

Clarifying the Scientific, Revolutionary, and Humanistic Nature of Ho Chi Minh Thought - A Vital Weapon to Protect the Party's Ideological Foundation and Confront Hostile Viewpoints

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Abstract: President Hồ Chí Minh has entered the “realm of the virtuous,” yet the spiritual legacy he left behind - especially his thought, as its core - continues to demonstrate enduring vitality and illuminating value. The essential foundation of this enduring power and profound value lies in the scientific, revolutionary, and humanistic characteristics of his thought. Systematizing and clearly defining these noble characteristics is an imperative task. The reason is simple: to defend Hồ Chí Minh Thought or to refute distorted interpretations of it - as an inseparable component of the Party's ideological foundation - one must hold scientific conviction and a thorough understanding of what is being defended. The author has chosen this topic based on that perspective.

Keywords: Hồ Chí Minh Thought; scientific; revolutionary; humanistic; Party's ideological foundation.

Great figures live only once, but their thought, though born in a particular historical moment, remains the subject of endless research and reflection. The true measure of a thinker's vitality and influence is time. President Hồ Chí Minh passed away more than half a century ago, yet his thought continues to shine. The major reason is that his thought embodies scientific, revolutionary, and humanistic qualities. A deep understanding of these essential and noble characteristics is a powerful way to guard against ideological and political degeneration and to effectively counter wrongful and hostile arguments.

1. The Scientific, Revolutionary, and Humanistic Characteristics of Hồ Chí Minh Thought

In fulfilling his mission to find, recognize, and lead the path of Vietnam's revolution, Hồ Chí Minh - a patriot and a great man of culture - emerged as a distinguished thinker with a comprehensive and profound ideological system regarding the Vietnamese revolution. The 7th National Congress of the Communist Party of Vietnam (1991) formally affirmed that Marxism-Leninism and Hồ Chí Minh Thought constitute the Party's ideological foundation and

guiding compass. However, from the very moment the Party was founded, its line had already been shaped by Hồ Chí Minh. Globally, many renowned scientists and statesmen have acknowledged the epochal stature of his thought. Gus Hall, General Secretary of the Communist Party in the USA, wrote: “Comrade Hồ Chí Minh was a great leader and Marxist–Leninist thinker of the world”⁽¹⁾. Hồ Chí Minh Thought is not only a priceless treasure of the Vietnamese people but also a common heritage of human culture. Discovering its core values is not merely a matter of intellectual interest - it carries profound political meaning and plays a vital role in defending the Party’s ideological foundation. Thus, it is of utmost importance to clarify and define the manifestations of the scientific, revolutionary, and humanistic qualities of Hồ Chí Minh Thought.

First, Hồ Chí Minh Thought displays a distinctly scientific character.

At its core, Hồ Chí Minh Thought centers on the inseparable linkage between national independence and socialism. *It reflects the objective laws governing Vietnam’s revolution and aligns with the nature of the era.* In his quest for national salvation, after recognizing the “signal light” of the October Revolution, Hồ Chí Minh quickly identified *the essence of a new era*: “An era of transition from capitalism to socialism on a global scale”⁽²⁾, and “the era of anti-imperialist revolution and national liberation”⁽³⁾. In a time when hundreds of nations, including Vietnam, were under colonial domination, the struggle against imperialism for national independence was an inevitable historical trend. What was essential, however, was a correct path. Equipped with the scientific methodology of Marxism–Leninism, Hồ Chí Minh discovered a *new path to liberation*: “To save the country and liberate the nation, there is no other way than the proletarian revolution”⁽⁴⁾. The pursuit of happiness is a legitimate right of every human being. As Hồ Chí Minh argued: “Only communism can save humanity and bring liberty, equality, fraternity, solidarity, and prosperity to all people, regardless of race or origin”⁽⁵⁾. Only socialism, he believed, truly respects the individual while harmonizing individual and collective interests. Socialism also addresses the three urgent needs of Vietnamese society at the time: national identity, democracy, and people’s livelihood. Therefore, the socialist path was a historically necessary development for Vietnam’s revolution. In Hồ Chí Minh Thought, *national independence and socialism* are bound together “like form and shadow, one requiring the other, one fulfilling the other, like two vital organs of the same body”⁽⁶⁾. With this view, he identified *the law of movement and development of the Vietnamese revolution* - a law both rooted in the people’s will and aligned with the trends of the times.

Practicality is the measure of scientific truth, and *Hồ Chí Minh Thought is profoundly rooted in practice*. Karl Marx affirmed: “The question whether objective truth can be attributed to human thinking is not a question of theory but is a practical question. Man must prove the truth... *in practice*”⁽⁷⁾. The age of imperialism and colonial invasion created the practical conditions that shaped Hồ Chí Minh’s anti-imperialist and national liberation ideology. The birth of the Soviet Union and the strong development of the socialist bloc, with their evident advantages, provided further real-world confirmation. Hồ Chí Minh affirmed: “Nothing can stop the development of socialism”⁽⁸⁾. His 30 years of international revolutionary activity were, in themselves, a rich practical foundation that allowed him to gradually discover and define the path and methods for Vietnam’s revolution. In reconciling the universal with the particular, Hồ Chí Minh always grounded Marxism–Leninism in Vietnamese reality, never falling into abstraction or detachment from facts. He firmly criticized dogmatism within the Party: “We hear people talk about class struggle, so we shout about class struggle too, without examining our country’s real conditions to do it correctly”⁽⁹⁾. For Hồ Chí Minh, the most reliable knowledge is that which is distilled from lived experience. His thought is therefore highly applicable. He followed the dialectical guidance of V.I. Lenin: “From living perception to abstract thought, and from this to practice - such is the dialectical path of the cognition of truth, of the cognition of objective reality”⁽¹⁰⁾.

The scientific character of Hồ Chí Minh Thought is also evident in his ability to *synthesize cultural values into what can be called the “treasure of all treasures”*. His thought is a continuation and development of the finest traditions of both national and global culture - filtered through Hồ Chí Minh’s own cultural capacity. National cultural traditions such as patriotism, solidarity, and humanity are deeply embodied in his thought. Hồ Chí Minh himself became the epitome of national spirit and virtue. By integrating the worldview and methodology of Marxism–Leninism - then the pinnacle of human knowledge - he was able to wisely absorb and transform global cultural values into a framework that harmonized the old with the new, the East with the West, the national with the international, and the traditional with the modern. His thought, as Trần Quốc Vượng described, is “a fusion of Eastern and Western, classical and modern cultural values”⁽¹¹⁾. But this is not eclecticism or a mere compilation of ideas - it is, as Phạm Văn Đồng put it, “a new compound, highly creative”⁽¹²⁾. It is a convergence of various lights into a single guiding beam for nations striving for independence, freedom, and happiness.

The scientific nature of Hồ Chí Minh Thought is also reflected in its *spirit of creativity and renewal*. The essence of science lies in creativity - discovering what is new. Marxism–Leninism is a “living” theory. Friedrich Engels emphasized: “Our theory is not a dogma, but a guide to action. It is not something to be learned by heart and repeated mechanically”⁽¹³⁾. Inheriting that spirit, Hồ Chí Minh affirmed: “Marxism–Leninism is the most revolutionary and scientific doctrine”⁽¹⁴⁾. Yet at the same time, he offered this critique: “Marx developed his doctrine based on a specific historical philosophy - European history. But what is Europe? It is not all of humanity”⁽¹⁵⁾. Vietnamese traditional culture lacked scientific theoretical systems, and Marxism–Leninism lacked historical experience from the East. Hồ Chí Minh Thought effectively filled these gaps. He approached Marxism–Leninism dialectically, absorbing its essence and developing a logically coherent system of views that were suited to Vietnam’s conditions. Just as Marx, Engels, and Lenin created the theory of proletarian revolution, Hồ Chí Minh authored the theory of national liberation in the era of imperialism. His political program for national liberation, drafted independently, diverged in several respects from the Comintern’s instructions at the time. A similar pattern is seen in his views on the path to socialism in Vietnam, as well as on the Party and the State “of the people, by the people, and for the people”. His bold declaration: “To act against the Soviet Union may still be Marxist”⁽¹⁶⁾, demonstrated Hồ Chí Minh’s capacity and courage for independent and creative thinking. In practice, Hồ Chí Minh continuously renewed his thinking and actions. His works *New Life* (1947), *Rectifying the Working Style* (1947), and *Testament* (1969) all reflect a coherent theory of renewal. Robert McNamara, U.S. Secretary of Defense (1961–1968), acknowledged: “Among the communist leaders of the 20th century, Hồ Chí Minh was considered one of the least rigid when it came to communist dogma”⁽¹⁷⁾. Hồ Chí Minh’s creativity not only made Marxism–Leninism adaptable to new geographic and temporal contexts, but also helped the Vietnamese revolution minimize the risks of dogmatism.

Another hallmark of the scientific character of Hồ Chí Minh Thought is his *exceptional strategic foresight*. This was not mere “momentary intuition”, but a sustained ability to anticipate developments. His precise, almost prophetic predictions throughout his life reflected scientific thinking and an uncanny grasp of historical trends and turning points. Thanks to this visionary leadership, the Vietnamese revolutionary vessel was able to proactively navigate treacherous currents and successfully reach its destination.

The scientific nature of Hồ Chí Minh Thought, with its many profound

expressions, not only led to decisive victories in Vietnam's revolutionary history, but also granted his ideology a universal and enduring relevance. There are ideas that were spoken for one time, yet continue to inspire all time; words originally meant for one group or profession, but now speak to everyone.

Second, Hồ Chí Minh Thought shines with a distinctly revolutionary character.

Inheriting the Marxist–Leninist spirit of “changing the world,” Hồ Chí Minh offered a simple, accessible, yet profoundly accurate definition of revolution: “Revolution means changing the old for the new, changing what is bad into what is good”⁽¹⁸⁾. His thought consistently embodies this spirit and aims squarely at such transformation.

Hồ Chí Minh advocated for *thoroughgoing social revolutions* aimed at eradicating both national and class oppression, building a just and equal society for all, especially for the working people. Fully recognizing the limitations of bourgeois revolutions and the depth of the October Revolution in Russia, he chose the path of proletarian revolution to overthrow the decaying colonial–feudal regime. He emphasized: “A revolution must unite the oppressed masses to overthrow *the whole class of oppressors*. It's not about just a few people killing a few kings or mandarins”⁽¹⁹⁾. Across different historical moments, his expressions may have varied, but national liberation remained “unchangeable” in his revolutionary vision. At the same time, Hồ Chí Minh regarded national independence as merely the starting point on the journey toward socialism. Emphasizing the qualitative shift of the socialist revolution in Vietnam, he affirmed: “Building socialism means transforming all of society and nature, eliminating exploitation, and ensuring that everyone lives in prosperity and happiness”⁽²⁰⁾. He recognized that this was the longest, most difficult revolution - harder even than defeating colonialism and feudalism. Yet he resolutely declared the goal of “turning a backward and impoverished country into one of high culture and joyful living”⁽²¹⁾. He called on the entire Party and people to unify in will and determination to successfully build socialism in Vietnam.

Hồ Chí Minh Thought also emphasized *a revolution in human consciousness and awareness of Party organizations*. He asserted that to build a completely new society which was unprecedented in history, “We must thoroughly change long-standing habits, customs, mindsets, and prejudices that have taken root over thousands of years”⁽²²⁾. And, most simply: “To reform society, one must reform oneself”⁽²³⁾. He was early and deeply concerned about the moral decay of cadres and Party members, especially once they held power. Thus, he demanded that they practice self-criticism and criticism as regularly and

naturally as “washing one’s face every day”⁽²⁴⁾, insisting on lifelong cultivation of ethics and calling on the Party to resolutely “oppose all that is outdated or corrupt, to give rise to what is new and wholesome”⁽²⁵⁾.

Hồ Chí Minh Thought embodied an uncompromising struggle against individualism in all its forms. He was steadfast in defining its nature: self-interest that pits the individual against the collective, elevating the selfish “I” over the shared “we” of the people and the nation. He also exposed the danger of individualism, calling it: “a vicious enemy of revolutionary ethics”, “an internal invader”, “the greatest obstacle to socialism”, and “the ‘mother disease’ that gives rise to a hundred other dangerous illnesses”. Therefore, he urged both the Party organization and every member to persistently and firmly eliminate individualism.

Moreover, Hồ Chí Minh Thought represents an *unrelenting battle to defend Marxism–Leninism and to refute hostile and distorted viewpoints*. He viewed ideological struggle as a necessary form of class struggle that communists must actively engage in. Even during his years of international activity, the young revolutionary Nguyễn Ái Quốc consistently confronted anti-Leninist and anti-Comintern rhetoric⁽²⁶⁾. At the 5th Congress of the Comintern in 1924, he publicly criticized Western European Communist Parties three times for failing to fulfill Lenin’s directive to support colonial revolutions. In response to distortions and attacks on Marxism–Leninism, Hồ Chí Minh explained: “The capitalists hate communism - that is a natural class instinct”⁽²⁷⁾. Thus, if we do not actively counter their arguments, “We are essentially handing over one of our sharpest weapons to the enemy to use against us”⁽²⁸⁾. Determined to defend Marxism–Leninism, Hồ Chí Minh demanded that the Party must never neglect the struggle against reactionary ideologies, against “reformist and compromising ideas with imperialism”⁽²⁹⁾. Hồ Chí Minh was not only a theorist deeply concerned with protecting the Party’s ideological foundation, but also a steadfast role model in defending Marxism–Leninism - “the most revolutionary of all sciences and the most scientific of all revolutionary theories”.

Third, Hồ Chí Minh Thought is deeply infused with humanistic values.

At its core, Hồ Chí Minh Thought expresses a *profound and abiding love for humanity*. For Hồ Chí Minh, “the word ‘people’ in its narrow sense refers to family, relatives, and friends. In a broader sense, it means the entire nation. Broader still, it means all of humankind”⁽³⁰⁾. Thus, his humanism transcended national and racial boundaries. From a love for one’s compatriots to a love for fellow human beings - that is the distinctive quality of Hồ Chí Minh’s humanism compared to traditional forms. When he spoke of “*affection* across the five

continents and the four seas, united as one family”⁽³¹⁾, he not only conveyed deep *emotional warmth* but also expressed a strong sense of *responsibility* to act for the happiness of all people.

In Hồ Chí Minh Thought, *human beings are of the highest value. The ultimate aspiration is to liberate the oppressed and elevate them to their rightful place as masters of society.* He proclaimed: “There is nothing more precious under the sky than the people. There is nothing more powerful in the world than the united strength of the people”⁽³²⁾. This belief affirms that humans are the most refined and powerful product of creation and evolution. Despite his fierce critique of individualism, Hồ Chí Minh never disrespected or disregarded individuals. The progression from *human compassion* to *saving humanity* marks the logical evolution of both his ideology and his life’s work. As early as the founding of *Le Paria (The Pariah)* newspaper, Hồ Chí Minh clearly defined its purpose - and his own mission - as “the liberation of humankind”⁽³³⁾. He championed three forms of liberation: national liberation, so people are freed from foreign domination; class liberation, so people are freed from exploitation; human liberation, to elevate individuals to true masters and fully unlock their potential.

Hồ Chí Minh Thought also reflects an *unshakable belief in human potential*. While Eastern philosophy reveres the triad “Heaven – Earth – Human”, Hồ Chí Minh affirmed: “No matter what the task, it is always people who accomplish it. From small to great, from near to far - it is the people who do it all”⁽³⁴⁾. By emphasizing the central role of humans, Hồ Chí Minh made people *both the goal and the driving force of revolution*. In Vietnam’s most perilous moments, Hồ Chí Minh always turned to the people - calling on them to rise up and defend the nation. In nation-building, he stressed the need to “mobilize the entire people, organize and educate the entire people, and rely on their immense strength”⁽³⁵⁾. He deeply valued even the smallest, quietest contributions from the people. Because he trusted and respected the people, Hồ Chí Minh promoted the principle: “Build the Party based on the people”⁽³⁶⁾. Believing wholeheartedly in the *innate goodness* of humans, he emphasized methods like criticism and self-criticism, and leading by example - as ways to reform individuals, helping “the good within each person to blossom like spring flowers, and the bad to gradually disappear”⁽³⁷⁾. He also called on the Party and Government to support those who had gone astray in becoming honest, upright citizens.

Hồ Chí Minh Thought always pointed toward the ultimate goal: *human happiness*. While national independence was the top priority of the Vietnamese revolution, Hồ Chí Minh emphasized: “If independence does not bring

happiness and freedom to the people, then independence has no meaning". Immediately after the August Revolution, he declared: "All the work of the Government must aim at one goal - securing freedom and happiness for everyone"⁽³⁸⁾. He demanded that the Government ensure the people have food, clothing, shelter, education, and genuine democratic rights. In a truly democratic regime, "the Party governs so the people can be the true masters. Every official is a servant of the people". Therefore, he insisted on abandoning any "mandarin-style" or authoritarian manner and instead truly respecting, serving, and winning the trust of the people.

The *spirit of humanity and peace even within revolutionary violence* is another vivid expression of Hồ Chí Minh's humanistic character. To repel imperialist aggressors - reactionary, warlike, and obstinate - revolutionary violence became necessary. However, Hồ Chí Minh's conception of violence was always imbued with compassion and a desire for peace. He exhausted all possibilities for negotiation and peaceful resolution before resorting to force. Even when war became unavoidable, his objective never aimed at the total annihilation of the enemy, but rather the defeat of their will to invade. He advocated for humane treatment of prisoners of war and created favorable conditions for their repatriation. He even showed compassion toward fallen enemy soldiers, expressing sympathy to the families of the deceased. To ease their pain, he once promised that Vietnam would carefully preserve the graves of foreign soldiers, so that "when the war ends, their wives and mothers can bring their loved ones' remains home"⁽³⁹⁾.

Hồ Chí Minh Thought is a model of *tolerant culture*, expressed in touching and profound ways. For him, tolerance began with *understanding and empathy for human flaws*, because: "People are not saints, so no one is without fault"⁽⁴⁰⁾. It also meant *forgiveness and mercy* for Vietnamese individuals who had collaborated with imperial powers. He saw them as victims of the colonialist 'divide and conquer' policy, and instructed the people: "Do not seek revenge or bear grudges"⁽⁴¹⁾. He prioritized mobilization warfare and political persuasion over armed confrontation, stating: "With that, we will waste no bullets or men, and still gain both people and weapons"⁽⁴²⁾. Tolerance, in Hồ Chí Minh's vision, also extended to *culture* - respecting differences, being open to dialogue with various religious or political viewpoints, and seeking common ground instead of division. That's why his thought shines with religious tolerance, which was expressed in several ways: respecting the people's faith and belief, drawing from the moral values of all religions, promoting religious equality and solidarity, refusing to establish any religion as a national religion. After

the August Revolution, he formed a government that included former officials of the previous regime and individuals with different political leanings. His cultural tolerance enabled him to recognize a shared core among various philosophical systems - the aspiration for human happiness. Even in a world filled with divisions, Hồ Chí Minh could still see a unifying truth: "All people, whether good or bad, civilized or primitive, possess human feeling"⁽⁴³⁾. He believed that people of every nation "love the good and hate the evil". Tolerance is the foundation of a culture of peace, and from that spirit, Hồ Chí Minh affirmed: "Nations with different social systems and ideological frameworks can still live together in peace"⁽⁴⁴⁾. *The United Nations* only began formally promoting a culture of tolerance in 1995 - but Hồ Chí Minh had already embodied and practiced this virtue decades earlier.

It is important to emphasize that in Hồ Chí Minh Thought, the *scientific, revolutionary, and humanistic characteristics are not separate, but rather interwoven into a unified whole*. Scientific thinking inherently includes the revolutionary spirit, because genuine science must reveal the objective laws of development and open the way for progress. Conversely, the revolutionary nature of Hồ Chí Minh Thought is also deeply scientific, as every revolutionary line he advanced was grounded in practical principles and respect for objective laws. The drive to reform society, reform human beings, and struggle against forces opposed to humanity - all aspects of Hồ Chí Minh's revolutionary thinking - ultimately serve a profoundly humanistic goal: the liberation and happiness of people. On the other hand, Hồ Chí Minh's humanism is communist humanism, with a clear philosophy of action rooted in historical materialism. His thought, ethics, and personal style form an inseparable trinity. Therefore, science, revolution, and humanism are not only traits of Hồ Chí Minh's ideological legacy - they constitute its very essence.

2. The Significance of Understanding the Scientific, Revolutionary, and Humanistic Characteristics of Hồ Chí Minh Thought

Hồ Chí Minh Thought affirms Karl Marx's insight: "Theory, too, becomes a material force once it grips the masses"⁽⁴⁵⁾. To absorb and creatively develop this priceless legacy is both an honor and a responsibility. In the current context - where Party building and Party-people relations face many challenges - it is especially meaningful to clarify the essential traits of Hồ Chí Minh Thought.

First, it provides a deep explanation for the enduring vitality of Hồ Chí Minh Thought and the original cause of the ultimate success of Vietnam's revolution.

In the modern world, individual legacies can quickly fade. Hồ Chí Minh is an extraordinary exception: as time passes, his thought only shines more

brightly. Why? Because *only those rooted in culture and bearing cultural value can truly endure and evolve*. Science, revolution, and humanism are all core features of Hồ Chí Minh Thought, and each is deeply cultural. As Phạm Văn Đồng noted: Hồ Chí Minh's legacy is "a treasure trove of priceless value, filled with cultural essence that we have barely begun to explore"⁽⁴⁶⁾.

Global observers once marveled at how Vietnam - a small, poor, and underdeveloped country - was able to defeat powerful colonial empires like France and the United States. Today's younger generations may struggle to comprehend such historic feats without understanding Hồ Chí Minh's life, career, and thought. He is the "key" to deciphering the narrative of modern Vietnam. Studying and absorbing the scientific, revolutionary, and humanistic essence of Hồ Chí Minh Thought helps instill in officials and citizens - especially the youth - a commitment to truth, national pride, and love for their leader. From this foundation can grow moral integrity and healthy lifestyles.

Furthermore, Hồ Chí Minh Thought is a political science and should be treated as such. Its values of truth, goodness, and beauty are inherently persuasive and inspiring. Any attempt to "add flair" or "modernize" his ideology will only backfire. The more authentic we are, the more convincing we become - that is the core principle for anyone studying, teaching, or promoting the legacy of the person who "brought honor to our people, our nation, and our homeland".

Second, it strengthens scientific conviction in the Party's ideological foundation and acts as a "vaccine" against political decline and hostile distortions.

The Communist Party of Vietnam has always affirmed that Hồ Chí Minh Thought is a priceless spiritual asset of the Party and the nation - forever illuminating the path of revolutionary struggle. Yet not everyone fully understands why this legacy is so revered. Hostile forces exploit this gap in awareness by spreading false narratives about Hồ Chí Minh Thought, sowing doubt about the ideological foundation of the Party. That's why it is crucial to disseminate his true values, especially among young people, to reinforce *their scientific confidence* in the Party's ideals and in the chosen path of socialism. The people form the foundation of public opinion. Cultivating correct and strong public opinion becomes a source of energy for countering reactionary arguments and developing "immunity" against distorted views. Since people are always drawn to truth, goodness, and beauty, internalizing the essence of Hồ Chí Minh Thought will help make studying and following his example a genuine cultural need. It will awaken conscience, foster self-reflection, and prevent ideological and political degradation among cadres and Party members - contributing to Party culture and revitalizing the national culture.

Third, it equips us with solid knowledge, arguments, and scientific reasoning to refute hostile distortions of Hồ Chí Minh Thought as a foundational component of the Party's ideology.

Hồ Chí Minh Thought has the stature of a doctrine. Its real-world implementation helped “push the wheel of history forward”⁽⁴⁷⁾. It is a historical truth as no “communist propaganda” as such has inspired countless minds and hearts for nearly a century. Because Hồ Chí Minh “sank colonialism with the power of thought on liberation”, he inevitably became the target of those who seek to perpetuate global domination. In service of their goals - regime change, destruction of socialism, and denial of the Communist Party's leadership - hostile forces have worked to distort Hồ Chí Minh Thought and “dismantle the Hồ Chí Minh icon”. Ironically, these efforts confirm just how powerful and influential Hồ Chí Minh Thought truly is. Since he has become a symbol of national and human dignity, any attack on him is an assault on culture, on history, and on conscience itself. Despite their dark intentions, such forces cannot deceive any just people or rewrite objective history. As Hồ Chí Minh's noble legacy continues to spread widely and meaningfully, it will cast light on the falsehoods of reactionary narratives, exposing their ignorance and malice - leaving them absurd in the face of the enduring brilliance of Hồ Chí Minh's life and thought.

Endowed with scientific power, revolutionary will, and humanistic compassion, Hồ Chí Minh Thought will live on forever, no matter how the world changes. The Party and the Vietnamese people can take genuine pride in this truth: “Wherever people fight for freedom and independence, Hồ Chí Minh and his banner fly high. Wherever people struggle for peace and justice, Hồ Chí Minh and his banner fly high. Wherever the people strive for a better world free of hunger and poverty, Hồ Chí Minh and his banner fly high”⁽⁴⁸⁾./.

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