

HO CHI MINH NATIONAL ACADEMY OF POLITICS

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**HO CHI MINH'S POLITICAL FAITH -
ITS CONTENT AND VALUE**

SUMMARY OF THE DOCTORAL THESIS

MAJOR: HO CHI MINH STUDIES

Code: 9310204

HA NOI - 2025

**The dissertation is conducted at
Ho Chi Minh National Academy of Politics**

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**The thesis has been defended in front of the Thesis Committee at
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At 8 hour 00 date 19 month 12 year 2025

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INTRODUCTION

1. The urgency of the theme

President Ho Chi Minh was a great leader, an eminent thinker, and an outstanding statesman of the Communist Party and the Vietnamese nation. Throughout his revolutionary leadership, he devoted great attention to building, disseminating, and progressively realizing political faith, thereby achieving significant victories. His unwavering belief in and adoption of Marxism-Leninism as the “genuine, firm, and revolutionary” theoretical foundation of the revolutionary Party exemplified this faith. He firmly believed in the new path of national liberation - the proletarian revolutionary path - which aligned with the objective laws of the Vietnamese revolution and the spirit of the times. Ho Chi Minh placed “absolute trust in the leadership of the Central Committee and strict observance of all Party policies and resolutions,” as well as in the people’s democratic State; he also had “profound faith in the strength and wisdom of the collective and of the people”. Moreover, he believed in the support and solidarity of peace-loving and progressive peoples around the world. Ho Chi Minh’s political faith carries profound theoretical and practical significance, deeply resonating among cadres and Party members, and serving as a powerful spiritual driving force for the Vietnamese people in the struggle for national liberation and in the continued endeavor to build a more prosperous and beautiful nation.

Throughout the course of national leadership, particularly during the period of renovation, the Communist Party of Vietnam has consistently emphasized the cultivation and consolidation of political faith among its cadres, Party members, and the people. The Sixth National Party Congress asserted that “The slogan ‘*the people trust the Party, and the Party trusts the people*’ must be realized daily through concrete actions”. To strengthen the political faith of cadres, Party members, and the masses, and to advance comprehensive national renewal, the Party emphasized the need to “uphold revolutionary ideals and maintain steadfast faith, ensuring unity between awareness and action”, as well as to “consolidate the people’s trust in the Party, reinforce the great national unity bloc, and strengthen the close relationship between the Party and the people”. In the new context, the 13th

National Congress of the Party placed special emphasis on the issue of trust, identifying one of its key political objectives as “consolidating and strengthening the people’s faith in the Party, the State, and the socialist regime”. To that end, the Congress underscored the need to “arouse the nation’s patriotic tradition, national pride, faith, and aspiration for a prosperous and happy country... strengthen and enhance the people’s trust, and promote social consensus”.

With the strong political determination of the Party and the State in combating corruption, wastefulness, and other negative phenomena, significant progress has been made in consolidating the confidence of cadres, Party members, and the people in the Party’s sound leadership and the ongoing process of national renovation. However, as noted, “the degradation in political ideology, morality, and lifestyle among a not insignificant number of cadres and Party members has not yet been fully reversed; in some cases, it has become more sophisticated and complex. Corruption, wastefulness, and negative practices remain serious, particularly among Party members holding positions of authority within the state apparatus”. The 13th National Congress of the Party further emphasized that “a segment of cadres and Party members have shown signs of weakening ideals, diminished willpower, fear of hardship, and moral and ideological degeneration, accompanied by manifestations of ‘self-evolution’ and ‘self-transformation’”. Hostile forces have been actively distorting the ideological foundation of the Party, denying the leadership role of the Party and the State, and seeking to undermine the country’s renovation process, thereby eroding the political faith of cadres, Party members, and the people. Nonetheless, through strong determination and decisive action in confronting and refuting false and hostile viewpoints, the Party has contributed to safeguarding its ideological foundation and reinforcing the confidence of cadres, Party members, and the people in the leadership of the Party, the State, and the socialist regime.

In the context of the nation’s vigorous renovation, numerous complex and pressing issues have emerged, requiring as a foremost condition the strengthening of political faith among cadres, Party members, and the people.

Therefore, research aimed at clarifying the content and values of Ho Chi Minh's political faith is both necessary and meaningful, carrying profound theoretical and practical significance - especially in the new era of national development.

Although Ho Chi Minh's political faith embodies rich content and profound value, it has not yet been the subject of many direct, comprehensive, or systematic studies. Hence, the continued research, application, and creative development of Ho Chi Minh's legacy in general, and of his political faith in particular, are essential in the contemporary era.

For these reasons, the researcher has chosen the topic "*Ho Chi Minh's Political Faith - Its Content and Value*" as the subject of this doctoral dissertation in Ho Chi Minh Studies.

2. Research Objectives and Tasks

2.1. Research Objectives

To clarify the foundations, content, and values of Ho Chi Minh's political faith.

2.2. Research Tasks

To provide an overview of previous studies related to the dissertation topic.

To construct and define key concepts relevant to the dissertation.

To analyze the formative foundations, core content, and essential characteristics of Ho Chi Minh's political faith.

To examine the theoretical and practical values of Ho Chi Minh's political faith.

3. Research Scope and Subjects

3.1. Research Subject

Ho Chi Minh's political faith.

3.2. Research Scope

Content: Ho Chi Minh's political faith is a broad and multi-dimensional subject. This dissertation focuses on key aspects, including the concept, formative foundations, core content, principal characteristics, and theoretical as well as practical values of Ho Chi Minh's political faith. Within its content

analysis, the dissertation specifically examines Ho Chi Minh's political faith in Marxism-Leninism; in the proletarian revolutionary path; in the leadership of the Communist Party and the governance of the State; in the role and strength of the people; and in the support and solidarity of the peace-loving and progressive peoples of the world.

Time: The study covers the entire life, career, and thought of Ho Chi Minh, with primary focus on the period from July 1920 to September 1969, as well as the application of his political faith by the Communist Party of Vietnam in the cause of national construction and defense.

Space: The Vietnamese revolutionary movement during the Ho Chi Minh era.

4. Theoretical Basis and Research Methodology

4.1. Theoretical Basis

This dissertation is grounded in the theoretical foundation of Marxism-Leninism, Ho Chi Minh's ideology, and the guidelines and policies of the Communist Party of Vietnam, as well as the laws and regulations of the State relevant to the issue of political faith.

4.2. Research Methodology

Based on the methodological framework of dialectical materialism and historical materialism, the dissertation employs an integrated approach combining specialized and interdisciplinary methods from political science and the social sciences and humanities. These methods are used to clarify the formation, content, and values of Ho Chi Minh's political faith. Specifically, the following methods are applied:

Statistical, documentary, analytical, and synthetic methods are primarily employed in Chapter 1 to review the research literature and assess previous studies related to the topic.

Systematization, comparative, logical, and historical methods are mainly applied in Chapter 2 to construct conceptual frameworks and elucidate the foundations of Ho Chi Minh's political faith in connection with specific historical contexts and events, ensuring objectivity and accuracy.

Analytical-synthetic, comparative, and evidential methods are used chiefly in Chapters 3 and 4 to clarify the content and values of Ho Chi Minh's political faith

5. New Contributions of the Thesis

The dissertation contributes to the systematization of theoretical understanding regarding Ho Chi Minh's political faith, ranging from its conceptualization and formative foundations to its content, characteristics, and values.

Furthermore, it enriches and expands the intellectual legacy of Ho Chi Minh in the contemporary era.

6. Theoretical and Practical Significance

6.1. Theoretical Significance

The dissertation supplements and deepens the theoretical understanding of the concept, formation, content, and values of Ho Chi Minh's political faith. It thereby reaffirms the enduring value of Ho Chi Minh's ideological foundation in general, and his political faith in particular, for the Communist Party of Vietnam and the Vietnamese revolutionary cause.

Additionally, the study provides a theoretical basis to assist the Party in further refining its theoretical framework on national renewal, especially in strengthening the political faith of cadres, Party members, and the people in the nation's development in the new era.

6.2. Practical Significance

The findings of this dissertation may serve as a useful reference for the study, dissemination, and education of Ho Chi Minh's ideology. It can also be utilized as instructional material for various programs at the Ho Chi Minh National Academy of Politics and provincial political schools across the country. Moreover, the dissertation offers additional scientific arguments that can be directly applied in the struggle against distorted and hostile viewpoints that seek to undermine and deny the ideological foundation of the Communist Party of Vietnam in the current context.

7. Structure of the Thesis

Apart from the introduction, conclusion, list of references, and appendices, the thesis is structured into 4 chapters with a total of 8 sections.

Chapter 1

OVERVIEW OF THE RESEARCH RELATED TO THE THESIS

1.1. RESEARCH SITUATION RELATED TO THE TOPIC

1.1.1. Studies on Political Faith

The issue of political faith has attracted considerable attention from both domestic and international scholars, including Trinh Dinh Bay, Phan Xuan Son, Le Van Dinh, Doan Trieu Long, Nguyen Quang Hung, Paul A. Dawson, Stephen M.R. Covey, and Rebecca R. Merrill, among others. Through their respective studies, these authors have offered diverse perspectives and definitions of political faith. Generally, political faith is understood as confidence in the correctness of a political ideal. True political faith represents belief in a political cause whose goals align with the objective laws of life and with the genuine aspirations of humanity. It embodies value-oriented convictions firmly grounded in thought and consciousness, guiding individual behavior toward human development and progress, and orienting individuals toward the pursuit of truth, goodness, and beauty in the formation of moral character.

1.1.2. Studies Related to Ho Chi Minh's Political Faith

Research on Ho Chi Minh's political faith has also been explored by several scholars both in Vietnam and abroad. Prominent figures include Pham Van Dong, Tran Van Giau, Phung Huu Phu, Mach Quang Thang, Tran Minh Truong, Bui Dinh Phong, Nguyen Huu Lap, Lai Quoc Khanh, N. Khrushchev, David Halberstam, Stanley Karnow, and Vladimir N. Kolotov, among others. Overall, these authors have addressed Ho Chi Minh's political faith from various angles, levels, and perspectives, affirming its theoretical and practical significance for the Vietnamese revolutionary cause.

1.2. OVERVIEW OF RELATED RESEARCH FINDINGS AND ISSUES REQUIRING FURTHER STUDY

1.2.1. General Overview of Research Related to the Dissertation Topic

- The above overview indicates that studies on political faith in general and Ho Chi Minh's political faith in particular have received growing

scholarly attention, achieving preliminary results across various aspects and dimensions. This demonstrates the scientific importance of the issue addressed by the dissertation and provides a valuable theoretical foundation for its implementation.

- Regarding studies on the concept of political faith, existing works have proposed definitions, structures, and essential characteristics of political faith. Some studies have preliminarily explored Ho Chi Minh's political faith, emphasizing his trust in Marxism-Leninism, in the ultimate success of the Vietnamese revolution, in the power of the people, and in the objective laws of historical development.

- Regarding studies on the content of Ho Chi Minh's political faith, several works have begun to discuss and analyze its specific components, highlighting Ho Chi Minh's faith in Marxist-Leninist revolutionary theory, in the proletarian revolutionary path, in the leadership of the Communist Party and governance of the State, in the role and strength of the masses, and in the solidarity of democratic, progressive, and peace-loving forces around the world. These findings provide useful and practical references for further exploration of the content of Ho Chi Minh's political faith. However, most existing studies address only certain aspects or partial elements rather than a comprehensive analysis.

- Regarding studies on the value of Ho Chi Minh's political faith, most works discuss its practical application, focusing on proposing measures to strengthen and consolidate the people's political faith in the Party, the State, and the socialist regime. Nevertheless, there has not yet been a systematic and in-depth study that thoroughly examines both the theoretical and practical values of Ho Chi Minh's political faith.

1.2.2. Issues to Be Focused on in the Dissertation

In addition to the achievements of previous studies, the topic of Ho Chi Minh's political faith has not yet been examined comprehensively and systematically, particularly in terms of its content and value. Therefore, this dissertation seeks to conduct an in-depth and systematic study of Ho Chi Minh's political faith through the following aspects:

First, based on the findings of preceding scholars, the dissertation further clarifies the fundamental concepts related to the research topic, thereby establishing an analytical framework for examining the nature and connotation of political faith in general and Ho Chi Minh's political faith in particular.

Second, it identifies and analyzes the foundations for the formation of Ho Chi Minh's political faith, including theoretical foundations, practical bases, and Ho Chi Minh's personal qualities.

Third, it elucidates the core contents and essential characteristics of Ho Chi Minh's political faith.

Fourth, it examines the theoretical and practical values of Ho Chi Minh's political faith in relation to the Vietnamese revolutionary cause. On that basis, the dissertation proposes directions for further research and suggests the creative application and development of Ho Chi Minh's political faith in strengthening and consolidating the political faith of cadres, Party members, and the people in the Communist Party, the State, and the socialist regime of contemporary Vietnam.

Chapter 2

CONCEPTS AND FOUNDATIONS OF HO CHI MINH'S POLITICAL FAITH

2.1. FUNDAMENTAL RELATED CONCEPTS

- **Faith:** Faith is a form of human consciousness that reflects the acknowledgment and conviction of an individual toward the correctness or truth of a certain object or phenomenon, based on cognition, knowledge, viewpoints, and practical experience. Faith possesses profound power and value when applied in practice, serving as a driving force toward the realization of established goals.

- **Politics:** Politics is a fundamental and essential sphere of social life, representing the relationships among classes and nations concerning the

struggle to gain, maintain, organize, and exercise state power. Politics also encompasses the participation of the people in state affairs under the ideology of a ruling class or political party.

- **Political Faith:** Political faith refers to the recognition and conviction of an individual or organization regarding the correctness or incorrectness of a political ideology, doctrine, or political regime, based on political awareness, knowledge, and practical experience. Political faith serves as a spiritual foundation and pillar that ensures ideological stability throughout the process of realizing political objectives.

- **Ho Chi Minh's Political Faith:** Ho Chi Minh's political faith represents his profound conviction in Marxism-Leninism, in the path of proletarian revolution, in the leadership of the Communist Party and the governance of the State, in the power and role of the people, and in the support of progressive and peace-loving forces around the world. This faith was grounded in scientific knowledge, revolutionary sentiment, and extensive practical experience. It radiated strongly among cadres, Party members, and the masses, becoming a profound spiritual foundation, a powerful motivation, and an enduring source of strength for the Vietnamese people in their struggle for national independence, unity, and the construction of a prosperous and civilized nation.

2.2. FOUNDATIONS FOR THE FORMATION OF HO CHI MINH'S POLITICAL FAITH

2.2.1. Theoretical Foundations

Ho Chi Minh's political faith was shaped by the traditional values of the Vietnamese nation. Throughout thousands of years of nation-building and defense, the Vietnamese people have cultivated noble and enduring traditions - most notably, patriotism, solidarity and mutual support, and an optimistic, life-affirming spirit. These values profoundly influenced Ho Chi Minh's character, morality, and worldview, thereby shaping his political faith.

Furthermore, Ho Chi Minh's political faith was formed through the assimilation of cultural and civilizational values of humankind. Through

extensive and diverse experiences across many countries, he absorbed and selectively integrated the cultural and intellectual quintessence of both Eastern and Western civilizations into his ideological foundation.

Most importantly, Ho Chi Minh's political faith was consolidated and developed upon the theoretical foundation of Marxism-Leninism. This served as the most essential and decisive basis for the formation and development of his political faith, providing him with a comprehensive worldview, a scientific methodology, and the core principles of dialectical and historical materialism. It also laid the cornerstone for the fundamental positions, standpoints, and class perspectives that guided his revolutionary ideology and practice.

2.2.2. Practical Foundations in Vietnam and the World

Ho Chi Minh's political faith was formed from the practical realities of Vietnam and the world during the period spanning from the late nineteenth century to the late 1960s. In Vietnam, this faith took root and was nurtured amid the dire conditions of colonial oppression and national subjugation. The suffering of his family, homeland, and compatriots under foreign domination kindled in Ho Chi Minh a profound determination to seek a path toward national salvation and liberation. This context provided a vital practical foundation, exerting a direct influence on the emergence and development of his political faith. From the early twentieth century through the late 1960s, the realities of Vietnam's revolutionary movement continued to enrich, refine, and solidify Ho Chi Minh's political faith, particularly regarding the fundamental issues of the Vietnamese revolutionary path.

Ho Chi Minh's political faith was also deepened by global political developments during this same historical period. Major world events such as the triumph of the October Revolution in Russia, the vigorous growth of the international communist and workers' movements, and the widespread national liberation struggles across Asia, Africa, and Latin America significantly shaped his worldview. These global experiences strengthened his conviction that the Vietnamese revolution must pursue national

independence in close association with socialism - a defining principle of his political faith.

2.2.3. Ho Chi Minh's Personal Qualities and Capabilities

Ho Chi Minh's political faith was deeply rooted in his personal qualities and character, and was continually refined through practical experience. From a young age, he was a man of lofty ideals and patriotic aspirations, driven by deep compassion for the oppressed and exploited under colonial and imperial rule. His life and revolutionary journey reflected unwavering determination, steadfastness of purpose, and moral integrity in the pursuit of his ideals and convictions. Ho Chi Minh constantly pondered the destiny of his nation and the path toward true independence and freedom. Endowed with exceptional intelligence, independent and creative thinking, and keen critical insight, he demonstrated a remarkable capacity for learning and adaptation. Wherever he went, his natural aptitude enabled him to acquire multiple languages and engage deeply with diverse cultures and civilizations. These intellectual and moral attributes provided a powerful internal source for the formation, development, and enduring strength of his political faith.

Chapter 3

CONTENT AND CHARACTERISTICS OF HO CHI MINH'S POLITICAL FAITH

3.1. THE CONTENT OF HO CHI MINH'S POLITICAL FAITH

3.1.1. Ho Chi Minh's Political Faith in Marxism-Leninism

First, Ho Chi Minh's political faith was grounded in his profound trust in the content and essence of Marxism-Leninism. He regarded this ideology as the scientific synthesis of the world's working-class movements and as a comprehensive science that explains the laws governing nature and society; the revolutionary movement of the oppressed and exploited masses; the universal victory of socialism; and the ultimate construction of communism. For Ho Chi Minh, the revolutionary, scientific, and humanistic nature of

Marxism-Leninism lies in its radical pursuit of genuine transformation - a revolution that must bring real benefits to the majority of the people, ensuring that the working masses have food, clothing, education, and a dignified life founded on solidarity and compassion.

Second, he maintained unwavering confidence in the spirit, methodology, and transformative power of Marxism-Leninism. Belief in Marxism-Leninism, according to Ho Chi Minh, did not mean dogmatic adherence or mechanical imitation of the writings of Marx, Engels, or Lenin. Rather, it required a deep understanding of their scientific spirit and dialectical method, and the ability to apply and creatively develop them in the specific historical and social conditions of Vietnam. In studying various ideological and political doctrines, Ho Chi Minh selectively inherited the rational and progressive elements within each, integrating them harmoniously with Marxist-Leninist principles.

Third, Ho Chi Minh expressed profound respect and admiration for the founders of Marxism-Leninism, especially V. I. Lenin, whose genius and revolutionary moral example he revered. He consistently defended Marxism-Leninism against hostile ideologies and distortions, resolutely opposing any attempts to undermine its theoretical foundations or to subvert the revolutionary cause through ideological struggle.

3.1.2. Ho Chi Minh's Political Faith in the Proletarian Revolutionary Path and the Pursuit of National Independence and Socialism

Ho Chi Minh had firm confidence in the correctness and necessity of the proletarian revolutionary path. He affirmed that: "There is no other way to save our country and liberate our nation except the proletarian revolution". This conviction reflected his steadfast belief in a new, historically appropriate path of national salvation - one that aligned with Vietnam's social realities and the progressive tendencies of the era. Step by step, through both theory and practice, Ho Chi Minh translated this belief into the

concrete objectives of achieving national independence in close association with socialism.

3.1.3. Ho Chi Minh's Political Faith in the Leadership of the Communist Party and the Management Role of the State

Ho Chi Minh's political faith was expressed in his firm recognition and validation of the Communist Party's leading role. He believed profoundly in the Party's correct political line and in the decisive importance of building a strong contingent of capable, morally upright cadres and Party members.

He also had deep faith in the State's management role as the instrument for realizing the people's sovereignty. This faith was manifested in his efforts to build a state of the people, by the people, and for the people, under the leadership of the working class. Ho Chi Minh emphasized the necessity of constructing a constitutional, lawful, and democratic state, while continuously consolidating and perfecting its organizational structure after the revolution had seized political power.

3.1.4. Ho Chi Minh's Political Faith in the Role and Strength of the People in the Revolutionary Cause

First, Ho Chi Minh had an unshakable belief in the patriotism, solidarity, and benevolence of the Vietnamese people. He consistently affirmed that these virtues constitute the foremost elements of the Vietnamese cultural value system and serve as the core foundation of the nation's enduring strength, vitality, and development throughout history.

Second, he believed deeply in the indomitable revolutionary spirit and willpower of the people. Ho Chi Minh's political faith was rooted in his profound recognition of the resilient vitality and unyielding revolutionary determination of the working masses in colonized nations who were subjected to exploitation and oppression by imperialism and colonialism.

Third, he trusted in the wisdom, creativity, and initiative of the people. Ho Chi Minh's belief in the masses extended beyond their revolutionary zeal to their intellectual capability and inventive potential. He emphasized that the people are not only the driving force but also the creators of history,

capable of devising practical solutions and innovations to advance the revolutionary cause.

Fourth, Ho Chi Minh placed strong confidence in the younger generation - the youth and students - as the “heirs of the revolution” and the future of the nation. He believed that only through reliance on youth could Vietnam successfully achieve national liberation and build a prosperous, dignified country that would stand shoulder to shoulder with the great powers of the world.

3.1.5. Ho Chi Minh’s Political Faith in the Democratic, Progressive Forces and Peace-Loving Peoples of the World

Ho Chi Minh believed that the democratic and progressive forces and peace-loving peoples of the world constituted a vital source of support for the Vietnamese revolution - particularly during the two great wars of resistance against French colonialism and American imperialism. From the standpoint of justice and peace, these international forces engaged in diverse forms of struggle, from organizing mass demonstrations and public protests to condemning war crimes in international forums and the media, thereby mobilizing global opinion in opposition to aggression and injustice.

This solidarity and support strengthened Ho Chi Minh’s conviction that the Vietnamese people would ultimately prevail in their struggle for national independence and reunification. With the assistance of fraternal socialist countries and the encouragement of progressive and peace-loving movements worldwide, he maintained steadfast faith that the Vietnamese revolution would triumph, thereby contributing positively to the protection of peace in Southeast Asia and the broader world.

3.2. CHARACTERISTICS OF HO CHI MINH’S POLITICAL FAITH

3.2.1. Ho Chi Minh’s Political Faith Was Formed Gradually and Continuously Enriched

Ho Chi Minh’s political faith in the Vietnamese revolution evolved progressively - from early intuitive awareness to deep, rational understanding

grounded in scientific principles and practical experience. One of its defining features was its development from emotional conviction to reasoned belief.

Initially, Ho Chi Minh's political faith in the fundamental issues of the Vietnamese revolution stemmed from emotional admiration and patriotic sentiment. Over time, through theoretical study and revolutionary practice, this sentiment transformed into a profound and rational conviction. His political faith in the Communist Party, for instance, developed through experiential engagement - from his involvement with the French Socialist Party, to his support for the Third International, and ultimately, his role in founding the French Communist Party. Similarly, Ho Chi Minh's political faith in the organizational role of the State was shaped by his extensive study of various state models around the world, which informed his eventual choice to establish and develop the Democratic Republic of Vietnam - a state founded on democratic, lawful, and people-centered principles.

3.2.2. The Scientific and Revolutionary Nature of Ho Chi Minh's Political Faith

Among the defining features of Ho Chi Minh's political faith, the most prominent is its scientific and rational character, which reflects the fundamentally scientific essence of his political convictions. This characteristic can be analyzed through several key dimensions:

First, Ho Chi Minh's political faith was founded on a scientific basis, both theoretical and practical. His beliefs were not formed by intuition or emotion alone but grounded in the systematic application of Marxist-Leninist theory and the concrete realities of revolutionary practice. *Second*, the content of Ho Chi Minh's political faith bears a distinctly scientific nature. It was always directed toward addressing real and urgent problems of revolutionary practice, and its correctness was verified and reinforced through historical experience and concrete achievements. His political faith, therefore, was not abstract but profoundly empirical and goal-oriented, producing tangible revolutionary victories. *Third*, Ho Chi Minh's political

faith differs essentially from traditional or religious belief systems based on experience, sentiment, or dogma. It was, instead, an enlightened and dialectical faith, deeply rooted in scientific understanding and revolutionary praxis, characterized by the unity of theory and practice, reason and conviction.

3.2.3. Ho Chi Minh's Political Faith: Firmly Oriented Toward National Independence and Socialism

First, the steadfastness of Ho Chi Minh's political faith is most clearly manifested in his unwavering standpoint and perspective on the revolutionary path. From the moment he encountered Marxism-Leninism until the final words recorded in his Testament, he consistently affirmed the revolutionary course of the proletariat, steadfastly advancing under the banner of national independence and socialism.

Second, this steadfast faith was demonstrated in his commitment to the goals of independence, unification, and national development. Throughout the struggle for liberation and reunification, Ho Chi Minh remained unwavering in his principled stance on national sovereignty and self-determination - considering these to be sacred, inviolable principles guiding the Vietnamese revolution.

Third, the firmness of his political faith was also evident in his emphasis on the strength of the nation as the core driving force of revolution. Ho Chi Minh consistently upheld the belief that the power of patriotism, unity, and the collective will of the Vietnamese people was the decisive factor ensuring the success of the revolutionary cause and the future of the socialist path.

3.2.4. The Far-Reaching Influence of Ho Chi Minh's Political Faith Among Cadres, Party Members, and the People

The pervasive influence of Ho Chi Minh's political faith represents one of its most remarkable characteristics. This influence was vividly realized in the practical course of the Vietnamese revolution and resonated strongly within the global revolutionary movement. The trust and support Ho Chi

Minh received - from Party cadres, the masses, and international allies - stemmed largely from the inspirational and contagious nature of his political faith. His convictions radiated through diverse channels: political education and propaganda activities, the organization of revolutionary movements, and, above all, through his personal example and philosophy of action. Through his exemplary integrity, moral conduct, and unwavering consistency between words and deeds, Ho Chi Minh's political faith became a living source of inspiration - nurturing confidence, unity, and revolutionary enthusiasm among generations of Vietnamese cadres, Party members, and citizens, while also inspiring progressive movements worldwide.

Chapter 4

THE THEORETICAL AND PRACTICAL VALUES OF HO CHI MINH'S POLITICAL FAITH

4.1. THE THEORETICAL VALUES OF HO CHI MINH'S POLITICAL FAITH

4.1.1. Contributing to the Affirmation, Enrichment, and Development of the Positive Values in the Nation's Traditional Political Thought

The Vietnamese nation and people have long possessed a tradition of optimism - an optimism rooted in faith in life itself, which transcends ordinary, everyday belief. Building upon this inherited cultural foundation, Ho Chi Minh elevated traditional faith to a higher level, transforming it into political faith aligned with the revolutionary and humanistic spirit of the modern era. His political faith, enlightened by scientific and revolutionary theory, retained the moral essence of traditional belief while removing its mystical and superstitious elements, thereby imbuing it with rational and scientific meaning.

On a broader scale, Ho Chi Minh's political faith helped expand the worldview and intellectual horizons of the Vietnamese people, enabling them

to rise beyond parochial thinking and embrace solidarity with the working peoples of the world. His faith inspired the Vietnamese to believe not only in their own victory but also in the triumph of oppressed peoples everywhere. This faith was transformed into a material force, elevating revolutionary heroism to unprecedented heights. Throughout Vietnam's long history, never before had the people's trust in a leader been as profound as their trust in Ho Chi Minh, nor had any national figure placed such unwavering confidence in the people. His political faith forged a powerful synergy between the masses and their leader, binding them in unity, uplifting one another, and generating the immense strength necessary to overcome adversity, achieve victory, and create a glorious epoch - the Ho Chi Minh Era.

4.1.2. Contributing to the Affirmation, Supplementation, and Development of the Marxist-Leninist Theory of Political Faith

Within the continuous evolution of human thought, Marxism-Leninism stands as the inheritor and developer of humanity's finest cultural values, representing a comprehensive worldview and methodology for scientific understanding and social transformation. Ho Chi Minh's political faith reaffirmed the applicability and vitality of Marxism-Leninism in the specific historical and cultural context of colonial and semi-feudal Eastern societies. Ho Chi Minh's political faith was both a continuation and a creative development of Marxist-Leninist political belief. Yet, beyond faithful application, his thinking enriched and advanced the theoretical framework of political faith established by C. Marx, F. Engels, and V. I. Lenin. If Marx and Engels were the founders of the doctrine, and Lenin its comprehensive developer during the era of imperialism, then Ho Chi Minh was the faithful and creative disciple who carried forward their spirit in the anti-colonial struggle for the liberation of oppressed nations. Through his synthesis of Marxist-Leninist theory with the realities of colonial Vietnam, Ho Chi Minh contributed to the theoretical evolution of revolutionary political faith in the modern era.

4.1.3. Serving as a Theoretical Foundation for the Party in Building Political Faith Among Cadres, Party Members, and the People During the Renovation Period

Ho Chi Minh's political faith holds profound theoretical and practical significance, serving as a foundational basis for the Communist Party of Vietnam and the State in formulating guidelines, policies, and strategies for national development. As the supreme leader of the Party, Ho Chi Minh personified its ideals; his political faith became inseparable from that of the Party itself, forming the core nucleus of the Party's political belief system and shaping its orientation and leadership spirit.

In contemporary times, Ho Chi Minh's political faith provides an essential theoretical framework for strengthening and renewing political belief within the Party. It offers guidance for rebuilding confidence among Party members and the populace, addressing challenges related to the erosion of public trust, and reinforcing the moral and ideological foundation that underpins the Party's legitimacy and leadership in the current period of Renovation and national transformation.

4.2. THE PRACTICAL VALUES OF HO CHI MINH'S POLITICAL FAITH

4.2.1. Constructing Political Faith in Vietnam in the New Era

Drawing from both Vietnamese and universal traditions of belief - a synthesis of Eastern and Western thought - and especially from the scientific faith grounded in Marxism-Leninism, Ho Chi Minh developed a form of political faith that was at once scientific, revolutionary, and humanistic. Through his tireless efforts to disseminate revolutionary theory and to lead and organize revolutionary movements, Ho Chi Minh, together with the Vietnamese people, transformed the nation's political, economic, and social landscape, elevating its status in the international arena.

Ho Chi Minh's political faith was not only a scientific theory of action that guided the struggle for national liberation, independence, and the

happiness of the people, but it also served as a guiding principle for national transformation. It nurtured and developed the collective faith of the Vietnamese nation, providing ideological orientation and practical direction for all political and social actors - especially the Communist Party of Vietnam - in the ongoing process of renovation and national development.

4.2.2. Contributing to the Motivation and Strength Behind the Victories of the Vietnamese Revolution in the Struggles Against Colonialism, Imperialism, and the Path Toward Socialism

Ho Chi Minh's political faith constituted a vital internal force - a core source of revolutionary motivation that underpinned the major victories of the Vietnamese Revolution throughout the twentieth century. It was this faith that energized the nation to achieve monumental triumphs: the victory of the August Revolution leading to the establishment of the Democratic Republic of Vietnam in September 1945; the successful Nine-Year Resistance War against French colonialism; and the Great Victory of 1975 that ended the war against American imperialism and achieved national reunification.

Over nearly four decades of Renovation, Vietnam has continued to record historic achievements in all aspects of development. These successes are the embodiment of the willpower and faith of the Communist Party and the Vietnamese people in the revolutionary path charted by Ho Chi Minh - a path of independence, socialism, and people-centered progress.

In the new historical context - an era of national resurgence and integration - it is essential to further promote and strengthen the motivational power of Ho Chi Minh's political faith as a foundation for ongoing national renewal. To do so, this faith must be widely disseminated and deeply internalized among cadres, Party members, and the people, thereby transforming the moral and ideological strength of belief into a tangible driving force for Party building and for the comprehensive, sustainable development of the nation.

4.2.3. Contributing to Strengthening the Faith, Will, and Aspiration of Cadres, Party Members, and the People in the Cause of National Renewal

President Ho Chi Minh stands as a symbol of a great soul and noble personality - a personification of righteousness, compassion, and tolerance. His unwavering faith, powerful appeals, and firm affirmations possess a profound strength in that they awaken, nurture, and mobilize the latent potential within the Vietnamese spirit, transforming it into a dynamic force behind every national victory.

The ongoing process of Renovation has brought about tremendous and historically significant achievements, enabling Vietnam to attain “a national stature, position, potential, and international prestige unprecedented in its history”. Such achievements are inseparable from the factor of faith - the political faith of cadres, Party members, and the people throughout the nation’s journey of construction and development. Moreover, these accomplishments have further consolidated the people’s confidence in the Party’s sound and visionary leadership, reaffirming the nation’s collective belief in entering a new era - an era of national resurgence and prosperity.

From the study of Ho Chi Minh’s political faith, several orientations and implications can be drawn for strengthening contemporary political belief:

First, building political faith among cadres, Party members, and the people based on the worldview of Marxism-Leninism and Ho Chi Minh Ideology. This requires each cadre and Party member to regularly cultivate and reinforce their political steadfastness, remain resolute in the Party’s renewal path, and be loyal to Marxism-Leninism and Ho Chi Minh Ideology.

Second, drawing from Ho Chi Minh’s belief in the strength of the people and the great national unity, the Party is reminded to foster, develop, and mobilize the people’s collective power in the cause of national construction and defense.

Third, upholding the lesson of faith in the ultimate victory of the Vietnamese Revolution. In the current stage of national development, it is

vital to strengthen confidence in the leadership of the Party and the State, ensuring that this faith remains an enduring source of motivation.

Fourth, maintaining confidence in Vietnam's path of peace, independence, and democracy in foreign relations, and believing in the support and solidarity of the international community in the nation's efforts toward development and integration.

4.2.4. The Profound Significance of Ho Chi Minh's Political Faith in Defending the Party's Ideological Foundation and Combating Erroneous and Hostile Viewpoints

The struggle against distorted, hostile, and reactionary viewpoints is an urgent and crucial task to safeguard the ideological foundation and political line of the Communist Party, as well as to protect the socialist regime and the people. In this regard, Ho Chi Minh's faith and political faith serve as scientifically grounded and practically significant arguments in the effort to refute and counter any attempts to distort or deny the Party's ideological foundation and to undermine the Vietnamese Revolution.

Ho Chi Minh's political faith gathered and crystallized the invincible strength that enabled the Vietnamese people to achieve national independence, open a new era of freedom and socialism, and liberate and reunify the country. Furthermore, this faith continues to serve as a cornerstone of the Party's guiding ideology throughout nearly four decades of renovation and national development. Strengthening the people's trust in the Party's leadership and affirming the unified political faith of the entire Party, army, and people in Ho Chi Minh's ideals constitutes a solid spiritual foundation - a decisive factor in realizing the aspiration for a strong, prosperous, and happy Vietnam.

CONCLUSION

- Ho Chi Minh's political faith represents a distinctive and consistent theme that permeates his entire life, revolutionary career, and ideological legacy in relation to the Vietnamese revolution. This political faith was founded upon the inheritance of traditional national belief values, the selective acquisition and integration of rational elements from both Eastern and Western systems of thought, and, most importantly, the fundamental principles of Marxism-Leninism. Through his personal virtues, intellectual capacity, and revolutionary practice, Ho Chi Minh's political faith was gradually cultivated throughout the process of seeking, pioneering, and leading the revolutionary path of Vietnam. He was the one who initiated and materialized a new form of political faith in Vietnam - the political faith of an era defined by national independence in close association with socialism, as he affirmed: "The bourgeois democratic revolution and the agrarian revolution are to advance toward a communist society". Under the leadership of the Communist Party founded and guided by him, the Vietnamese people fought for and achieved national independence through the victory of the August Revolution in 1945, safeguarded the revolutionary achievements after nine years of resistance against French colonialism (1945-1954), and triumphed in the resistance against U.S. imperialism to liberate the South and reunify the nation (1954-1975). These are powerful and irrefutable evidences demonstrating the strength and victorious nature of Ho Chi Minh's political faith in the cause of the Vietnamese revolution.

- Ho Chi Minh's political faith is a broad and multifaceted category encompassing diverse dimensions. Through initial examination, it can be defined as Ho Chi Minh's profound conviction and affirmation in Marxism-Leninism, in the path of proletarian revolution, in the leadership of the Communist Party and the governance of the State, in the power and role of the people, and in the solidarity and support of progressive, peace-loving forces around the world. This faith was grounded in scientific reasoning, revolutionary sentiment, and practical experience. It radiated profoundly

among cadres, Party members, and the people, becoming a spiritual foundation, a driving force, and an immense source of strength for the struggle to achieve national independence, unification, and the building of a prosperous and civilized nation. Ho Chi Minh's political faith was formed and developed step by step through scientific understanding and practical engagement. It continues to spread powerfully among cadres, Party members, and the masses, being realized in the revolutionary practice of Vietnam and remaining steadfast in the path of national independence associated with socialism.

- Ho Chi Minh's political faith holds profound theoretical and practical significance not only during the period of his revolutionary leadership but also for the present and future development of the Vietnamese revolution. The great and historically significant achievements attained over nearly four decades of national renewal reaffirm the enduring value and vitality of his political faith. In the current era of national resurgence - aiming toward the goal that by 2045, Vietnam will become a developed, high-income country, bringing prosperity and happiness to its people - the construction, consolidation, and enhancement of Ho Chi Minh's political faith remains an urgent and essential task. Indeed, Ho Chi Minh's faith continues to inspire the Vietnamese nation, nurture the spirit of self-reliance and resilience, and awaken a powerful aspiration for national advancement, all firmly rooted in the consistent goal of national independence and socialism. To that end, it is imperative to build, strengthen, and internalize Ho Chi Minh's political faith among cadres, Party members, and the people, so that it becomes a source of motivation and strength in the cause of national construction and development. As former Prime Minister Pham Van Dong profoundly reminded: "We must always preserve and nurture the faith that Ho Chi Minh has instilled in us - the unshakable belief in the laws of history, in the people, in the nation, and in humanity. With such faith, we can remain optimistic, calm, and lucid, full of vitality and combat strength, firmly advancing on the path chosen by Ho Chi Minh, our Party, and our nation - the path toward socialism".

LIST OF PUBLISHED WORKS BY THE AUTHOR RELATED TO THE THESIS

1. Pham Van Hoa (2023), “Ho Chi Minh’s Political Faith in the National United Front: Continuing to Illuminate the 13th National Congress of the Communist Party of Vietnam”, *Journal for Theoretical Activities*, Academy of Politics Region III (ISSN 0868-3247), No. 7(196), October 2023, pp. 10-12 & 21.
2. Pham Van Hoa (2023), “Ho Chi Minh’s Political Faith - Fundamental Characteristics”, *Journal of Ho Chi Minh Studies*, Ho Chi Minh National Academy of Politics (ISSN 2525-2550), Special Issue, October 2023, pp. 40-46.
3. Pham Van Hoa (2024), “Consolidating and Strengthening the Political Faith of Cadres, Party Members, and the People on the Foundation of Ho Chi Minh’s Political Faith”, *Journal for Theoretical Activities*, Academy of Politics Region III (ISSN 0868-3247), No. 6(203), September 2024, pp. 15-19.