

Ho Chi Minh's ideology on national values and the issue of building national values in Vietnam today

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Abstract: President Ho Chi Minh did not use the term “national value system,” but the content of this concept was profoundly addressed by him from a comprehensive and revolutionary perspective. During his leadership of the national liberation revolution and the building of the transitional period to socialism in Vietnam, Ho Chi Minh developed thoughts and ideas that reflected the values within the national value system. These thoughts of Ho Chi Minh have served as the foundation, worldview, and methodological orientation for Vietnam in constructing its current national value system. This article analyzes Ho Chi Minh's conception of the national value system, thereby raising the issue of the necessity and outlining some fundamental aspects of building Vietnam's national values today.

Keywords: *Ho Chi Minh's ideology, National values, Value system.*

1. Introduction

President Ho Chi Minh dedicated his entire life to finding the answer to the question of how to achieve national liberation, and once independence was gained, which path should Vietnam take for its future? These were the deep concerns and great care President Ho Chi Minh had for the fate of the nation, national sovereignty, the country's survival, and the legitimate rights of the people. In many of his speeches and writings, President Ho Chi Minh addressed and deepened the core values, fundamental goals, and legitimate aspirations of the entire Vietnamese people, while also clearly reflecting the universal values toward which humanity is striving. This contributed to building a comprehensive and profound system of perspectives on the national value system in Ho Chi Minh's ideology, which remains fully relevant today and serves as a valuable lesson for Vietnam in guiding its efforts to build a national value system in the period of renewal and international integration.

1.1. Research Questions

In light of the observed phenomena and identified research gaps, this study seeks to address the following questions:

What is Ho Chi Minh's ideology of the national value system of Vietnam?

What are some aspects of building the national value system in Vietnam according to Ho Chi Minh's ideology?

2. Literature Review

Research on Vietnam's national value system includes notable works such as:

The article "Several Issues on Vietnam's Value System," published in the Vietnam Journal of Science and Technology in May 2015, discusses key aspects related to the country's value system. The content primarily focuses on analyzing and clarifying value systems within the context of modern Vietnamese society and culture. The author examines the transformation of traditional values, the adoption of new values through international integration, and how these values impact social life, shaping the character

and mindset of the Vietnamese people in the context of economic, cultural, and political development. The article may also address the challenges of preserving and promoting traditional values while emphasizing the importance of building a solid value system to guide the country's sustainable development [1].

The book "Several Issues on Values and Vietnam's Value System" focuses on in-depth research and analysis of values and value systems within Vietnamese culture. This work approaches various aspects of values in Vietnam's social, cultural, and historical life, while also discussing the transformation and adaptation of traditional values in the context of modernization and international integration. The author examines the role of traditional values, such as patriotism, community spirit, and family ethics, in the construction of the national cultural value system. He also analyzes the impact of globalization and economic-political integration on the formation of new values, such as personal responsibility, creativity, and self-reliance. The book not only provides an overview of core values but also delves into the development of the national value system in the current context. The author emphasizes the importance of preserving traditional values while promoting new values that align with the country's developmental progress, contributing to the creation of a strong cultural and social foundation that serves Vietnam's sustainable growth [2].

The article "Building the Value System of the Vietnamese People in the Current Period" focuses on analyzing and proposing solutions to build the value system of the Vietnamese people in the modern context. The content discusses the core values that need to be strengthened and developed in Vietnamese people to meet the demands of the new era, especially as the country deeply integrates into the world and faces global challenges. The author emphasizes the importance of maintaining and promoting traditional values such as patriotism, solidarity, and ethics, alongside the adoption of new values like creativity, social responsibility, and dedication. The article also examines changes in social and cultural life, highlighting the role of education and communication efforts in shaping the value system of modern Vietnamese individuals. The goal is to contribute to building a solid value foundation for comprehensive human development, aligned with the country's sustainable development direction in the current period [3]. The article "Values, Value Systems, and Building a National Value System" focuses on analyzing values and value systems, while proposing directions for building a national value system in Vietnam's current development context. The author examines the importance of value systems in shaping national identity, maintaining cultural foundations, and promoting economic, political, and social development. The article delves into clarifying the elements that constitute values and classifying value systems from cultural, ethical, financial, and social perspectives. The author stresses that a sustainable national value system not only relies on longstanding traditional values but also needs to harmonize with modern values that align with trends of globalization and international integration. Furthermore, the author proposes several solutions to build and strengthen the national value system, including enhancing value-based education, raising community awareness, and embedding national values into social life. The article affirms that the national value system plays a crucial role in guiding sustainable development, ensuring social stability, and reinforcing Vietnam's position on the global stage [4].

The article "Democracy - A National Value (from Ho Chi Minh's Ideology to Its Realization in Vietnam)" focuses on Ho Chi Minh's ideology regarding democracy as a core national value and how this ideology has been realized in Vietnam's social and political life. The author deeply analyzes Ho Chi Minh's perspective on democracy, viewing it not only as a right of the people but also as the foundation for the country's sustainable development. Ho Chi Minh emphasized the role of democracy in building a fair, equal, and civilized society where citizens actively participate in the management and governance of the country. The article also discusses the process of realizing democratic ideals in modern Vietnam, highlighting achievements in promoting the people's democratic rights, establishing democratic institutions, and ensuring that democracy is always accompanied by the rule of law and social responsibility. The author also evaluates the ongoing challenges in further developing and protecting this value in the current context, while stressing the importance of democracy in building and

strengthening the national value system. Through this analysis, the article not only reaffirms the enduring value of Ho Chi Minh's democratic ideology but also underscores democracy's role as a key national value essential to Vietnam's development in the new era [5].

In summary, these articles highlight that for the maintenance, existence, and healthy development of a society in a progressive and positive direction, people need a system of rules, values, and social standards to guide and regulate social activities and self-regulate individual behavior. The national value system is one of these essential systems. These works clarify the concepts of values, value systems, and national value systems. Some articles reference Ho Chi Minh's ideology on the national value system, but there has not yet been in-depth research on this specific aspect.

3. Methodology

The article is built upon the foundation of dialectical materialism, providing a solid basis for analyzing issues from an objective and comprehensive perspective. This method not only helps researchers understand the relationships between various factors in practice but also allows for the identification of the laws governing the movement and development of objects and phenomena. To deepen the analysis, the article integrates specific methods such as the historical method, which enables the author to reconstruct the development of objects over time, and the logical method, which helps analyze the connections and causal relationships between factors. Additionally, the methods of analysis and synthesis are employed to separate individual elements for detailed study, and then recombine them to form a more comprehensive and profound understanding of the issue. The close and harmonious integration of these methods not only ensures scientific and objective rigor but also enhances the ability to explore and approach the issue from various perspectives, contributing to a clearer understanding of the complex aspects of the research topic. As a result, the article achieves theoretical accuracy and persuasive power in its arguments and presentation [6].

4. Results and Discussion

4.1. Ho Chi Minh's Ideology of the National Value System of Vietnam

Born and raised in a colonized country under foreign rule, with the people living in misery, the young Nguyen Tat Thanh harbored an early ambition to find a way to liberate the nation and free his fellow countrymen, hoping for them to live in freedom, equality, and happiness. He said, "I want to go abroad, to see France and other countries. After observing how they do things, I will return to help our people" [7]. Unlike other patriots, Ho Chi Minh chose to go to the West, to France a place symbolizing ideals of freedom, equality, fraternity, and a beacon of Western civilization in search of a path to liberation. He stated, "When I was about thirteen years old, for the first time I heard the three words: Liberty, Equality, Fraternity. To us, every white person was French. The French said so. And from that time, I very much wanted to get acquainted with French civilization, to see what was behind those words" [8]. The principles of Liberty, Equality, and Fraternity were core values of French and Western civilization after the French Revolution of 1789, considered essential for building and maintaining a fair and free society. It is clear that Ho Chi Minh, from an early age, was driven by the desire to explore the values embedded in the cultural essence of humanity to apply them to Vietnam's liberation.

Unfortunately, as Nguyen Ai Quoc traveled to more countries, worked in various jobs, met different kinds of people, and set foot on many continents, he increasingly realized that these ideals were like flowers that had withered before blooming. He did not find freedom, equality, or fraternity; instead, he saw hunger, misery, and people being tortured, slaughtered, and oppressed. From this, he concluded, "The French Revolution, like the American Revolution, is bourgeois, a revolution that does not go far enough. In name, it is republican and democratic, but in reality, it strips the peasants and workers of their rights at home and oppresses the colonies abroad" [9]. The bourgeois revolution overthrew the feudal, autocratic regime, and ostensibly opened up a democratic system, but in reality, the workers and peasants remained impoverished, oppressed, and exploited, still yearning for another revolution. Ho Chi

Minh also realized that the bourgeois revolution was, in essence, merely a change from one form of oppression to another.

The October Revolution in Russia erupted and succeeded in 1917, and it was Lenin's Thesis that provided Ho Chi Minh with many answers for the Vietnamese revolution, particularly the proletarian revolutionary path, the national liberation revolution gaining national independence and advancing toward socialism. This was one of Ho Chi Minh's most creative contributions to the revolutionary theory of Marxism-Leninism, which was verified and realized through Vietnam's historical reality. That path proved to be the most suitable for Vietnam to achieve and maintain independence, for the people to gain freedom, and for them to live a prosperous and happy life. He said, "Step by step, in the course of the struggle, I studied Marxist-Leninist theory while engaging in practical work. Gradually, I realized that only socialism and communism can liberate oppressed nations and working people around the world from slavery" [9]. These values are truths, the dreams and aspirations of the Vietnamese nation since its founding, and they are values the Vietnamese people continue to pursue today and in the future.

The core values Ho Chi Minh pursued are most clearly expressed in the Declaration of Independence he wrote in 1945, where he stated: "All men are created equal. They are endowed by their Creator with certain unalienable Rights, among these are Life, Liberty, and the pursuit of Happiness" [10]. "Vietnam has the right to enjoy freedom and independence, and in fact, has become a free and independent country" [10]. These values are embodied in the name and motto of the new state: The Democratic Republic of Vietnam / Independence – Freedom – Happiness.

When asked by foreign journalists in 1946 about his greatest desire in life, Ho Chi Minh said, "I have only one desire, an utmost desire, which is for our country to be completely independent, our people to be completely free, and for all our fellow citizens to have enough food, clothing, and education" [10]. For Ho Chi Minh, the values of freedom, equality, independence, and ensuring that people have food, clothing, education, and the chance to live a happy life were his life's ideals, his burning dream, and the guiding principles for his entire career of revolutionary leadership and struggle.

When the people of the North and South of Vietnam were divided by the brutal war waged by imperialist America, Ho Chi Minh longed for the reunification of the nation and prosperity and strength. He wrote:

"When the North and South reunite under one house,

The people rich, the country strong then I will be content" [11]

The aspiration for a prosperous people and a strong country became the goal of the entire Vietnamese revolution, the dream of the Vietnamese nation, guiding the people toward a better society where everyone could live in abundance and happiness, where the people are prosperous, and where the country is strong. The concepts of a prosperous people and a strong country are closely intertwined: when the people are prosperous, they can contribute to building a prosperous and powerful nation. Conversely, when the country is strong, it provides the environment and conditions for each citizen to fully develop their potential and become prosperous.

Before passing away, in his Will written in 1969, Ho Chi Minh emphasized, "My final wish is that our entire Party and people unite and strive to build a peaceful, unified, democratic, and strong Vietnam" [12]. These were the lifelong goals for which he fought, succinctly and profoundly expressed in the legacy he left to the entire nation and the Vietnamese people.

Thus, through Ho Chi Minh's writings, speeches, and works, it is evident that the core values the Vietnamese nation strives toward are freedom, equality, independence, happiness, a prosperous people, a strong (or prosperous) country, and unity. Examining the origins of these values in Ho Chi Minh's ideology, one can see the distinctive creativity of his thinking, while also recognizing the inheritance and absorption of the core values of Vietnam's national traditions, along with the cultural essence of humanity, all grounded in the scientific and revolutionary worldview and methodology of Marxism-Leninism. These values of Ho Chi Minh have been inherited, supplemented, and creatively applied by the Communist Party of Vietnam in its policies, guidelines, and decisions.

4.2. Some Aspects of Building the National Value System in Vietnam According to Ho Chi Minh's Ideology

From studying Ho Chi Minh's views and the current practical context, it is evident that building a national value system in Vietnam focuses on the following specific values:

4.2.1. Values of "Peace, Unity, and Independence" in the Current Era

Throughout his revolutionary career, President Ho Chi Minh always aspired for the nation to be independent, at peace, and unified. In his criteria for national independence, he linked independence with peace, but it had to be complete independence and national unity. He strongly condemned and fought against any schemes that sought to divide the country and disrupt national unity. During the periods of French colonialism and American imperialism, Vietnam was divided into different regions with various regimes. Such actions were all deserving of condemnation. National independence must be tied to genuine peace and unity, which is a fundamental principle and a value established by the Vietnamese people. In the current era, the values of "peace, unity, and independence" remain crucial and deeply significant for both Vietnam and the international community.

"Peace," according to Nguyen Lan (1988), "is a state of stability without war" [13]. The value of peace refers to a societal and global condition free from conflict or war. In the present era, when the world is facing numerous challenges and conflicts from territorial disputes to religious and cultural clashes the value of peace has become more important than ever. Promoting peace is not only about ensuring security and stability but also creating the conditions for sustainable development and societal progress. For Vietnam, peace was hard-won through the sacrifice of countless generations. Therefore, the Vietnamese people deeply understand the value of peace. Peace represents tranquility and happiness for every individual, providing a stable environment for national development. Thus, throughout different historical periods and under the leadership of the Communist Party of Vietnam, in relations with other nations, Vietnam has always shown respect and maintained friendly relations, striving to avoid direct conflicts that could lead to war and has been willing to resolve disputes peacefully. In the context of globalization and international integration, despite the complex international situation, Vietnam continues to be a leading nation in maintaining peace and stability both regionally and globally, gaining recognition, support, and high regard from international friends.

Independence is one of the most important and decisive values in President Ho Chi Minh's revolutionary path. For Ho Chi Minh, independence was a sacred and inviolable right of all nations, but it had to be true and complete independence, not relying on or being subjugated to other nations. Independence must be connected to unity, peace, and most importantly, ensuring the people have enough to eat and wear, serving as the driving force for the Vietnamese people to overcome dangerous enemies and challenging circumstances. According to Hoang Phe (2003), independence is understood as: "I. existing and operating on one's own, without relying or depending on anyone or anything. A country or nation with sovereignty, not dependent on another country or nation. II. The state of a country or nation having political sovereignty, not dependent on another country or nation" [14]. In the current era, it is essential to continue to understand that independence means maintaining the sovereignty of one's territory in all fields, including economy, politics, and culture, without being dependent on other nations. Independence also means security and safety in national defense, internal affairs, and foreign relations, with political independence being the foremost, tied to national self-determination, and rejecting any foreign interference. Vietnam is now deeply integrated into the global community, but the principle of independence and self-reliance remains paramount. However, all genuine, positive support and assistance from international friends is welcomed and appreciated.

"Unity" represents the value of territorial integrity, national solidarity, and a pure international spirit aligned toward a common goal. According to Nguyen Lan (1988), unity is the merging of separate parts into a whole without division. The Vietnamese nation and its people form a unified block. In his Letter to the People of Southern Vietnam (June 1946), President Ho Chi Minh emphasized, "The people of the South are citizens of Vietnam. Rivers may run dry, mountains may erode, but this truth will never change." This value remains particularly significant for Vietnam today. Unity is not only about

geographic unity but also about the solidarity of all ethnic groups, religions, and the people of the country, as well as those who love peace and progress worldwide. In the context of globalization and international integration, unity is the key to overcoming differences and building a strong, peaceful community. In today's world, as we face global challenges such as climate change, pandemics, and economic crises, the value of unity becomes even more crucial for addressing and overcoming these challenges together.

4.2.2. Values of “A Prosperous People and a Strong Nation”

The goal of building socialism in Vietnam, according to Ho Chi Minh, is to achieve national independence, happiness for the people, and a prosperous population along with a strong nation. “A prosperous people and a strong nation” reflects the ideal of a prosperous and thriving society. For a developing country like Vietnam, with a low starting point, having a prosperous people and a strong nation is the great aspiration and desire of the entire Vietnamese nation. Prosperity for the people and strength for the nation are closely linked with independence and freedom. In his speech at the first meeting of the Committee for National Reconstruction Planning on January 10, 1946, published in *Cứu quốc* (National Salvation) No. 139, Ho Chi Minh stated, “We have won freedom and independence, but if the people continue to die of hunger and cold, then that freedom and independence mean nothing. The people will only realize the value of freedom and independence when they are well-fed and clothed” [10].

While prosperity for the people and strength for the nation are closely interconnected, these values should also be recognized as relatively independent of each other. Prosperity for the people creates conditions for a strong nation, and a strong nation provides the environment for the people to prosper. However, in reality, there may be instances where the nation is strong, but the people are not yet prosperous, or where the country is wealthy but not necessarily democratic, just, or civilized. Similarly, a prosperous population does not automatically equate to a strong nation. The development of the country must focus on real equality and fairness, with development centered on the people and for the people. Every step taken by the Party and the state must place the people at the core, truly building a government that serves the interests of the people, continuously improving the material and spiritual lives of the people to truly achieve the goal of a “prosperous people and a strong nation.” According to Nguyen The Kiet (2023), to achieve this goal, “we must build society according to the socialist path” [4].

4.2.3. Values of “Democracy, Justice, Civilization”

“Democracy” In Ho Chi Minh's thoughts on state and political construction, the concept of “democracy” is considered one of his key insights. Ho Chi Minh viewed democracy as a universal key to solving revolutionary problems. He understood democracy as a value that reflects the people's ownership and control in building a new state model. “The people are the masters” emphasizes the highest status of the people in the state, while “the people exercise control” highlights their rights, responsibilities, and duties corresponding to their role as the master. Today, as Vietnam continues to develop economically, politically, and socially, democracy must truly become the foundation for all activities of the Party and the state. Furthermore, Vietnam has the conditions and opportunities to further expand the democratic rights of the people, aiming towards genuine democracy in the socialist development process. Correspondingly, the state must become a state of the people, by the people, and for the people, a special state and a factor that leads the people towards socialism and communism. In the current phase, Vietnam needs to improve its ownership system (public, private, and mixed) and propaganda measures to make the people see themselves as the masters of the country's socio-economic development. At the same time, it must ensure that the people recognize the need for corresponding actions and responsibilities, viewing socio-economic development as a collective task so that the Vietnamese system truly embodies democracy where the people are both the masters and in control.

“Justice” Ho Chi Minh emphasized justice when discussing the relationship between the rights and duties of the people in building a new state model and in the distribution of income after labor. According to him, “Those who work more should receive more, and those who work less should receive less, except for the elderly, the sick, and children” [15]. This viewpoint shows that for Ho Chi Minh, the principle of justice is a top priority in the new social system. Social justice is both a goal and a driving force for the country's socio-economic development. However, it is important to understand his perspective correctly; justice here must be understood in two aspects: justice in labor and justice in the distribution of the products made. Justice in labor requires everyone, regardless of class or status, to both “have to” work and “be able to” work. In the old society, the ruling class often lived comfortably without participating directly in labor, relying on the working people for their livelihood due to their control over production resources. The working people, on the other hand, wanted to work to support themselves, their families, and society but often lacked opportunities because all means of production were monopolized by the ruling class. Therefore, in the new society, everyone needs to work and should have the opportunity to do so, which truly represents justice in labor. Ho Chi Minh also placed great importance on justice in enjoying the products made. Not only should everyone be equal in labor, but the distribution of products must also be fair. Justice in enjoyment means that products should not be distributed equally to all laborers but should be based on the labor expended and the productivity of each person.

In the current phase, to develop economically, Vietnam needs to continue to call for and encourage individual enthusiasm, effort, and diligence in labor, production, business, and study, and strongly condemn laziness. Ho Chi Minh once regarded laziness as the enemy of diligence and industriousness, and a disservice to the people and the nation. However, the experience shows that to motivate each individual to work enthusiastically and contribute to the country's economic organizations, it is necessary to address interests and provide both material and spiritual incentives. Effective resolution of these interests, according to Ho Chi Minh, must be genuinely fair in distributing the products made. The loss of motivation among Vietnamese workers leading to the economic crisis before the reforms is a clear example that a lack of fairness in product distribution can demotivate workers. When workers lose their motivation, it can lead to economic crises. Currently, Vietnam needs to continue implementing a distribution system based on labor, capital contribution, and resources, and through social welfare policies; and regularly improving policies on benefits, wages, and bonuses.

4.2.4. Value of “Happiness”

Ho Chi Minh identified the overarching goal of building socialism in Vietnam as national independence and the happiness of the people. Since ancient times, happiness has been the greatest aspiration and the deepest concern of humanity. For Ho Chi Minh, the happiness of the people entails an ever-improving material and spiritual life, where everyone has enough food, clothing, and access to education. He also divided happiness into two levels: simple happiness, which pertains to individual concerns such as food, clothing, and education; and the larger, collective happiness of the entire nation, which encompasses independence, freedom, peace, unity, and prosperity. The Party and Government must provide this happiness to the people, as the sole goal of the Party and the state is to serve the people's interests. Ho Chi Minh stated, “We must immediately achieve: ensuring that people have food to eat, clothes to wear, housing to live in, and access to education” [10]. Today, as Vietnam's socio-economic development achieves positive and commendable results, building a foundation for the people's happiness becomes increasingly necessary; improving the quality of life, paying attention to happiness indices, and personal development indicators (HDI) are matters that the Party and government must focus on, invest in, and promote.

4.2.5. Values of “Innovation, Creativity”

In Ho Chi Minh's thoughts on building socialism, innovation, and creativity are driving forces for socio-economic development, particularly in advancing science and technology. Vietnam's starting point

in science and technology is very low, and Ho Chi Minh set the goal of improving labor productivity because high productivity is essential for ensuring that people have enough to eat and wear. However, increasing labor productivity must be built on a foundation of science and technology. At the beginning of Vietnam's transition period, the level of science and technology was extremely low, almost non-existent. Ho Chi Minh inspired workers, enterprises, and scientists with pathways to develop science and technology in Vietnam, starting with technical improvements and fostering the creative spirit of every worker. Technical improvements involve developing techniques from old machinery and tools. In the absence of advanced science and technology, existing tools must be fully utilized. The Vietnamese people, known for their creativity, will transform old tools into more effective and higher productivity tools. Ho Chi Minh believed that creativity is a significant characteristic and a valuable tradition of our people. Each individual's creativity contributes to the collective creativity of the nation, like rivers flowing into the sea. Creative power will help the Vietnamese people overcome difficulties and challenges to enhance labor efficiency and advance science and technology, which is a substantial internal force in building socialism. Today, as Vietnam's economy and education have development opportunities, further promoting the creativity of each person and encouraging initiatives and innovations in various fields is essential. In national economic growth, relying solely on human resources and natural conditions does not lead to sustainable growth (as these are limited resources and Vietnam has nearly reached saturation). Vietnam's economy must shift to a model of deep, endogenous growth, focusing on long-term endogenous growth. In this model, Total Factor Productivity (TFP) is particularly important and is the decisive factor for economic growth. TFP includes intangible factors such as knowledge, experience, labor skills, the restructuring of the commodity-service economy, the quality of investment capital, primarily the quality of equipment, and management skills. Among these comprehensive factors, technological innovation, labor skills, and management are the most crucial. Therefore, for Vietnam's economy to develop deeply and sustainably in the future, it is essential to spread and create favorable conditions for these values of "innovation and creativity." The best measure is to increase investment in education, create an environment for creative activities, support startups, and promote innovative movements among workers and individuals in society.

5. Conclusion

Although Ho Chi Minh did not directly address national value systems, his ideas on the subject are truly revolutionary, and comprehensive, and still retain their value today. They provide guidance for the Party, the state, and future generations of Vietnamese in building a profound, scientific, and modern value system that inherits the nation's fine traditional values as well as the essence of human culture. From Ho Chi Minh's time to the present, values such as freedom, independence, peace, unity, democracy, fairness, happiness, and innovation remain cherished and are goals for the Vietnamese nation's future. Therefore, we recommend: (1) Systematize and Generalize Values: These values should be systematized and generalized into criteria for education and propaganda, integrating them as essential qualities for Vietnamese people in the new era. (2) Diverse Propaganda and Education Methods: Utilize a variety of forms and methods for propaganda and education across different segments of society, including businesses, the political system, socio-political organizations, and generations of Vietnamese people, to ensure understanding and effective implementation of these values. (3) Expand International Cooperation: Promote Vietnam's image and values internationally, especially through cooperation, agreements, and the implementation of free trade agreements, treating these as foundational values that the Vietnamese government and businesses aim for. At the same time, incorporates the essence of global culture to enrich Vietnam's traditional values. By successfully addressing these recommendations, the thought of Ho Chi Minh in general, and his ideas on the national value system in particular, will continue to live on in our endeavors.

Acknowledgment:

This research was a product of The University of Danang project in the period of 2022 - 2024, "Applying Ho Chi Minh's thought on the driving force for national development in the current period", code B2022-DN04-07, project manager Master Trinh Quang Dung.

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