

Hồ Chí Minh's philosophy of social development, a human and action philosophy - epochal value and significance

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Abstract: *Content of the writing interprets and affirms spiritual values which bears a profound significance of practical improvement in Hồ Chí Minh's philosophy of social development - a human and action philosophy carrying epochal values and significance with an organic and inclusive connection that results from creative application and development of Marxism - Leninism to practical conditions of Vietnam and is brought about from the inheritance and development of national fine traditions as well as adoption of mankind cultural quintessence. That point of view and philosophy takes practical life as starting point and human liberation and development as objectives. According to Hồ Chí Minh, socialist construction is not only associated with national independence but also the way and method to safeguard national independence and to implement social welfare and security.*

Key words: Hồ Chí Minh's philosophy, Development philosophy, Humanistic philosophy, Socialism, Democracy

1. President Hồ Chí Minh's knowledge and experiences are of great abundance in his career of revolutionary activities during his life but also his approach to people of all classes and subjects, not only of our compatriots and in our country but other nations and other countries as well; therefore, it is seen that Hồ Chí Minh's philosophy is *diverse, insightful and subtle*. It can be said that, philosophy is a unique and outstanding method of Hồ Chí Minh to express his

ideology. All sectors of society are equally paid attention to; none of them is underestimated but even imbrued with his philosophy and *theorized* into a philosophical ideology, especially the philosophy of life. For human activities and behavior, Hồ Chí Minh focused on types and layers of relation - with oneself, with other, with incidence and with an organization. Via such relations, he attached special importance to the philosophy of it and *about* it.

Revolution is a great issue and of much importance that is established by thinkers into doctrine; however, the ideology of revolution was simply mentioned and disentangled by Hồ Chí Minh into a philosophy. He stated that revolution meant to eliminate and renovate the backward and outdated into the newly good and advanced. That is a philosophical idea or definition. He also said that, to achieve revolutionary in the society, one must revolve himself first. That is a philosophy.

Nowadays, the Party initiates and leads a Innovation Policy to which the application of Hồ Chí Minh's philosophy is vital and of profound meaning, not only for the current but future development as well.

In his Will, Hồ Chí Minh recommended future generations that there would be plenty of things to do for the postwar country construction; programs and plans have to be concrete, thorough and initiative to avoid passiveness, limitation and mistakes. He stressed that, *firstly to talk about the Party; unity within the*

Party must be secured as the eyeball of our eye. The first work is the one with human. He was concerned about both physical and mental living conditions of people of all classes, subjects and generations none of whom was missed. This is also his philosophy. His love for the people and the Party show deeply that, his philosophy is the one of social development, human and action. That is the philosophy of living *for the people*.

Being a thinker with modern thoughts as well as an independent and creative mind, Hồ Chí Minh was sensitive with new things and endeavors to renovate, from the way of thinking to action, *think new to act new*. Paying much attention to methodology, practicability and effectiveness, Hồ Chí Minh used to focus on the *way of thinking* (thinking methodology) and the *way of implementing* (action methodology). To achieve renovation, advance and development, the backward and outdated must be overcome and the advanced and positive must be approached. Processing the relation between the old and the new in a *dialectical way*, Hồ Chí Minh fully acknowledged the necessity of inheritance over criticism. Among the old, which is correct, appropriate and useful for the construction of the new should be selected, customized and developed; which seems to be inappropriate and even outdated and obstructs the development must be filtered and eliminated. The new works in the same manner; only the ones that are really positive and promote the advance and development shall be

approached and applied. It is not easy to clearly and accurately distinguish the *true* and the *false* in phenomena, objects and events so-called the new in order to respond and act appropriately. By observing and analyzing, Hồ Chí Minh acknowledged the nature from phenomenon, or according to Marx he was able to distinguish phenomenon that reflexes correctly the nature and *assumptions* that distort the nature. Basing on what can this be clearly recognized? It is the fact, the people's daily life. Requirements of life and voice of the people are always the most profound basis for the correct thinking and action. That is Hồ Chí Minh's method, also his ideology and point of view, on practical situations and development.

Hồ Chí Minh was also fully aware that, pursuing a new and advanced thing and giving up a backward and outdated one is totally a complicated battle, especially in people's mental process and consciousness because it relates to the matter of consciousness and habit.

Lenin once said that habit is the most frightening thing. Bad habits are called by Hồ Chí Minh as an enemy that if we don't *overcome and defeat by ourselves*, we cannot develop. Struggling for the success of the new is a very arduous battle which requires not only proper motivation and purpose, will and determination but faith, scientific belief, pure revolutionary feeling and innovative methods.

Through practical activities and theoretical studies, Hồ Chí Minh had practiced himself in fighting and experienced from his own life involvement in the revolutionary movement so as to find and validate the truth. Overcoming numerous challenges, hardship, dangers and even tortuous obstacles, he kept the faith, persevered in his path and ideology practice. Thanks to these, Hồ Chí Minh's experiences and contemplation were summarized into a philosophy which bears profound meanings in many aspects. It is meaningful for the ethic training and lifestyle practice of each individual. It is also meaningful for the revolutionary career of the Party and the nation as well as for the renovation and development today.

Hồ Chí Minh once said that changing habit is very difficult. The good which is unfamiliar can be considered as the bad. The bad which is familiar can be considered as ordinary (Hồ Chí Minh, full episode, 1995, Volume 5, p.107).

Therefore, habit and backward tradition is also enormous enemy. It secretly obstruct the revolutionary progress meanwhile we cannot suppress it; however we have to improve it in a very carefully, painstaking and long run (Hồ Chí Minh, full episode, 1996, Volume 9, p.287).

We must radically change the lifestyle, habits, thoughts and prejudices which derive from thousands of years ago (Hồ Chí Minh, full episode, 1996, Volume 8, p.493).

For Vietnam, the liberation path to development is the path of national independence associated with socialism. To reach the destination of that route, he deeply recognized, building socialism could not happen overnight. It is the entire work of organization and education (Hồ Chí Minh, full episode, 1996, Volume 8, p.228).

Thus, Hồ Chí Minh philosophy, a human and action philosophy for the people, is a philosophy of development indeed. Liberation is for the implementation of development and development is for a better life, for each individual of Vietnamese nation as well as for everyone on earth and for the entire mankind.

The word PEOPLE gather all the thoughts and actions in the cause of Hồ Chí Minh, and is all of his life. In his language, in his vocabulary, the word PEOPLE were used the most with the greatest frequency. He mentioned the theory of being human and found "*The road to revolution*" so as to outline the program of action for the people. Therefore, he devoted his entire life and career to practice the philosophy of *people intimacy and righteousness* and simultaneously followed and enhanced the principle of acting as a gentleman to an epochal and modern level, bringing the traditional philosophy a new level of development that resulted in a new leap in quality - *the philosophy of Democracy and Revolutionary morals, of the revolutionary Party and each revolutionary individual*.

Hồ Chí Minh's philosophy of social development, human and the action is Hồ Chí Minh's humanism - a communist humanism. Communist Hồ Chí Minh, concurrently neo-humanist on a standpoint of communist revolution, expressed a profound spirit for nation, tradition and cultural identity, thoroughly between tradition and modernity, between nation and humanity.

In Hồ Chí Minh's philosophy, not only the word *people* as citizen but also *people* as a person were also emphasized. He especially gave prominence to the idea of "*right people*" which was considered *as the root*, the most important and decisive factor in a close relation with "right time" and "right place" making a whole "Right time, right place, right people".

Mentioning "Human" and "People", he also saw morality that is kindness and compassion, benevolent, generousness, love, honesty, humanity - all *humanity* (personality) and *human love* (once being a human, even the bad, the good, the civilized or the savage, all has human love). Not everyone in life is able to aware and recognizes such depth of humanity, humane and humanist. Hồ Chí Minh - a man of great humanity *has seen deeply to clearly realize* that nature of human. It is the qualification of a philosopher at a *wise philosopher level*, an Asian figure and Vietnamese identity.

Hồ Chí Minh's philosophy *highlights* the nature and content of *morality* because he did not only stress "Human"

as a mankind but morality also, an ethical human being, a human theory - a theory of being human, including the *theory of being a leader*. He defined a frame of moral values including Humanity - Knowledge - Courage - Transparency - Loyalty with a standard content of revolutionary morals including diligence, thrift, transparency, straightforwardness - public-spirit and selflessness. In that philosophy, beside the word Human it is the word People, both of which are approached from people's benefit and power, role and position as the subject. People are the root of the country, regime, country's land and social regulation, nation and also the humankind worldwide. The deep strength and nature of people is the strength of the *master* and *being master*, the liberation, not the endurance of slavery. Thus in Hồ Chí Minh's philosophy, being democratic is an important and lofty thing that motivates the development and advance and also ensures the sustainability not only of the regime and subject in power but also of the nation and the entire mankind worldwide.

The inseparable link between HUMAN and PEOPLE is also an organic unity between individual and the society, between ethics and politics, between economics and politics and culture, in which Morality is the main core.

Therefore, it is seen that Hồ Chí Minh did not mention the people only but the masses, the nation and the humankind as well.

In term of human and the personality, President Hồ Chí Minh considered *virtue as the root*. The virtue here means compassion, kindness, generosity and selflessness. In term of politics, the people and the people's position of the country's master are considered by President Hồ Chí Minh as the highest and noblest; the strength of people's unity as the most tremendous and decisive strength: in the sky there is nothing as noble as the people, in the world there is nothing as strong as the strength of people's unity, and democracy is the most precious thing in people's life (Hồ Chí Minh, full episode, 1987, Volume 7, p.544-548)

All the benefit is for the people. All the power is of the people...power and forces all comes from the people (Hồ Chí Minh, full episode, 1995, Volume 5, p.698).

In a democratic political system which respects and gives prominence to the position and role of the people, performs for the benefit of the people, protects the sovereignty of the people, the State legislation must reflect people's will and meet the interests as well as aspirations of the people, which means *people respecting* and *legislation respecting*. Such system is a political system of democracy, humanity and morality.

Being in compliance with the people is the requirement on morality of politics and power holding.

Fully understanding such, Hồ Chí Minh and his philosophy advocated

recognizing unity and purity as the political standards. Only by ensuring such morality in politics, will the risks of power deterioration be avoided and will the philosophy of human and action for the people in state affairs and politic participation be implemented. It is a profound and subtle point in Hồ Chí Minh's thought and philosophy.

2. To formulate and practice his philosophy, Hồ Chí Minh deeply pondered the essence of ideology and cultural heritage of the era, from different sources as well as summary from practical social life selected from his own experiences. Hồ Chí Minh's philosophy is the inheritance and selections from the quintessence and insightful guidance of Buddhism, Book of Changes, and Eastern ideology in general and of Western culture via his creativity and cultural strength.

According to Hồ Chí Minh, the Buddha is compassionate, which is to rescue living beings from miserableness. Buddha must sacrifice to fight against and eliminate evil (Hồ Chí Minh, full episode, 1995, Volume 5, p.197). Fully understanding the lofty morality of Buddhism and deeply absorbing the ideology of humanity for the people, on the occasion of Buddha's birthday, he said to the people including Buddhists that the principle and purpose of Buddhism is to build the life of pure beauty, altruism, equality, peace, happiness and prosperity (Hồ Chí Minh, full episode, 1996, Volume 8, p.290).

That is familiar and well suited for the purpose of the revolution. Religious men - venerable, monks as well as priests of Catholicize devoted to take care for the spiritual part of Catholics who are revolutionaries participating in the revolution to liberate people from the oppression and dominance of colonial empires, struggling to get independence for liberation of the people and to promote production and economic development for the prosperity, peace and happiness of the people. Only when the physical part is of prosperity, will the spiritual part be leisurely. Religious faith and religious morality bears cultural value and significance. Therefore, religious principle accompanies the nation, in the revolution and the journey to socialism. A good life and virtuousness is a harmony useful for the development.

In a letter to the Buddhism Delegates Conference in 1964, Hồ Chí Minh wrote: Buddhist compatriots throughout the country, from North to South, are trying to implement Buddha's teachings: giving benefits to every home, selflessly, for others (Hồ Chí Minh, full episode, 1996, Volume 11, p.315). Respecting citizens' freedom to religion, He deftly attaching Religion with Life, Life with Religion, all are for the right to live and be free, the right to pursuit happiness of each citizen. He clearly stated that Buddhism doctrine is not farfetched, everybody to involve in hunger relief and anti-ignorance (Hồ Chí Minh, 1990, p.166). Religious or non-religious people are all citizens of Vietnam who

have joined the resistance for nation founding and patriotic emulation movement. In calling people to participate in patriotic emulation movements, practicing “Three doctrines” including national independence, free civil right and happy human life.

Hồ Chí Minh thoroughly understands the quintessence of Eastern ideology, especially the one of ancient China in which Confucianism is typical. In Confucianism, in the Spring and Autumn Warring States Period, Guan Zhong had mentioned “the people is the root” - people is the foundation. Confucius attached special importance to “people loving people”. Mozi proposed the theory of equally fraternal to everyone. In his philosophy on Human, People and Democracy, Hồ Chí Minh only retained the *form* which was used to express a new content, bringing a new ideology on quality. In that way, Hồ Chí Minh *revolutionized* both awareness and action around the words Human and People as well as established a Marxist conception on democracy but purely by Hồ Chí Minh's manners, style and bravery, expressing a deep philosophy and wisdom of Hồ Chí Minh.

He stressed that benevolence and righteousness is the people. We appreciate people, especially the workers and peasants. They are the most precious capital of the society (Hồ Chí Minh, full episode, 1996, Volume 8, p.276; Volume 9, page.373; Volume 10,

p.313-314). He also said to appreciate human labor, our the most precious capital (Hồ Chí Minh, full episode, 1996, Volume 8, p.276; Volume 9, p.373; Volume 10, p.313-314).

On the stance of working class, affirming that they are advanced and revolutionary class, imbruing the historic materialism principles in Marx philosophy and Marxism, regarding the revolution is the cause of the masses and mass people are the ones who make and decide the history, Hồ Chí Minh raised the philosophy of *believing in the people, respecting the people and loving the people*. In his revolutionary cause for the people liberation as well as in the construction and design of a new regime, it is a must to always *take care of, improve and save people's strength*. In social management and practices of moral and civilized lifestyle, it is also a must to consider *economization as national policy*. He had instructed party officials, servant of the people, the virtues of economization and loving the people, each coin that we spend and each meal that we have are all the made from the people's sweat. To love the people, we must economize. Wasting is not to love the people. Embezzlement is stealing from the people, a crime against the people and the enemy of the people. Hồ Chí Minh gave prominence to the love; empathy and sharing with people their miseries.

In Hồ Chí Minh philosophy, this is particularly prominent. He used to be on tenterhooks and concern about the

bureaucracy, waste and corruption. He pointed out the underlying causes was being away from the people, not believing in the people and not loving the people. According to him, it is a must to practice the word Democracy and fight against the vices of “bigwig power” and “putting on airs of revolutionary officials” to treat that harmful disease. He required each party official to be close with the people, learn from the people, ask the people, understand the people and believe in the people as well as to give prominence to the revolutionary moral including diligence, thrift, transparency and straightforwardness. Lacking one of the abovementioned virtues, the officials cannot complete him/herself as a human. Hồ Chí Minh set an example of doing good things for the people, striving to complete even very difficult tasks, avoiding things that are harmful, even slightly, to the people. The causes of revolution can only succeed with the belief, admiration, love, support, assistance and protection of the people. Such cause is only for the people as well. The Party and Government only exist for the interest and pursuit of happiness of the people. This is the most basic in Hồ Chí Minh human and action philosophy, a philosophy of social development. That is the philosophy of people intimacy and righteous heart. Living in life, we have to intimate with the people, being a human we must have a righteous heart. Acquiring and improving ancients’ philosophy, Hồ Chí Minh upgraded them into the philosophy

of Democracy and Revolutionary morals as mentioned above.

Hồ Chí Minh explained that, “in the sense of my own, Confucian ethics nuclear can be summarized as the follows: Learning to do great thing is to lighten your bright virtue and to love people. In short, it means: virtue means righteousness. Loving people means serving the people, giving the most prominence to the interests of the people and for the people” (Hồ Chí Minh, full episode, 1996, Volume 6, p.216).

Attaching the ideology of loving people and righteousness with a new content, in the point of view for a new ideology, Hồ Chí Minh clearly stated that: think ultimately, judicial issue as well as any other issues at the moment is the matter of life and being human. Living in life and being human is to love the nation, to love the people and to love the miserable and oppressed humankind (Hồ Chí Minh: *The State and...*, 1990, page174).

He also mentioned the practice of such ideas by himself and affirmed that: my love for the people and humanity never changes (Võ Nguyên Giáp, 1997, p.231-232).

Highlights of Hồ Chí Minh’s philosophy of loving people and righteousness, a philosophy of human, action and social development is that, loving people does not mean looking down to approach and close to the people while recognizing them as people of lower class in the way similar to that of feudal lords - even though they were gifted kings and loyal courtiers who loved their people or

Confucianism principles that hierarchically classified gentlemen as superior class and the people as junior class. Hồ Chí Minh overcome such *feudal ideology* and he also overcome the *capitalism ideology* to stand still with the revolutionary stance of *working class ideology* and a deep definition that *people are the master and people undertake the position of the master*. He simultaneously practiced Democratic philosophy in his daily lifestyle. People are the owner and the subject therefore all from the state president to staff and officials in the state are servants of the people. What is good for the people and beneficial for the people is considered as the truth. Dedicatedly and faithfully serving the people is to comply with the highest truth. Being servant of the people means practicing the noblest ideal of life. This is a typical theoretical point in the imbrued unification between Hồ Chí Minh's ideology and his wise philosophy.

Therefore, according to Hồ Chí Minh, approaching the people and being close to the people means to be with the people, live in people's hearts, *understand and be empathic* with people's life, aspirations, and sentiments; learn from the people, be respectful and polite to the people; support the people and help them to understand and believe in the Party and Government's guidelines and policies. Only by doing so, is it possible to lead the people. Leading the people is to serve the people, wholeheartedly devote and dedicate for the people. Hồ Chí

Minh approached the people without any gaps of differentiation, exactly as Phạm Văn Đồng's statement: "Hồ Chí Minh is of a lofty soul but not in distant terms with the people". He is intimate, sincere, open and natural with the people such as he were *in the role of the people*, helping people to have food to eat, clothes to wear, house to live, education and eligibility to democratic freedom that they deserve as the master.

Righteousness according to Hồ Chí Minh means a conscientious heart, transparent motivation, selflessness and to give prominence to the sacrifice for the people and accountability to the people, apologize the people for mistakes and be determined to rectify as well as to get support and monitored by the people to effectively rectify the mistakes. That's what he recommended party officials and what he practiced by himself. That is revolutionary morals.

He stressed that practicing democracy is to make the every single person be entitled to freedom and democracy (Hồ Chí Minh, full episode, 1984, Volume 4, p.256). Only by bringing into play the most democracy, will all the people's forces be mobilized to promote the revolution (Hồ Chí Minh, full episode, 2002, Volume 9, p.592).

To achieve true democracy, there must be true unity, *sincere* unity. Consensus can only be created from the association of Democracy and Unity. Those who are of no integrity must be strictly punished to protect the people, enlighten the people and make the people understand

clearly that being master must go along with the obligations implementation of the master.

People mobilization must be appropriately and cleverly implemented by being honest, combining words and deed to be trusted by the people; not being overbearing and bureaucratic, sitting all day in office and acting as an absolute boss. People mobilization must be implemented so as not to miss any person or waste any talent even minor one. Mind to think, eyes to see, ears to hear, mouth to say, feet to go and hands to do (Hồ Chí Minh, full episode, 1996, Volume 5, p.698-700). That is People mobilization under Democratic manner.

He also instructed that, the party officials must spend his entire life to self-improve their revolutionary morals. Ancients also self-improved themselves. Party officials come from the people and shall live worthy with our people and the heroic Party (Hồ Chí Minh, full episode, 1996, Volume12, p.557).

Party members who are not trusted, admired and loved by the people are not worthy of party members (Hồ Chí Minh, full episode, 1996, Volume 6, p.190).

3. In the philosophy of social development, human and action under the content of Loving people and Righteousness, democracy and revolutionary morals, Hồ Chí Minh attached special importance to the behavioral culture of tolerance and kindness. Tolerance and kindness perform the love for human and is a

lofty affection only from those who are of benevolence and righteousness. That is also an attitude of cultural tolerance as well as the tolerance culture of Hồ Chí Minh.

Human love for compatriots in the nation and neighbors of the entire mankind according to Hồ Chí Minh is associated with the sacrifice, selflessness, respect to human value, belief in the victory of morality and justice. Each man in life is not a god but an ordinary person. Everyone has the beauty and the goodness as well as the bad and the ugly but the important thing is to let the beauty and the goodness be developed meanwhile the bad and the ugly be faded away and gradually eliminated. Human love and community are factors that unite peoples; to persuade and convert people, belief and love is a must. Hồ Chí Minh stated that, any hands has long as well as shorts fingers but regardless being long or short the fingers belong to the same hand. There is also an ancient saying that every man has his faults. No one is without flaws and shortcomings but flaws and shortcomings can be corrected to be become better. According to Hồ Chí Minh, as long as we are alive and work, everyone have shortcomings. There only 2 types of people who haven't got or do not have shortcomings; one is the unborn child and the other is the corpse in a coffin.

We must recognize human in that way to forgive and be generous in our tolerant and benevolent manner of behavior.

Right in “The road to revolution” (1927), Nguyễn Ái Quốc instructed a life guideline: be strict to yourself and generous to others.

However, tolerant culture in Hồ Chí Minh does not mean the generosity and forgiveness only but a deeper and wider meaning that is the *acceptance of differences*, adoption of differences and diversities in a consent manner as long as it wouldn't do any harm to the common and the society.

The tolerant culture also bears a democratic significance, in both awareness and life style. Everyone has the right to freely discussion, argument and ideology so as to find the truth together. Once the truth is found, the right to free ideology turns out to be the right to freely comply the truth. Mentioning Democracy, especially democracy in science and mental culture of the creative intelligentsia, Hồ Chí Minh profoundly presented the relation between indispensability and freedom.

Hồ Chí Minh devoted his entire life fighting against individualism which is an internal invasion enemy-an enemy in people's mind but he never underestimated and denied individual. Fighting against individualism does not mean to trample individual. No individual, not a society. He was fully aware that everyone has his own needs, personality, interest and strong points. If they are not incompatible to the society, they are not the negative things to be against but to be taken care and developed. He gave prominence to self-

criticism and criticism but advised us to criticize on the work, not to humiliate other people since every single person is a unique individual and personality. Criticism must be with consideration to others' reason and feeling, appropriate and sophisticated. Criticism should not hurt other people's feeling. *In the self-love and self-respect, there is the quality of self-esteem*. Without self-respecting, one is not able to respect others. Understanding about self-pride to understand the self and other people, which is the human nature of behavior with other human of Hồ Chí Minh. This is also a wise philosophy of Hồ Chí Minh.

He advocated the guideline to turn a major incident into a minor one and a minor incident into none at all. There must be great generosity to be public-spirited and selfless. Large river and great wide ocean can contain as much water as it is because of its capacity is wide and deep. In a small cup and a shallow dish, even a little water will overflow because the capacity is narrow and limited. (Hồ Chí Minh, full episode, 1996, Volume 5, p.279, 644). The only fear is insufficiency of tolerance and kindness rather than people's incompiancy.

For Hồ Chí Minh's activities, in his visit to a camp of war prisoner, he granted his jackets and scarf to prisoners who were having fever. That is Hồ Chí Minh humanity.

He once stated that colonial imperialists are devils to be comprehensively wiped

away. However, witnessing colonial soldiers died at the battlefield, he felt pity and compassion for them because if there hadn't been wicked intention of invasion from certain forces they wouldn't have died in a strange place. They were just victims.

This is one of his touching words: I bowed before the souls of Vietnamese soldiers and compatriots who have sacrifice their lives for the country. I also feel pity for the French who died here. In terms of humanity, French blood or Vietnamese blood, both are human blood; French people or Vietnamese people, all are humankind (Hồ Chí Minh, full episode, 1996, Volume 4, p.457).

Such philosophy of Hồ Chí Minh reminds about an experience in life of a mankind: "all tears is salty, all blood is red".

He never considered a battle with a big number of deaths as a good battle but only a well-done battle. It is reluctant to cause bloodshed. It is better to avoid bloodshed. For this point of view, we must see Hồ Chí Minh's lofty humanity in both his philosophy and action. This is the root and humanity foundation of a philosophy of development.

Practicing his human and action philosophy, Hồ Chí Minh shows a wise intelligence and a lofty morality as well as a noble life style. Being proud of his nation, he emphasized that our nation is a peace-loving and justice respecting nation which always bear the spirit of

humanitarianism (Hồ Chí Minh, full episode, 1996, Volume 4, p.136).

In the letter replying Georges Bidault, Prime Minister of French Government who was invading Việt Nam, Hồ Chí Minh clearly stated that honesty and trust in each other will help wipe away any obstacles. We have managed to abandon the imperialism aggressor and mean nationalism which is inappropriate in the modern world, in the current world, haven't we? We were intrigued by a spirit of Confucian philosophy and Western philosophies, both praise the moral principle "what you don't want other people to do to you, don't do that to other people" (Hồ Chí Minh, full episode, 1996, Volume 4, p.267).

That is consistent with message that he sent to Presidents of Western countries after the ceremony of after independence declaration on September 2nd 1945: "Vietnam would like to be friends with all democratic countries. Vietnam is determined not to have animosity against anyone". Vietnamese People desire for peace but it must be the true peace in independence and freedom. Vietnamese people would rather sacrifice everything than to suffer slavery. These are Hồ Chí Minh's typical statements in the revolutionary period against colonialism and Imperialist aggressor. In the war against the America and against neo-colonialism, Hồ Chí Minh affirmed a great truth of the era and history "Nothing is more precious than independence and freedom". During the

last years of his life, he underwent the most painful contemplation when the Country is still divided, when the South hadn't been completely liberated. He felt sorrow and worried thinking about the South and Southern compatriots. "The South is always in my heart". Thus the philosophy of social development, human and action philosophy of Hồ Chí Minh carry national and epochal spirit and mentally support transparent and righteous politics, as well as imbrue the politics into people's life.

For Hồ Chí Minh himself, he spent his entire life practicing reasoning in practical life, Democracy, People mobilization and Unification and at most and overall the revolutionary morals. These are the five major practical in Hồ Chí Minh's life, which clearly show Hồ Chí Minh's philosophy of development and human and action philosophy. (See: Hoàng Chí Bảo, 2010). During his life of revolutionary activities, Hồ Chí Minh was a beautiful symbol of the consistence between words and deed as well as a shining example for all of Vietnamese generations to follow.

He did not only advice the youth to raise their great will, have ambition, be eager to learn, eager to work and eager to make progress, eager to do great work for the people, for the country but to be bigwigs. The youth must shun the temptation of position, money and fame as if to avoid fire because such things are easily to cause corruption *if not controlled*. Hồ Chí Minh himself set the example to practice these; according to

him, there shouldn't be much desire on material, fame and arrogance. Think little of position, class and money for they are the sources of envy and feud (Hồ Chí Minh, full episode, 1995, Volume 2, p.260, 450).

Hồ Chí Minh shared his thought with his beloved people and compatriots: I absolutely do not desire for position, fame or wealth. For me, I would like to have a small house surrounded by mountain and blue waters for fishing, flower planting and being friends with the elderly and small kids raising their buffalo, which has nothing related to the circle of fame and interest (Hồ Chí Minh, full episode, 1995, Volume 4, p.161).

In his entire life, Hồ Chí Minh had only one desire, a most earnest desire - to achieve complete independence for the country, complete freedom for the people, and opportunities for all countrymen to have adequate food and clothing and education.

Hồ Chí Minh's probate is a great summary of the revolution, including his life and his career that he has voluntarily dedicated totally and comprehensively for the People, for the country. His desire after passing away is to lie inside the Motherland, no gravestone or copper statues on his grave (tomb), just a house for someone visiting him to take a rest. He recommend planting as commemoration, carefully taking care of the plants, ensuring the planted trees to growth; after a long time the plants shall growth a forest which create not only

beautiful scene but also benefit for agriculture. He also advised that corpse should be burned or in other word to be cremated; when electricity is more available, electric cremation shall be more popular which is salubrious for alive people and does not take *agricultural land*. He thought about farmers who need farmland for rice planting. He also commanded that the ash of his body should be divided into 3 glazed terra-cotta vases. We can see that it's his body, his corpse but he did not even think for himself. With a Buddhist heart and Buddhist philosophy of "selflessness and altruism", that's Hồ Chí Minh. Tố Hữu wrote "To live is to give and to die is also to give". That is Hồ Chí Minh human and action philosophy, a philosophy of living to entirely dedicate to people, to life. This is the targeted value of development. Hồ Chí Minh philosophy of social development is a human and action philosophy in the revolution and renovation for development. That is the development measured by the highest humanity, because of the people, for the people, for the Nation and Humankind that Hồ Chí Minh invented and set an example of practice. That is the value and epochal significance of Hồ Chí Minh philosophy and Hồ Chí Minh heritage. He inherited from the Nation and Humankind, summarized the quintessence of the era, sublimating the Vietnamese nation into a new era - the area of national independence and socialism □

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