, the issue of organizing and gathering people to create strength to win was set out very early. However, the people's war took place under the feudal regime, due to the limitations in the regime itself and the ruling class's ideology, there are many points which have not yet fully expressed the people's content. Specifically, in the former feudal dynasties, the people, though valued and asserted to have great power, still only stop at the "black people", "subjects", who are children of the king, the king heaven.

The feudal era people's war was a war waged by the people, but only aimed at protecting the national independence, maintaining the government of the ruling feudal class. In the Ho Chi Minh era, the Vietnam People's War has been raised to a new level. People's War of Ho Chi Minh era was a war waged by the people and for the benefit of the people; It is a war in which the revolutionary purposes and that of the revolutionary war are closely united. It is a war waged by the people and must be waged by the entire people for the noble goal of bringing prosperity, freedom, and happiness to the people, a war to move forward to take power people, build socialism, communism. This is the basic ideology that brought the Vietnam People's War to both inherit the relevant elements of the past and to be modernized, to meet the requirements and objectives of the modern resistance war.

In traditional Vietnamese diplomacy, there emerged the art of public diplomacy. This is a political thought that was used

skillfully by the talented men in the past, bringing victory over the enemy. "Justice" diplomacy means using the method of "hitting people's hearts", winning people's hearts with righteousness, with reason and morality. "The merit" used in the military was to weaken the morale of the enemy, causing barbarism in the enemy ranks, combined with victory on the battlefield, forcing the enemy to accept peace, to withdraw their troops back home. "Justice" diplomacy in the Ho Chi Minh era has had qualitative developments. The basis of the art of diplomacy "righteousness" in Ho Chi Minh also stems from the belief in the power of righteousness, of morality, of the human disposition expand the sharing of new era values of democracy, freedom and peace of the people in the world. Ho Chi Minh conducted "public conscience" diplomacy to a whole new level, with different subjects. Ho Chi Minh conducted "public conscience" diplomacy not only on political and military issues, but also expanded to many different aspects, extending to many different subjects: from ethnic groups that are friends, friends, are comrades of Vietnam; nations, peoples and people all over the world; against enemies in war. In Ho Chi Minh's political ideology there is a clear distinction between friends and foes, between people and people. Carrying out the art of diplomacy "righteousness", Ho Chi Minh has influenced the love for peace, righteousness and independence of all nations and people in the world, including people in countries invading Vietnam. The South is France, the US side by side with Vietnam, supporting and assisting the Vietnamese struggle; had influenced the enemy's thinking combined with the victory on the battlefield forcing the enemy to accept to retreat.

When inheriting and elevating the traditional political ideology, Ho Chi Minh knew how to eliminate the old and outdated factors that were no longer suitable for the conditions, circumstances and political goals set by him. With regard to the assimilation of modern political thought, Ho Chi Minh did the same through that lens.

Outstanding throughout the history of Vietnam, traditional political ideology clearly shows in the mode of "pro-people" rule, respect for the people, taking the people as the root, and upholding the precious patriotism of the nation to gather people's hearts. With that motto, his father's traditional political ideology is also aimed at the sake of the country and for the people, but the core was to keep the government, state power belongs to the ruling class; In the process of implementation, it only stops at the level of favoring the people, giving blessings to the people, but not yet thoroughly implementing the continuous expansion of democracy, promoting the people's mastery, and ensuring the power of the state. about the people. Ho Chi Minh, when absorbing traditional political ideas, removed that factor and upgraded it to modern political ideology. Ho Chi Minh's political ideology focuses on the use of "democratic rights", exploiting the potential of the people to create great strength in the struggle for the benefit of the people.

While absorbing the Western enlighteneders' political thought on the issue of state power, the division of power to control power, especially Mongolian three-right isolationist thought, Ho Chi Minh adopted collecting progressive elements, eliminating irrelevant ones. In order to overcome the corruption of state power, so that power is not concentrated in the hands of a few people but becomes authoritarian, authoritarian, Mongolia has taken a view on the

application of the state model. Three powers: legislative, executive, and judiciary are separate from each other with three independent agencies. Ho Chi Minh was well aware that this political ideology indeed contributed to clearly delineate the three above functions, avoid overlapping functions and create mutual control. However, the radical separation of the three agencies above does not mean that power will not be concentrated in the hands of a few people, which can completely overcome the authoritarian situation. Fundamentally unified and unified state power belongs to the indivisible people. The division of the three rights - The three agencies of power as mentioned above affect the unified, well-coordinated or "articulated" activities of the state apparatus. Therefore, Ho Chi Minh advocated building a state government where unified power rests with the people, but there is a division of power among agencies that exercise legislative, executive, and judicial powers. This method aims to ensure proper coordination in the state apparatus and the direction of the state in general to focus wholeheartedly and wholeheartedly in serving the people, taking the interests of the nation and the people first. This is the art of organizing, assigning and controlling modern power in Ho Chi Minh's political thought.

In fact, not any modern elements are easily and fully imported into our country. Ho Chi Minh's political ideology also shows that he knows how to use the traditional values of the nation as a basis to absorb modern values.

We can go back to the beginning of the twentieth century, when our people were at a standstill before the way of saving the country and the people. Ministry, is the future society that we can follow, but the reality of the country poses challenges for spreading Marxist-Leninist doctrine into Vietnam. In it, first of all is to build a political party of the proletariat, which the theory of the founders has pointed out, is the result of the combination of Marxism-Leninism into the worker movement. At that time, the Vietnamese working class only appeared and accounted for just over 1% of the population, the level of the working class was still limited compared to the world, the worker movement at this time was still weak. Marxism-Leninism is completely alien to the Vietnamese people. In this situation, only Ho Chi Minh was the one who creatively applied Marxism-Leninism to the specific conditions of our country. People who understand the mainstream of the Vietnamese nation are precious patriotism, a fundamental value that helps our nation to fight indomitably against all historical invaders, latent shared values in all Vietnamese people. Relying on traditional patriotism, applying traditional political ideology of the dynasties in harmonious settlement of class and national relations was to put the national interest first in that time, Ho Chi Minh led to the formation of the Communist Party of Vietnam.

Through the above analysis, even though it is the application and elevation of traditional political ideology, which is the chisel in traditional and modern political thought, we all realize that Ho Chi Minh's purpose is the direction. independence for the nation, freedom for the people. Traditional and modern political ideology in Ho Chi Minh is closely united, in harmony with each other in the common goal for the country and for the people. Traditional and modern are closely intertwined and complement each other. forming the stature of Ho Chi Minh's eminent political activist.

4. Conclusion

Ho Chi Minh - a hero of national liberation and cultural celebrity - He devoted the best to the nation, to the people, to the Vietnamese revolution and to humanity.

Ho Chi Minh's political thought on solving practical problems and harmonious combination between tradition and modern was drawn from the process of finding the way to save the country, on that basis, he built a reasoning national liberation network and struggle for national independence in Vietnam, basically using nationalism as the main driving force. This is creativity and originality in solving problems posed by practice. Ho Chi Minh brought the light of Marxism-Leninism to illuminate the patriotic movement, the traditional patriotism of Vietnam, making the traditional patriotism to rise to the level of the times, becoming Ho Chi Minh patriotism Minh.

Ho Chi Minh's career and political ideology is a great contribution of his to the Vietnamese revolution and the world. His political thoughts on solving practical problems and harmonious combination between tradition and modernity are important contributions, leaving valuable lessons for posterity.

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