

HO CHI MINH THOUGHT ON HUMAN RIGHTS AND ETHNIC RIGHTS IN THE 1945 INDEPENDENT SITUATION AND THE USE OF THE POLITICAL SYSTEM

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Abstract

The Declaration of Independence 1945 is a historical document, the most important legal document of the country of Vietnam, summarizing his basic arguments on human rights and national rights; Not only for the Vietnamese people but also for the times. On the basis of analyzing the practical revolution of Vietnam and the world, along with the access and analysis of works of Duong Kach Menh, Declaration of Independence in 1945, Testament of President Ho Chi Minh and Construction Platform the country in the period of transition to socialism in 1991, the article clarifies the historical value and epochal value of Ho Chi Minh's thought on human rights and national rights in the Declaration of Independence in 1945 and its application. of the Communist Party of Vietnam on political system renovation in Vietnam.

Key words: Declaration of Independence, Ho Chi Minh, political renewal, human rights, national rights

I. Introduction

The 1945 Declaration of Independence gave birth to the Democratic Republic of Vietnam, a legal basis for asserting Vietnam's sovereignty. The Declaration of Independence contributes the theoretical and practical basis for the cause of national liberation, opening the era of independence and freedom of all colonial and oppressed peoples around the world. The Declaration of Independence in 1945 is a historical document, the most important legal document of Vietnam, summarizing Ho Chi Minh's fundamental arguments on human rights and national rights.

Ho Chi Minh's thought on human rights and national rights in the Declaration of Independence in 1945 and the application of the Vietnamese political system have been studied by many domestic and foreign scholars.

X.Aphonin and E.Cobelep (Russia) in the book *Comrade Ho Chi Minh - a political biography* that reflects Ho Chi Minh as the embodiment of the harmonious union between genuine patriotism and international spirit, for the combination of national strength with era power. Japanese professor Singo Sibata in *Ho Chi Minh, a thinker* (Betomomuto Shiro momodoj, Tokyo "Aore Shoden", 1972) viewed Ho Chi Minh as a "discoverer", seeking the way to communism. True Assembly. The book *Ho Chi Minh for national liberation and renewal* (Furuta Motoo (1996) portrayed the great Ho Chi Minh portrait of the 20th century, his legacy applied to the renovation of the country in the construction of nationalism. social, the fighting direction from the national liberation revolution to the socialist revolution In addition, many studies of foreign scholars on Ho Chi Minh such as Jean Lacouture - *Ho Chi Minh* (Ed Seuil, Paris , 1967), CP.Ragiar - "Ho Chi Minh" (Ed. Presses universitaires, Paris, 1970), David Hamberstam - *Ho* (Randoom House, New York, 1971), Daniel Hémerly - *Ho Chi Minh de l'Indochine au Vietnam* (Decouvertes Gallimard, Histoire, 1990), Hypersion, New York, 2000; Sophie Quinn - *Judge - Ho Chi Minh, The Missing Years* (Horizon Books, Singapore, 2003)...

Domestically, there have been many studies related to Ho Chi Minh ideology on human rights and national rights in the Declaration of Independence in 1945 and the application of the Vietnamese political system. Le Minh Quan (2009) with the work of *Political Thought of K. Marx, Friedrich Engels, V.I.Lenin and Ho Chi Minh*. The author Nguyen Van Thanh in the Communist Journal has studied Ho Chi Minh's legal political thought with many scientific arguments on building a socialist rule of law state of the people, by the people, for the people according to Ho Chi Minh's legal political ideology, which is a very important direction today.

Most of the works in the country related to Ho Chi Minh ideology on human rights and national rights in the Declaration of Independence in 1945 and applied the renovation of the Vietnamese political system, mainly in the perspective of national liberation with elements that build the Party and the state, build and develop the organization of the revolutionary forces; revolutionary methods and methods of revolutionary fighting. For the works of foreign authors, due to their research objectives and different political views, the research results are quite diverse, meaningful in reference and comparison.

On the basis of adhering to the Vietnamese and international revolutionary practices, along with the access and analysis of works of *Duong Kach Menh, Declaration of Independence in 1945*, Testament of President Ho Chi Minh and Construction Platform the country in the period of transition to socialism in 1991, research to clarify historical

value and Ho Chi Minh's ideological era on human rights and national rights in the Declaration of Independence in 1945 and the application of The Communist Party of Vietnam enters the political system reform in Vietnam.

Research, approach to solving problems in the social sciences and humanities in Vietnam in general, Ho Chi Minh's thought on human rights and national rights in the Declaration of Independence in 1945 and its application. The new Vietnamese political system, in particular, according to the current universal values of humanity is an urgent need but also faces many challenges. This research will approach that value and apply the Marxist-Leninist methodology and Ho Chi Minh's thought on human rights, national rights, and political system; at the same time based on the historical method to place research issues in certain historical contexts to consider and evaluate. In addition, the author also compares with research results on human rights, national rights and political system building of some scholars around the world to have a more comprehensive view while proposing to apply the Ho Chi Minh points into the political system reform in Vietnam today.

II. Historical context and origin of the Declaration of Independence in 1945

In the midst of World War II increasingly spreading, the severity was increasing, on January 28, 1941 Nguyen Ai Quoc (Ho Chi Minh) decided to return to the country to directly prepare and consolidate a force of the Viet Minh Front, revolutionary bases, armed forces welcomed the opportunity to bring the revolutionary movement forward.

Since mid-1945, World War II entered the final stage. In Europe, on the night of May 8, 1945, the Nazis surrendered to the Allies unconditionally. In Asia, on August 14, 1945, the Japanese military also surrendered to the Allies. The revolutionary spirit of the Vietnamese masses flared up strongly, attracting tens of thousands of people to participate in the demonstrations and rallies, ready to stand up for the insurrection to take power in the hands of the people.

From August 13 to August 28, 1945, the people of the whole country stood up and broke the chains of slavery of the French colonialists and Japanese fascists, and overturned the authoritarian monarchy that existed for thousands of years. The great victory of the August Revolution (1945) brought the Vietnamese people from the status of slaves to become masters, turning Vietnam from a colonial country to an independent country under republican democracy.

On September 2, 1945, President Ho Chi Minh, on behalf of the provisional Government, solemnly read the Declaration of Independence, proclaiming before the nation and the world: the birth of the Democratic Republic of Vietnam.

While the revolutionary situation was extremely exciting and seriously ill, but within 3 days, from August 28 to August 30, 1945, President Ho Chi Minh completed the Declaration of Independence. The Declaration of about 1,100 words is of great significance and has great value for the time. This is the result of a pre-established incubation process.

In terms of origin, the 1945 Declaration of Independence inherits from the depths of the history of the Vietnamese nation's heroic struggle to build and defend the country with the desire for freedom and independence that has been affirmed from Ly Thuong Kiet by Nam Quoc Son Ha, Nguyen Trai by Binh Ngô Dai Cao, to Tran Quoc Tuan by the Hich Tuong Si.

As the first person to bring Marxism-Leninism to Vietnam, the founder of the Communist Party of Vietnam, Ho Chi Minh applied skillfully and creatively Marxism-Leninism in the 1945 Declaration of Independence, combining Marxism - Leninism with patriotism, class struggle with putting national interests first, associating national independence with solving human rights issues, realizing wealthy people, strong country, justice and civilization.

The Declaration of Independence in 1945, Ho Chi Minh also inherited and developed the Declaration of Independence of the American Revolution (1776) and the Declaration of the Human Rights and Civil Rights of the French Revolution (1789) on human rights, civil rights. With the Declaration of Human Rights and Civil Rights, its basic idea of bringing freedom - equality - charity to people is an "obsession" during the childhood years in Vietnam, while sitting under the roof. Vietnamese - French primary school. When arriving in France, Ho Chi Minh's perception changed, "looking for what is hidden behind" those beautiful words? What is the value of the Declaration? Where does it come from? The greatness of the Great French Revolution of 1789? " (Pham Ngoc Tram, 2011, p.63). The person who longs for freedom for man, for the nation: "... freedom, without it, man is a miserable slave" (Ho Chi Minh, 2011, volume 1, p.9). The process of searching for "freedom" brought Ho Chi Minh to the United States from late 1912 to mid-1913, working for a living in many places, such as Brooklin District, Harlem District, Mahatta, to Boston - the port city in the Northeastern United States (where the American revolution began on the night of December 16, 1773). This is the period when he had the opportunity to carefully survey the American revolution, sympathize with the poor workers, learn more deeply about the Declaration of Independence of the United States of America 1776, and then immediately apply it to the Declaration of Independence 1945 of Vietnam, when the August Revolution was just successful.

However, that legacy of Ho Chi Minh was very creative. The writer: "All humans are born equal. The Creator gave them rights that no one can invade, of which the right to life, the right to freedom and the right to seek happiness". The immortal words are in the Declaration of Independence in 1776 of the United States. Broadly speaking, that sentence means: All peoples of the world are born equal; Every nation has the right to life, the right to happiness and the right to freedom " (Ho Chi Minh, 2011, volume 4, p.1). Or "The Declaration of Human Rights and

Civil Rights of the French Revolution of 1791 also says "People are born free and equal in rights, and must always be free and equal in interests". Those are undeniable truths." (Ho Chi Minh, 2011, vol 4, p.1).

Although Ho Chi Minh regarded the American Declaration of Independence as "immortal" and in the Declaration of Human Rights and Rights of France as "undeniable truths", he did not stop there. He went further with the famous argument: "By the way, that sentence means that all the peoples of the world are born equal; Every nation has the right to live, the right to be happy and the right to be free". His "broad thinking" method brings a difference, creativity in thinking and approach to the issue of freedom and independence; and it is not simply individual freedoms that evolve into basic national rights. At the same time, the issue of national independence at this time, is no longer a problem of Vietnam alone but becomes a common problem of humanity. President Ho Chi Minh's 1945 Independence Declaration opened a new era, the era of liberation of colonial peoples and dependence on the oppressive yoke of colonialism on a global scale. Consequently, mankind's progress later often considered the Declaration of the United Nations General Assembly of February 14, 1960 on the granting of independence to the colonial peoples and the Declaration of the organization of 12 December. 1970 on the "urgent and unconditional end of colonialism in all its forms" as the victory of Ho Chi Minh's flag in its struggle against colonialism, imperialism and all forms of ethnic enslavement around the world (Many authors, 1996, p.54).

Thus, from the perspective of history and culture, the 1945 Declaration of Independence has inherited and adopted the traditional values of the nation and the cultural essence of humanity, meeting the immediate requirements of the revolutionary process, reflecting the historical value and Ho Chi Minh's ideological era on human rights and national rights in the Declaration of Independence in 1945, had the effect of directing the entire, lasting revolution of Vietnam.

III. Ho Chi Minh's thought on human rights and national rights was expressed in the 1945 Independence Declaration

President Ho Chi Minh's 1945 Declaration of Independence is a disciplined declaration, expressing his strategic thinking on the Vietnamese revolution, which upholds human and national rights. that basis affirms the legitimacy and culture of Vietnam; affirms the will and determination to protect the nation's independence and freedom.

Human rights

Ho Chi Minh's view of human rights - through the 1945 Declaration of Independence, comes from the Vietnamese national tradition and from the country's specific practical context, and at the same time selectively inherits reasonable contents of modern human rights ideology. On that basis, he gave new, insightful and comprehensive arguments on human rights, consistent with the characteristics of the specific situation in Vietnam and the new era.

In the process of searching for a way to save the country, he has been researching the Western civilized values of the "inviolable rights" of man. In 1919, on behalf of Vietnamese patriots, he sent a claim of the Vietnamese nation to the Versailles Peace Conference (France). The 8-point claim requires the French Government to hand over some basic freedoms, democracy to the Vietnamese people, as well as the peoples of Indochina. Although those claims were not accepted by the representatives of the countries participating in the Versailles Peace Conference, they helped him draw an important conclusion that the people who wanted to liberate the peoples could only rely on their own forces and go through a long, arduous struggle. For colonial and dependent peoples, national independence, national sovereignty is the premise, a condition for obtaining and exercising human rights; Later, he applied this immediately to initiate the Declaration of Independence in 1945.

Ho Chi Minh conceived that the rights of each person were closely linked and inseparable from the rights of the nation. Therefore, he fought for human rights for the whole nation, the right to self-determination and the right to equality. Taking a step up, he claims the right of all the peoples oppressed and exploited in the world as "All peoples in the world are born equal, every nation has the right to live, the right to be happy, and to be free". Thus, from basic human rights is expanded to national rights and human rights attached to national independence, national self-determination. At the same time, he also emphasized the right to be human, including the rights to study, to create, the right to seek happiness, the right to freedom, civil rights, the right of politics, economy - culture and society, as well as the right to rights of special groups in society such as rights of ethnic minorities, rights of women, rights of children, rights of people with special circumstances and difficulties need to be cared about, facilitated and helped by the society. help them integrate with the social community; ownership, equality before the law, rights to be protected by law, right to travel, right of residence, civil rights, right to marriage and family building, ownership of property, right to freedom of thought, freedom of belief and religion. The content of human rights in Ho Chi Minh's thoughts is very rich, creating a system of human rights from a scientific and revolutionary perspective. He clearly stated when answering foreign journalists at the beginning of 1946: "I only have one great desire, that is how our country can be completely free, everyone has hatred and clothes. Even though, everyone can study" (Ho Chi Minh, 2011, vol 4, p.161-162). Ho Chi Minh asserted that his life had only one purpose, to strive for the interests of the Fatherland and the happiness of the nation. Whenever I have to hide in the mountains, or go in and out of prison, risk my life for that purpose.

And in the last years of his life, he continued to affirm "My last wish is: The entire Party, our entire people unite to strive, to build a peaceful, unified, independent, and master and rich, and worthy contributions to the world revolution" (Ho Chi Minh, 2011, vol 15, p.624). Thus, Ho Chi Minh always paid attention to the human issue and human liberation, considering it the highest goal to be achieved in all his revolutionary activities.

In the 1945 Declaration of Independence, President Ho Chi Minh quoted the 1776 Declaration of Independence of the United States and the Declaration of the Human Rights and Civil Rights of the French Revolution of 1791, and he asserted that these are the truths that no one can deny.

The American Revolution of independence in 1776 and the French bourgeois Revolution of 1789 were the achievements and milestones in the development of human history, affirming the basic human rights: "the right to life, freedom and the right to seek happiness". Inheriting that thought, President Ho Chi Minh emphasized that the August Revolution (1945) that the Vietnamese nation won is the next step in the development of humanity, a milestone for the development of the history of the Freeing people of oppressed and exploited peoples - bringing back human rights. And from that, he extended: "All peoples of the world are born equal; Every nation has the right to life, the right to happiness and the right to freedom" (Ho Chi Minh, 2011, vol. 4, p.1). Ho Chi Minh's expansion reflects a great thought on human rights, expressing superiority and meaning not only for the Vietnamese people but also for the times. Since then, countries around the world have been fighting for their independence and basic national rights.

With his genius, President Ho Chi Minh has adjusted and developed to express his own views on human rights and reality. This is a very important contribution to the theory and practice of Ho Chi Minh on human rights. During the revolutionary cause, he made a great contribution to solving human rights problems and he had spent his whole life fighting for national liberation, social liberation, human liberation. His human rights ideology is a guideline for theory and practice that continues to pave the way for the innovation cause for the victory of the rich people, the strong country, the democracy, justice and civilization of the Vietnamese people.

National rights

One of the great values, significance of the era and enduring vitality in President Ho Chi Minh's 1945 Declaration of Independence is the thought of national rights.

The National Rights in the 1945 Declaration of Independence is the inheritance and development of the autonomy of the Vietnamese people through thousands of years of persistent struggle to build and defend the country, along with the crystallization of high human values. The whole of mankind that President Ho Chi Minh selected and absorbed over the past 30 years (1911-1941) struggled to find a way to save the country.

Since 1924, the issue of national rights has been mentioned by him in the work of Duong Revolution. The writer: "For more than sixty years now, French imperialism has stepped on its head; more than twenty million fellow citizens died in the circle of death. Have to cry out, work quickly to save the race, in no time to be free to draw elaborate!

This book just wished that the people watched and then thought about it, thinking about it, then waking up, then standing up to unite together and do destiny." (Complete Works of Ho Chi Minh, volume 2, 2011, p.283).

Since then, he both calls for and educates and encourages the youth in the Vietnam Youth Revolution Association in particular, the Vietnamese people in general, on being a destined person must act as a destiny to bring civil rights. The ethnic group must know to sacrifice, have little material greed, put national interests first. From the point of view of Ho Chi Minh's methodology, he thinks that national rights are decisive, a vital issue, and an unchanging principle. That is also his greatest aspiration: "Freedom for my peoples, independence for my country, that's all I want; that's all I understand" (Tran Dan Tien, 1975, p.44). So in the process of finding a way to save the country is to solve the issue of national rights, bring independence and freedom for the country and the nation.

So, when absorbing the progressive ideas of the West, Ho Chi Minh started from a national rights perspective. Ho Chi Minh really wanted to get acquainted with French civilization, wanted to find out what was hidden behind those words. In late 1912, he came to America and spent much of his time studying the American people's struggle for independence with the famous Declaration of Independence (1776) in history. Writer: "In the statement of the United States, there is a saying: "Everyone who is born has the right to freedom, the right to keep their own lives, the right to do business for happiness ... Any government that harms the people, the people have to overthrow that Government, and cause another Government ...". (Ho Chi Minh, 2011, vol. 2, p.291).

Ho Chi Minh's conclusions on national rights show that he has a realistic and profound vision of the international situation and the selective approach to acquiring the values of Western civilization in general, US and French networks in particular. Since then, Ho Chi Minh's view of national rights has gone through an important environment, the "school" of democracy, the achievements of the modern era, making the content of patriotism and ideology. His nation was expanded, making his approach to Marxism-Leninism more unique, different from many Vietnamese and Asian communists at the same time, including students close to him.

Ho Chi Minh's ideology on national rights, although sometimes inconsistent with the views of the Communist International, still persistently puts national rights above the class and must be under the death and death of the country. family, of the people, because if the issue of national liberation cannot be resolved, independence and freedom for the entire nation cannot be claimed, then not only will the entire nation endure forever, but the rights of the department, class until ten thousand years cannot be recovered (CPV, vol.7, 2000).

National rights in Ho Chi Minh's thought are clearly a philosophy and thought of action, full of creativity that meets the aspiration of independence and freedom of the entire nation, in accordance with the specific context of the Vietnamese revolution. Male. According to William J. Duiker (1995), whether the success of the Duong Kach Menh came from the message or from the messenger, there is no doubt that it is a landmark event in modern history of Vietnam. Today it has become fashionable to judge the 1920s period in Indochina not only as a hallway of the coming bitter struggle, but on its own terms, as an exploration phase of cultural intellect when Vietnamese intellectuals in a vast diversity of political and philosophical tendencies ... For many, the message contained in the Duong Kach Menh ended that search. Under the leadership of Ho Chi Minh, his students reached their final victory in the spring of 1975.

Ho Chi Minh's message of national rights continues to shine in front of the nation of the people and the world with a bold, bold declaration of the Declaration of Independence at Ba Dinh Square (Hanoi) on September 2, 1945. The 1945 Declaration of Independence pointed out that all the peoples of the world are born equal, every nation has the right to life, the right to happiness and freedom, he affirmed: "Vietnam has the right to free and independent, and in fact has become a free, independent country. The entire Vietnamese nation is determined to bring all spirit and force, life and wealth to maintain that freedom of independence" (Ho Chi Minh, 2011, vol. 4, p.1).

Ho Chi Minh developed the idea of human rights into national rights and affirmed that people living in Vietnam must enjoy those basic rights. The Declaration of Independence affirmed to the world the legal basis of the Vietnamese nation's right to "enjoy freedom of independence", and at the same time outlined the fact that Vietnam "has indeed become a country. freedom and independence".

With sharp arguments, sharp arguments and eloquent rhetoric, Ho Chi Minh proclaims to the world that Vietnam is a nation that has bravely opposed French slavery for more than 80 years, a people bravely sided with the Allies against the fascists, that people had to be free. At the end of the Declaration of Independence in 1945, he firmly declared, "We - the provisional government of the Democratic Republic of Vietnam - formally declare to the world that Vietnam has a right to freedom and independence, "established, and in fact became a free and independent country. The entire Vietnamese people are determined to bring all spirit and force, fate and wealth to maintain that freedom and independence" (Ho Chi Minh, 2011 vol. 4, p.3).

The Declaration of Independence in 1945 was the crystallization of the nation's aspiration for several thousand years of national independence. The Declaration of Independence converges the value of national rights in the Vietnamese historical tradition and the quintessence of human culture. tyranny and oppressive colonialism, opening a new era of democracy in Vietnam.

Ho Chi Minh's thought of national rights - through the Declaration of Independence in 1945 - summarizes Ho Chi Minh's intellectual heights on true nationalism, Vietnamese patriotism; is the soul, core, and eternal vitality of Ho Chi Minh's thought; is the basis for the 7th Congress of the Communist Party of Vietnam to adopt the Platform on national construction in the period of transition to socialism; in which, affirmed: "The Party takes Marxism-Leninism and Ho Chi Minh's thought as the foundation of thought, a guideline for action, absorbing the intellectual quintessence of the nation and humanity, mastering the law. objectivity and practice of the country in order to set out the right political foundation and in accordance with the aspirations of the people" (Communist Party of Vietnam, 1991, p.21). This is a great development in thinking, awareness and practical activities on the Party's ideological foundation.

IV. Applying Ho Chi Minh's ideology on human rights and national rights to reform the Vietnamese political system

The Declaration of Independence 1945 is a scaffolding statement, upholding human rights and national rights, affirming the will and determination to protect the independence and freedom of the nation. During the 9 years of resistance war against the French colonialism (1945 - 1954), President Ho Chi Minh and the Government of Vietnam, the Democratic Republic of Vietnam, built a strong political system, demonstrated through activity and construction. reasonable social and political order; ensure human rights, national rights, promote the people's democratic freedoms, initially establish the character of a democratic society, promote the interests of the people according to the democratic republic model.

National rights are the supreme principle governing the practical activities of a national nation. The success of the Vietnamese revolution in the past half century has been associated with President Ho Chi Minh's role in resolving national rights. President Ho Chi Minh always emphasized national rights first and foremost. Consider this the supreme principle in the revolutionary leadership process. This can be seen throughout the life and career of President Ho Chi Minh.

In the current period, with the new situation of the country and the world which has placed Vietnam in many opportunities and challenges, the Communist Party of Vietnam always upholds human rights and national rights to gather and develop mobilize the resources of the entire people to successfully realize the goals: Rich people, strong country, fairness, democracy and civilization. This is also the ultimate principle in the organization and operation of the Vietnamese political system. Currently, the Communist Party of Vietnam is the ruling Party, which is both the leader and the loyal servant of the people. According to Ho Chi Minh, the Party has no interests other than the interests of the Fatherland and the people. That is the lofty purpose and ideals that never change during the leadership

of the Vietnamese revolution. Ho Chi Minh said that "We Communists never forget their noble ideals of striving for complete independence" (Ho Chi Minh, 2011, vol.11, p.372).

Since the 80s of the twentieth century, applying Ho Chi Minh's ideology of human rights and national rights in the process of reforming the political system in Vietnam has contributed to breaking political isolation. being besieged in economic embargo, bringing Vietnam to overcome difficulties and integrating with the world. Resolution No. 13 of the Politburo term VI (May 20, 1988) on the foreign policy and tasks in the new situation with the theme of maintaining peace and economic development. The resolution is based on the principle of strong national independence, ensuring human rights and national rights, implementing a policy of adding friends and reducing enemies, diversifying relations on the principle of respecting independence, sovereignty, and beneficial to "consolidate and maintain peace in order to concentrate energy for economic construction and development" (Nguyen Co Thach, 1990, p.7).

Applying the human rights perspective in the 1945 Declaration of Independence, the Communist Party of Vietnam and the State of Vietnam increasingly expand the human rights system and are increasingly fully grasped in the Party's documents, such as Country Construction Platform in the Transition to Socialism (1991), Additional Development Platform in 2011; Constitution 1959, 1982, 1992 and 2013 as well as in the guidelines, policies and laws of the Party and State. Since 1992, the Government of Vietnam has built the model of the state of the people, by the people, for the people to replace the dictatorship of the proletariat has promoted the democratization of social life under the motto "people know, people desk, people work, people check ". That spirit of innovation is reflected in the revised 2013 Constitution to ensure "All state power belongs to the People" (Article 2). This is one of the fundamental new points in the amendment of the 2013 Constitution, human rights and national rights are highly appreciated and shown throughout and consistently the entire contents of the Constitution. Through the Constitution, the people delegate power and the people delegate their state powers to the State.

The Party's and State's coherent and cross-cutting views on ensuring and promoting human rights have been thoroughly grasped by the Party committees and authorities at all levels, creating a fundamental and positive change of perception throughout the political system. The unique feature in the inheritance of the Communist Party of Vietnam is to develop the "natural" human rights of each individual into the natural right of all peoples, incorporating the core thought of human rights into independence, freedom, happiness values for everyone.

The Communist Party of Vietnam has creatively applied President Ho Chi Minh's views on human rights and national rights in the Declaration of Independence in 1945, reflecting a new thinking on harmonious settlement of the relationships of the Vietnamese nation and the people of the world in the current process of participating in globalization and international integration. Through that, the Vietnamese political system has made changes on the path of renovation; building the political system into a patriotic, people-based politics; uphold human rights, national rights, righteousness, tolerance, harmony, cooperation and development. That fact, once again affirming Ho Chi Minh's political thought on human rights and national rights in the Declaration of Independence in 1945, has great value in promoting the path of innovation and development of Vietnam. .

V. Conclusion

This is the result of a long process of preparation, acquisition, inheritance, value development, quintessence of human rights, national rights of the Vietnamese people and the world, especially the right ideology about human rights, national rights in the Declaration of Independence in 1776 of the United States and the Declaration of human rights and civil rights of the French revolution. The 1945 Declaration of Independence has profound historical and epochal value significance. President Ho Chi Minh was the first Vietnamese to unify the two contents "independent country" and "people free and happy" as one - closely linking human rights and national rights. The Declaration of Independence 1945 has shown the insight, acumen and wide strategic vision, the ability to predict the genius of President Ho Chi Minh, is the result of a wide vision, of many thoughts and worries. , and most of all, of a heart always towards the country and the Vietnamese people.

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