

THE COMBINATION OF EASTERN WESTERN CULTURE IN HO CHI MINH'S IDEOLOGY IN MORALITY AND INDIVIDUALISM

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Abstract: Ho Chi Minh was a great thinker of Vietnam's revolution in the twentieth century. Many scientists have studied and proved that Ho Chi Minh's ideology is a harmonious combination between the essences of Eastern culture and Western culture. Ho Chi Minh's ideology on revolutionary morality and individualism is a vivid testament to that wonderful combination. The values of Eastern-Western culture are converged and developed in Ho Chi Minh's ideology, contributing to enhancing and expanding Vietnamese culture in particular, and Southeast Asian and Asian culture in general in the human culture development process. The article analyzes and clarifies the basic contents of: 1. Ho Chi Minh's ideology on morality; 2. Ho Chi Minh's ideology on individualism; 3. Ho Chi Minh's ideology on morality and individualism and assessment on the value of the that ideology toward the development of Vietnam's and world's revolution.

Keywords: morality, individualism, Ho Chi Minh's ideology on morality and individualism, Eastern-Western moral culture.

1. INTRODUCTION

Ho Chi Minh's ideology is the basis of ideology and guideline for all revolutionary actions in Vietnam. The combination of Eastern-Western culture in Ho Chi Minh's ideology on morality and individualism is a dialectical combination, inheriting and resolving contradictions to find motivation for development. The nature of Ho Chi Minh's ideology on morality and individualism is Ho Chi Minh's consistent view of improving revolutionary morality associated with the struggle to wipe out individualism. By historical logical method, this article will analyze and prove to clarify the content, methods and principles so that Ho Chi Minh can continue and enrich his ideology and national culture by the best values of human culture.

2. CONTENT

2.1. Ho Chi Minh's ideology on morality

According to the Philosophy Dictionary: "Morality is one of the forms of social consciousness which reflects the spiritual existence of individuals - one of the spiritual levers for the social development process. In the field of moral awareness, human attitudes toward the world and oneself are manifested through a moral, customary and perspective assessment *toward the evil and the good*. Morality helps people define the meaning of life and human morality is also expressed through their duty and conscience. In the narrow sense, morality is also a product of social and historical development, which is expressed through self-awareness and human freedom. Personal and social interests in a class society are two opposing sides, it manifests itself in the moral category as the relationship between duty and desire, between individuality

and selfishness. The moral requirement is tied to class interests, although this relationship is often disguised under ideological guise" [1].

Therefore, it can be understood that morality is a social awareness of individuals and communities; it is classistic and is the relationship between rights and obligations, between moral awareness and practice. Therefore, when building social morality, it is necessary to pay due attention to the impacts on people's attitudes towards the world around them and with themselves so that the moral education process is highly effective. Morality also reflects the human development level in the historical process associated with certain socioeconomic forms.

Eastern-Western cultural viewpoint on morality is very rich and diverse, especially the values of Eastern culture. The first is Confucian view on morality: Confucianism is a conceptual system of the social world and the people. However, Confucianism mainly mentions morality and takes morality as the root and the starting point: cultivate yourself, manage family, rule the country and stabilize the galaxy. The king's morality not only sets an example for the king, his courtiers, and the people to follow, but also affects the destiny of the country, the development of heaven and earth, and the people's life.

The basic content of Confucian morality is morality, "the five rings" are the social relations: king - me, father - son, husband - wife, brother - younger brother, me-friend. In particular, the three biggest rings are the king - me, father - son, husband - wife, called "Tam Cuong" (Three Social Ties), the most important point is that the king relation is represented by par to loyalty - filial piety. Loyalty stands first in the five rings. "Five constant virtues" consist of 5 main items: Kindness, Decorum, Uprightness, Wisdom, and Faithfulness. Kindness is the main "Religion of Confucius, the first religion is kindness". Virtues often stick together. In particular, Confucianism advocated scholars and rulers to practice more morality. Meng Zi said: The chief of state must first keep himself upright, then people will follow him. On the other hand, the Confucianism does not consider morality to be something that is available, but that one must strive to cultivate and practice.

It can be seen that Confucian morality strengthens the status and order of feudal society and the influence of Confucianism on Ho Chi Minh's moral ideology is the improvement of the positive elements of this doctrine for the process of defining standards for the personality of Vietnamese society and people. Basically, Confucian morality promotes goodness; establishing relationships in society based on morality and the meaning of goodness, the individual's obligations to the collective, the prominence of the collective and the example of feudal kings and mandarins. For the moral culture of Vietnamese people, the Confucianism had a fundamental impact on the formation of the national moral foundation. The positive values of the above-mentioned Confucian morality are filtered through the moral values of the nation such as patriotism, paternalism, love of people, the spirit of solidarity of the ethnic community, high virtues of industriousness, thrift, benevolence, etc. and was flourished during the introducing process of Marxism - Leninism to Vietnam. At that time, the struggle to liberate the Vietnamese nation entered a new phase with a great change of the era after the October Socialist Revolution of Russia associated with Ho Chi Minh's leadership of Vietnam's revolution in the struggle against colonialism and imperialism in the twentieth century. In that practical movement, Ho Chi Minh's ideologies on morality had great orientation to the development process of the morality of the nation and the people of Vietnam.

Ho Chi Minh had an evaluation of the influence of Confucianism on his perspective on morality. He understood that: "Confucianism is not a religion but a science of moral experience and conduct" [2]. Ho Chi Minh advocated building a new morality, which was different in nature from the old morality. Because his ideology: "20 centuries ago, Confucius' brain was never stirred by revolutionary doctrines. His morality was perfect, but it could be used with modern ideological movements, like a round lid could close a square box." It is a new morality - communism, which combines the morality of the working class with the moral values of the Vietnamese nation and the virtue of the human morality.

The Western culture also talks a lot about morality: first of all it is Christian ideology, which is characterized by kindness, compassion, tolerance, and non-persistence. Jesus told people to live in purity, not to be greedy, to be faithful, not to lie, to help people in need, etc. Also, the influence of Western humanistic traditions on morality was also mentioned toward human morality. The Renaissance humanism asserted: It is people who are noble, not saints, uphold the ideologies of freedom, equality, charity and democracy among the people. In Vietnam, the values in Western cultural ideology extended to Ho Chi Minh's ideology on morality, especially values for personal morality. After all, the morality of a society and collective morality is built from the morality of each individual. When the values of each individual person

are guaranteed and perfected, the social morality will be strengthened and developed. This is no small contribution of capitalism to the development process of human morality. Ho Chi Minh respected each specific person: workers, peasants, bourgeois, intellectuals, etc., or miserable people; and individuals who contributed to economic development, build socialism and create conditions for them to contribute and develop. Even toward bourgeois, Ho Chi Minh always respected their interests, appreciated and promoted their legitimate personal interests properly. The proper use and appreciation of personal interests has a significant impact on the development of collective interests and the development of the communist morality.

Entering the period of socialist development, Marxist - Leninist perspective on the role of morality contributed to the transformation and created a moral revolution for Ho Chi Minh and the moral culture of the Vietnamese nation. By this period, the basic moral values of the Vietnamese people had strong contact with Western moral values and especially the values of the communist morality. The Eastern-Western moral culture has once again had the opportunity to acquire and infiltrate into each other, creating a process that is both continuous and struggling between the tradition and the modern, the old and the new, the revolution and counter-revolution, the righteous and unrighteous. Because, ultimately, Ho Chi Minh's struggle to liberate the Vietnamese nation and our people was an uncompromising battle between the communist morality and the bourgeois individualism. By this period, the issue of interest in determining the contents, principles and moral values was considered the most important issue when determining what was the national interest and what was the class benefit!

First of all, when determining the role of the morality, in the Communist Party Manifesto, K. Marx and F. Engels pointed out: the production of spiritual life always changed with the process of material production; the dominant ideologies of an era were always the ideology of the ruling class. In societies with class antagonism, the dominant moral ideology is the moral ideology of the dominant class. However, with the change of the social existence, the social morality also changes. The two men also pointed out the basis for forming morality as a socio-economic foundation, along with education, training and practical activities of people. According to F. Engels: "If the right interests are the principle of the whole morality, then it is necessary to strive to make the interests of the individual separate from the interests of the whole of mankind" [3]. That is the basic and core issue of communist morality. In particular, C. Marx and F. Engels recognized the position and the great role of general morality and communist morality in the social development process. Since the communist morality is the moral inheritance and development of the moral values of the previous socio-economic forms. It became the sharp weapon not only of the masses but also the sharp weapon of the Communist Party in the struggle to erase the ruins of the old social regime, to build a new progressive and better social regime.

In addition, the two men also pointed out the position and role of morality in the relationship with politics. In a socialist society, the interests of the working class are essentially consistent with the interests of the workers. Accordingly, morality and politics have become more and more closely linked and become an important factor in building a new communist social regime. In the new social system "politics is virtue and expertise is talent", the two sides are united in the personality of the revolutionist. The development and perfection of morality are inseparable from the struggle against all manifestations of individualism and opportunism in order to perfect the theory and practice of communist morality.

Inheriting and developing the views of C. Marx and F. Engels, V.I.Lenin pointed out the relationship between morality and the interests of the proletariat: "Our morality comes from the benefits of the class struggle of the proletariat" [4]. He also wrote: "What serves the triumph of communism is that of morality." He firmly believed in the struggle of the working class and working people in thoroughly renovating the remains of bourgeois and bourgeois morality; resolutely fight against nihilism, leftistism and the views of opportunistic elements in denying the existence of socialist social morality to affirm the value of morality of the Communism for human development and happiness.

According to V.I.Lenin, the communists' noble moral ideology is closely linked to the political ideals of the proletariat: "The class struggle continues and our duty is to make all benefits depend on this struggle. And our communist morality must serve this struggle. We say: That morality is what contributes to destroying the old society of the exploiters and contributes to the unity of all workers around the proletariat, creating new society of the communists" [5]. In the context of the Party ruling and leading the country, one of the urgent issues raised by V.I.Lenin is the fight against bureaucracy, corruption, luxury and waste in the cadres and Party members: "The whole work of all our economic bodies is first of all misery due to bureaucracy... If there is anything destroying us, that's it [6]. He also emphasized: "If there is still a bribe, it cannot be said about politics. In this case it is not even possible to talk about politics, because all measures will be

suspended in the air, and will bring absolutely no results "[7]. In particular, he repeatedly advised: if each of our cadres and Party members does not defame their own morality and reputation, no one can lower their reputation, no anti-revolutionary force at home and abroad can breaking the close relationship between the Party and the masses.

Thus, it can be seen that Marxist - Leninist perspectives on morality are valuable to guide Ho Chi Minh's ideology on morality along with determining the role of morality in Vietnam's society development process. In any society, a socio-economic form, the morality is always classistic and is the morality of the dominant class in society. When considering and assessing morality, factors of interests, class, ideology and ethnicity need to be placed in relation to politics, law, talent and methods of practice, together with cultivating and practicing morality and humanistic values of human morality.

Ho Chi Minh's ideology on morality is the unified integrity of morality in human life, a combination of the essence of East-West moral culture and the underlying moral values of Vietnamese society, together with the dialectical methodological value of Marxism - Leninism; making morality closely associate with the factors that promote the development of the nation, such as: relationship between the Party and people; between political beliefs and moral beliefs of those in power; promote national unity by the struggle between moral practice and anti-individualism to build a new society of communists.

Morality is a component of social consciousness, closely related to social existence; and is a part of the worldview, it basically governs people's awareness and actions. Therefore, the reality and the movement of human life is a place to test and practice morality of individuals and communities. Throughout the length of Vietnam's national development history: morality is as a bond connecting individuals and communities into a living entity that both complements, inherits and struggles together to contribute to shaping the standard value systems for the people's development. Since morality has the nature of the dominant class in society, ideology plays an important role to establish moral values in accordance with the development goals of the ruling class. The fact that the Vietnamese people did not undergo a period of development in possession of slavery and capitalism, along with a half-hearted development, had the characteristics of the Vietnam's feudal regime under extreme natural conditions and the regular and continuous struggle for the protection of national independence in the process of building and defending the country until the early years of the twentieth century has caused the communist ideology and class ideology of workers easily penetrate and create great attraction to Vietnamese people. On the other hand, Ho Chi Minh's spread of Marxism-Leninism into the Vietnam's revolution brought an end to the theoretical crisis on the path of national salvation and national liberation. The high moral values of communism about building an equitable and equal social regime create all conditions for the development of both individuals and communities, along with a good moral example of K. Marx, F. Engels, V.I.Lenin drew the masses to join the revolution against capitalism - individualism with all cruel expressions to the colonial peoples and the worker class around the world.

Thus, Ho Chi Minh constantly affirmed the role and importance of morality for the development of people and society. Ho Chi Minh asserted that morality is the foundation and the root of human. It is like "Trees have to have roots and river will dry without sources. Trees have to have roots, without roots, the trees wither. A revolutionary must have morality, without morality, no matter how talented, he or she cannot lead the people. Because the liberation of the nation and the human is a great work, without morality and foundation, and we ourselves are bad, what can we do? [8].

He also affirmed that the morality of the individual in specific conditions and circumstances played different roles and positions for the revolutionary career. "Although the capacity and work of each person is different, someone does import work, someone does subordinate work, but all area noble if they can maintain morality. The vast majority of revolutionary soldiers have morality: All their lives wholeheartedly serve the people, and their daily activities are exemplary: Being arduous, naive, respectful to the public assets, etc. That morality has a great influence on the cause of changing the old society into a new society and building fine traditions and customs" [9].

In short, according to Ho Chi Minh, people need morality and revolution needs morality. Ho Chi Minh considered moral issues to all subjects. According to him, morality are associated with politics and law and become complementary factors in building and perfecting a new morality. The essence of Ho Chi Minh's morality is the traditional humanitarianism of the nation combined with the progressive modern humanitarianism of the working class. It expresses the relationship and the struggle between good and evil, good and evil to guide people to the right and the truth. Here, there is a consistency between ideology and action, reasoning associated with reality, speaking coupled with doing. Ho Chi Minh's moral

ideology is always associated with practical life and becomes a philosophy in the behavioral culture of the Vietnamese people.

2.2. Ho Chi Minh's ideology on individualism

According to the Philosophy Dictionary: "Individualism is a special moral principle that characterizes bourgeois ideology and moral system. The rationale for individualism is the recognition of autonomy and the absolute rights of individuals in the society. Theorists of the exploiting class argue that the individualism lies in the immutable nature of human. In fact, the individualism is a principle of personal opposition to the collective, takes social interests to serve individual interests, and is formed with the appearance of the private system and the division of dividing society into class... The individualism has been perfectly expressed in the philosophy of St-neuron, while in the era of imperialism, it was in the doctrine of Niesche; - about "quintessence" and "superman" that were absorbed by the Fascism. In the socialist social conditions, the remnants of individualism in the human consciousness are deeply contradicted with the principles of the communist morality, which is collectivism. In order to overcome the remnants of the individualism, the socialist society protects the genuine interests of the individual and creates practical conditions for the development of human personality and talent" [10].

In terms of history, the source for the creation of the individualism is the private system and the division of the society into class. It is gradually formed and developed from the times of slavery to feudalism and the peak was under the development of the capitalism with various manifestations of different capitalist powers. However, it must be asserted that in the early days, the individualism had some positive points. The full development of individualism through three socio-economic forms shows its positive effects on the process of change in human life in the fields of economy, politics, literature, chemistry and society. On the one hand, the individualism promotes economic development by promoting the legitimate personal interests of human, creating great impetus to help human transform and improve nature to serve their life. On the other hand, the individualism has contributed greatly to resolving inherent conflicts that exist throughout hundreds of years of history, such as the fierce opposition to the authoritarian and anti-human nature of the Catholic Church and the strict hierarchical structure of the feudalism that trample on the freedom and happiness of the people. Therefore, the individualism has created a strong source of motivation for the liberation of productive power for the society, promoted the development of productive forces, and made tremendous changes to the people's life. Moreover, the strong development of the capitalist system and the concentration of the capitalism have created the first seeds for the birth of the proletariat - the force to embrace the values of Freedom - Equality - Charity in the most thorough and comprehensive manner.

In the East, the individualism is considered evil, which is opposed to the good and the righteousness. Confucianism, represented by Xunzi, made a point of view on this issue when considering the human nature. At the end of the Warring States period, Xunzi saw with his own eyes the scramble, tearing and killing among classes and people in the society, so he advocated explaining that human nature began with the evil. In his opinion, because human are born with greed and desire, so to satisfy those greed and desire, human must act according to their nature. That must lead to the rivalry, stripping, plundering and appropriation. If Meng Zi considered that humanity, benevolence, politeness and mind are the four clues of human nature, then Xunzi said that it was not and he said that the clue of human nature was filial piety, jealousy and desire; these three things exists since the birth while humanity, benevolence, politeness and mind were set by the people rather than by the heaven. Although Xunzi believes that human nature is evil, but human can create goodness. And in order to create goodness, a person must have a teacher, who has teaching methods, in order to be good and also need to be polite to educate people.

Contrary to Xunzi's perspective, although his ideology that human were born with goodness, according to Meng Zi, goodness was not immutable. One can lose one's inherent mind and fall into the path of unwholesome when affected by bad externalities. The nature of human is like the nature of water flowing into a valley. No one is born with ungoodness, nor is any water flowing upstream. However, if the dam is blocked, the water will flow over the mountain; also, if obscured by desire, the good nature will immediately reverse. However, the impacts of external environment have limitations. When the mind of a person is firm, objects are ineffective. Therefore, Meng Zi paid great attention to the issue of education to make people not lose their conscience.

Accordingly, it can be seen that Eastern thinkers are also very interested in explaining the origins, contents and methods against the individualism that exist in every human. They identify individualism with the evil and argue that through the

process of educating, fostering and fighting against all the influences of the external environment with the steadfast mind, we will be able to eliminate the individualism and create a better society. However, the point to note here is that despite advising people to live and behave in a good manner, they are still tools to protect the existence, maintenance of stability and power of the feudal caste system. Although, in the East, the fact that most peoples did not undergo slavery made the privatization and class distinctions not as deep as those in Western countries, feudal moral standards still directed the people to absolute obedience to the power of the court, mandarins and upper classes.

In Vietnam, the individualism concept has been expressed by researchers with the following specific manifestations: The individualism - the worldview that is based on bringing individual opposition towards the society, morality towards selfishism, and in its extreme forms leading to anarchy and nihilism. The individualism is the worldview of egoism that often pursues selfish ends, enjoyment and nurtures greed and filial piety. If it is extreme, the individualism turns people into inhuman. The individualism - the viewpoint of the people who only focus on their own interests, put it above the interests of the collective and the society". Thus, the researchers assert consistently at one point: it is the worldview, the human outlook of those who promote, absolutize individual interests, and disregard the interests of the collective and the community.

Marxist-Leninist classics also soon emphasized the dangers of the individualism, the manifestations, harms and methods of anti-individualism of the proletariat in order to resolve the conflicts left behind by old types of production relationships, paving the way for developing a new production force:

In his article "Answering a farmer's question", V.I.Lenin emphasized the origin of the individualism and demanded the abolishment of the psychological and remnant habits of the old regimes: "Russia must be cleared of the fall of landlords and capitalist lifestyles; they allow themselves to act like the chiefs, while under the law of our republics, they must be elected by the Soviets and must be exemplary, hard-working and strictly comply with the law... [11].

In the article "New economic policies and duties of political education departments," V.I.Lenin outlined *three main enemies - the intrinsic enemies* that the Russian communists had to resolutely fight to destroy them. One of the three enemies, which V.I.Lenin pointed out first is "*communist arrogance*", V.I.Lenin warned: "Nothing is as harmful to communism as we are by the arrogance of the communism" [12]; that "if a communist thinks that he knows everything, because he í a communist in charge, I has defeated many people not just as a shopkeeper - but on all the fronts, I has defeated such enemies - it is the mood within us that makes us fail" [13]. V.I.Lenin also once warned that the egotistical attitude was one of the reasons why the revolutionary parties came to their deaths. V.I.Lenin also reminded the communist party members not to be infested in their mind the *faction or collective narrow mind or collective prejudice*. "Must really work to make more solidarity and more cohesion than before, to eliminate even the smallest traces of the factional mind..., be determined not to let a trace of the faction exist."; "Only the political party of the working class ... can resist the inevitable traditions and recidivism of factional narrow mind or prejudices in the proletariat" [14].

Another intruder enemy that V.I.Lenin emphasized is corruption and bribery. V.I.Lenin considered corruption and bribery as an ulcer that needed to be removed without delay: "Establish courts quickly, promptly and really apply straightforward - revolutionary measures against anti-revolutionaries, bribes,..." V.I.Lenin also pointed out: "The whole work of our economic institutions is firstly afflicted with *bureaucracy*," and this is seen as an unfamiliar expression of the nature of a true revolutionary party, far from the status of a true Communist party member. "In the fight against the bureaucratic optimism against the Soviet organization, it is guaranteed by the solidity of the links between the Soviets and the people" [15].

Not only citing the specific manifestations of the individualism as mentioned above, V.I.Lenin also emphasized one of the leading tasks in choosing socialist reform measures "to fight against the abuse of power and the title of communist party member of the Soviet government representatives..." and he also firmly stated "to forcefully kick such people out of the party by establishing a stricter control regime" [16].

Accordingly, from the perspectives of Eastern or Western thinkers, the individualism has always been a problem associated with the people's life. The individualism is opposed to human morality in general and the revolutionary morality of the working class in particular. As a scientific and revolutionary doctrine, Marxism - Leninism has shown that the origin of the individualism is the private system that existed for hundreds of years of history, with various expressions under the capitalism. The impacts of the individualism on the productive force are enormous. It not only weakens

production capacity but it also collapses the government of the working class; thus, distorting the noble moral ideals of human society and submerging the construction of a communist social regime.

In Vietnam, the concept of the individualism is seen as opposed to the collectivism, and Ho Chi Minh had the most genuine and accurate perspectives on this issue:

Firstly, Ho Chi Minh specially reminded officials about the dangers of the individualism: “In today's peaceful situation, most of our cadres still uphold the good revolutionary tradition, industriousness and persistence in fighting and fulfilling their duties. However, there are some officials who mistakenly believe that peace is tranquil, ignore the revolutionary morality and have many faults and mistakes.” [17] “The individualism is a very cunning and soothes people to go downhill. And everyone knows that going downhill is easier than going uphill. That's why it is even more dangerous” [18].

Secondly, he asserted the nature of the individualism: “The individualism is to *put our own interests*, our family's interests ahead of the common interests of the nation. It is the main disease and the mother disease, so that many other diseases are born” [19]. “The individualism is everything for the sake of our own interests, regardless of the common interests of the collective”. The individualism is contrary to revolutionary morality, if it is left in us, even if at least, it will wait for the opportunity to develop, to cover the revolutionary morality and to prevent us from being whole-heartedly to struggle for the revolutionary career. It can be seen that Ho Chi Minh emphasized that the individualism is what absolutizes personal interests, disregards collective interests, it is contrary and causes harm to the revolutionary morality of the communists and affects the success of the socialist revolution.

Thirdly, Ho Chi Minh pointed to the manifestations of the individualism: “Corruption is stealing and appropriate of public assets to be private assets. It is harmful to the cause of national construction, to the work of improving the people's life and to the revolutionary morality” [20]. “There are many types of diseases, such as localism, indigenism, individualism, tendency to be greed for fame, position, victimization of talented people, perilization, etc., are all caused by narrow mind!” [21]. “Talking about officials inside and outside the Party, there are a number of people who keep the indifferent attitude. They are like snails withdrawing into their shells and ignoring everything. It is the individualism and the *bad bourgeois ideology*. The revolutionary people must be is just-minded and impartial. In anything from big and small, they must think about the people, the Fatherland and the class, so they cannot ignore” [22].

Fourthly, Ho Chi Minh stressed the harmful effects of the individualism: “The individualism, *benefiting oneself while harming others*, unordered and undisciplined freedom and other vices are dangerous enemies of the socialism” [23]. If a person is negligent, the negligence is likely to ruin big things; a miss is as good as a mile. Therefore, we must resolutely clean up the following defects: Localism. Factional mind. Bureaucracy. Narrow mind. Formality favor. Working in desk paper way. Being undisciplined or unstrict disciplined. Selfish and perilization.

In short, Ho Chi Minh's ideology on the individualism is his consistent and profound perspectives about the origin, the dangers and the manifestations of the individualism in the people's democratic national revolution in Vietnam. The struggle against the individualism is the struggle against the evil that exists and reigns in the people ourselves due to the private production relation, which affects the psychology, habits and degenerates the revolutionary morality of the people. The individualism is the worldview and perspective of the people who only know their own interests and despise the collective interests. In the sense of fighting against individualism, people free themselves from the privately-owned idea, eliminate the shackles of selfishness, and build the idea of living in association with a new and better society.

2.3. Ho Chi Minh's ideology on morality and individualism

Philosophical Dictionary affirms: “The relationship of the Good and the Evil is an moral category that shows how to positively or negatively assess social phenomena and individual actions...Engels emphasized the concept of the Good and the Evil varies from nation to nation, from generation to generation, and are sometimes contradictory in nature. The historical nature of moral standards and its classism are influenced by social factors that have completely denied and rejected the religious concept about the nature of the Good and the Evil... When social inequality is abolished, and progressive culture, justice and equality are implemented, the concept of the good and the evil is more easily explained by scientific methods, which will be the standard for the path of individual and social development.” [24].

The content of Ho Chi Minh's ideology on revolutionary morality and individualism is a comprehensive system of his views on the role, content, principles and methods; while implementing dialectical processes of both improving

revolutionary morality and sweeping out individualism in the Vietnamese revolutionary cause. Therefore, Ho Chi Minh's ideology on enhancing revolutionary morality and eliminating individualism is a system of his comprehensive and profound perspective on requirements, tasks, contents, principles and methods to raise the Party's awareness and practice of revolutionary morality: diligence, thrift, integrity, righteousness and impartiality in the sense and spirit of serving the people and building a socialist society. At the same time, we must fight against individualism in organizations and individuals with the principles and methodology of Marxism - Leninism to correct and punish the problems incurred by the individualism, motivate and trust people in the cause of building and defending the Fatherland in Vietnam.

3. CONCLUSION

In short, Ho Chi Minh's ideology on revolutionary morality and individualism is a combination of Eastern-Western cultural quintessence. Ho Chi Minh has his own specific perspectives about revolutionary morality, individualism and the combination of improving revolutionary morality and sweeping out the individualism. The elements of the Eastern-Western moral culture play a fundamental and guiding role for Ho Chi Minh when evolving and transforming positive moral factors in accordance with Vietnamese moral culture. At present, Ho Chi Minh's ideology on improving revolutionary morality and eliminating individualism is considered a guideline for the Communist Party of Vietnam in the cause of national construction and development; in exchanges with other peoples in the world to fight against the Evil, consolidate and make the Good become a value system that links the nations and territories around the world on the basis of absolute respect for cultural identity for the common goal of making all people on earth equal, independent and free.

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