

HO CHI MINH CREATIVELY SOLVES PROBLEMS FROM REALITY - ACCESS FROM THE HISTORICAL PERSPECTIVE OF POLITICAL IDEA

Assoc. Prof, Dr. Pham Ngoc Tram

Thu Dau Mot University (TDMU), Vietnam

E-mail: trampn@tdmu.edu.vn

Abstract: The prominent feature in Ho Chi Minh's political ideology is that he always pays attention to learn the good and the good and removes the outdated or inappropriate elements of the Vietnamese nation, creatively solves problems set by practice. The article on the historical perspective analyzes historical values and the creation era and addresses Ho Chi Minh's revolutionary practice problems in Vietnam.

Key words: Ho Chi Minh, political ideas, revolutionary practice

I. Introduction

Ho Chi Minh is a prominent political activist in Vietnam and the world. His outstanding political ideology is national independence, freedom and happiness for all people.

Studying Ho Chi Minh's political ideology on creativity solving practical problems not only portrayed President Ho Chi Minh, a genius politician, but also an outstanding culturalist, combined in a way. The masterful of politics and culture creates Ho Chi Minh's leading art, has a strong appeal to all classes of people and international friends, and even those on the other side of the front line. Inheriting and promoting Ho Chi Minh's ideology, creating "soft power", strengthening the country's position and power in the cause of innovation and integration with theoretical and practical significance

II. Retrieving Vietnam a "nation prestige"

1. Ho Chi Minh - solving problems creatively by reality

According to William J. Duiker (2006), a professor of American history, author of *Ho Chi Minh a life, Hyperion*, a biography considered the most complete published in the United States thinks that Ho Chi Minh is a search to give Vietnam a "national prestige", "one is national independence and the other is social and economic justice". Ho Chi Minh's genius "is that he has combined Western values with those of socialism into Vietnam" (William J. Duiker, 2006:730).

Mrs. Dominique de Miscault, Editor-in-Chief of the French-Vietnamese Perspective magazine, said that Ho Chi Minh's creativity is the most miraculous legacy: "President Ho Chi Minh is very knowledgeable about his country and his people, Peace lover, a progressive scholar. The man who fought and the war led by the Leader created the greatness of the Vietnamese people, for this people won. This is the most miraculous legacy that Ho Chi Minh has left to the Vietnamese people" (Document stored in the archives of the Ho Chi Minh Museum, symbol H29C5/30).

X.Aphonin and E. Côtêlêp (Soviet Union) in *Comrade Ho Chi Minh* - a political biography that reflects Ho Chi Minh as one of the outstanding revolutionaries of the Vietnamese nation. The work has summarized many creative issues of Ho Chi Minh about building the Communist Party in the struggle for national independence in colonial and dependent countries; the creative application of Marxism - Leninism to Vietnam; struggle for national liberation, national construction, national solidarity, international solidarity; and thought that Ho Chi Minh embodied the harmonious combination between true patriotism and international spirit, for the combination of national strength with that of the times.

Professor Singo Sibata (1972) in the book *Betomomuto Shiro momodoj*, Tokyo "Aore Shoden" (Ho Chi Minh, a thinker) has reflected quite a few problems, such as Ho Chi Minh who "discovered", looking for the way go to real socialism; Ho Chi Minh's creativity in deepening and developing Marxism - Leninism theory on national and colonial issues. The author proves that Ho Chi Minh is a talented theorist in all fields, especially in politics.

Researcher Furuta Motoo (1996) in the *Ho Chi Minh for national liberation and innovation* has portrayed the great Ho Chi Minh of the twentieth century, the author said that Ho Chi Minh's creativity in main thinking. Values have the value applied in the renovation of national construction of Vietnam.

When studying the creation and the work of *Ho Chi Minh's Revolutionary Road*, William J. Duiker (1995) has satisfactory assessments of finding a country for Vietnam. The author believes that whether the success of Duong Kach Menh comes from the message or the messenger, there is one thing that cannot be doubted 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, also a cultural intellectual exploration phase when Vietnamese intellectuals in a vast diversity of political and philosophical tendencies ... For many, the message

contained in the Duong kach menh has ended that search. Under the leadership of Ho Chi Minh, his students reached their final victory in the spring of 1975 (William J. Duiker, 1995).

2. Applying creatively Marxism - Leninism to the Vietnamese revolution

The creativity in Ho Chi Minh's political thought was formed from the rich and diverse activities in finding ways to save the country and from the practice of leading the Vietnamese revolution. On the basis of absorbing many progressive thought flows of Vietnam and the world, in each period, he summarized and synthesized into a separate without copying, dogma or machines.

For Marxism-Leninism as a very important foundation for his ideology, Ho Chi Minh considered "shining sun", "wisdom", "miraculous handbook" in nature treatise indicating human actions, is a guideline. According to the practitioner of Marxism - Lenin is learning the spirit of dealing with, with and with himself.

Ho Chi Minh absorbed Marxism - Leninism with the aspirations of national liberation, not in the academic style, in the form of quoting. Studying Ho Chi Minh's works will find it very rare that he quoted verbatim the views of Karl Marx, Friedrich Engels, Vladimir Ilyich Lenin. He does not quote the text, only takes ideas and changes some words to suit his thinking.

Ho Chi Minh's critical creativity is reflected in the Report on the North, the Central and the Southern States to the Communist International Executive Committee. Ho Chi Minh made clear the difference between Western and Eastern societies and posed a very important question to "Consider Marxism on its historical basis" (Ho Chi Minh, 2011, ep. 1:510), and revisit class struggle doctrine applicable in the East? The man asserted to the East: "The class struggle did not take place like in the West" (Ho Chi Minh, 2011, ep. 1: 508)

On the basis of analyzing Western social and historical bases, Ho Chi Minh pointed out "Marx built his doctrine on a certain philosophy of history, but which history? European history. What is Europe? It is not the whole of humanity" (Ho Chi Minh, 2011, ep. 1:509-510). He advocates "Reconsider Marxism on its historical basis, consolidating it with Eastern ethnography" (Ho Chi Minh, 2011, ep. 1: 513). According to him, it was only like that "To bring the vanguard of colonial labor in close contact with the Western proletariat to pave the way for a real cooperation later; only this cooperation ensures the international working class wins in the end" (Ho Chi Minh, 2011, ep. 1:324). This is a creative argument, different from the point of view of the Communist International when it is said that the national liberation revolution in the colony depends on the success of the proletariat in the country, The national liberation network depends directly on the victory of the proletariat in the country, which has existed for a long time in the Communist International" (Do Xuan, 2011). This viewpoint, intangible in general, reduced the initiative and creativity of the revolutionary movements in the colony.

Ho Chi Minh soon saw the dialectical relationship, not only the proletariat affecting the colonial revolution but the colonial revolution also affecting the proletariat in the country. The person who predicted the national liberation revolution in the colony could win against the proletariat in the country. With the spirit of independence and self-control, he came to the point "The work of the liberation of brothers, can only be done with the efforts of yourself" (Ho Chi Minh, 2011, ep. 2: 138).

As the highest political organization of the communist movement and international workers, but due to the application of the centralized bureaucracy, the Communist International inevitably sometimes becomes rigid, not close to reality. Ho Chi Minh "boldly" pointed out these limitations. At the 8th session of the Fifth Communist International, on June 23, 1924, He said, "I come here constantly to pay attention to the Communist International to the fact that: The colony still exists, and to point out to the Communist International see that: In addition to the problem of the colonies' future, there is also the danger of the colonies. However, it seems that you are not completely imbued with the thought that the destiny of the proletariat in the countries that invaded the colony is closely linked to the destiny of the oppressed class in the colonies. . Therefore, I will make use of every opportunity I have, will raise problems and if necessary I will awaken comrades to colonial issues" (Ho Chi Minh, 2011, ep. 1: 295). The man frankly said, "You guys forgive me for my violence, but I cannot tell you that, after listening to the statements of the comrades in the government, I have the feeling that you are you." He wants to beat the snake behind. All comrades know that, at present, the venom and vitality of the capitalist snake are concentrated in the colonies rather than in the country" (Ho Chi Minh, 2011, ep. 1: 296).

Thus, if Lenin thinks that the national liberation revolution has become part of the proletariat revolution, Ho Chi Minh points out that imperialism's vitality is an important part of the colony. He linked the people's democratic revolution with the proletariat, brought about a radical liberation to people.

Practice has proved Ho Chi Minh's creativity completely correct, as a famous verse of the great German poet, Johann Wolfgang von Goethe (1749-1832) in his work "Faust": "All theories are is gray, only everlasting trees are green" (Portor, Laura Spencer, 1917: 82). Meaning, all theories, all theism in this world are "gray", there is a huge gap with the "green" of the "tree of life" - the living reality of life. Ho Chi Minh was not dogmatic, stereotyped with machines. The reality also shows that Ho Chi Minh absorbed and developed creatively the cultural values and revolutionary theories of the era to build a revolutionary doctrine in accordance with the nation's historical conditions.

3. True nationalism is a great motivator

Ho Chi Minh's creativity always stands on a solid theoretical and practical basis, placing national interests first. This point of view is evident when he defines true nationalism as a great driving force and emphasizes "Freedom for my people, independence for my country, that is all I want; that's all I understand" (Tran Dan Tien, 1975:44).

As for Marxism, there is no concept of nationalism, if there is only one kind of modernism. For Marx argued that people and national state states only came into being with capitalism, when there was a unified market. For countries that have not passed capitalism and have not formed a nation, how can they have national ideology and nationalism. This thesis is generalized from the history of sand feudalism in the West. Therefore, when approaching Marxism, Ho Chi Minh had excellent interpretations of nationalism and affirmed that "nationalism is the great driving force of the country" (Ho Chi Minh, 2011, ep. 1: 466).

Ho Chi Minh saw clearly the power of nationalism as the true patriotism of Vietnam. He said that "People will not be able to do anything for An Nam without relying on the great and unique dynamics of their social life" (Ho Chi Minh, 2011, ep. 1: 467). "Because of the patriotic spirit, our army and people have endured hundreds of years of bitterness, determined to fight for the colonialists to rob the country and the Vietnamese treasonous, determined to build an independent Vietnam. , unification, democracy, freedom, prosperity, a new democratic Vietnam " (Ho Chi Minh, 2011, ep. 6: 172-173).

Nationalism is the simple, simple and simple love of each Vietnamese person, who loves the homeland and is willing to fight, accept sacrifice and protect the country. "It was it that caused the anti-tax revolt in 1908, it taught the loris to protest, it made the" countrymen "tacitly protested before the trash tax and the salt tax. Also nationalism had always prompted Annamese merchants to compete with the French and the Chinese; it prompted the youth to demolish the lock, cause the revolutionaries to flee to Japan and become King Duy Tan to plan an insurrection in 1917 " (Ho Chi Minh, 2011, ep. 1: 466).

Nationalism is a product of the nation, formed and developed to serve the interests of the national community, always changing to be suitable and compatible with reality. In 1924, when writing the Report on the Middle Ages, Northern period, Southern period, Ho Chi Minh emphasized "War changed nationalism", because it was also governed by epochal nature, the development of science and technology and the nature of the modernization process. Nationalism is deeply rooted in the masses through the development of urban elements ... It tends to legitimize its forms of expression and claims. Therefore, it is necessary to "abandon the method of conducting outbursts of the previous class", learn to apply the progressive ideas of the time, especially the thought of conducting a "bourgeois revolution. rights "according to the" tactics of the European revolutionaries: propaganda, mass organization and insurrection" (Ho Chi Minh, 2011, ep. 1: 468).

According to Ho Chi Minh, nationalism was a revolutionary way, bringing Vietnam and colonial countries in the East to stand up for national independence. To ensure the success of the revolution, it must combine nationalism with international solidarity and, most importantly, have to conduct a mass revolt in the style of revolutions in Europe. This argument, he stated firmly with a "Conclusion" in the 1924 Report on the Central Vietnam, the North and the South: "Conclusion: The possibility of armed insurrection in Indochina. In order to have a chance of victory, an armed uprising in Indochina ... The uprising had to be prepared among the masses, broke out in the city, in the style of revolutions in Europe" (Ho Chi Minh, 2011, ep. 1: 470-471).

Hồ Chí Minh, acknowledging that class struggle in class society in the West is a great driving force of history, but not the only one, and not entirely true of the East, especially for Vietnam. Starting from the position of a colonial person burning patriotism, emigrating to find ways to save the country, absorbing the essence of humanity, fighting against imperialism, achieving national independence, Ho Chi Minh an early realization of the power of nationalism. Nationalism was seen as a great, even only, motivator of colonial peoples. According to him, it is not right to emphasize the issue of class and the class struggle and to disregard or ignore the issue of ethnicity in the colony.

Nationalism is a great way and creation of Ho Chi Minh. That creation had inheritance of Nguyen Trai's method and thinking. When Nguyen Trai was based on the Confucian ideology, continuing Manh Tu's benevolence and benevolent attitude proposed a great way for the fight to expel the invading Ming army and build the country. That is the line proclaimed in "The Great Caucus Wu," a "benevolent" line, but completely more advanced than the "benevolent" thought of Mencius, "The cause of humanity remains in peace". Here, Ho Chi Minh used Marxism - Leninism to illuminate and supplement the things that were incompatible with the real situation of Vietnam. Nationalism, a new theoretical factor, along with the thought of "revolutionary violence" of class struggle - Marxism - to realize the goal of national liberation, liberation of the country from the yoke foreign household.

The above arguments of Ho Chi Minh show that nationalism is a great driving force not only for Vietnam but also for the colonial countries, especially in Asia - Africa - the poor and backward agricultural countries. colonialism, empire restraint and brutal exploitation. In the struggle for liberation, they have no other weapon, patriotism and national spirit. In the anti-imperialist struggle for independence, the national conflict with the empire was the most basic and major one. Ho Chi Minh proves that with the patriotic struggles of the late nineteenth and early twentieth centuries in Vietnam that attracted all classes of people and all were motivated by patriotism and spirit. Nation.

This is a new and creative argument of Ho Chi Minh because he soon emphasized the power of nationalism, when nationalism was still discriminated and considered to be in the category of bourgeois ideology , the awareness of

many Communist Parties and workers on national issues and nationalism is still limited. Even because of this point, he was fiercely criticized by his comrades and students, was "taken over by his hat" as a person with "narrow-minded nationalism" and many merits. other click.

As the faithful "guard soldiers" of the Communist International, in the spirit of promoting class struggle, the author Hong The Cong said: "the opportunists do not understand the meaning of the paintings class fight, or they just completely confined this struggle to the one that the proletariat waged. They forget Marx's famous saying, that human history to this day is just a series of ceaseless class struggles..." (Ha Huy Tap, Document kept in the Party Central Archives). The author Hong The Cong considered the Vietnam Youth Revolution Association founded by Nguyen Ai Quoc - Ho Chi Minh to gather "opportunists" and denied its revolutionary fighting line.

Joseph Marat's point of view also reflected the view of the Communist International at that time, still considering Nguyen Ai Quoc - Ho Chi Minh as an object implemented contrary to the line of the Communist International. Therefore, after the coup of Chiang Kai-shek (4/1927), Ho Chi Minh fell into the state of "being idle, no money, living day by day without being allowed to operate" (Ho Chi Minh, 2011, ep. 2:324, going from Shanghai, to Moscow, then to Brussels, then back to Germany. The person "cannot work in France, in Germany is useless, but necessary in Indochina", so he "asked to go back to this country", even though "there is no working budget", for it has been a year. "Wandering from country to country while there are many things to do in Indochina". But waiting forever still has no answer, he fell into "unbearable difficult circumstances", "waiting indefinitely" and "nothing to live" (Ho Chi Minh, 2011, ep. 2: 324-326).

From January 6, 1930 to February 8, 1930 in Kowloon (Hong Kong), he chaired the Conference on Unifying Communist Organizations. After more than a month of discussion, dismissing old conflicting prejudices. in brief, the Party's Summary Program was drafted by Nguyen Ai Quoc - Ho Chi Minh. These documents became the Party's first political platform. The Consolidation Conference also appointed an interim Central Committee and resolved to publish a theoretical journal and three newspapers for propaganda.

The success of the conference and the birth of the Communist Party of Vietnam is associated with the name, wisdom, prestige and revolutionary ethics, the initiative and creativity of Nguyen Ai Quoc - Ho Chi Minh is absolutely true. proper, suitable to the country's circumstances and development trends of the times. However, just eight months later, in October 1930, the First Conference of the Party Central Committee was held under the direction of the Communist International, promulgating the Resolution "abolishing the Principle, Strategy and Old regulations of the Party", for forgetting about class struggle, and some mistakes about party organization. And said that "Comrade Nguyen ai Quoc... made many mistakes in the platform that he drafted". The meeting "critically criticized the work of the consolidation conference" and pointed out that "the consolidation conference made four major mistakes"; "The opportunistic and nationalist tendencies that existed in the Party at that time (in the late 1930s) arose largely from the fact that the unified conference had assembled the groups in a gentleness, rather than based on hard principles of Leninism" (Ha Huy Tap, Documents in the Party Central Archives).

The view of the Communist International always emphasizes the issue of class struggle, considering this as the "cornerstone" of Marxism - Leninism. This stance is clearly shown in the Letter of the Eastern Committee to the Indochinese Communist Party, dated November 13, 1930. For Nguyen Ai Quoc - Ho Chi Minh, he also recognized the lack of information from the Communist International about the colonial status of Eastern countries as well as the desire to liberate the nation. At the First Meeting of the Party Central Committee, October 1930, he understood the essence of the point of view of the Communist International. As a "subordinate" the powerful executor of the Communist International - because this organization can recognize or dissolve a communist party. His attitude is to listen without arguing. "Despite its great position and prestige in this Conference, Comrade Nguyen Ai Quoc is very humble, listens to and respects the collective opinions. We clearly see in him a very high sense of organization and responsibility" (Communist Review, 1982).

Nguyen Ai Quoc - Ho Chi Minh sympathized with his fellow fighters, comrades and students with a compassionate and compassionate heart. Later, in 1935, in a letter to the Eastern Board, he pointed out that with the exception of a few very rare comrades (trained at the College of Eastern workers, or intellectuals), the vast majority Our comrades, the level of reasoning and politics are very low ... Most of you - even the responsible comrades - do not fully understand what the bourgeois democratic revolution is. The comrades repeatedly repeated those words without understanding the meaning. Because they cannot explain to the workers and peasants, the comrades often appear confused in propaganda and propaganda. In order not to mess around, the comrades were forced to "make up". Hence, one ignorance gives rise to another ignorance and one mistake causes other mistakes. They also did not understand why it was necessary to combine the counter-empire revolution with the land revolution. Therefore, the slogans were put up in confusion, not in coordination (Ho Chi Minh, 2011, ep. 3: 83).

In the context of the Communist International, there are "doubts" towards him, giving some inappropriate policies towards the revolution in colonial countries and Indochina, but with him still executing and applying the decisions resolutions and resolutions of the organization to suit specific conditions. At the Eighth Conference of the Central Communist Party of Indochina (from May 10-19, 1941), chaired by the Chairman decided to put national interests first, changing his thinking about the way Vietnamese network, not to mention class struggle - "class must be put under the mortal and survival of the nation, of the nation" (Communist Party of Vietnam, vol.7, 2000:113) - also

not mentioning the mission of the Communist Party of Indochina is to "take care" of the entire Indochina, "For if the issue of national liberation cannot be resolved, not only will the entire nation endure forever, but the interests of the department and class will not be able to reclaim it for ten thousand years" (Party Communist Vietnam, 2000, vol. 7, sdd, p.113). You understand, if you do not act, "the whole nation will suffer forever and ever", "now the good time has come, no matter how much sacrifices you make, even if you have to burn the whole Truong Son mountain range, you must be patient." determined to achieve independence "(Vo Nguyen Giap, 2001). Undisputed, in theory, he placed the Vietnamese revolutionary movement in an urgent and urgent situation as history was. He decided not to follow the model of the Soviet Union state of agriculture and agriculture like the peak 1930-1931, but to "establish a democratic republican government" (Communist Party of Vietnam, 2000, vol.7: sdd, p.127).

History has shown that truth does not belong to the majority, much less to the strong. Khuat Nguyen, a well-educated, politically talented poet, had literary talent, but was envious of the world, trying to harm, grief and concern, leaving immortal poems to life, having a famous saying that: "My whole life is muddy, I am pure; Everyone is drunk, I am of sound mind ". Examining Khuat Nguyen's statement with the case of Nguyen Ai Quoc - Ho Chi Minh at this time really tastes like "Nguyen Ai Quoc is right while everyone is wrong. Nguyen Ai Quoc awakens while everyone is sleeping" (Jo Saphine Sténon, 2010).

III. Conclusion

Ho Chi Minh - a hero of national liberation and cultural celebrity, he devoted the best to the nation, the people, the Vietnamese revolution and humanity. Ho Chi Minh's creativity stems from the fact that Vietnam, from the desire for national independence, a strong nation rich in the country, and everyone's freedom, democracy and happiness. This is shown by Ho Chi Minh in the title of the administrative document of the Democratic Republic of Vietnam "Independence - Freedom - Happiness". In the Testament, he once again stated "The whole Party, our entire people unite to strive, build a peaceful, united, independent, democratic and rich Vietnam, and make a worthy contribution to the cause world revolution" (Ho Chi Minh, 2011, ep. 15: 624).

If Marxism-Leninism viewed class struggle as a driving force, then Ho Chi Minh considered nationalism a great driving force, so he advocated "revisiting Marxism on its historical basis" reinforcing it with Eastern ethnography "and claiming that the initiation of nationalism is" a great realist policy" (Ho Chi Minh, 2011, ep. 1: 510 - 513). These things show the creativity of a learned wisdom of Ho Chi Minh when absorbing the great ideas of the time by an objective, diligent, and brave selection.

Ho Chi Minh was well aware of the exact situation of Vietnam in each period - that not everyone can do. On that basis, with his vision and courage, Ho Chi Minh proposed methods and views to promptly and appropriately solve problems caused by reality, creating Ho Chi Minh's creative thinking style.

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