

Ho Chi Minh Thought About Humans with The Issue of Human Development in Vietnam Today

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Abstract

In the current context, we are beholding remarkable changes in the digital age of the industrial revolution 4th and the far-reaching influences of science, and technology on people's life. The nature of the industrial revolution 4th is the application of technology, data science, and the use of artificial intelligence (AI) to serve production and people's life. The industrial revolution 4th is impacting deeply to many fields of economic life, politics, and social in countries, including directly related to human. In that general trend, taking advantage of opportunities and fixing of challenges, which is brought by this revolution, are depends on the human. The human issue is the center topic in the whole system of Ho Chi Minh Thought. In thinking and acting, Ho Chi Minh always put the human at the center, they are the sacred goal of the revolutionary cause. Research of Ho Chi Minh Thought on humans is the theoretical basis and scientific methodology to develop Vietnamese people to meet the requirement of the industrial revolution 4th. From the approach of philosophical, social philosophy, and human philosophy, through research and analysis documents in Ho Chi Minh Complete Collection of previous researchers and policies, legal of Vietnam's Government on human and develop human, this article analyzes and clarify the basic issue of Ho Chi Minh Ideology about human with the issue of human development in Viet Nam today.

Keywords: People, human development, ideology, Ho Chi Minh Thought, Viet Nam

1. Introduction

Ho Chi Minh (1890-1969) is a large humanist of Viet Nam because He initiated the movement against colonialism and imperialism to liberate the colonial peoples, regain independence and freedom for exploited peoples, and strive for warmth and happy life. This is not only an extraordinary political cause but also a noble cultural cause, it is a harmonious association between nation and international, class and humankind, traditional and modernity on the basis of humanism for people's happiness and perfection. The heart of Ho Chi Minh is always towards people, loving people, and trusting people, first of all, worker, their people, and people of other countries. Ho Chi Minh's love for the people is never changed. Ho Chi Minh has great faith in the power of people's creativity. That great faith was formed very early on. From years when Ho Chi Minh tramped about through thick and thin to a search of a way to save the country, he has learned about life and thought of domestic and foreign workers, trust people also is fundamental and qualitatively difference, between Ho Chi Minh's point of view

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and that of the patriotic Confucians in the late 19th century and early 20th century in Vietnam.

Theoretical basis

Base on the theoretical basis of the Marxist- Leninist, line, advocate, and policy of Communist Party of Vietnam and Vietnam's State on people, and people development in the period of doi moi (renovation) and integration today.

Practical basis

The process of leadership, direction, and implementation of the Communist Party of Vietnam and Vietnam's Government in building and developing Vietnamese people in the current period of doi moi and integration.

Research method

This article uses dialectical materialism, historical materialism in research, and specific methods such as analysis, synthetic, logic, and history.

Technique of use

This article use technique of research and analyze documents in Ho Chi Minh Complete Collection of National Political Publishing House, 2011, Ha Noi; of the previous researcher and advocates, policies, legal of Communist Party of Vietnam and Government of Vietnam on people and people development in the period of doi moi and integration today.

Question of research:

Question 1: What is the basic content in Ho Chi Minh Thought about humans?

Question 2: What is the issue of Vietnamese development today?

Purpose of research

Purposing of this article is to analyze and clarify basic contents in Ho Chi Minh Thought about humans with the issue of human development in Vietnam.

2. Result and discussion

Ho Chi Minh's ideology about humans is a system with very diverse contents, including the following basic contents:

Firstly, view of human nature

In the history of humankind ideology, the human issue is always the center topic. Human nature in Ho Chi Minh Thought is extremely diverse, depending on the circumstances, conditions, contents that Ho Chi Minh mentioned. For Ho Chi Minh, people exist both as an individual and as a member of the family and community, they have a harmonious collective life and individual life. In an article published in the newspaper Cuu Quoc in 1949, Ho Chi Minh introduced the concept of the word "Human": "Human, narrowly means family, brother, relative, friends. Broadly means compatriots the whole country. Broader meaning is the whole humankind." According to this understanding, human has sociability, is human society, and the member of a social community. In other words, Ho Chi Minh is considered the man in its social relations. In Ho Chi Minh ideology, there is no abstract general person, He always refers to a concrete historical person. Therefore, Ho Chi Minh uses a lot of other concepts to mention "people" in social and historical relations. For example, in the years when Ho Chi Minh tramped about through thick and thin to search for a way to save the country, active in the national liberation movement, in the international workers' movement, He always uses concepts as: "native", "native worker", "exploited person", "proletarians in the colony",

"proletarians in the country", "poor people",... After August Revolution 1945, Ho Chi Minh use the concepts such as "people", "nation", "compatriot", to refer to the free Vietnamese people of an independent country. So, the human nature of Ho Chi Minh not only shows both the class and historical nature of it but also focuses on the common values of the human to reach the truth- goodness- beauty. In a certain sense, it has overcome the limitations of the class, historical, to aim at universal human value, as the basis of national and international solidarity for the common cause of people liberation. Ho Chi Minh refers to people often expressed through concepts: Mass, people, compatriot, on the other hand, when referring to that concept is also referring to human. This is not only creativity but also the expression of a noble moral personality and most dialectical in human nature.

First of all, Ho Chi Minh is interested in social relations, which is attached people to the social community from small to large, from narrow to wide. For Vietnamese people, the family- family- ethnic- village- nation, which has been attached for more than 4000 years to build and defend the country, have formed the patriotic tradition, the true nation tradition that Ho Chi Minh sometimes considered as a "great motivation" to promote the development of the country. Ho Chi Minh believes that human is a unified whole in term of health, intellect, and activity. Although the role of it is different, it has close relationship, influence, impact, and are conditions of each other. Someone said that human is the unification of two opposite sides: everyone has good and bad, goodness and badness,... those oppositions are not only rooted from social, but also from biological factors of human. So, when judging the value, the exclusion of biological factors of humans will lead to one-sidedness, lack of scientific basis. "Ho Chi Minh both saw the biological origin and social origin affecting human behavior and life. This is a creative combination, it needs a process of improving social, at the same time improving each person's self, both these processes are conditions and result of each other" [26, 19- 20].

Influenced by patriotism, the nation's benevolent tradition, and Eastern philosophy, Ho Chi Minh valued the role of the spiritual and inner factor of people "Whether people are bad or good, civilized or barbaric, they have humanity. Humanity must be understood in the board means as loving people, and loving national. " Must sacrifice the small for the big, the private for the common... Between the private interests and common interests must be taken one. Having to choose the common" [19, 60- 61]. He thinks that promoting the "love" will encourage the patriotic spirit hidden deep in everyone, it will create a national unity- a motivation of revolution. Therefore, Ho Chi Minh called on all the classes of people, from the rich with patriotic to workers, farmers, soldiers, young people, women, officers, small businesses, they should put the right of liberated people on the top, should unity to defend imperialists,... From the perception that social relations are not constant, the nature of people also changes with it, Ho Chi Minh attaches great importance to innovating the old man, building the new man in the condition that the country has gained independence and freedom. Among them, the factor "think straight, and self- cultivate" is the most important.

According to Marxist materialism, Ho Chi Minh insists that the nature of humans is historical- social, they are not only a product, but also is subject of history, both the motivity and the goal of social development. In other to right perceive people, must to right perceive the social conditions in which they live. Wanting to liberate people must also base on solving economic, polity, cultural, social conditions. He thought that liberating people must be attached to nation and class liberate. People in Ho Chi Minh Thought is a unified whole in terms of health, intellect, and activity, of social-historical nature, it is subject of creation and enjoyment of material value, the spirit in social.

Secondly, people are the most precious capital, the motivation that determines all

victories of the Vietnamese revolution.

“People- the most precious capital”, it is content of Ho Chi Minh Thought about human. Because this is the main ideology, the starting point of all his revolutionary thoughts and actives. For Ho Chi Minh, “there is nothing in the sky as precious as the people, there is nothing in the world as strong as the unity of the people” [17, 698]. So, “anything also depends on people, from small to large, from near to far, all of them are like that” [17, 241]. He thought that “Without people, no matter how easy it is, it can't be done, but if there are people, no matter how difficult it is, it can be done”. People create all materials and spirit value, Vietnamese people is talent, intellect, and creation, they know “how to solve of many problems in a simple, quick, complete way that talented people and large organization can't think of” [17,344]. Ho Chi Minh believed that with the strong spirit and inexhaustible force of our nation, with the patriotism and will of iron of nation and army, not only we can win, but also we absolutely win. People are the most important factor of revolution. The patriotism and unity of people are huge forces that nobody can win.

Unlike the Confucian's concept of “people” which refers to the commoner, low class, and the subject to the rule, the concept of people in Ho Chi Minh Thought is the same as the concept of masses, nation,... in Marxism-Leninism. People in Ho Chi Minh Thought are the most precious capital, it is the symbol of strength. This ideology is the connection and development of human value between nation and the value of Eastern- The West. This is also the process of tramping about through thick and thin in the life of workers and the working people that helped him realize the value, life aspirations, and reforming power of the working masses. The uniqueness in this ideology of Ho Chi Minh is that He has infinite love and trust in people; a high sense of saving human energy and the way to use people, which can bring into full play their potential for the revolutionary cause. Ho Chi Minh appreciates and loves people. Absolutely, there are workers, those who lost their country, exploited people, those who fight for what is right and fair, for the basic right of people, regardless of skin color or ethnicity. Ho Chi Minh had only one desire: “The ultimate desire is how to our country completely independent and freedom, all compatriots to have food, clothing, and education” [16, 161]. When referring to revolution and the goal of socialism, He always emphasized taking care of people, especially is workers “ If the country is independent but people do not enjoy happiness and freedom, then independent has no meaning” [16,56]. Ho Chi Minh, we always see the consistency of the revolutionary goal for the cause of people liberating, all for people by people. Independently associated with socialism also to implement that goal. Not only love people but also trust in people. That trust is based on a deep understanding of the historical traditions of the Vietnamese nation and people: “Our people have a strong patriotism, which is the precious tradition of ours. When the country is invaded, that spirit is vibrant again, it formed an extremely strong wave, it glides through all dangers, difficulties, and it drowns all the traitors” [18,171]. He affirmed that revolution is the masses' cause, with the people, we have everything, without people, we can not do anything.

On the other hand, He believes that power can only be promoted once the people trust it. When the people believe in Party and government, even if it is a difficult job, we can do it. In Ho Chi Minh's ideology, trust in people is the condition to people believe. Ho Chi Minh has always advocated saving human energy. Because this is a criterion to judge the rise or fall of a dynasty or a political institution. Moreover, it is also a positive policy at all times. To save human energy, Ho Chi Minh called all advocates, policies, and every job to be well-prepared, focused, guided, and well-organized to avoid the situation of doing it over and over again, wasting energy and money without being effective. He has also shown one of the main causes

of waste is bureaucracy and defecation, and these enemies are called “the enemy in our heart”. If soldiers and people tried to fight against enemies foreign but forgot these enemies, they would not have fulfilled their duties [18, 495].

Unlike using people to serve the feudal class of the ruling class in feudal times, Ho Chi Minh paid special attention to using people to serve the revolution, the people, and the workers. He uses people scientifically and skillfully, not only promoting all potential of the people but also showing the humanity of the leader. After August Revolution is successful, Ho Chi Minh wrote many articles about using people and how to use them. Ho Chi Minh’s concept of the cause of resistance is the “general cause” of all Vietnamese people. So, Ho Chi Minh’s use of people is not limited to classes and organizations, but is open for everyone, regardless of age, youth, girls, boys, religions, party, or ethnicity, not only people of Party but also using talented people outside the Party, as long as they are “loyal to the Fatherland”, “for the sake of compatriots”, with unity spirit for a general cause, Ho Chi Minh has gathered many talented people such as Huynh Thuc Khang, Phan Ke Toai, Phan Anh, Pham Ba Truc,... to assume together. The Viet Minh is established, it attracts all patriots to make a successful revolution, also from using people. “Using people” of Ho Chi Minh is the deepest shown in Reforming Working Style (1947), the basic contents are: First is understanding cadres; Second is the skillful use of cadres; Third is to promote and distribute cadres. Fourth is to love cadres. Five is criticizing cadres.

Thirdly, people are both the goal and the motivation of all revolution progress. According to K.Marx, this is the synthesis of social relations – the form of human activities; it is unified between relations and activities. That nature reflects a certain level of socio-historical development in which that individual is living, operating, and communicating. Affirming humans as a social person and as an individual, they have diverse personalities and take part in process of creating social relations, become the main subject create historically. So, according to K.Marx, individual liberate creates the impetus for social liberate, and social liberate becomes an essential condition for individual liberate. People liberate themselves and thereby liberate society, promoting social. So, the highest goal of communism is for liberating humans, create conditions to promote people; and this is also the motivating of the revolution process.

Ho Chi Minh not only thoroughly understood but also applied and developed K.Marx’s conception of the human issue in the historical condition in our country. For Ho Chi Minh, nation liberation- class liberation- people liberation are inseparable and the highest goal is to bring freedom and happiness. That is his biggest and only ambition, from searching for a way to save the country to become the leader and to death, He never failed to aim for that goal. People are the goal of revolution, thus, Party’s advocates, lines, and policies are for the benefit of people. It can be long-term benefits, immediate benefits, interests of the whole nation, interests of sections, classes, classes, and individuals. With practical activities, whatever benefits the people, do it. Anything that harms the people should be avoided. People are a whole, they exist with both nature and society. The separation or disregard of either factor, will not be visualized view of human nature. Disregarding material needs or spiritual needs will lead to destruction or weakening of internal motivation- a very deep and sustainable motivation: material and spiritual interest of people.

In the process of leading the Vietnam revolution, Ho Chi Minh skillfully solved the dialectic between the goal and motivation of revolution in each period of it. Before we seized power, the highest goal is independence and freedom. After that period, the highest goal is food, clothing, education “the people just know the value of independence and freedom when they had good food and warm clothing...” [16,152]. Ho Chi Minh's flexibility in determining

the goal of the revolution in each period, it is a very positive effect and promotes human motivation, contributing to the realization of the common goal of the Vietnamese revolution.

Humans are the motivation of revolution, it is recognized throughout the country and all the people, first is in working-class and peasantry. This has great significance in the cause of national liberation and building socialism, to the state takes workers- farmers- wisdom as the foundation. Only the people and organizations who are undeceived become the motivation. They must have wisdom and stuff, culture and morality that were nurtured in historical and cultural traditions of Vietnamese people... Policy, culture, spirit are the basic motivation in human motivation. Humans are the motivation of revolution that can only be realized when organized activities and led. Thus, the leadership of the Communist Party is needed. There is a dialectical relationship between people- goal and people- motivation. The better we take care of people- goal, the better people- motivation will be created. On the other hand, when boosting the power of people- motivation, the goal revolutionary will be quickly achieved. We must resolutely overcome individualism which creates much weakness as outdated traditional habits, remnants of the old society, conservative, timid, do not dare to speak, dare not do, do not dare to give opinions, in short, do not dare to innovate. Ho Chi Minh not only caring to material motivation, but also He focuses on spirit factor such as morality, policy, culture, and especially nationalism in the condition of Eastern countries. He thought that "the nationalism is the motivation of country" and this created many the revolutionary movement of our country, "now, we can not do anything for the An Nam if it were not based on the great and unique motivation of their social life..." [13,464 – 467]. Ho Chi Minh focus on the implementation of the people's democratic rights in all socio-economic fields because he believed that only then would the people trust, dare to speak, and fight for the right, only when there is justice can there be creativity, thereby creating a motivation to promote the development of society. He said that: "Our country is a democracy. All of the benefits are for people. All powers are of people. Innovation and construction are the responsibilities of people... The power and forces are in people" [17, 698]. Ho Chi Minh's life is constantly striving for the goal of nation and human liberation, and He encouraged creative potential, great strength in people, and promoted human motivation to realize the ideal of "rich people, strong country".

The issue of human development in Viet Nam today

Educating Vietnamese people for comprehensive development in Ho Chi Minh's throughout ideology, and is the policy of the Communist Party of Vietnam and the Government of Vietnam. Ho Chi Minh President, a brilliant political activist, a great leader of the Vietnam revolution, a great teacher, humanist of the world, established, laid the foundation, and directed the constructions of new education, and especially constructed and developed the cause of education, all of these are for people, for people. The concept of the Communist Party of Vietnam in the construction of human development are shown in Documents of the 12th Congress which affirms: 1- Building the Vietnamese people to develop comprehensively must become the goal of the development strategy, one of the general tasks of the country's development; 2- Connecting the goal of construction and cultural development to the construction people; 3- Affirming that the human development is four of the six central tasks of the 6th Congress term; 4- Building the Vietnamese people to develop comprehensively association with industrialization and modernization country. Human and human factors are always the central issue of the development strategy and the core factor in the power of each country. Throughout the process of leading the Vietnam revolution, the Communist Party of Vietnam and the Government of Vietnam always focus on the construction and promotion of human resources. In the cause of innovation country today, inheriting the theoretical and practical achievements achieved in human construction and development, the 13th Congress of

Communist Party of Vietnam has given guiding ideology, tasks and main direction to building Vietnamese people in the new condition, especially human resource development in the face of the impact of the 4th industrial revolution, as well as in the context of the economy market towards socialism and international integration. This is reflected in the contents:

Firstly, putting people at the center of comprehensive Vietnamese people development. Communist Party of Vietnam advocate: "consider people as the center, the subject, the most important resource and as the goal of development; the value of cultural and Vietnamese people is the foundation and power to sustainable development" [7,215-216]. At the same time, affirmed: "all policies of Party and State must be aimed at improving the people's material, spiritual and happy life" [7,216]; implementation: "promoting human factor, taking the people as the center; promoting the role of culture- the spiritual foundation of society, it is the goal and motivation of development" [7,99]; affirmed the position and the role of the important resource development of country strongly arouses the patriotism, the will of self-reliance, the strength of unity, and the aspiration to develop a prosperous and happy country of people. So, we must: "Promote the synergy of the whole political system, cultural and Vietnamese people;... maximize internal resources, take advantage of external resources, in which internal resources, especially human resources are the most important" [7,34].

In order to implement that advocate, the 13th Congress of Party stated that we need to: "Build the comprehensive Vietnamese people development, they must have health, ability, level, awareness, responsibility for itself, family, social, and Fatherland" [7,231]; implement the motto: "Train human in the direction of morality, discipline, awareness of civic and social responsibility; life skill, work skill, language, IT, digital, creative thinking and international integration (global citizens)" [7,232- 233].

Secondly, synchronously implement mechanisms and policies, value education and science so that people have the condition for comprehensive development. Documents of Party stated that: "Having the plan, mechanisms, and solutions to properly handle the relationship between conserve and promote the cultural value and historical traditions in the construction of people and eco-social development" [7,145]. Implementing: "The construction of comprehensive Vietnamese people development, close and harmonious connection between traditional values and modern values" [7,47]. Simultaneously, "The great implement social policies, ensure social security and welfare, human security, create a strong change in management of social development, implementation of social progress and justice; improve people's lives and happiness. Continue to synchronously implement multi-dimensional, inclusive, and sustainable poverty reduction solutions. Develop a flexible, diversified, multi-tiered, and modern social security system. Ensure provision and improve access to the basic social services, especially is for the poor, care and protect the health of people" [7,47-48].

Communist Party of Vietnam and Government of Vietnam avocated regard education and training to human development meet the new request of the revolutionary cause. According to that, the education must: "Pay more attention to education on morality, personality, creative capacity, and core values, especially education on patriotism, pride, national pride, tradition and history of the nation, and sense of social responsibility for classes, especially the young generation; preserve and promote the great national identity of our; arouse the aspiration to develop a prosperous and happy country and firmly defend Fatherland. Connecting wisdom, morals, aesthetics, life skill education to physical education, improve Vietnamese people" [7,136].

Besides policies of eco-social, education, and training, the 13th Congress of Party also

affirmed the role of science on the development of human resources. Party stated that: "Humanities and social sciences and political science have contributed positively to providing arguments for the construction of path and policies; preserve and develop the basic ideology of Party; constructing and developing Vietnam's economy, culture, social, people and defending the Fatherland" [7,63- 64]; implement "Boosting research, application of medical science, develop sciences in service of protecting and caring of human health" [7,267]

Thirdly, caring and ensuring human rights, civil rights, and developing high-quality human resources to meet the request of constructing and defending Homeland in the new situation. 13th Congress of Party set out the direction: "Continuing to build a professional, modern, fair, strict, integrity Vietnamese judiciary, serving the Homeland and the people. Judiciary must defend justice, defend human and civil rights, defend socialism and interest of The state, defended the legitimate rights and interests of organizations and individuals" [7,177]. Synchronizing solutions "Promote access to legal of civil and business. Develop legal services and institutions to resolve disputes out of court. Improve effectively and shorten resolve dispute and judgment execution time in the civil, administration, investment, business, trade field, and defend consumer" [7,287]...

When Vietnam are deep international integration, it has many advantages, that are political stability, Vietnamese people always want to contribute to the country development, but we must also face many challenges such as:

Firstly, the recession of political, moral, and life ideology among some cadres and party members has not been reversed. Some of the sides of morality show signs of serious deterioration. There is still a situation where the bad guys take advantage of misunderstanding the patriotism of part of people to serve to destroy the regime.

Secondly, cultural values and Vietnamese people as the basis for implementation in the practice have not been promulgated yet. A part of cadres, people have an excessive foreign-loving mentality, consuming cultural products as well as access to lifestyle but non-selective that affect to preserving cultural traditions and construction Vietnamese people on challenges of globalization. The quality of human resources in Vietnam is still lower than in Southeast Asia.

Thirdly, the coordination between family-school-society in people education is not regular. The work of art education and improve aesthetic ability in people classes has not been paid attention to. Many cultural activities and public cultural services are "commercialized", lower education, toward to the normal tastes of a part of people, causing bad result in the construction of people. The work of socialization in the construction of people is not maximally encouraged. Some movements commend good people and good things, the title of emulation is still clinquant, chasing the quantity and form.

Fourthly, some places still disregard the fight and prevent manifestations of depression on political ideology, morality, lifestyle. Breakthrough solutions to overcome the limitations of Vietnamese people have not been proposed.

In the context of globalization and deeply international integration, a comprehensive Vietnamese people development is a person who cultured and bearing the Vietnamese national cultural identity and absorbs the cultural quintessence of humanity, reflected in the quality and capacity of global citizens. Vietnamese people's comprehensive development of morality, wisdom, physical strength and beauty must include: Having patriotism from loving the

Motherland, loving the people, and loving the great value traditions of the nation, having humanity in loving people domestically and internationally. That is a person who has a reason for life, has responsibility, constantly striving, has a simple lifestyle for the community, doing good deeds. Creating an education for people who have health and mind to develop wisdom, innovation, and lifelong self-learning ability. The concept of human development of Ho Chi Minh creates favorable social conditions to create chances for people to take part in social relationships and develop their abilities. Through that, people are also trained and experienced so that they are aware of the need for self-awareness, actively taking the initiative in self-development and social development. That is the rule of development. The 4th industrial revolution has been and will have an impact on all areas of social life. However, solving issues and challenges brought by this revolution is to solve the human issue, including comprehensive Vietnamese people development which is central to the development of the country as well as Vietnamese people. We must realize the request in quality and ability of Vietnamese people in the 4th industrial revolution, thereby researching regular issues in the human development of Ho Chi Minh to build human strategies in our country to meet the requirements of the new revolutionary cause. We think that is requirements related to aspects: Vietnamese people need to have high labor skills to meet the requested of this revolution, but labor skills, bad habits, labor discipline, and the ability of teamwork are still low level; The appearance of new careers requires the adaptability; Ability to work, language skill and adaptability in the industrial competitive environment of Vietnamese people; Requestment on completion of Vietnamese people values with the fracture of values and cultural standard between generations created by on the other hand of the 4th industrial revolution.

3. Conclusion

Human and human factors are always the central issue of the development strategy and the roots factor in the power of each country. Throughout the process of leading the Vietnam revolution, the Communist Party of Vietnam and the Government of Vietnam always focus on the construction and promotion of human resources. In the cause of innovation country today, inheriting the theoretical and practical achievements achieved in human construction and development is an issue that has profound theoretical and practical significance. In the current context, we are witnessing the breakthrough changes in digital of this 4.0 revolution, and the impact of science and technology on the life of people. The nature of the 4th industrial revolution is the application of technology, data, and AI to serve production and life. This revolution is impacting aspects of the economy, policy, and society in the whole country, especially it is directly related to people. In that general trend, people must take advantage of opportunities and overcome challenges brought by this revolution. The people who have enough quality and talent will develop and overcome those advantages and challenges. This is the comprehensive Vietnamese people development. Ho Chi Minh did not write his work about people, but this is still the central topic and throughout the whole ideology system of Him. Ho Chi Minh always put the human at the center, they are the sacred goal of the revolutionary cause. Ho Chi Minh Thought about human is a precious heritage, and the depth of that ideology is a philosophy of life, a spirit, a methodology to solving the human issue. All of these are Ho Chi Minh Thoughts on comprehensive human development. Therefore, researching Ho Chi Minh Thought about human is the theoretical basis and scientific methodology to comprehensive Vietnamese people's development to meet the requirement of the industrial revolution 4th.

This research analyzes and clarifies the basic issue of Ho Chi Minh Thought about humans with the issue of human development in Viet Nam today. The results show that

ideology about humans is a system with many deserve content, in which there are some contents related to The view of human nature; Human is the most precious capital, the motivation that determines all victories of the Vietnamese revolution; people are both the goal and the motivation of all revolution progress. In the context of globalization and deeply international integration, a comprehensive Vietnamese people development is a person who cultured and bearing the Vietnamese national cultural identity and absorbs the cultural quintessence of humanity, reflected in the quality and capacity of global citizens. To human development in Viet Nam today, the article also analyzed and pointed out contents to focus on: Putting people at the center of comprehensive Vietnamese people development; Synchronously implementing mechanisms and policies, valuing education and science so that people have the condition for comprehensive development; Caring and ensuring human rights, civil rights and developing high- quality human resources to meet the request of constructing and defending Homeland in the new situation. The research also affirmed that human and human factors are always the central issue of the development strategy and the roots factor in the power of each country. Throughout the process of leading the Vietnam revolution, the Communist Party of Vietnam and the Government of Vietnam always focus on the construction and promotion of human resources. In the country's doi moi cause today, inheriting the theoretical and practical achievements achieved in human construction and development, Vietnam will have appropriate policies to construct people in new conditions, especially human resource development in the face of the impact of the 4th industrial revolution, as well as the context of global integration today. The limitation of this research is that it has not yet analyzed the aspects of human development in Vietnam currently affected and influenced by what factors?

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