

Ho Chi Minh's thought on human qualities and development strategy: Content and value

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Abstract - The Vietnamese people represent the essence of Vietnamese culture, embodying unique characteristics that reflect both strengths and limitations. These qualities have been preserved and passed down through generations, shaping a distinct national identity. In the contemporary period of national renewal and integration, there is an urgent need to develop Vietnamese culture and human resources in line with the goals of sustainable development, while maintaining core cultural values. The objective of this study is to examine and highlight Ho Chi Minh's perspectives on human development, especially the moral and ideological qualities that he believed essential for national progress. It further explores how these ideas can be integrated into current strategies for cultural and human development in Vietnam. This research employs a qualitative method using document analysis. Primary and secondary sources, including Ho Chi Minh's speeches, writings, and relevant scholarly literature, were reviewed to identify key themes and principles related to human development. The analysis reveals that Ho Chi Minh emphasized the role of humans as both the driving force and ultimate goal of national development. He advocated for the cultivation of ethics, education, labour discipline, patriotism, and international solidarity. These values remain highly relevant in the current globalized context, where Vietnam faces both opportunities and challenges in cultural preservation and modernization. In conclusion, applying Ho Chi Minh's human development philosophy in contemporary Vietnam offers a strategic foundation for nurturing citizens who are morally grounded, intellectually capable, and culturally confident—fostering national progress while maintaining cultural identity.

Keywords: human development strategy, revolutionary ethics, Ho Chi Minh, values

1. Introduction

President Ho Chi Minh's revolutionary ideology is deeply rooted in humanism. His theoretical system emphasizes the development of a new type of human being—morally upright, socially conscious, and intellectually capable—as the cornerstone for societal transformation. Ho Chi Minh considered humans not only as subjects but also as decisive agents in the revolutionary process. In both his writings and leadership, he affirmed that the success or failure of any revolution ultimately rests on the character, awareness, and participation of the people.

Central to Ho Chi Minh's philosophy is the belief that the individual is the most valuable asset of the revolution. In a letter to the education sector, he asserted, “For the sake of ten years, we must plant trees. For the sake of one hundred years, we must cultivate people” (Ho Chi Minh, 1960). This aphorism captures his vision of long-term national development rooted in human cultivation. Education, morality, and political consciousness, therefore, became central themes in his revolutionary strategy. His view resonates with Confucian values, Marxist-Leninist principles, and traditional Vietnamese cultural elements, blending them into a unique and practical ideology.

In practice, Ho Chi Minh demonstrated unwavering attention to building a new generation of Vietnamese citizens. He envisioned this “new person” as someone with patriotism, labour discipline, socialist consciousness, and revolutionary ethics. According to him, ethical training was not secondary to



political or economic strategies; it was essential for sustaining revolutionary achievements and preventing degeneration. Ho Chi Minh emphasized virtues such as diligence, thrift, integrity, uprightness, public-spiritedness, and selflessness (Ho Chi Minh, 1969/2000).

Moreover, he believed that a revolutionary must be both politically aware and morally strong. In *The Revolutionary Path*, Ho Chi Minh (1927/1998) wrote that revolutionaries must be models of moral character, acting not out of self-interest but for the common good. These thoughts have enduring value, especially in the context of contemporary socio-political transformation. As Vietnam undergoes modernization, the relevance of Ho Chi Minh's emphasis on human development becomes increasingly clear. Nation-building cannot be reduced to economic or technological progress alone—it must also encompass moral and cultural growth.

In the post-colonial and Cold War context, Ho Chi Minh recognized that decolonization required not just political independence, but also mental and cultural liberation. He encouraged the Vietnamese people to overcome backwardness and ignorance through education, culture, and revolutionary thought. He famously stated that "a nation without culture is a nation in danger" (Vietnam News Agency, 2023). Culture, in his perspective, was a source of strength, resistance, and identity—a mechanism for shaping citizens who contribute to both national defense and development.

Today, policies promoting the study and application of Ho Chi Minh's thought, ethics, and style—such as those mandated by the Communist Party of Vietnam—seek to systematize and revitalize his humanistic legacy. They advocate for educational reforms, moral education in schools, public service ethics, and leadership integrity. These policies are rooted in Ho Chi Minh's belief that building socialism requires building people first.

Therefore, studying Ho Chi Minh's views on humanity is not just an act of historical reverence—it is an essential step toward sustainable development. His thought provides a framework for understanding the role of ethics, education, and culture in national progress. It challenges modern societies to integrate moral development into policies and practices. In a time of increasing materialism and social fragmentation, Ho Chi Minh's humanistic vision serves as a powerful reminder that true development must be holistic, involving both the mind and the heart.

Ho Chi Minh's thoughts on human development are deeply rooted in the Vietnamese cultural and historical context. He envisioned a comprehensive human development approach that liberates individuals to achieve their fullest potential, contributing to a prosperous and happy nation. This approach includes freeing people from oppression, developing a relevant education system, building and expanding democracy, and fostering positivity and self-discipline among individuals (Lai, 2024).

In the current era of national renewal and integration, Vietnam faces the challenge of developing its culture and human resources in line with sustainable development goals while preserving core cultural values. Traditional Vietnamese values have undergone significant transformations due to historical changes and new revolutionary tasks. Many traditional elements have been altered or lost, while new factors have emerged, necessitating a re-evaluation of human development strategies.

The urgency of revisiting Ho Chi Minh's thoughts on human development stems from the need to address contemporary social issues in Vietnam. Despite economic growth, the country grapples with rising social evils, including corruption, bureaucracy, abuse of power, bribery, violence, robbery, gambling, drug abuse, and prostitution. These issues undermine social cohesion and hinder sustainable development. Ho Chi Minh emphasized that culture is the spiritual foundation of society and an important motivation for national development, highlighting the need for a cultural renaissance to address these challenges (Vietnamhoinhap, 2023).

Several studies have explored Ho Chi Minh's thoughts on human development. Lai (2024) discusses Ho Chi Minh's comprehensive human development approach, emphasizing the liberation of individuals to achieve their best potential and the creation of a prosperous and happy country. Another study highlights Ho Chi Minh's ideology of "growing humans," focusing on training and educating individuals to serve the nation's building and protection. These studies underscore the relevance of Ho Chi Minh's thoughts in contemporary Vietnam, particularly in addressing current social issues and guiding human development strategies (Lai, 2024).

Several scholars have contributed to the growing body of literature examining Ho Chi Minh's thought on human development, morality, leadership, and national identity. Recent discussions emphasize the foundational role of his ideology in shaping Vietnamese society, especially in the context of sustainable development and international integration (Nguyen & Nguyen, 2024). The comprehensive perspective of Ho Chi Minh's views on human development is explored through social, ethical, and educational



dimensions, underscoring their enduring relevance to Vietnam's modernization efforts (Khanh, 2024). Other researchers highlight how his philosophical values are being applied regionally, such as in Dong Thap, to promote prosperous and community-driven development (Thanh et al., 2024). The importance of cultivating talents and ethical leadership, particularly in civil service, has also been a subject of inquiry, with scholars arguing for reforms that align with Ho Chi Minh's emphasis on human potential (Dung & Hong, 2025). Several studies reaffirm that Ho Chi Minh's moral and ideological legacy remains vital in confronting present-day societal challenges, fostering patriotism, and nurturing national unity (Trung, 2021; Kien, 2021). Furthermore, his social leadership ideology is seen as a blueprint for developing responsible and visionary leaders in Vietnam's unique sociopolitical context (Quy & Thanh, 2025).

The recent body of research emphasizes the enduring relevance of Ho Chi Minh's ideology in Vietnam's socio-political development, particularly in areas such as human capital, innovation, and national identity. A consistent thread across multiple studies is the emphasis on talent development within public service and the promotion of human development as both a means and an end in Vietnam's modernization strategy. For example, Nguyen and Le (2025) investigate how Ho Chi Minh's thoughts are applied to cultivate competent civil servants, aligning ideological principles with institutional reform. This aligns with broader assessments of human development trends across the country, where comprehensive evaluations have identified institutional gaps, regional disparities, and the need for integrative governance (Luu & Nguyen, 2024).

In contrast, some authors take a more abstract and philosophical approach, positioning ideology as a cultural force shaping long-term national progress. Trang and Ha (2024) frame technological advancement within Ho Chi Minh's ideological legacy, suggesting that innovation is not a deviation but a necessary evolution of revolutionary ideals. Their view complements earlier work by Thanh (2019), who underscores the role of leadership personality in adapting ideological tenets to globalized contexts.

Further, cultural and lifestyle dimensions are explored by Đức Binh and Xuan Long (2021), who argue that Ho Chi Minh's values remain central to youth education and lifestyle formation, especially in urban centres. Such perspectives are reinforced by historical-philosophical reflections on the "good life," linking moral development with material well-being as a holistic vision for Vietnamese society (Pham, 2022).

The intellectual class is not neglected in this discourse. Vo Van Dung et al. (2016) examine Ho Chi Minh's regard for the intelligentsia as vital agents of national renewal, highlighting the ideological foundation for current human resource strategies. Likewise, Nguyen (2025) offers a conceptual analysis of Vietnam's political culture, asserting that core values such as patriotism, collectivism, and discipline are derived not only from tradition but are also dynamically preserved through ideological reinforcement.

Collectively, these works affirm that Ho Chi Minh's thought remains a vital analytical and strategic framework for understanding Vietnam's present trajectory. However, while the ideological continuity is widely praised, critical gaps persist in empirically measuring the impact of these values across socio-economic strata and policy domains. There is also a tendency in some studies to idealize ideological constructs without sufficient engagement with structural constraints, such as bureaucracy or regional inequality.

Collectively, these studies illustrate that Ho Chi Minh's thought is not merely of historical value but serves as a guiding framework for Vietnam's current and future development.

Referring to the background, the research problems are as follows: (1) How can Ho Chi Minh's thoughts on human development be systematically and comprehensively studied to inform current human development strategies in Vietnam? (2) What aspects of Ho Chi Minh's human development ideology are most relevant to addressing contemporary social issues in Vietnam?

The research Objectives of the study are as follows: (1) To analyse Ho Chi Minh's thoughts on human development, focusing on key aspects that should be inherited and applied in shaping the qualities of the Vietnamese people in the current period. (2) To assess the relevance of Ho Chi Minh's human development ideology in addressing contemporary social issues and guiding sustainable development in Vietnam.

2. Method

In exploring the relevance and application of Ho Chi Minh's thoughts on human development, this study employs a qualitative research approach, specifically a document study method. This approach is suitable for philosophical and ideological inquiries that prioritize understanding over measurement, especially when



analysing historical and conceptual frameworks. The study aims to interpret Ho Chi Minh's perspectives as a philosophical foundation and their role in shaping the development of Vietnamese people today.

2.1 Method of Data Collection

The data collection process involves library research and document analysis, focusing on both primary and secondary sources. Primary sources consist of Ho Chi Minh's speeches, writings, letters, and interviews, which serve as direct evidence of his thoughts and philosophy. Key works such as *The Prison Diary*, *On Revolution*, and collections of letters and speeches compiled in *Selected Works of Ho Chi Minh* are among the main references. These sources provide authentic insight into his views on human character, ethics, education, and national development.

Secondary sources include scholarly articles, books, conference papers, and official publications analysing or elaborating on Ho Chi Minh's thought. These sources are accessed through academic databases such as Google Scholar, JSTOR, and the Vietnam National University archives. Governmental and party publications related to the study and application of Ho Chi Minh's ideology—especially those concerning education, social policy, and culture—are also included as relevant material. These help contextualize his thoughts within Vietnam's current developmental strategy.

The selection criteria for documents emphasize relevance to the subject matter, authenticity, clarity of content, and influence on public policy or academic discourse. To ensure credibility and comprehensiveness, only peer-reviewed academic sources, institutional documents, and official party references are included.

2.2 Technique of Analysis

This research applies a qualitative content analysis and thematic analysis as the core techniques for examining the collected data. Content analysis allows the researcher to systematically interpret the content of Ho Chi Minh's writings by identifying keywords, phrases, values, and ideological patterns related to human development. The process begins with careful reading and annotation, followed by the identification of concepts such as "morality," "education," "individual responsibility," "collective spirit," and "comprehensive development."

Subsequently, thematic analysis is employed to extract central themes and categorize the data based on recurring patterns. These include but are not limited to: the centrality of human beings in revolutionary success, the balance between personal and societal ethics, the necessity of spiritual and moral education, and the role of culture in shaping identity. These themes are then examined in relation to current Vietnamese socio-political contexts, especially within national strategies for modernization and integration into the global community.

By combining content and thematic analysis, this study provides a critical yet contextual interpretation of Ho Chi Minh's thoughts, highlighting their enduring significance. The findings are expected to contribute to theoretical frameworks in human development, as well as practical applications in education, cultural policy, and governance in Vietnam.

3. Results and Discussion

3.1 Results

In Ho Chi Minh's legacy, nearly 50 writings and works discuss the issue of ethics. From The Revolutionary Path (Đường Kách mệnh) to his sacred Testament, he consistently emphasized ethics and moral cultivation, considering morality the "root" of a revolutionary. According to him, "A revolutionary must have revolutionary ethics as a foundation to accomplish glorious revolutionary tasks". He also stressed the need to "clearly distinguish right from wrong, firmly uphold one's stance, be loyal to the nation, and devoted to the people". He declared, "Absolute loyalty to the Party and the people is essential. Apart from the interests of the working class and the labouring people, our Party has no other interests" (Minh, 2011, Vol.11, p. 601).

The qualities of revolutionary ethics in Ho Chi Minh's thought are primarily reflected in the following key aspects:

Loyalty to the nation, devotion to the people. Loyalty and devotion are traditional Vietnamese moral values that President Ho Chi Minh inherited and further developed under new conditions. Loyalty to the nation and devotion to the people are the foremost qualities of revolutionary ethics. *Love for humanity, living with compassion and kindness.* Ho Chi Minh regarded love for humanity as the highest ethical virtue. This love defines interpersonal relationships within society. Loving humanity means having faith in people. One must be strict and disciplined with oneself while being tolerant, generous, and supportive of others,



even those who have gone astray or made mistakes. True love for humanity helps individuals continuously improve and become better.

Diligence, thrift, integrity, righteousness, and selflessness. These qualities form the foundation of a new way of life and are central to revolutionary ethics in Ho Chi Minh's moral philosophy. They reflect one's relationship with oneself. According to Ho Chi Minh, diligence, thrift, integrity, and righteousness are the four essential virtues of a person, just as nature has four seasons and the earth has four cardinal directions. Selflessness means placing the interests of the nation and the people above all else, even above one's own life. A revolutionary must be willing to sacrifice personal interests for the Party and always prioritize collective interests over individual gains. For Ho Chi Minh, selflessness is the highest moral principle.

A spirit of pure international solidarity. Ho Chi Minh's ethical perspective on international solidarity is reflected in the following principles: unity with the working people of all nations in the common struggle for human liberation from oppression and exploitation; solidarity among the global proletariat toward a shared goal. "Workers of the world, unite!"; unity with progressive humanity in the pursuit of peace, justice, and social progress. International solidarity is closely linked to patriotism. Genuine patriotism naturally leads to pure internationalism, opposing all forms of chauvinism, selfishness, narrow-mindedness, and ethnic discrimination.

3.1.2 The Human Development Strategy in Ho Chi Minh's Thought

Ho Chi Minh's ideology and perspectives on human development remained consistent throughout his revolutionary career, deeply humanistic, and of great value to the country's renewal and development in the present era. By studying his various writings and speeches, we can identify several key aspects of his human development strategy:

First, the Objective Necessity of the Human Development Strategy. Starting from the belief that human beings are the most valuable resource and the decisive factor in success or failure, as well as the goal and driving force of the revolution, Ho Chi Minh placed great emphasis on human development. Inheriting the theoretical achievements of Marxism-Leninism on humanity and human development, he affirmed: "To build socialism, we must first develop socialist individuals" (Minh, 2011, Vol. 13. p. 66). Viewing humans as both the goal and the driving force of the revolution and social development was a consistent thought throughout his revolutionary career.

Second, the Requirements and Goals of the Human Development Cause. Ho Chi Minh's view on human development was comprehensive and diverse, adapting to the needs of different revolutionary periods. His strategy balanced traditional and modern values in a dialectical manner. His fundamental goals for human development included: cultivating revolutionary ethics, fostering ambition and self-improvement, and encouraging creativity and determination.

Third, the Tasks of the Human Development Strategy. Implementing a human development strategy is an extremely important yet complex task. To ensure its success in serving the national revolutionary cause, Ho Chi Minh outlined several key tasks: Prioritizing education and training as the foundation of human development; Identifying, assembling, and utilizing talented individuals effectively; Cultivating individuals with revolutionary ethics, loyalty to the nation, and dedication to the people; Developing individuals with a spirit of inquiry, creativity, determination, and a passion for learning and progress; Emphasizing the necessity of nurturing future generations of revolutionaries.

Fourth, Solutions for Human Development. When analysing solutions for human development in Ho Chi Minh's thought, several key principles emerge: Although multiple approaches exist, education and training remain the most crucial; Goals, methods, and orientations must be tailored to different target groups; A comprehensive approach is required, including daily self-discipline, lifelong learning, and a close connection to revolutionary practice; The cultivation of positive qualities must be accompanied by the courage to resist negative tendencies such as apathy, selfishness, irresponsibility, corruption, extravagance, and wastefulness.

3.1.2 The Value of Ho Chi Minh's Ideology

A review of the 15-volume Ho Chi Minh Complete Works (National Political Publishing House, Hanoi, 2011) reveals that President Ho Chi Minh wrote and spoke extensively about the personality of the Vietnamese people. Specifically, he used the term "personality" 16 times, the phrase "diligence, thrift, integrity, and impartiality" 50 times, the word "ethics" 343 times, "health" 89 times, "patriotism" 830 times, "family" 698 times, "learning" 124 times, "living with purpose" 29 times, "respect for the law" twice, the phrase "serving the nation" 49 times, "self-respect" four times, "solidarity" 2,174 times, and "collective



consciousness” twice. These figures illustrate Ho Chi Minh’s profound concern for human development and character building.

To develop the Vietnamese people in the era of industrialization, modernization, and international integration, it is essential to inherit Ho Chi Minh’s thoughts on human qualities while supplementing them with new values that address the country’s current needs. These include aspects that did not exist during his time but are now crucial for Vietnam’s advancement. Based on this, we propose several key values that should be upheld in building the Vietnamese people today:

First, Healthy Individuals. President Ho Chi Minh placed great importance on health, emphasizing that: “Safeguarding democracy, building the nation, and creating a new way of life all require good health to succeed”; “If each citizen is weak, the entire nation is weak; if each citizen is strong, the entire nation is strong”; “A strong people make a prosperous country”; “Exercising and maintaining good health is a duty of every patriotic citizen”. (Minh, 2011, Vol. 4, p. 241) Thus, physical well-being is the foremost value that Vietnamese individuals should strive for, a principle repeatedly affirmed by Ho Chi Minh.

Second, Patriotic Individuals. Patriotism is a recurring theme in Ho Chi Minh’s speeches and writings. He affirmed: “Patriotism is a precious tradition of our people, a virtue that we must preserve and develop”. He urged all officials, soldiers, Party members, and citizens regardless of social status to embody patriotism. Ho Chi Minh stated: “Our people have a deep and passionate love for their country. This is our invaluable tradition”; “We have to bring this hidden treasure to the surface and ensure that everyone actively expresses their patriotism” (Minh, 2011, Vol. 7, p. 38). He further declared: “Nothing is more precious to humanity than the nation”. (Minh, 2011, Vol. 9, p. 487).

Third, Individuals with Exemplary Families. Ho Chi Minh emphasized the importance of family, stating that: “Many families together form a society. Good families make a good society, and a good society strengthens families”. He affirmed that the family is the nucleus of society and that a nation with strong, exemplary families will undoubtedly achieve freedom and independence (Minh, 2011, Vol. 9, p. 487). The value of family has always held a significant place in Vietnamese consciousness, both in the past and today. Recognizing the essential role of family in individual and societal development, Ho Chi Minh personally guided the drafting of the Constitution and later the Marriage and Family Law. His emphasis on family underscores its fundamental importance in shaping the character of the Vietnamese people.

Fourth, Individuals with a Passion for Learning. President Ho Chi Minh affirmed that the Vietnamese people are a nation that values education. The spirit of lifelong learning and the pursuit of knowledge has been evident throughout Vietnam’s history of nation-building and defense. In many of his speeches and writings on youth and children, he consistently emphasized the importance of a strong desire for learning: “Young people must have a passion for progress, a thirst for knowledge, and a commitment to lifelong learning. They must study culture, politics, and professional skills” (Minh, 2011, Vol. 5, p. 464); “They must deeply absorb revolutionary ethics, firmly oppose individualism, and continuously strive to improve their knowledge and skills”. (Minh, 2011, Vol. 12, p. 678). Thus, the value of continuous learning plays a crucial role in Ho Chi Minh’s thoughts on human development, the training of officials, and the education of youth the future revolutionary generations.

Fifth, Individuals with a Sense of Purpose in Life. A purposeful life is a central theme in Ho Chi Minh’s philosophy of educating and fostering the younger generations. He frequently reminded people, especially the youth, of the importance of having clear goals and aspirations. For a person to truly fulfill their potential, they must have a sense of purpose, determination, and ideals. Ho Chi Minh repeatedly emphasized this point to young people, Party members, and the general public. He placed great importance on educating the youth about life’s purpose and instilling revolutionary ideals: “We must never forget our noble ideal to dedicate our entire lives to ensuring the complete independence of our country and the ultimate victory of socialism in Vietnam”. (Minh, 2011, Vol. 15, p. 467).

Sixth, Individuals Who Respect the Rule of Law. Ho Chi Minh’s philosophy on the rule of law is based on absolute respect for legal principles and strict enforcement of laws. His commitment to the rule of law is reflected in two key aspects: first, his efforts to build a legal framework for the nation; and second, his adherence to legal principles in his actions and conduct. He believed that, ultimately, legal matters like all other social issues are about how one lives and conducts oneself as a person. Respecting the law was one of the fundamental expectations Ho Chi Minh had for every Vietnamese citizen.

Seventh, Individuals Who Uphold “Goodness”. Ho Chi Minh once wrote: “On this earth, there are millions of people. However, they can be classified into two types: the *GOOD* and the *EVIL*. Similarly, within society, there are countless tasks, but they can be divided into two categories: *RIGHTEOUS* and



UNRIGHTEOUS. Those who engage in *RIGHTEOUS* work are GOOD people. Those who engage in *UNRIGHTEOUS* work are *EVIL* people” (Minh, 2011, Vol. 6, p. 129).

Ho Chi Minh’s perspective on classifying people based on morality was not meant for exclusion but rather to promote compassion, solidarity, and mutual support. He believed that those who are exploited and those who follow the path of righteousness, regardless of race or language, could consider each other as brothers and unite in solidarity. His vision was one of universal harmony, striving for a world of great unity.

Eighth, Individuals Who Combine Virtue and Talent, with Virtue as the Foundation. Ho Chi Minh believed that: “Ethics means sharing hardships, ensuring financial transparency, providing skillful leadership, and enforcing strict discipline. Rewards and punishments must be fair” (Minh, 2011, Vol. 3, p. 565). A person with revolutionary ethics should: “Prioritize the organization when serving the nation. Within the organization, officials must be the backbone. And for an official, ethics must be the foundation. An official must avoid indulgence, greed, and fear of hardship or danger” (Minh, 2011, Vol. 5, p. 256). He emphasized that “ethics is the root of a revolutionary person”. In Ho Chi Minh’s view, talent refers to accumulated knowledge, professional expertise, and the ability to make meaningful contributions to society. However, he strongly believed that ethics must serve as the foundation: “A person with talent but without virtue is like a skilled financial expert who embezzles such a person not only fails to benefit society but harms it. Conversely, a virtuous person without talent is like a Buddha harmless, but also incapable of contributing to humanity” (Minh, 2011, Vol. 11, p. 399).

Thus, in Ho Chi Minh’s ideology, building a strong and virtuous society requires individuals who possess both ethics and talent, with virtue always serving as the guiding principle.

Ninth, Individuals Who Are Loyal to the Nation and Possess a Pure International Spirit. Loyalty and filial piety are traditional virtues of the Vietnamese people, which President Ho Chi Minh inherited and further developed under new conditions.

Being loyal to the nation and devoted to the people are the foremost qualities of revolutionary ethics. Ho Chi Minh’s thoughts on this subject reflect his views on the relationship and obligations of individuals toward their community and country.

His perspective on international solidarity is rooted in a pure and selfless moral foundation, emphasizing unity among the working class worldwide to achieve the common goal of liberating humanity from oppression and exploitation. This includes solidarity among the proletariat across all nations, workers of the world, unite!” as well as solidarity with progressive humanity in the pursuit of peace, justice, and social progress. In Ho Chi Minh’s ideology, international solidarity is inseparable from patriotism. True patriotism leads to a pure and selfless internationalism, opposing all forms of chauvinism, selfishness, narrow-mindedness, and racial discrimination.

Tenth, Individuals Who Love Their Fellow Human Beings and Live with Compassion. Ho Chi Minh’s ethical philosophy on love for humanity originates from the traditional values of benevolence and righteousness in Vietnamese culture, combined with humanism and communist humanitarianism. He regarded love for people as the highest virtue. This love is expressed in interpersonal relationships within society. To truly love people, one must have faith in them. One should be strict and disciplined with oneself but tolerant, generous, and uplifting toward others even those who have gone astray or made mistakes. Loving people means helping them improve and become better individuals.

Therefore, self-criticism and constructive criticism must be carried out sincerely, helping one another correct shortcomings and develop strengths to ensure continuous progress. True love for people requires the courage to take action and strive for their liberation.

Eleventh, Individuals Who Are Diligent, Thrifty, Honest, and Righteous, with a Selfless Spirit. According to Ho Chi Minh, diligence, thrift, honesty, and righteousness are the four essential virtues of an individual just as the sky has four seasons and the earth has four cardinal directions. These qualities form the foundation of a new way of life and are central to revolutionary ethics. They also define an individual’s relationship with themselves. In his view, selflessness is the highest form of morality. For military personnel, given the unique demands of their duties, Ho Chi Minh emphasized that, beyond the general revolutionary ethics expected of all Party members and officials, they must also cultivate five key qualities: “Wisdom, Faithfulness, Humanity, Bravery, and Integrity” (Minh, 2011, Vol. 5, p. 259).

Twelfth, Individuals with Self-Respect. President Ho Chi Minh placed great importance on self-respect, considering it an essential trait for every individual. He wrote: “Everyone has self-respect and self-confidence. A person without self-respect or self-confidence is useless”; “Leaders must respect the self-respect and self-confidence of their comrades” (Minh, 2011, Vol. 5, p. 322).



Self-respect is a source of strength and an extraordinary driving force, empowering the Vietnamese people to fight resolutely for independence and protect their cultural values.

Thirteenth, Individuals Who Emphasize Solidarity and Collective Consciousness. Ho Chi Minh stated, “Unity creates strength”, and emphasized: “Unity, unity, great unity. Success, success, great success!” (Minh, 2011, Vol. 13, p. 455). His ideology on solidarity focuses on fostering national unity and building a strong and inclusive society. National unity is a fundamental goal and a top priority of the revolution. It must be reflected in all Party policies and state laws at every stage of revolutionary development. According to Ho Chi Minh, genuine unity must be sincere, deep-rooted, and supportive, enabling collective progress. It requires strong cooperation among political parties, social organizations, and intellectuals within the Vietnam Fatherland Front. Through long-term collaboration and mutual support, all groups can advance together.

4. Conclusion

Ho Chi Minh’s ideology has illuminated the path for our nation’s struggle for independence and development. His principles, rooted in humanism, remain an essential guiding force for the Vietnamese people. Through his work, he developed a philosophy that goes beyond mere political theory—it is a profound reflection on human nature, societal progress, and the moral foundation of revolution. Ho Chi Minh’s belief that humanity is the key to revolutionary success is a testament to his unwavering faith in the people, as the driving force behind societal change. This belief permeates his life’s work, from his fight against colonialism to his vision for a just and egalitarian society. His legacy remains a tremendous spiritual asset to both our Party and our nation, continually inspiring us to strive for greater achievements and to maintain our commitment to collective well-being.

At the heart of Ho Chi Minh’s thought is a comprehensive humanistic philosophy that considers individuals not only as products of society but as active agents capable of transformation. His approach to human development was rooted in the idea of moral and intellectual self-cultivation, the notion that every person should constantly strive to better themselves and contribute to the collective good. This idea of self-improvement remains crucial as we face the challenges of the modern world.

However, the core values of the Vietnamese people are undergoing significant transformations in the context of globalization, market economy expansion, and international integration. These shifts have created a complex socio-economic landscape where traditional values sometimes clash with modern imperatives. The rapid changes have resulted in new challenges for the development and cultivation of the modern Vietnamese individual. In this context, it is necessary to urgently research and establish a contemporary Vietnamese value system—one that blends our rich cultural heritage with the demands of modernity. This new value system must not only preserve our national identity but also equip our people to face the challenges and opportunities of the 21st century.

Despite the need for progress, the process of developing the modern Vietnamese individual faces several obstacles. One of the primary concerns is the erosion of ideology and ethics, which has been observed across various segments of society. Among Party officials, especially high-ranking members, there is a growing disconnection from the core values that Ho Chi Minh championed. In some cases, there has been a noticeable decline in the commitment to public service and moral integrity, replaced by a desire for personal gain and the pursuit of power. This trend is not confined to the elite but extends to the youth and working class, as well. In a rapidly changing world, some individuals, particularly the younger generations, struggle to reconcile the values of the past with the temptations and pressures of modern life.

Corruption, nepotism, and power-seeking behaviors have become increasingly pervasive and sophisticated, threatening to undermine the credibility of the Party and the integrity of public institutions. These issues not only diminish the trust that people have in their leaders but also hinder the country’s overall progress by perpetuating inequality and injustice. As a result, it is crucial to address these problems by strengthening the moral foundation of society and promoting accountability at all levels of governance and leadership.

Additionally, there is a growing disconnect between the values of the older and younger generations. The younger population, while energetic and ambitious, often finds themselves at odds with the traditional values and norms upheld by their elders. This generational gap has contributed to the rise of many negative behaviors, including materialism, individualism, and a lack of respect for social norms and ethics. The younger generation’s increasing disconnection from the past can be attributed to both the globalizing influences that challenge traditional values and the rapid technological advancements that shape



their worldviews.

Given these challenges, the orientation for building and developing the Vietnamese individual must closely follow the Party's guidelines on cultural and human development. This alignment is essential in ensuring that our development is sustainable and that it meets the needs of the country as we strive for long-term growth. At the same time, it is crucial to study and preserve Ho Chi Minh's ideological values on humanity, particularly his thoughts on individual development, ethics, and the role of the people in national progress.

To effectively apply Ho Chi Minh's ideological legacy in shaping the Vietnamese individual today, there is a need for rigorous implementation of the Party's directives on human development. These directives must be integrated with the broader goal of sustainable national progress, ensuring that our nation's development does not come at the cost of its ethical and cultural foundation. Understanding Ho Chi Minh's thoughts on humanity and the cultivation of Vietnamese character is essential for fostering the moral and intellectual growth of the Vietnamese people. His philosophy teaches us that personal growth and national progress are deeply intertwined, and it is through the cultivation of virtuous individuals that a nation can achieve true prosperity and stability.

In conclusion, while Vietnam faces significant challenges in the modern era, the values and ideology of Ho Chi Minh provide a solid foundation upon which to build the future. By reflecting on his thoughts and aligning our development with the Party's guidelines, we can cultivate a new generation of individuals who are not only capable of navigating the complexities of the modern world but also grounded in the ethical and cultural values that have sustained our nation throughout history. It is only through this balance of tradition and progress that we can ensure the continued strength and prosperity of the Vietnamese people.

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