

Ho Chi Minh Thought is an open system always requiring research, creative application and development in practice

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● **Abstract:** Researching, applying, and creatively developing Ho Chi Minh Thought as an open system is of great significance in the cause of building socialism in our country today. Ho Chi Minh Thought is a system of thought that inherits and develops according to the movement of reality. Therefore, this article focuses on clarifying the nature and requirements in the process of applying his thought, and at the same time draws valuable lessons in the process of researching and creatively applying the value of Ho Chi Minh Thought as an open system.

● **Keywords:** Ho Chi Minh Thought; research, creative application; open system.

1. Introduction

President Ho Chi Minh left our nation an extremely valuable “spiritual asset”, which is his ideology, ethics, and style. Ho Chi Minh Thought is a theoretical system on the most fundamental issues of the Vietnamese revolution, the creative application and development of Marxism - Leninism in the specific circumstances of Vietnam. Currently, in the process of renewing and building socialism, we need to continue to promote the study, creative application, and development of His thought to orientate and promote the Vietnamese revolutionary cause to make new and greater achievements, realizing his wish to build a rich and strong Vietnam, “standing on par with the great powers of the five continents”⁽¹⁾.

2. Content

2.1. *Ho Chi Minh Thought is essentially an open system.*

Open theory system

An open theoretical system is a concept used to refer to a theoretical system that is always moving, developing, supplemented, and constantly improved to suit new contexts. This can also be understood as a theoretical system that reflects the development trends of the times and society, and at the same time reflects the general laws of movement and development of nature and social life, which are generalized from the latest scientific achievements of the times. On that basis, an open theoretical system plays an important

role in orienting the development of society in the new era. To become an open theoretical system, a doctrine needs to meet the following requirements:

First of all, it must be a scientific doctrine, reflecting the movement and development of the objective world. Because the nature of objective reality is always moving and developing continuously, a doctrine that reflects that trend correctly has the ability to become an open theoretical system.

Secondly, it is a doctrine composed of open elements. These are dynamic elements that reflect objective laws and have application value not only at the time the doctrine was born but also in the future.

Thirdly, it must be a doctrine formed from the dialectical materialist methodology. The doctrine itself is also a dialectical doctrine. Dialectical materialism is a highly open doctrine for it reflects the constant movement and development of the world. Therefore, the doctrine has a strong vitality, opposing all manifestations of dogma, because it always adjusts and renews itself to suit specific historical circumstances.

Fourthly, must be is a practical doctrine, capable of being effectively applied to life, from which the doctrine can continue to develop to suit new contexts.

Fifthly, it must be a doctrine that accurately reflects the movement and development of society in the new era. It must have high predictive value, helping leaders to plan guidelines and policies in accordance with the laws of social development.

Ho Chi Minh Thought as an open system

Ho Chi Minh Thought is an invaluable spiritual heritage of the Vietnamese people in today's era. It is the crystallization of the quintessence of traditional national culture and the quintessence of human intelligence, deeply reflecting the practical requirements of the revolutionary cause and national development in the early 20th century. The document of the 9th Party Congress (2001) defined Ho Chi Minh Thought: "Ho Chi Minh Thought is a comprehensive and profound system of viewpoints on the fundamental issues of the Vietnamese revolution, the result of the creative application and development of Marxism-Leninism to the specific conditions of our country, inheriting and developing the fine traditional values of the nation, absorbing the quintessence of human culture with the goal of national liberation, class liberation, and human liberation"⁽²⁾.

The content of Ho Chi Minh Thought is extremely rich, but the core is the ideology about the path of Vietnam's revolution in the current period, the path of national independence associated with socialism. This is the long-term orientation for the development of the country.

It is affirmed that Ho Chi Minh Thought is an open system because:

Firstly, Ho Chi Minh Thought is the creative application and development of Marxism - Leninism, the typical scientific and revolutionary doctrine of the era. Marxism - Leninism is an open system with a dialectical materialist methodology and a radical revolutionary spirit, which not only reflects the laws of motion and development of human history but also outlines the path to socialism and

communism. The successful application of Marxism - Leninism to world revolutionary practice has opened a new era, an era of transition to socialism on a global scale. The ability to adapt, renovate, and develop in that practice is a factor that constitutes the openness of Ho Chi Minh Thought.

Inheriting the quintessence of Marxism - Leninism, Ho Chi Minh Thought also inherits the scientific and revolutionary methodology of Marxism - Leninism, which is the dialectical materialist method with the spirit of “adapting to all changes with the unchanging” which is very clear-sighted and courageous of President Ho Chi Minh. This is an important factor affirming that Ho Chi Minh Thought is an open theoretical system.

Secondly, Ho Chi Minh thought is a scientific theoretical system that reflects the trend of the times and the Vietnamese revolution. That is the trend of moving towards socialism on a global scale and is expressed in the characteristics of the Vietnamese revolution, which is the path of “national independence associated with socialism”. Therefore, this is a doctrine of scientific and revolutionary nature, consistent with the development practice of the Vietnamese revolution from the beginning of the 20th century to the present, and needs to be continued to be studied, applied, and developed creatively in the coming time to orient the path to socialism of Vietnam in the next stages.

The scientific nature is first of all shown in the fact that Ho Chi Minh Thought is a combination of the quintessence of national culture, the quintessence of human culture, the pinnacle of which is Marxism - Leninism. The most direct theoretical premise for the formation of Ho Chi Minh Thought is Marxism - Leninism, a scientific and revolutionary doctrine of modern times. When coming to Marxism - Leninism, he affirmed: “Nowadays there are many doctrines and many isms, but the most genuine, most certain, most revolutionary ism is Leninism”⁽³⁾. This shows that, from an early age, he deeply understood the content of Marxism - Leninism and creatively applied it to the practice of the Vietnamese revolution.

Ho Chi Minh Thought is also the crystallization of the quintessence of the traditional thought of Vietnam and of humanity. The spirit of “adapting to all changes with the unchanging” is the crystallization of dialectical materialism and Eastern dialectics. This spirit, as General Vo Nguyen Giap affirmed, contributed to the victory of the Dien Bien Phu Campaign “resounded throughout the five continents and was world-shaking” with the adjustment of the tactic of “fighting fast, winning fast” to “fighting steadily, advancing steadily”.

Ho Chi Minh always flexibly used Eastern philosophy. When sending General Vo Nguyen Giap off to battle, he said, “The general takes all charge on the battlefield”, which is a thought deeply imbued with the quintessence of Eastern military intelligence that not everyone can use so fluently and at the right time. In the Declaration of Independence, the heroic piece of writing in which he declared to the world the birth of modern Vietnam, he used the thought of John Locke, the architect of modern liberalism included in the US Declaration of Independence, that “All men are naturally created equal, and that they have the right to life, liberty, and the pursuit

of happiness”. Therefore, Ho Chi Minh’s works are always convincing because of their scientific nature and logical arguments.

The combination of the quintessence of East and West of President Ho Chi Minh is also shown in the thought that “learning Marxism - Leninism means living together with love and meaning”. The tradition of humanity of the Vietnamese people has been subtly combined with modern and scientific Marxism - Leninism. That affirms that Ho Chi Minh Thought is full of scientific character, which is the solid foundation for the openness of Ho Chi Minh thought.

The core content of Ho Chi Minh Thought is the thought of socialism and the path to socialism in Vietnam. This is also content that reflects the objective trend of the times and of the Vietnamese revolution, clearly demonstrating that the Vietnamese revolution has followed the progressive trend of humanity.

Thus, as a scientific doctrine, reflecting the trend of the times, Ho Chi Minh Thought can be applied and developed in the long term, not only in his time. This is what constitutes the openness of Ho Chi Minh Thought.

Thirdly, Ho Chi Minh Thought is a highly practical theoretical system. This stems from the dialectical materialist method with its objective, historical, concrete, comprehensive, developmental, and practical viewpoints inherited from Marxism - Leninism, as well as from the content of Ho Chi Minh Thought itself, which reflects the urgent practical issues of the Vietnamese revolution in the new era. First of all, it is the issue of the Vietnamese revolutionary path. Currently, that revolutionary path is still actively guiding our country towards the goal of a prosperous people, a strong country, democratic, equitable, and civilized society.

The next key issues of the Vietnamese revolution are building the Party and political system, developing the economy, culture, society, ideology, education - training, foreign affairs, national defense and security, the environment, building the socialist people,... all of which were addressed by President Ho Chi Minh with valuable guiding thoughts in the current revolutionary period.

Currently, humanity is in the transition period to socialism on a global scale, so Ho Chi Minh Thought is still the compass guiding the Vietnamese revolution in the long term. That is also the basis for the openness in Ho Chi Minh Thought.

Therefore, the practical and theoretical significance of Ho Chi Minh Thought for the current Vietnamese revolution is very great. Our Party has affirmed that Marxism - Leninism and Ho Chi Minh Thought are the ideological foundation and compass for the actions of the Party and the Vietnamese revolution. The current task of Vietnamese theorists is to continue to research, apply, and creatively develop Ho Chi Minh Thought in the practice of the Vietnamese revolution.

2.2. Research, creative application, and development are the top requirements for preserving and promoting the sustainable value of Ho Chi Minh Thought as an open system.

An open system needs to constantly interact with the environment to develop. The same goes for an open theoretical system, which needs to be constantly studied, applied,

and developed creatively. Only then will the system have vitality and practical value.

Studying Ho Chi Minh's thought as an open system always requires going deeper into research and discovering new and profound content in his thought when placed in today's context, in order to see the insights within his thought for addressing newly arising issues from reality. It is necessary to constantly find new approaches to highlight the value as well as see new issues that need further research in his thought. Thereby, it contributes to promoting the creative application and development of Ho Chi Minh Thought in the new context.

Studying Ho Chi Minh Thought as an open system also requires us to find sustainable values in Ho Chi Minh Thought to continue to apply and creatively develop it in the current context. Therefore, research must go hand in hand with application, and to apply it requires a deep study of his thought.

Today, the global situation as well as the domestic situation have undergone many changes, which has led to some viewpoints claiming that the core contents of his thought have been surpassed by reality and need to be changed. Failure to adhere to the core values of Ho Chi Minh Thought can lead to the risk of deviating from the socialist orientation, weakening the Party's ideological foundation, and causing the risk of deviating from the socialist direction. This affects the survival of the revolution, so it is necessary to study so as to further affirm the sustainable core values in Ho Chi Minh Thought, especially the ideology of national independence associated with socialism.

Studying and applying Ho Chi Minh Thought as an open system is also closely linked to the creative development of his thought. For if research and application means only copying verbatim, it will be dogmatic and stereotyped, which is very dangerous for the revolution; adjustments need to be made in the application process to suit specific historical conditions. Only when developed creatively will his thought have vitality and promote its value in the current context. Research and application will promote the creative development of his thought in the cause of building and defending the Fatherland.

Creative development of Ho Chi Minh Thought as an open system is an urgent requirement since, without creative development, the theoretical system will soon become outdated, backward, and unable to keep up with the times. Thus, it will become a "closed" and "rigid" theoretical system, a "fossil" of history.

However, creative development requires principles, loyalty to the basic principles and core values of Ho Chi Minh Thought, not arbitrarily breaking the basic contents of his thought.

2.3. Requirements in researching, applying, and creatively developing Ho Chi Minh Thought as an open system

Firstly, it is necessary to thoroughly grasp the methodological principles of dialectical materialism and historical materialism in studying Ho Chi Minh Thought. Fully apply the objective, comprehensive, historical-concrete, developmental viewpoints, and the unity between theory and practice in studying his thought. Study

Ho Chi Minh Thought in the relationship between social existence and social consciousness, base and superstructure, the dialectical relationship between forms of social consciousness, etc., to clearly see the objective basis and subjective factors in the process of forming and developing thought. Place his thought within the process of continuous movement and development.

Secondly, studying Ho Chi Minh Thought in close connection with his life and revolutionary career as well as with the development of the world revolutionary movement from the beginning of the 20th century to the present. Because his thought goes with the movement of his revolutionary cause and the world revolutionary movement. His thought is both a reflection and an orientation of the nation's revolutionary movement from the beginning of the 20th century to the present. That is also the very expression of the openness in his thought.

Thirdly, studying Ho Chi Minh Thought in its internal relationship with Marxism - Leninism, while also in comparison with the thought of other Marxist thinkers, the thought of leaders of other socialist countries, as well as in reference to the thought of modern schools of thought on the same set of issues, thereby discerning its value and the matters that need to be further supplemented and creatively developed. For, in his time, not all practical issues of today had yet appeared, such as Industrial revolution 4.0 or digital transformation. However, he left behind a theoretical and methodological basis in approaching those issues such as the role of science and technology or the development of new socialist productive forces. Through that, we see the everlasting vitality of Ho Chi Minh Thought as an open system.

Fourthly, the study of Ho Chi Minh Thought as an open system needs to be placed in close relation with the Party's renovation guideline in the early years of the 21st century, especially in the context of the country entering a new era of national development. The theory of the Party's renovation guideline is based on the theoretical foundation of Marxism - Leninism and Ho Chi Minh Thought, so it is necessary to deeply study Ho Chi Minh Thought so as to perfect and develop the renovation line. At the same time, the renovation guideline contributes to the creative application and development of Marxism - Leninism and Ho Chi Minh Thought in the new era. It is necessary to promote and spread the ideological, ethical, and lifestyle values of Ho Chi Minh to create a strong spiritual driving force to promote the country's development in the new era.

2.4. Some lessons that need to be thoroughly understood in the process of researching, applying, and creatively developing Ho Chi Minh Thought as an open theoretical system

Firstly, firmly uphold the goal of national independence associated with socialism. This is the core of Ho Chi Minh Thought; it is an important condition to ensure that Ho Chi Minh Thought continues to be studied, applied, and developed creatively in today's conditions.

Secondly, always thoroughly grasp the spirit of dialectics and objectivity in the process of developing theories on the renovation policy. With the spirit of keeping

what is old and good, abandoning what is old and backward, supporting what is new and progressive, renovation is always associated with inheritance. Renovation must be associated with objective reality, not subjective, voluntaristic, or metaphysics. The spirit of dialectical renovation is also reflected in his motto of “adapting to all changes with the unchanging”. The goal of national independence and socialism is unchanging, while specific methods can change according to specific contexts.

Thirdly, always link theory with practice, renovation must originate from practice and use practice to test the correctness of policies. Constantly summarize practice to develop theory. Fight against dogmatism, stereotypes, and mechanical application in researching and applying Ho Chi Minh Thought.

Fourthly, maintain the Party’s leadership in the renovation process. The Party’s leadership is the decisive factor for the success of the renovation cause. Therefore, improving the Party’s leadership capacity and fighting strength is always a prerequisite in studying, applying, and creatively developing Ho Chi Minh Thought.

Fifthly, renovation must originate from the interests of the people, in accordance with the will and aspirations of the people. The people have been the center of the Party’s renovation policy over the past 40 years, as well as throughout the Vietnamese revolutionary process.

3. Conclusion

Ho Chi Minh Thought is an extremely valuable spiritual heritage of the Vietnamese people. Studying, applying, and creatively developing Ho Chi Minh Thought is an important condition to realize the goal of building an increasingly rich, democratic, prosperous, civilized, happy country, steadily moving towards socialism in the 21st century. In particular, it is necessary to thoroughly grasp the 5 lessons in studying, applying, and creatively developing Ho Chi Minh Thought as an open system in the process of building and perfecting the renovation policy in all areas of social life today ■

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● Endnotes:

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(3) Ho Chi Minh: *Complete Works*, vol.2, *ibid.*, p.289.