

TOLERANCE IN POLITICAL IDEOLOGY OF HO CHI MINH AND ITS PRESENT VALUE

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Abstract

During the process of leading the war for national independence and progress to socialism, Ho Chi Minh inevitably became a political strategist, who united the whole nation, built and constructed the country. As an authentic humanist, Ho Chi Minh's humanist ideology permeates in all his ideologies, including political ideology and creates deep tolerance in Ho Chi Minh's political ideology. Understanding the spirit of tolerance in Ho Chi Minh's political ideology will help to deepen the understanding of his noble personality and draw profound lessons about the cause of political innovation and international integration in the current stage.

Keywords: Tolerance, Ho Chi Minh's tolerance, political tolerance.

TINH THẦN KHOAN DUNG TRONG TƯ TƯỞNG CHÍNH TRỊ HỒ CHÍ MINH VÀ GIÁ TRỊ HIỆN THỜI CỦA NÓ

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Tóm tắt

Trong quá trình lãnh đạo cuộc chiến tranh giành độc lập dân tộc, tiến lên chủ nghĩa xã hội, Hồ Chí Minh tất yếu trở thành nhà chiến lược chính trị, đoàn kết toàn dân tộc, xây dựng và kiến thiết đất nước. Là một nhà nhân văn chủ nghĩa đích thực, tư tưởng nhân văn Hồ Chí Minh thấm sâu vào mọi tư tưởng của Người, kể cả tư tưởng chính trị và tạo nên tính khoan dung sâu sắc trong tư tưởng chính trị Hồ Chí Minh. Tìm hiểu tinh thần khoan dung trong tư tưởng chính trị Hồ Chí Minh sẽ giúp chúng ta hiểu rõ hơn nhân cách cao cả của Người và rút ra những bài học sâu sắc cho sự nghiệp đổi mới chính trị, hội nhập quốc tế hiện nay.

Từ khoá: Khoan dung, tinh thần khoan dung của Hồ Chí Minh, tư tưởng chính trị.

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1. Introduction

Ho Chi Minh's ideology of tolerance is an integral part of Ho Chi Minh's ideologies, consisting of a system of theoretical perspectives drawn from revolutionary practices, from the inheritance and development of tolerance values of the national tradition and the era, and culminating in the communist humanitarianism. Ho Chi Minh, a typical image of tolerance of Vietnam, from patriotism to Marxism - Leninism, "He combined Marxist spirit of tolerance and Vietnamese tradition of tolerance and kindness to form Ho Chi Minh's tolerant spirit" (Song, 2010, p. 147). It was the humanistic spirit of Marxism - Leninism that created a turning point in the process of forming Ho Chi Minh's ideology, which was the core of Ho Chi Minh's tolerance. Tolerance became his important characteristic in the process of finding the way to save the nation, liberate and construct the nation. With a tolerant mind-set, he became a communist soldier with a noble international proletariat. Ho Chi Minh's tolerance has broad connotations, great contents, and covers all economic, political, cultural and social fields, etc. The tolerance spirit in Ho Chi Minh's political ideology contains suggestive values for the Communist Party of Vietnam to build an independence, autonomy and political policy and diplomacy in the context of political innovation and international integration at present.

2. Basic expressions of tolerance spirit in Ho Chi Minh's political ideology

First of all, tolerance in Ho Chi Minh's political ideology is the recognition of all human rights and fundamental freedoms of everyone. For Ho Chi Minh, basic human rights: the right to live, to have liberty, to pursue happiness, equality, etc. in the American Declaration of Independence in 1776 and the Universal Declaration of Human Rights and Civil Rights of France in 1789 are "immortal words", and "reasons that no one can deny". Therefore, in the Party's brief outline drafted by Ho Chi Minh, the Party's policy is "a revolutionary bourgeois of civil rights and a revolutionary land to go to

reach a communist society". This revolution was responsible for collapsing the French empire, liberating the nation, bringing independence to the Fatherland and all freedoms for the people: people are free to organize, equalize men and women, universalize education, practice 8-hour working days, eliminate all nationalities, exempt taxes and divide land for poor farmers, etc. The new democratic revolution led by the Communist Party of Vietnam was aimed for basic human rights, independence and freedom, national self-determination, realization of advanced human right ideology of the times.

In the victory of the August Revolution in 1945, the foundation of the Democratic Republic of Vietnam created the basic and necessary premise to fully realize and develop human rights. A series of great ideologies of Ho Chi Minh on building a democratic and rule-by-law state of Vietnam, protecting human rights and civil rights were proposed and applied in the practice of building and developing a new regime from 1945 to present. Under the direct leadership of Ho Chi Minh, the new Vietnamese state of the people in the form of the "National Liberation Committee" was elected by the National Assembly in Tuyen Quang on August 13, 1945, and then it was reformed as "Provisional Government" to prepare for the General Uprising. The ten major policies of the Viet Minh Front, also the Provisional Government of the Democratic Republic of Vietnam, clearly reflected Ho Chi Minh's perspective on human rights. Among the ten policies, there are noteworthy ones that highlight and directly represent human rights and freedoms: "To promulgate the rights of the people: a) human rights; b) financial rights (ownership); c) civil rights (universal suffrage, democratic freedom, freedom of belief, freedom of thought, speech, assembly, travel, equality of ethnic minorities, men and women) (policy No. 5); "Building a national education; combating illiteracy, general education and compulsory education up to elementary level, building a new culture" (Communist Party of Vietnam, p. 425-426).

The issue of democracy and its practice was Ho Chi Minh's major concern, especially the democracy in the Party to promote democracy in the society. Ho Chi Minh was a model of democratic centralism with humanistic elements. He required to practice broad democracy, respect the rights of mastery, respect the opinions of others, not impose, not privilege the truth, listen, sincerely acquire the right and reasonable opinions of others, without prejudice, and not consider themselves the only standard; respect the opinions of others, of the majority but still retain the unique features and individual independence. For Ho Chi Minh, the power is of the people, so they have to learn, ask, understand and for the people. This is no longer a matter of ideology and theory, but it has become a style imbued with Ho Chi Minh's humanism and cultural values.

Moreover, tolerance in Ho Chi Minh's political ideology is also reflected in the responsibility to uphold the basic human rights; in establishing democracy and laws to ensure the exercise of universal human rights. The first Constitution in the history of the nation presided to be drafted by him was approved by the National Assembly on November 9, 1946. Right in the preamble, it was identified: "Ensuring the democratic rights of the people" is one of the basic principles of the Constitution. The 1946 Constitution devoted Chapter II stipulating the rights and obligations of citizens with 18 articles that provide relatively a full range of civil, political and economic rights, as well as the economic, social and cultural rights of the people. Regarding the building and exercise of power of the people, Ho Chi Minh affirmed: "Our country is a democratic country. All the benefits are for the people. All the powers are of the people ... The government from the commune to the Central Government is elected by the people", "all the power in the Democratic Republic of Vietnam belongs to the people" (Ho Chi Minh Full volume, 2011, volume 1, p. XIX). The people exercise their power through the State; especially the National Assembly and the People's Councils at all levels are elected by the people and are responsible to the people.

He wrote, "The task of our government and our Union is to serve the people. It means to serve as a slave for the people ... With that mission, you have to serve the people truthfully. It means anything that is beneficial to the people must be done. Anything that is harmful to the people must be avoided" (Ho Chi Minh Full volume, 2011, volume 6, p. 432). The building of a rule-by-law state of the people, by the people and for the people is to practice democracy and to exercise the people's sovereignty more widely and truly. The rule-by-law state governs society by law, but still combines ethics propaganda and education among the people. In order to well exercise the democratic rights of the people, according to Ho Chi Minh, revolutionaries must pay attention to and care for three relationships: relationships with oneself, relationships with people and relationships with work. For oneself, you must be diligent, thrifting, upright and impartial, not greedy for fame and arrogant, keep promise, maintain tenet; sacrifice and little material desire and keep secret. For people, we must be tolerant; for the Union, we must be serious, drawing for people, upright but not bold... For work, consider carefully, assertively, bravely...

Secondly, tolerance in Ho Chi Minh's political ideology is reflected in his conception of building a new socialist regime. According to him, "there has never been an era or a country in which people have violated all their rights so cruelly" (Ho Chi Minh Full volume, 2011, volume 1, p. 406). Under the colonial regime, indigenous people were treated like modern "slaves", trampling on human rights in Vietnam and the colonies. Besides, Ho Chi Minh clearly recognized limitations of the bourgeois revolution: "The French paradox is the same as the American paradox, that is, the capitalist paradigm, the way of destiny without arrival, the reputation of being republican and democratic; in fact, it deprives the peasantry, apart from oppressing the colonies. The revolution has been implemented for 4 times already, the way of the French peasantry has to find another way to escape from oppression" (Ho Chi Minh Full volume, 2011, volume 2, p. 296);

“Although the US has successfully existed for 150 years, the peasantry is still miserable, still worrying about the second revolution” (Ho Chi Minh Full volume, 2011, volume 2, p. 291). He realized that these revolutions would only bring freedom and happiness to a minority of people, but not bring independence and true freedom for the indigenous peoples and the majority of the working people. Under the capitalist regime, there is still rife with social injustice, oppression and exploitation. He rejected the path of the French and American bourgeois revolution because it did not bring the right to the masses and the happiness of the majority of the people. He chose to follow the path of the October Russian Revolution. He pointed out that the October Revolution of Russia was successful and thoroughly successful because “the people enjoyed the true happiness, freedom, equality, not freedom and equality that the French imperialist showed off in An Nam” (Ho Chi Minh Full volume, 2011, volume 2, p. 304).

Thoroughly understanding Marxism-Leninism, Ho Chi Minh asserted that only socialism and communism freed peoples and working people from slavery. Since the nature of the socialism is humane, it respects and protects human rights. It is the radical revolutionary way to liberate the nation, liberate the class, free mankind from all oppression, exploitation, protection of freedoms and comprehensive human development, bringing happiness to the majority of people. Therefore, after the country gained independence, he still also emphasized: “Today we have built the Democratic Republic of Vietnam. But if the independent country and the people do not enjoy the happiness of freedom, then independence will not make any sense” (Ho Chi Minh Full volume, 2011, volume 4, p. 64). Closely linking freedom and independence with the happiness of the people and the majority of the people; closely associating the struggle for human liberation with national liberation and class liberation; raising the banner of national independence and socialism as a foundation to thoroughly guarantee human rights, liberating people is a core ideology throughout Ho Chi

Minh's revolutionary life and the right choice of the Vietnamese revolution.

Thirdly, the spirit of tolerance in Ho Chi Minh's political ideology expanded and developed the points of Marxism-Leninism on politics with the introduction of new ethical content, communist humanitarianism and political concept. He perceived that politics, in its true sense, must come from the goal of action for the sake of man, for the people and for humanity. In his view, all political activities must be based on political ethics, towards political ethical acts, and exercise the people's sovereignty. To accomplish political goals, political subjects must have political ethics, and political movements must be directed to political ethics. Political movements towards political ethics are genuine movements, such as genuine nationalist movements, genuine democracy and genuine freedom.

According to Ho Chi Minh, politics is unity and the power of unity. Unity is the most typical political action, involving millions of people in the struggle for a developed and progressive society. The great unity in Ho Chi Minh's ideology is a dialectical philosophical thinking, pointing out the dialectical relationship between the common and the particular; between classes and people; national and international ones; between the basic social classes and the other social classes. In particular, tolerance is the common denominator, which is the basis for national solidarity and international solidarity. From the point of view of “party members go first, the country and villages follow” (Ho Chi Minh Full volume, 2011, volume 15, p. 546) and “internal force is decisive”, Ho Chi Minh's unity strategy “follows” the logical order: unity in the Party to national unit and international unity. As Chairman of the Party, President and international leader for a lifetime of dedication to the world Communist movement, Ho Chi Minh successfully implemented the strategy of solidarity and became the soul of that unity bloc. The combination of benevolent and tolerant nature such as the inheritance of national cultural traditions and communist humanitarianism, the spirit of Marxist tolerance has created Ho Chi

Minh's tolerance culture in politics. That culture has been clearly showed in Ho Chi Minh's perspective of how to implement the solidarity strategy, in his conduct with the objects that need to be united in each specific scale.

First of all, Ho Chi Minh tried to build a unity bloc in the Party. He thought that with the role of the national leadership force and the best way of leadership is to set an example, the unity in the Party plays the “nucleus” role of the great national unity bloc and is a condition for implementing the international unity strategy. According to Ho Chi Minh, our Party has many people, but when attacking, it is only like one person. In order to do so, the basic thing is that the communists “must have comradeship to love one another” (Ho Chi Minh Full volume, 2011, volume 15, p. 611) and tolerance. It is because the Party is an organization of specific people with common points about ideals, goals and particular points about psychology, habits, and personality. Therefore, if you do not have a tolerant and generous heart, do not know how to act on the principle of “using the common to restrict the individual”, you cannot truly unite. During his lifetime, Ho Chi Minh always asked the communist to be strict with him, “even to fix one’s mistakes” but “to forgive each one” (Ho Chi Minh Full volume, 2011, volume 1, p. 280). Since every human being has good and evil in his heart, the Party has good and bad people, right and wrong doings, unity must promote self-criticism and criticism but criticism must be with constructing spirit, “to help each other fix and help each other make progress”. The key is to modify the way works for the better and righter. The key is solidarity and internal unity” (Ho Chi Minh Full volume, 2011, volume 5, p. 272). To do so, you must criticize with a clear mind, do not use sarcasm, bitterness, stab or turn criticism into offensive and personal revenge. He also advised cadres not to fight against individualism on behalf of individualism, to remove their personal interests, to abolish the noble ego and the necessary self-esteem and confidence of every human being.

Ho Chi Minh said that unity is not only a “will of the Party” but also “heart of people”, an objective requirement of the masses themselves in the struggle for liberation because if they do not unite, we will fall into a status “scattered chopsticks”, and the public itself will always fail in the struggle for their own rights. The role of the Party at this time is to convert the natural and spontaneous needs of the masses into the need for self-discipline by developing and implementing a strategy of great national unity. The great national unity in Ho Chi Minh's perspective is the great unity of all people, that is, regardless of class, gender, age, religion, ethnic group, party, etc. The reality shows: The strategy of great unity among the people is not easily implemented due to barriers of class, religion, ethnicity and party. To remove those “boundaries”, Ho Chi Minh asked the revolutionaries to take kindness and tolerance and generosity towards people because “every human being has good and evil in his heart. We must know how to make the good parts of each person blossom like spring flowers and the bad ones fade away; that is the attitude of the revolutionaries” (Ho Chi Minh Full volume, 2011, volume 15, p. 672), “There are only two classes of people who do not have defects: a baby in the womb and a dead man who was put into a coffin” (Ho Chi Minh Full volume, 2011, volume 12, p. 335). Cadres must respect and evoke the good so that the good in each person will bloom like spring flowers and the bad will fade away.

In order to build a great bloc of national unity, the revolutionaries must also tolerate those who used to have different political views and used to go on other paths. It can be said that Ho Chi Minh is an exemplary model of appreciating talents. When using talented people, he attaches great importance to his talents at work, takes a measure of spirit for the people and for the country, rather than being narrow-minded or unresponsive to being inside or outside the Party. After the success of the August Revolution, as the President of the Democratic Republic of Vietnam Government, President Ho Chi Minh was well aware of the position and role of talented people

in the cause of construction and protection of the revolutionary government and resistance to national construction. Therefore, in the article “Finding talented people” in the National Salvation newspaper, he wrote, “The country needs to be built. The construction requires talents. Among the 20 million people, there is no shortage of talented people. It is afraid that the government cannot hear or see thoroughly to find talented people. It would like to admit that mistake. In order to correct that and to respect the good, the localities must immediately investigate where there are talented people, who can do things for the benefit of the people, they must immediately report to the Government” (Ho Chi Minh Full volume, 2011, volume 4, p. 504). Therefore, Ho Chi Minh brought together famous intellectuals, dignitaries, people with good moral qualities, qualifications, skills in the management and administration of the public authority to participate in the Government agencies, ministries, branches and administrative committees of resistance at all levels, encouraging them to bring talent, enthusiasm and experience to the cause of building, protecting the revolutionary government and the resistance, such as: Bui Bang Doan, Huynh Thuc Khang, Nguyen Van To, Phan Ke Toai, Vi Van Dinh and Phan Anh, etc. His discovery and appreciation of the talented and virtuous people and the Provisional Government are testimony to President Ho Chi Minh's talent and the art of talent usage. One might think that it is only a tactic of the highly skilled Ho Chi Minh politician, but there is no plan that can endure and win people's hearts without a sincere, pure and selfless heart; nor can any politics be detached from morality and culture. Therefore, if the establishment of a united government is political tolerance, it is also the model of the democratic and cooperative spirit that humanity is aiming for.

Ho Chi Minh implemented the great national solidarity stemming from the spirit of tolerance and kindness, so this idea is not a political trick or a temporary strategy, but a succession and development of the human, love and tolerance

tradition of our people for thousands of years of national construction and defence. That ideology is expressed consistently and vividly through his activities and manners for the benefit of the people and the longevity of the people. For Ho Chi Minh, the strength of the revolution is not in tyranny and violence, but primarily and first of all in tolerance and sensitization to the hearts and minds of the masses. More broadly, the purpose of direct and long-term goals is national unity and international solidarity. The most general and complete argument about the meaning of social solidarity which Ho Chi Minh has summarized into the truth expressing the thoroughness of the spirit of tolerance is: “Unity, unity, great unity; Success, success, great success” (Ho Chi Minh Full volume, 2011, volume 15, p. 628).

Fourthly, tolerance in Ho Chi Minh's political ideology is also strongly reflected in his diplomatic ideology. Throughout his life as a revolutionary leader, Ho Chi Minh always tried to resolve conflicts between peoples by means of peaceful negotiation and attempt to repel the risk of war. He always wanted to use cultural dialogue to solve problems in international relations. In the long and arduous struggle to protect national independence, Ho Chi Minh took every opportunity to resolve the conflict through the path of peaceful negotiation. In his Letter to the French in Indochina, he wrote: “Don't you think that the blood of mankind has flowed so much, that peace - a true peace based on justice and the ideals of democracy - must replace war, that freedom, equality and charity must be true across countries regardless of race and color?” (Ho Chi Minh Full volume, 2011, volume 4, p. 76-77).

Having the aspiration for peace and being imbued with the idea of tolerance, even during the war, Ho Chi Minh still patiently sought a solution for peaceful dialogue with the enemy. He sent letters to the French Government, the Parliament and President to “restore the peace immediately to avoid the loss of the two countries and to bring back the cooperation and friendship between the two countries” (Ho Chi Minh Full volume, 2011,

volume 5, p. 36). After the peace was restored, in the context of a divided country, the Democratic Republic of Vietnam persisted in struggling to realize the reunion of the country by the peaceful method. In a speech at the Indian Conference on International Affairs, in 1958, Ho Chi Minh stated the policy “to unify Vietnam by peaceful method, all practical measures must come from the aspiration for peace, unity, independence and democracy for the entire people”.

On the basis of the spirit of tolerance and love for people, Ho Chi Minh considered war to be a compulsory solution only when it was unable to negotiate, when the concession would harm the nation's inviolable rights. Therefore, despite fighting for the national independence, Ho Chi Minh was always conscious of preserving peace for people in the world. The spirit of Tolerance in Ho Chi Minh also showed in: When the enemy was bogged down and wanted to go down the ladder of war, he was willing to negotiate, “ready to lay down red carpet and spread flowers” and create conditions for the enemy to retreat in honor. It is both respect for the enemy, and respect for human life, imbued with Ho Chi Minh's human spirit.

His willingness to make friends and cooperate with all countries and peoples in the world was also a highlight which showed Ho Chi Minh's spirit of tolerance in political ideology. Ho Chi Minh's foreign policy contains ethical values, not only based absolute equality among sovereign countries, but also implemented open-door policy and cooperation in all areas to establish global cooperation relations for peace and common prosperity. Ho Chi Minh confirmed: “Once being independent, Vietnam will stand with all its companion countries” (Ho Chi Minh Full volume, 2011, volume 6, p. 44) and “Vietnam will deal with all the countries in the world that want to deal with Vietnam in an honest manner” (Ho Chi Minh Full volume, 2011, volume 6, p. 46).

It can be said that the effort to strive for peace and prevent war from occurring is the

consistent nature and Ho Chi Minh's ideology. During the two wars of national liberation, which was directly led by him, Ho Chi Minh always raised the flag of peace: Peace for Vietnam, peace for other nations; being resolutely in the fight for independence and freedom, but taking every opportunity to restore peace. Being enthusiast in love of peace, independence, freedom and righteous cause, Ho Chi Minh's life-long goals in the struggle for national liberation and national construction were the meeting points and the common denominator in Ho Chi Minh's diplomacy.

As such, Ho Chi Minh's political ideology is an organic unity between science, revolution and tolerance. The science in Ho Chi Minh's political ideology is reflected in the creative application of Marxism-Leninism to the Vietnamese revolutionary reality. The revolution in Ho Chi Minh's political ideology is reflected in the thoroughness, not only in awareness but also in action to renovate the old society and build a new society. The tolerance in Ho Chi Minh's political ideology is expressed in caring for people, ensuring and enforcing basic human rights, aiming to liberate people and fighting for people to live in isolation, independence, freedom, equality and happiness. Politics in Ho Chi Minh's conception is tolerant and revolutionary action for the sake of the country, for the citizens and for the people.

3. Value of tolerance spirit in Ho Chi Minh's political ideology in current stage

At present, the situation in the world and in the country has many complicated developments, affecting many aspects and posing challenges to all fields of economy, politics, culture, ethics, religion and military. In this context, it is required “to develop the country more comprehensively and synchronously in politics, economy, culture, society, national defence, security and foreign affairs, in which socio-economic development is the centre; build the party as the key; build culture and people as a spiritual foundation; strengthen national defence and security concentratedly and

regularly” (Communist Party of Vietnam, 2016, p. 17). To implement these tasks, tolerance for development is one of the key solutions that can significantly affect every aspect of society. The renovation and building of Vietnamese politics to meet the requirements of history, and the development of the nation are indispensable and objective. Accordingly, Ho Chi Minh tolerance in political ideology contains suggestive values; at the same time, it is an important base for the Communist Party of Vietnam to build its independence, autonomy and politics and diplomatic.

Along with the economic field, the political field plays a key role in protecting and building the country. As a result, the application and implementation of Ho Chi Minh's tolerance perspective in the field of politics are of special value. At present, the country is trying to implement and promote more strongly the issue of democracy. The exercise of democracy in politics not only helps to unite people but also helps to promote the creative spirit, the scientific and critical opinions of all citizens in planning the paths and policies of the Party, the State, and projects on economic, cultural and social development. The establishment of social criticism is the right way to ensure the common voice and interests in harmony with the interests of collectives and individuals. Besides, to promote democracy in politics, we definitely do not accept pluralism and multi-party. Since the nature of democracy does not depend on the existence of a Party or many Parties like misleading propaganda rhetoric of hostile forces, the question is implementing democracy more or less in socio-economic and political life.

At present, the application of Ho Chi Minh's tolerance in politics in our country needs to continue building a true political system to ensure that all the real power belongs to the people. Always uphold the role of the people, respect the people, be close to the people, all thoughts and revolutionary actions of the Party and political organizations should be consistent for the interests of the people. It is because specific

actions in dealing with people are not only the profound source of the revolutionary cause, but also an outstanding value of the tolerant ideology that he left to our Party and people. Therefore, promoting the role of the people must be fully and effectively carried out in political life and directing all activities of political subjects to the goal of building socialism successfully. It is important content to the Vietnam's revolution at present. Because, according to Ho Chi Minh, revolution is a process of returning the subjects of political power to the people, regardless of class, belief, or religion. To accomplish that goal, he came from the people's aspirations to choose ideologies, ideals and practical operational goals. Before coming to the ideology of the working class, he was exposed to many different political theories, but in the end, it was humanism, human love and ideology “all for the people” that helped Ho Chi Minh choose, believe in Marxism - Leninism, and choose the ideal to build a true political regime of the people, by the people and for the people.

It can be affirmed that aspirations and urgent needs of the people are independence, freedom, warmth and happiness. Therefore, to apply Ho Chi Minh tolerance in politics in the current period, we need to continue *promoting the role of the people, respecting the people, learning from the people, and starting from the people to determine the construction path and develop the country*. Therefore, the Party and the State need to do a good job of mobilizing people to propagate, enlighten, gather and promote the strength of the entire people, make the people understand their obligations, responsibilities and interests in the revolution. The issue of independence, freedom, happiness and constantly improving the material and spiritual life of the people is both the starting point and the ultimate goal of all the strategies. On a consistent basis, the strategic goal of national independence associated with socialism in practical guidance must always derive from the interests and practical aspirations of the people and the country in each period to identify specific strategies in the fields, politics, economy,

military, diplomacy, ensuring flexibility and bring practical effects to the people's life.

The creative application and development of Ho Chi Minh's tolerance in current politics must be carried out in accordance with Vietnam's historical and practical trends, in which, the goal of national independence and socialism should be persisted. At the same time, we must continue to build the Party to become a "moral and civilized", revolutionary and scientific, pure and strong party, truly for the benefit of every citizen and for the good of the whole nation; strive for a society of the people, by the people, for the people; each cadre and party member must be loyal and devoted to the people, "concern before the people, have fun after the people"; "suffer before the people and enjoy after the people", and deserve to be both leaders and servants of the people.

At present, we need to continue to inherit Ho Chi Minh's perspectives on appreciating and fostering talents, especially in building a team of strategic, qualified and prestigious staffs on-par with the tasks. Appreciate talent, know how to use talent and check closely to remove unqualified people who are causing harm to the common cause is the key to the current cadre work. As he said, "Any policy and work, if there are good cadres, it will be successful or profitable. If there are no good officials, the work fails, or losing capital" (Ho Chi Minh Full volume, 2011, volume 6, p. 356). Today, when our country is promoting the industrialization, modernization and international integration, the issue of fostering and developing talents becomes more and more important. Therefore, Ho Chi Minh's perspective on the importance of talent usage is the "golden key", one of the orientations for the entire Party and people to successfully implement the cause of innovation, for the purpose of "rich people, strong, democratic, justiciable and civilized country".

In the current context of innovation and tolerance in Ho Chi Minh's political ideology is also of great value in strengthening solidarity

among peoples. During his lifetime, genius politician Ho Chi Minh once gave a very unique definition of politics: "In short, politics is: 1. Unity. 2. Pureness from large to small" (Ho Chi Minh Full volume, 2011, volume 6, p. 75). Although unity is a precious tradition of our people and our Party, a source of outstanding victories, that power is not natural. It is also not "permanent and immutable" but is easily degraded if the leadership forces do not have a consistent strategy and flexible strategies to gather people. Inheriting Ho Chi Minh's ideology of solidarity and tolerance, during the Renovation period, the Communist Party of Vietnam is striving to build social consensus to create new vitality for the great national unity bloc. Therefore, the consistent policy of our Party and State now needs to continue to implement equality, solidarity, love, respect and help each other to progress together among peoples. Ethnic groups, regardless of ethnic minorities, majority or development level, are equal before the law; and all acts of discrimination and ethnic division are strictly prohibited. In addition, applying the value of Ho Chi Minh tolerance in politics, we need to continue to have economic, cultural and social development policies in ethnic minority areas; making the lives of ethnic groups constantly raised; and creating conditions for the peoples to enjoy the development results of the country equally. This is the biggest similarity to gather and unite nations, especially ethnic minorities, for the sake of future socialism.

Ho Chi Minh's tolerance in politics also has great values in orienting foreign relations with other countries in the world. "Implementing the external policy of independence, autonomy, multilateralism, diversification, proactive and positive international integration; maintaining a peaceful and stable environment, creating favourable conditions for the cause of national construction and defence; empowering Vietnam position and prestige in the region and the world" (Communist Party of Vietnam, 2016, p. 79). Vietnam wants to make friends with all countries, progressive peoples and "not to cause resentment

against anyone". This lesson by Ho Chi Minh must be concretized in the open, multilateral and diversified foreign policy of the Communist Party of Vietnam. Continuing to raise the banner of peace and friendly cooperation, steadfast principles of exchanges and cooperation with peoples on the basis of equality, coexistence of peace, respect, understanding and mutual trust. At present, some powers attempt to turn globalization into a forum to promote their models, disseminate external values, and impose strange models on developing countries. We must attach importance to the implementation of the flexible and active foreign policy line, proactive international and regional integration and take advantage of the support of positive, progressive, but resolutely expose the guise of human rights and democracy from the West, protect the independence and maintain the development orientation of the country.

4. Conclusion

Currently, in the spirit of the Directive No. 05-CT/TW of the Politburo, Term XII confirmed to continue to promote learning and following Ho Chi Minh's ideology, morality and style. It can be affirmed that Ho Chi Minh's tolerance in general, the spirit of tolerance in Ho Chi Minh's political ideology in particular is a comprehensive whole including Ho Chi Minh's ideology, morality and style, more broadly Ho Chi Minh's culture. The spirit of tolerance in Ho Chi Minh's political ideology has been enlightening the path of innovation, development and integration of the Vietnamese nation at present. In particular, in the context of globalization today, besides development opportunities, our country is facing great challenges in all areas of social life. In such a context, the application and promotion of Ho Chi Minh's tolerance value will contribute to build a democratic and civilized politics; a foreign policy

of independence, autonomy and integration. At the same time, the application of Ho Chi Minh's tolerance will create an internal strength for Vietnam to first successfully implement the cause of the country industrialization and modernization and develop a market economy, with the goal: "Rich people, strong country, democracy, justice and civilization" according to the socialist orientation./.

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