

The motto diplomacy respects ho chi Minh's peace and the application of Vietnam's foreign policy

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Abstract: Ho Chi Minh's thought on foreign affairs, methods, style and art of diplomacy is a part of Ho Chi Minh's thought in general on Vietnam's revolutionary line. In the past time, Vietnam has strongly implemented diplomatic work according to Ho Chi Minh's diplomatic thought and achieved great successes: Vietnam's foreign relations expanded and Vietnam's position in the international arena. One of the success factors of Vietnam's diplomacy in recent years is that Vietnam has returned to Ho Chi Minh's diplomatic thought. With the promotion of participation in ASEAN, ASEM, APEC... and especially becoming a member of the World Trade Organization, Vietnam has been integrating wider and deeper into the world and the region. Many new problems arise for Vietnamese land and for Vietnamese diplomacy, both in terms of opportunities and challenges. That situation requires Vietnam to continue to study more deeply about Ho Chi Minh's foreign policy, methods, style and art, find new explanations and especially the application of Ho Chi Minh's thought.

Keywords: *Diplomacy, Guidelines, Ho Chi Minh, Motto, Peace, Vietnam.*

1. Introduction

There are many different perceptions about the concept of Ho Chi Minh's diplomatic thought. The late Prime Minister Pham Van Dong, a very close associate of Uncle Ho, the elder brother of modern Vietnamese diplomacy, introduced a very basic concept: "The whole set of Ho Chi Minh's thoughts on diplomatic activities such as knowing how to assess and forecast situations, seize opportunities, organize forces, identify friends and enemies, enlist allies, isolate key enemies, be steadfast in principle, be flexible in strategy, know victory step by step towards complete victory, independence and self-reliance associated with international solidarity" (Pham, 1991, p.55).

Nguyen Manh Cam in the seminar "50 years of Vietnamese diplomacy" summarized Ho Chi Minh's diplomatic thought as follows: "Nothing is more precious than independence, freedom, independence, self-reliance, self-reliance, self-reliance, bringing to liberate us, draw up policies and directions to apply our own measures, always raise the banner of peace and friendship, unchangeably, adapt to all variables, combine national strength with the power of the times" (Academy of International Relations, 1995, p.91).

Vu Khoan again used the concept of foreign ideology, and said that Ho Chi Minh's perceptions of the nature of the times, foreign goals, arrangement of forces, strategic direction (independence, self-reliance, perseverance) principles, flexibility in strategy, seizing opportunities, "always changing, improvising" is Ho Chi Minh's thought on diplomacy (Vu, 1994).

General Vo Nguyen Giap again gave a more general definition: Ho Chi Minh's diplomatic thought is "the system of viewpoints, strategic lines and strategies on international issues and foreign policy of the Vietnamese Party and State are an organic part of Ho Chi Minh's thought on the Vietnamese revolution" (Vo, 2000, pp.130-131).

W.J. Duiker has no sympathy for communism but has been intrigued by Ho Chi Minh's diplomacy since working at the US embassy. He has a unified view with many other researchers when he said that Ho Chi Minh built his thoughts based on cultural diversity. Ho Chi Minh was not only a patriot and communist house, but also a great cultural house. He even emphasized, on the world level, the image of Ho Chi Minh as a quintessential figure of the twentieth century. Ho Chi Minh represents the voice of the future (William, 2001, p.167).

Nguyen Dy Nien presents a fairly basic concept. He wrote: "Ho Chi Minh's diplomatic thought originates from Ho Chi Minh's political thought, which is an organic part of his thought on the Vietnamese revolution. Ho Chi Minh's diplomatic thought is a system of principles, viewpoints and conceptions on world issues and the times, on international lines, strategies, foreign policy and diplomacy of Vietnam in the present period. This thought is also reflected in the practical external activities of Ho Chi Minh and the Party and State of Vietnam" (Nguyen, 2002, p.89).

Pierre, a French historian, has faithfully and vividly portrayed the image of Ho Chi Minh in real life but extremely legendary, outstanding is the blending between the image of historical people and cultural people with a great cultural style, excellent cultural behavior. Though Pierre's speech or research results did not once mention the concept of Ho Chi Minh's diplomatic culture, it is clear that in those assessments, the shadow of Ho Chi Minh's diplomatic culture appears quite clear - An honest, loving and special person with a very cultural behavior style (Pierre, 2007).

Hellmut Kapfenberger - Famous German journalist, writer, reporter, recreated the biography of an extraordinary but so simple character, a communist soldier, a patriot about revolutionary moral qualities. The author commented, Ho Chi Minh has experienced in life, opened his heart to the world, opened his heart to the world, enjoyed a great education. The humanistic thought, warm human love, natural modesty and unadulterated integrity make Ho Chi Minh outstanding. The author's comments make people heartbreaking, contributing to affirm the core values Ho Chi Minh is conveying that has reached the heart and reason of humanity (Hellmut, 2010).

In summary, these works have a positive reference value, providing arguments and arguments for the assessment of the current situation and the application of Ho Chi Minh's diplomatic culture in the context of international integration the current in Vietnam.

2. Research Method

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

3. Results and Discussion

3.1. Ho Chi Minh's Diplomatic Motto of Respecting Peace and Filial Piety

Ho Chi Minh was an outstanding diplomat. He was the first President and Foreign Minister of the Democratic Republic of Vietnam. As the father of modern Vietnamese diplomacy, he directly drafted foreign policy, directly led, directed and carried out foreign activities, turned diplomacy into a front, and made great contributions to Vietnam. to the victory of the cause of national liberation and reunification.

Diplomacy itself is culture. Diplomacy represents the culture of one people in exchange with the culture of other peoples. The harmonious combination between outstanding cultural celebrity and eminent diplomat in Ho Chi Minh's thought is clearly reflected in the culture in the goal of national liberation, human liberation and struggle for the sake of the people. good values of humanity; in the legitimacy and diplomatic tradition of peace, humanity, respect for peace; in the receptivity and respect for differences between cultures; in a simple and benevolent, erudite and subtle diplomatic behavior that is easy to get into people's hearts.

3.1.1. Humanitarian Foreign Policy

National independence was the goal throughout the life of Ho Chi Minh's revolutionary activities. It can be said that Ho Chi Minh started foreign activities since leaving to find a way to save the country in 1911. He carried out many types of activities, from exchanging with people, contacting the press, forming associations, wrote newspapers, wrote books reflecting the suffering of the Vietnamese people and the peoples of the colonial ethnic groups, denouncing the crimes of the colonialists and imperialists. All these activities are aimed at regaining independence for the nation and freedom for the people.

Since the birth of the Communist Party of Vietnam, under his leadership, national independence has always been the highest goal of foreign policy. His activities, whether as a revolutionary or as a head of state, clearly demonstrate this goal.

With a nation emerging from colonial rule, the goal of foreign policy for national independence is the crystallization of cultural values. Independence is a political goal, but after all, it is also a cultural goal. The highest value of culture is that people live in independence and freedom. The foreign policy goal for national independence that Ho Chi Minh pursued throughout his life is also inheriting the tradition of the Vietnamese nation. King Quang Trung's lesson in 1789 clearly stated that one of the purposes of fighting the Qing invaders was, "beating for long hair, black teeth". Protecting national independence is also protecting the national culture. Only in the condition of independence can the traditions and cultural quintessence of the nation be preserved and promoted.

Not only stopping at the goal of national independence, with the personality of a cultural celebrity, Ho Chi Minh always aims at the ultimate goal of ensuring basic rights and bringing happiness to the people. When drafting the immortal Declaration of Independence - Vietnam's first and fundamental foreign policy document - he clearly stated: All people are born equal. They are endowed by their Creator with certain inalienable rights, among which are the right to life, liberty, and the pursuit of happiness. He also emphasized, "if the country is independent and the people do not enjoy freedom and happiness, then independence has no meaning" (Ho, 2011, vol.4, p.64).

For the people of oppressed ethnic groups in the world, the goal and cause of national independence that Ho Chi Minh strived for all his life is a shining example and an inspiration for them to stand up for and maintain the country's foundation. In colonial countries, slavery, including cultural slavery, is the biggest challenge to human values. Ho Chi Minh aroused the aspiration to liberate all colonial peoples. His humanistic thought has been extended to the whole of humanity. The Democratic Republic of Vietnam led by Ho Chi Minh stood up to confront the imperialist forces and was the inspiration for the national liberation struggle movement that took place strongly on a worldwide scale. Likewise, the Vietnamese people's struggle for national independence has actively contributed to humanity's common struggle for basic human rights.

In thought and in practical activities, Ho Chi Minh always cared about and contributed to the common struggle of the oppressed peoples in the world. In 1921, he and revolutionaries from the French colonies founded the Colonial Union. In 1925, he was a founding member of the Union of Oppressed Peoples of East Asia. Since the birth of our Party and especially since Vietnam gained its independence, under his leadership, Vietnam has made greater and greater contributions to the common struggle of the peoples of all nations for independence, peace and progress on a worldwide scale.

In other words, with the objective of humanistic foreign policy, Ho Chi Minh is really a great cultural man. His most important cultural career is leading the entire people to fight foreign invaders in the new era, regaining the people's human rights and a cultured life. Ho Chi Minh, together with mankind, eliminated a great obstacle on the way to the civilized world, erasing a stain in history that was colonialism.

3.1.2. Foreign Policy Imbued with Culture

In Ho Chi Minh, culture is always expressed very clearly, especially in the way of behavior under the motto of attaching importance to harmony and peace, upholding the culture of dialogue in relations with other countries, even with enemies.

Harmony has always been his consistent motto in foreign affairs. Stemming from love for people and respect for human life, Ho Chi Minh tried all ways to prevent armed conflicts, taking advantage of all possibilities to resolve conflicts by peaceful means. In the year 1945-1946, the country faced many dangerous enemies, the Vietnamese revolution was in the situation of “thousands of pounds hanging by a hair”, Ho Chi Minh soon advocated dialogue: The person who carried out the “Friendly Vietnamese - Chinese” both to reconcile with Chiang, to limit their actions against the Vietnamese revolution and to free their hands to deal with the French colonialists. He made “peace to advance”, made concessions with the French to quickly chase Chiang's army back to the country. Ho Chi Minh went directly to France for four months for dialogue (from May to October 1946). He commented that “The problem now is not wanting or not wanting to fight. The point is to know yourself and people, objectively receive the conditions of profit and profit at home and abroad, and advocate properly” (Communist Party of Vietnam, 2011, vol. 8, pp.43-44). The preliminary agreement dated March 6, 1946 is also a typical example of the policy of prioritizing dialogue in order to prolong peace in order to strengthen forces to prepare for the national resistance war.

In accordance with the motto of peace, for him, the conduct of war is only the last mandatory solution. Even when he was forced to wage war to protect his country, he still found ways to save the peace. During the resistance war against the French, Ho Chi Minh repeatedly sent letters to the Government and people of France, to French generals, soldiers and French expatriates in Vietnam, to governments and political activists, culture and people of other countries, both denouncing the war of aggression by the French colonialists and calling for peace negotiations. In his appeal to the Government and people of France (January 10, 1947), he wrote: “We want peace immediately so that the blood of the French and Vietnamese people stops flowing. Those bloodlines are equally precious to us” (Ho, 2011, vol.5, p.24).

Likewise, during the resistance war against the US, he sent many messages to the US authorities, suggesting peace negotiations to end the war. When the American army intensified the war, on the one hand, he called on our people and people to “determine to defeat the American aggressor” and at the same time advocated fighting and talking to end the war.

Ho Chi Minh advocated an open foreign policy with the motto “more friends, less enemies”, to make his country the fewest enemies and the most allies, and avoid confrontation “no enmity with anyone”. Speaking on the occasion of the 10th National Day of the Democratic Republic of Vietnam (September 2, 1955), he declared: “In relations with other countries, the policy of the Democratic Republic of Vietnam is clear and transparent: It is a policy of peace and good relations” (Ho, 2011, vol.10, p.113-114).

Thus, Ho Chi Minh's peace-loving stance is both clear and consistent and shows the dialectical relationship between his determination to protect peace not only for Vietnam but also to contribute to world peace. He said: “The Vietnamese people firmly believe that all conflicts in the world can be resolved peacefully; firmly believe that countries with different social systems and different forms of consciousness can live together in peace” (Ho, 2011, vol.10, p.12).

Respecting the legitimate interests of other nations and ethnicities from the point of view of “don't do to people what you don't want others to do to you” has always been a consistent and pervasive principle in Ho Chi Minh's diplomatic culture. Bright. He said: “The Vietnamese people will never allow anyone to invade their country, and at the same time will never invade other countries. The Vietnamese people have always supported all struggles against aggression and protection of world peace” (Ho, 2011, vol.10, p.11).

Ho Chi Minh did not want his country to suffer war, nor did he want to bring war to other countries. Thus, his humanitarian thought, upholding justice and morality for peace and the independent, free and happy life of people of all ethnic groups is the most cultural expression of humanity. With that humanist thought, in his diplomatic activities, Ho Chi Minh advocated promoting international law, applying the values of Vietnamese culture and traditional diplomacy, always paying

attention to finding out similarities, upholding humanity and morality in international relations to persuade and enlist the support of the world's people.

In addition, mastering the “five tris” and always “knowing oneself, knowing others” to properly determine one's position in relations with other countries is a fundamental and pervasive principle in Ho Chi Minh's diplomatic behavior. Aware of the role and position of Vietnam as a small country, he skillfully applied the Eastern thinking method on the “five tris” (five things to know - know yourself, know others, know the times, know how to stop and know what to do. variables) in international relations, especially in relations with major countries.

In foreign affairs, Ho Chi Minh always adheres to the guiding view that “must look broadly, must think carefully” in order to know people, know yourself, and always control the situation. Understanding Vietnam's strategic position in the relationship between major countries and in the direct involvement of all major countries in the Indochina peninsula during and after the Second World War, Ho Chi Minh always pay special attention to the handling of relations with major countries. He realized that, in order to deal with countries that are bigger than us in many ways, diplomacy plays a very important role. In relations with major powers, advocates must understand the great powers, whether allies or opponents, know their basic concerns and strategies, and understand the nature and operation of domestic and foreign affairs. each major country, the relations of cooperation and struggle among the great powers and the limits of those relations. Only when “knowing people” like this can Vietnam's diplomacy be independent, but still flexible, can make principled concessions and take advantage of contradictions in the enemy's ranks. He always advocated respecting and saving face for big countries, especially when they were defeated countries.

After the Dien Bien Phu victory in 1954, Ho Chi Minh creatively applied his father's tradition of peace and humanity when defeating foreign invaders in his treatment of the defeated French army. He advised not to insult the opponent, because that would incite the spirit of national pride in France. During the anti-American resistance war, he advocated “rolling out the red carpet” or “golden bridge” for the US to withdraw its troops home. He advised the Vietnamese diplomatic mission before negotiating in Paris with the US that: “America is the leading country in the capitalist world, forced to sit down to negotiate, negotiation has already failed, so Uncle Ho The demand is not to make America lose face. It must be tactful and skillful, when it is tough and sometimes soft, it is called a peaceful negotiation to achieve results” (Pham, 2020).

This is a collection of experiences in cultural diplomacy in the process of nation building and defense of the Vietnamese people. This is also the understanding and grasp of the cultural quintessence of East - West in the pursuit of Vietnam's foreign policy goals. Because of that cultural background, he always won the world's highest sympathy and understanding for the struggle of the Vietnamese people.

3.1.3. Exquisite and Profound Foreign Style

The style in diplomatic activities shows both morality and cultural personality of Ho Chi Minh, which is a harmonious combination between traditional and modern cultural values of the East and the West. In other words, Ho Chi Minh's diplomatic style shows the consistency between the principles and mottos of cultural diplomacy and his specific diplomatic behavior. His subtle gestures in foreign affairs are both very concrete expressions of cultural concepts that are extremely abstract, as well as very large external goals.

First of all, the consistency between Ho Chi Minh's foreign policy of peace, filial piety, humanity and diplomatic behavior is reflected in his sincere gestures, showing his love for peace and in his way of dealing with people. humane treatment of the enemy, as well as in the fidelity and special humanity that he has for the friend countries of Vietnam.

To express his wish for peace and end the war, Ho Chi Minh put his hand over the barrel of a cannon while visiting the Normandi museum in France (1946). Answering the question: Are you a communist or not, he took the flowers from the vase and gave it to reporters and said “I am a communist like this”. With a compassionate heart, he is always generous and advocates leniency

towards prisoners of war. In his Letter to French POWs on Christmas 1950, Ho Chi Minh wrote: “The Vietnamese people regard you as friends and find ways to make your lives better” (Ho, C.M., 2006, vol.4, p.492). French and American veterans both confirmed that they had been treated humanely and some wrote letters of thanks to Ho Chi Minh. While visiting the POW camp, he took off his coat and gave it to a French officer when he saw him naked in the cold; He deeply sympathizes with French and American women whose husbands and children were sent to Vietnam as cannon fodder, with soldiers who died unjustly in the wars of aggression of imperialism and colonialism.

The tolerant diplomatic style is also always reflected in the way he talks about the losses of his own soldiers in the enemy's ranks. The writer wrote: “I bow before the souls of Vietnamese soldiers and compatriots who sacrificed their lives for the Fatherland. I also feel sorry for the French who died. Alas, before charity, French or Vietnamese blood is also blood, French and Vietnamese are also human” (Ho, 2011, vol.4, p.510). During the resistance war against the US, he expressed: “I am extremely indignant at the loss and destruction caused by the US troops to our people and country; I am also moved to see more and more young Americans dying in vain in Vietnam” (Ho, 2011, vol.5, p.602).

This generosity of his has won friendship with the French people. The American officers who had contact and worked with Ho Chi Minh had absolute respect and admiration for him. Therefore, although the leader of the Vietnamese people defeated all three major empires along with all the reactionary forces in the country, he did not have any enemies of his own.

He has relied on his understanding of Chinese culture, has applied the diplomatic experience of our ancestors in dealing with China, to both show respect to the Chinese leadership and at the same time skillfully handle Vietnam - China relations in relation to other major countries. Thanks to that, he was able to take advantage of the great spiritual and material support of the Chinese government and people for Vietnam in the resistance war against the US. This shows his talent in diplomacy that cannot be done without cultural background.

He attaches great importance to relations with major countries, but he also does not forget to treat them equally and honestly, and to be faithful to other countries and friends. Welcoming a high-ranking Lao delegation to visit Vietnam in March 1963, Ho Chi Minh said: “The two ethnic groups of Vietnam and Laos live side by side on the same strip of land, sharing the same Truong Son mountain range. The two Vietnamese peoples have relied on each other, helping each other like brothers... The friendship between Vietnam and Laos is so close that it never fades” (Ho, 2011, vol.14, p.48).

In his message to the people of India, he emphasized: “The people of the two countries have had long-standing brotherly relations. The culture and Buddhism of India have been transmitted to Vietnam since ancient times. Under colonial rule, the relationship between the two countries of Vietnam was interrupted for a period. But the traditional friendship has always attached the two Vietnamese peoples” (Ho, 2011, vol.11, p.257). His culturally rich diplomatic behavior has enlisted great support and help from international friends, contributing to the combination of national strength with the strength of the times, bringing great success. great for the Vietnamese revolution.

As the convergence of the quintessence of Eastern cultures, he always kept a humble attitude, simple gestures and emotional respect: He left the line of honor of the distinguished guests, went down to the lower row to shake hands with acquaintances to the surprise of the diplomatic delegation and the reception of the host country; The person who gave a scarf to a foreign guest visiting Vietnam during the winter because he had a cough; He took part of an apple to return as a gift to the little child where he was staying; When visiting India, he still remembers to bring a wreath and a peach tree to commemorate the birth of Prime Minister Neru, whom Ho Chi Minh met a long time ago (1927). As the crystallization of Western culture, he upholds humanity and the thought of human liberation; He gave flowers to the female delegates he met in audiences.

Higher than that, in Ho Chi Minh, the cultural behavior in foreign affairs is the style containing the most human values of people, regardless of whether they are Eastern or Western. That is why that style has great appeal and sensibility, creating admiration and admiration for those who have come into contact with him, creating the great power of the “mind and public” diplomacy that he has created. has

reached the pinnacle of manipulative art. Thanks to rich living capital, understanding of cultures, customs and habits of many peoples in the world, and especially fluent in many foreign languages, he can quickly feel culture, psychology and interests, the intention of the interlocutor, to choose the appropriate course of action. In any situation, he always finds the most suitable way to behave.

It was that style of behavior that brought admiration and love for him. Indian Prime Minister Neru once said: “We are in contact with a person who is part of the history of Asia. In addition to meeting a great person, Vietnam not only increased in knowledge, but also grew in stature. Meeting that person, an experienced person, makes Vietnam better.” That humane behavior is also recognized by American researcher David Halberstam: “His whole person exudes an innate simplicity and delicacy... He is typical of a culture, is not a European culture but perhaps represents a future culture” (Dang, 2010, p.223).

The harmonious combination of cultural celebrities and diplomats in Ho Chi Minh has contributed to creating an outstanding leader of the Vietnamese nation and humanity. The great stature of his cultural ideas in diplomacy and his great contributions to the country's culture and human culture have been recognized worldwide. He is a symbol of the smooth and harmonious combination between the quintessence of national culture and human culture. In Ho Chi Minh's diplomacy, culture is both a goal, a means, and a principle of foreign policy and is reflected in his very cultural foreign behavior.

The life and dedication to the revolution and the diplomatic career of Ho Chi Minh have left many valuable lessons for Vietnam's diplomacy today. The legacy of President Ho Chi Minh has become a guideline for the foreign policy and activities of the Party and House of Vietnam, has become a part of the “soft power” of Vietnam's diplomacy. The precious cultural traditions of the Vietnamese nation such as upholding independence and self-reliance, attaching importance to peace, humanity, loyalty, and striving for the common goal of mankind's progress, have been and will be a great strength to bring about great prosperity in the world. Vietnam's land integrates into the world more and more deeply, enhancing Vietnam's position in the international arena. Culture is therefore both a goal and an important tool to make Vietnam's foreign affairs more and more developed.

3.2. The Vietnamese State's Peaceful Diplomatic Perspective

The glorious stages of Vietnam's revolutionary diplomacy, led by Uncle Ho and the senior leaders of the Party, have contributed to shaping the identity, style and methods of Vietnamese diplomacy. From the principle of “invariably immutable”, “independence, self-control”, “putting national interests first” to the motto “more friends, less enemies” and the diplomatic method of public mind, taking advantage of opportunities, creating opportunities, combining national strength with the strength of the times, all have become classic and invaluable lessons on revolutionary diplomacy bearing Ho Chi Minh's style, which still remain today.

The spirit of peace of Vietnam is based on the guarantee of independence, sovereignty and territorial integrity. When it is necessary to fight to protect the country against the onslaught of outside forces, the Vietnamese people still stand up. But as soon as peace was restored, Vietnam actively expressed its desire to continue to be friends and cooperate with “former enemies”.

In the resistance war to protect the nation's independence, Vietnam's revolutionary diplomacy has become “an important and strategic front”, an important component in the revolutionary line, close along with the military front to bring the resistance to victory. Diplomacy has pioneered the creation of an international front, supporting the cause of national liberation and national reunification. Diplomacy has raised the banner of peace, national independence, persistently combined political struggle with legal struggle, enlisted the support of the Soviet Union, China and fellow socialist countries, expanding relations with nationalist countries, forming a world people's front to support the just cause of the Vietnamese people. The victories of diplomacy at the negotiating table in Geneva in 1954 and in Paris in 1973 were important milestones on the way to regaining national independence and reunification.

In the process of rebuilding and building the country after the war ended, diplomacy was the core force, pioneering in the struggle to bring Vietnam out of political isolation and economic embargo. At the same time, diplomacy has actively participated in solving existing problems between Vietnam and

neighboring countries and major countries, creating breakthroughs in Vietnam's foreign relations, including solutions to the problems. Cambodia and normalize relations with neighboring countries and major countries.

After 1986, Vietnam entered the period of opening up, continuing to implement the ideology of peace and friendship with all countries. Vietnam's foreign policy has three main trends: First, renewal and improvement. and strengthen relations with neighboring countries and traditional friends such as the Association of Southeast Asian Nations (ASEAN), Russia; The second is efforts to normalize and develop friendly relations with the US and China; Third, focus on expanding and developing relations with many countries on all continents, promoting multilateral diplomatic activities.

The Vietnamese State's handling of the rift in relations with countries in the region over Cambodia is a typical example of conciliatory diplomacy. In fact, the Sixth Party Congress (1986) valued the friendship and cooperation with Southeast Asian countries. Deal with remaining issues to establish a strategic plan. The establishment of peaceful and stable relations also shows this clearly. This is the premise for breakthroughs in relations between Vietnam and neighboring countries in the “post-Cambodia” period and joined ASEAN in 1995.

At the same time, at this stage, the filial foreign policy was also applied in a new direction in relations with major countries, such as with the United States. Since mid-1986, after reaching a peaceful solution to the Cambodia issue, relations between the two countries turned from confrontation to dialogue.

Before the Eighth Party Congress (1996), Vietnam normalized relations with the United States in 1995, thereby marking the first time that Vietnam had relations with all major countries in the world. It can be said that the spirit of peace, “more friends, less enemies” has contributed to breaking the embargo and creating an environment for the country to develop.

This period also marked Vietnam's expansion of relations with many countries and the launch of the process of implementing multilateral foreign policy in the spirit of the VII Congress (1991). Vietnam has established friendly diplomatic relations with many countries, gradually deepened relations and integrated into the international system: From the initial participation role to active participation, now, with the current position and with a new force, Vietnam has actively contributed to building and shaping the general rules of the game. Many countries recognize and appreciate Vietnam as a responsible member of the international community.

Directive 25-CT/TW, dated August 8, 2018 of the Central Committee of the Communist Party of Vietnam on promoting and raising the level of multilateral foreign relations to 2030 also defines “efforts to rise to play a pivotal role, leading and conciliating ...”. Vietnam also upholds the spirit of proactively creating a peaceful and stable environment, and advocates the implementation of the “4 Nos” defense policy to demonstrate its self-defense nature and peace-loving qualities, helping to build trust with countries. On that basis, Vietnam regularly calls on countries to comply with international law and condemns forceful and unilateral acts.

Inheriting the traditional quintessence, Vietnamese diplomacy advocates maintaining and promoting friendly diplomacy: “Consistently implement the foreign policy of independence, self-reliance, peace, friendship, cooperation and development. ... Vietnam is a friend, a reliable partner and an active and responsible member of the international community” (Communist Party of Vietnam, 2016, p. 153).

Up to now, Vietnam has established a network of diplomatic relations with 192 countries and territories (Minh, 2023) on the basis of equality and mutual respect. Relations with partners gradually deepened and stabilized, contributing to ensuring a peaceful external environment to focus on development. At the same time, Vietnam persistently promotes the policy of amicable diplomacy, combining creating common points and minimizing disagreements to handle conflicts, especially in relations with major countries.

This is seen in the message “Partnership for Sustainable Peace” of Vietnam during its tenure as a non-permanent member of the United Nations Security Council. Here, Vietnam's comprehensive and

humane approach to upholding international law, paying attention to the legitimate interests and voices of the parties, was highly appreciated.

It can be seen that, with a dialectical perspective on partners and subjects, Vietnam has wisely handled its relations with other countries when it advocates both enhancing mutually beneficial cooperation with partners through bilateral channels, multilaterally, while actively resolving conflicts and disagreements through dialogue and negotiation. As a result, Vietnam has maintained its sovereignty and security, while maintaining mutually beneficial cooperative relations with all countries in fields of strategic importance.

Today, the more integrated, the more Vietnam needs to maintain its cultural identity, and the more it maintains its cultural identity, the more successful it will be for Vietnam to integrate with the world - this is an important dialectical relationship. The importance that Ho Chi Minh has pointed out to the country's diplomacy with his ideology and practical example.

4. Conclusion

Filial piety is peace-loving and also means restoring a harmonious relationship. This has always been an identity throughout Vietnam's foreign activities since the feudal era. The spirit of peace of Vietnam is based on the guarantee of independence, sovereignty and territorial integrity. When it is necessary to fight to protect the country against the onslaught of outside forces, the Vietnamese people still stand up. But as soon as peace was restored, Vietnam actively expressed its desire to continue to be friends and cooperate with "former enemies".

Thus, it can be seen that harmony has been the content of the nation's domestic policy since ancient times. At the same time, that spirit is also incorporated into the foreign policy - the extension arm of domestic policy, flexibly combined and applied in each historical period to create an environment of "inner peace, externalities" to protect, build and develop the country.

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