

HO CHI MINH'S PHILOSOPHICAL THOUGHT ON THE ROLE OF THE PEOPLE

[O QUE DIZ A FILOSOFIA DE HO CHI MINH SOBRE O PAPEL DO POVO]

*Nguyen Duy Cuong **

VNU University of Social Sciences and Humanities, Vietnam

ABSTRACT: In the 21st century, the world, in addition to the brilliant achievements in science and technology and the strong development of economies, is also facing significant political challenges in terms of culture, society, and especially the environment. These phenomena are increasing day by day, certainly directly affecting the survival of each nation. Therefore, in the development strategies of current countries, sustainable development is the central goal of development. In Ho Chi Minh's ideology of social development, decisions belong to the people because the people are the subjects of history. The role of people's mastery in the cause of social construction means that Vietnam is linked to sustainable development. The company can realize the work of concentrating all people's resources to develop the country. The thoughts and feelings about the people of Ho Chi Minh are not just the strata of the Vietnamese people who participated in the revolution to gain independence for the Vietnamese people, but the driving force behind the sustainable development of the country. Because in the goal of sustainable development, it is necessary to develop the economy, develop culture and society, encourage poverty eradication and post-clubs, and bring whole food, warm clothes, and welfare to the people, bringing Vietnam The South is progressing with progressive

RESUMO: No século XXI, o mundo se depara com grandes desafios políticos em relação à cultura, à sociedade e, especialmente, ao meio ambiente, não obstante desfrutar de brilhantes conquistas na ciência e na tecnologia, e, sobretudo, na economia. Observa-se que estes desafios aumentam cada vez mais, e afetam a sobrevivência humana. Desse modo, buscar o desenvolvimento sustentável deve se tornar o objetivo central nas políticas de cada país. De acordo com a ideia de desenvolvimento social, segundo o pensamento de Ho Chi Minh, as decisões políticas devem partir do povo, uma vez que é ele próprio o sujeito da história. Nas sendas deste pensamento, destacamos o papel do povo vietnamita, ligado profundamente ao desenvolvimento sustentável. Todo esforço deve consistir no trabalho de organizar os recursos do povo para desenvolver o país. Nesse sentido, o pensamento de Ho Chi Minh sobre a organização social não deve se valer, apenas, daqueles que participaram da revolução pela independência do Vietnã, mas deve se dar como força motriz para o desenvolvimento sustentável. Isto posto, temos que, junto à ideia de desenvolvimento sustentável, é necessário desenvolver outros setores como a economia, a cultura e a sociedade, promovendo o estado de bem-estar social, elevando o Vietnã ao estágio de

* *Ph.D. of Philosophy. VNU University of Social Sciences and Humanities – VNU-USSH, Vietnam. ORCID: 0009-0006-6134-2604. Email: duycuong02029191@gmail.com*

countries in the world; Economic growth is a quality condition to ensure progress and social justice, ensuring Vietnam escapes poverty and backwardness. Deeply researching, applying, and promoting Ho Chi Minh's political ideology on the role of the people is necessary to have a basis for discussion linked to the method of promoting sustainable development in Vietnam today.

KEYWORDS: Ho Chi Minh; culture; role of the people

desenvolvimento de outros países. Nessa toada, o crescimento econômico deve refletir o progresso e a justiça social, traduzido em qualidade de vida e erradicação da pobreza. Assim, nosso objetivo neste artigo é investigar acerca das condições de aplicabilidade das ideias políticas de Ho Chi Minh sobre o papel do povo como sujeito do progresso, a fim de termos uma base de discussão sólida para a propositura de um programa de desenvolvimento sustentável no Vietnã hoje.

PALAVRAS-CHAVE: Ho Chi Minh; cultura; papel do povo

Acknowledgements: This research paper is solely funded by VNU University of Social Sciences and Humanities, Hanoi under project number USSH-2024.19

INTRODUCTION

The term people is a popular term in people's social and political life. Many people have mentioned the concept of the people, but from a Marxist-Leninist perspective, the People is a category of the People from the standpoint of historical dialectics. (Pegoraro, 2024). Marx-Engels viewed the people as a specific social community whose members are bound together by common interests. It is the vast masses of the ruled compared to the minority of the ruling class. In that sense, according to Lenin, the masses are all workers and those exploited by capital... the masses are the majority, not just the majority of workers, but the majority of all exploited people(Lenin, 2012). Also, from Lenin's point of view, in each historical period and certain socio-economic conditions, the category of people includes classes and strata that play a progressive and revolutionary role.(Hill & Frank, 2024).

People are a large community of society. Marxist-Leninist philosophers do not view the constituents of that community as a homogeneous mass. According to Lenin, When using the noun people, Marx did not use that noun to erase all class differences... (Pateman, 2024). More specifically, the people are a community of people with different class compositions, ethnicities, religions, and professions. People are social and class; they are political concepts about a society divided into classes and groups of people with

different statuses and interests. Marx mentioned people linked to classes. So in 1871, when writing the First Draft of the "French Civil War", Karl Marx first mentioned that cadres are the people's servants. In society, the "Communes" eliminated the political caste system and replaced the arrogant masters of the people with servants who could always be dismissed, replacing an imaginary responsibility with a real responsibility because these authorized people always act under the control of the people" (McCarthy, G. E., 2015). However, Marx did not have the conditions to practice this ideology. Until Ho Chi Minh led the people's national democratic revolution in Vietnam, Ho Chi Minh and the Party of Vietnam tried to build a society for the people

The main factor connecting the components to create a community of people is the similarity of social status - being ruled - with the ruling class. In many concepts, Marx, Engels, and Lenin defined the people most generally as those who are dominated and exploited (Lenin, V. I., & Fineberg, A., 1947). That situation leads to a closeness of common interests. That is still not enough because, among the large number of exploited people, not everyone is part of the people. The people only include all exploited people who play a progressive and revolutionary role. Those who, among the majority of exploited people, play a reactionary, counter-revolutionary role, going against the common progressive interests of the majority of people in society, are not considered people. Thus, the elements of progress and revolution are also regarded as necessary by Marxist-Leninist classicists when conceiving the people.

METHODOLOGY

The article uses the dialectical materialist method with objective and comprehensive principles to properly recognize and evaluate the role of the people. Objective principles assess Ho Chi Minh's entire ideology about the people. Ho Chi Minh's policy, leadership style, and revolutionary direction were consistent in his ideology, and he always took of the people's interests; the people were the goal of Vietnam's revolution. Therefore, when considering officials and implementing and making policies, everything in Vietnam must be clearly expressed so the Vietnamese can enjoy freedom, independence, prosperity, and happiness. At the same time, he also affirmed that the freedom and independence of the

Vietnamese people can only be achieved when the people unite together to fight, build, and develop the country. The comprehensive principle is considered in all relationships in Ho Chi Minh's life to clarify everything is for people; all relationships in Ho Chi Minh's social life, from thought to action, are expressed as serving the people. Ho Chi Minh's working methods, work style, evolutionary theory, and scientific knowledge all demonstrate the role of the people to help build and preserve the country. At the same time, the article uses analysis methods to clarify the aspects, elements, and relationships in Ho Chi Minh's career to see the consistency in Ho Chi Minh's ideology of serving the people. The success of the Vietnamese revolution is thanks to the Vietnamese people seizing power and building a socialist state. The synthesis method is used to link aspects, parts, and relationships in the entire revolutionary career of Ho Chi Minh, who always emphasized the role of the people and the truth that proved to the people. Vietnam has mastered the cause of national liberation and built the developed country of Vietnam today.

RESULTS

Ho Chi Minh's ideology about the people is the subject of national history

The role of the people in the development of the nation The people are the ones who win and maintain national independence. Ethnicity is a form of community broader than tribe, born with the emergence and formation of capitalism. It is a form of human community formed in the historical process, characterized by stable uniformity in economic life, language, territory, and national character expressed in cultural characteristics and activities. President Ho Chi Minh emphasized taking the people as the root of building the government. All activities of state agencies must take the people as the root because the tree will be durable if the roots are strong. Building a socialist state in Vietnam successfully building on the foundation of the people (Ho chi Minh, 2011a).

Throughout many thousand years of history, the Vietnamese have had continuous struggles to protect and consolidate independence. It is a sacred value protected and preserved by the

blood, bones, and strength of countless generations of Vietnamese people. Historical evidence shows that for the state government to exist and develop, it has to respect, cherish, and resolutely preserve and protect the people's values and build for them. The opposite is the highest betrayal, which leads to antagonism of the people. So, the state government needs national independence as the highest criterion to evaluate whether all political institutions and individuals loyally represent the interests of the people and the country.

The people's national democratic revolution carries out the task of winning national independence through the national liberation revolution and democratic rights through the class liberation revolution. In the conditions of the Vietnamese people, between those two tasks, Ho Chi Minh paid the utmost attention to the national liberation revolution, mentioning it a lot in his thoughts because gaining national independence was his wish highest aspiration, is the key to gaining democratic rights and is the direct premise for implementing the socialist revolution. It was a revolution to liberate colonial peoples from the rule, oppression, and exploitation of foreign invaders and their minions to exercise the right of national self-determination and establish a political regime centered on the government-independent nation of many progressive people. That is also the political goal of the Vietnamese revolution that Ho Chi Minh outlined, and our entire people are "determined to use all spirit and force, lives and property to implement it successfully.

The people are the free people who own the country. Ho Chi Minh emphasized community values and collective factors but did not underestimate or forget the individual factors of each person. Nothing is more precious than independence and freedom. Ho Chi Minh wrote: All people are born with equal rights. The Creator gives them rights that no one can violate; among those are the right to life, freedom, and the right to pursue happiness... Those are truths that no one can deny. According to Ho Chi Minh, "If a country is independent but its people do not enjoy the happiness of freedom, then independence has no meaning." (Ho Chi Minh, 2011b). Still, the people do not enjoy true freedom. Independence has no meaning during the socialist revolution, protecting and promoting the achievements of the national democratic revolution, consolidating the value of freedom for the people, enriching the content, and establishing the conditions. Realizing those contents is a fundamental task. Ho Chi Minh affirmed that only socialism and communism can completely liberate oppressed peoples from

slavery; Only a socialist revolution can ensure true, genuine independence. With that perspective, freedom for the People remains the goal and ideal in Ho Chi Minh's views on socialism and building socialism in Vietnam.

People are the beneficiaries of happiness. Ho Chi Minh's system of political views acknowledges the prominent ideology in the Declaration of Independence of the United States of America - the Creator gives humans inalienable rights, including the right to life. For Ho Chi Minh, within the scope of Vietnam, the people here are each person and the entire People. Along with Vietnam being entirely independent and our people being completely free, Ho Chi Minh's ultimate desire is for all of our people to have food to eat and clothes to wear. A happy life also accompanies the nation's independence and civil rights, freedom in the motto of the government of the people, by the people, for the people established by Ho Chi Minh (Ho Chi Minh, 2011c).

Bringing a prosperous, accessible, and happy life to the people is the consistent goal of Ho Chi Minh and the Vietnamese revolution. Ho Chi Minh, who go out to find a way to save their country, also want to return to help their fellow citizens who are living at a price not worth a virgin under the feudal colonial regime to have an actual life as a free person, a citizen of an independent country, the subject of my regime, organized by me and existing for me. At the end of his life, in his sacred Will, Ho Chi Minh advised: "The Party needs to have a good plan to develop the economy and culture, to improve the people's lives constantly" (Ho Chi Minh, 2011d). Ho Chi Minh's core and creative point in the struggle for national liberation is always associating resistance with national construction.

Ho Chi Minh's ideology about the nation's revolution is the people's duty

Absorbing Marxism-Leninism, through practice during decades of traveling around the world, Ho Chi Minh increasingly penetrated the truth: revolution is the cause of the masses, and in his thoughts, feelings, and actions, he always consistently expressed that truth. The revolutionary masses are the strata of Vietnam's people, with whom Ho Chi Minh found great strength. The basis of that ideological perspective is belief in the person of Ho Chi Minh. People believe that people are knowledgeable and creative; people are the most significant force in the entire society; people are all-

knowing; people are an endless source of strength everywhere, at all times. That's why Ho Chi Minh believes that people mean the people in the country and that in the world, nothing is more vital than the force of the people.

Ho Chi Minh's outstanding contributions are as a talented organizer, a brilliant thinker, and a great educator. It was he who "continued and further developed the struggle for civil rights, democracy, and intellectuals of the generation of Vietnamese patriots in the late 19th and early 20th centuries" and "worked hard to find and develop present and introduce to the country the progressive features of a new type of education for the working people - socialist Vietnam's education is highly democratic and popular, ensuring comprehensive development present human capabilities."

Ho Chi Minh set the goal of improving people's education from the practical requirements of more than 90% of Vietnam's population being illiterate. I went out to find a way to save the country and experienced political and social life in developed capitalist countries such as England, France, America, etc. Ho Chi Minh realized the lesson was a rule: Where to stay? If we pay attention to education and improve people's knowledge, political participation will improve concern and thinking about that lesson; the request of the An Nam people sent by Nguyen Ai Quoc on behalf of the Vietnamese patriots to the Conference of the victorious countries in World War I in Verxay stated the request for The Vietnamese people are "Free to study and establish technical and professional schools in all native provinces". In many articles and speeches up to 1945, Ho Chi Minh repeatedly condemned the French colonialist policy of ignorance, viewing the fight against that sinister policy as one of the goals of the struggle for an independent nation. He paid a lot of attention to researching and praising Soviet education and applying it to the organization and teaching of cadre training classes in 1925 - 1927. Ho Chi Minh's lectures are collected and compiled into the work "Duong Kach Menh", which states that enjoying education is the right of everyone; Building and developing education is the duty of the entire people; education is closely associated with political tasks aimed at serving the national liberation struggle, improving and enhancing the people's socio-cultural life (Ho chi Minh, 2011e).

In January 1941, Ho Chi Minh chaired the Eighth Party Central Committee Conference (May 1941). The Conference Resolution, followed by the Viet Minh program, both determined

the goal of improving people's knowledge by clearly stating the cultural and educational tasks of the Party and the Front: Abolish slave education. Build national education, force education from the elementary level, etc. Encourage and help people to learn about national education to strengthen their nationality (Ho Chi Minh, 2011f). One day after reading the Declaration of Independence, Ho Chi Minh stated six urgent tasks of the Provisional Government. In The second problem, ignorance, Ho Chi Minh condemned the French colonialist policy of ignorance, pointed out the weak consequences of an ignorant nation, and promoted the opening of popular education classes, gradually restoring the national education system. During the years of resistance against the French colonialists, Ho Chi Minh always emphasized eradicating illiteracy and expanding people's knowledge. Reports and assessments of the progressive achievements of Ho Chi Minh's revolution all compile statistics on eliminating illiteracy for the people while leading the socialist revolution in the North. Ho Chi Minh emphasized that the Party and Government were at fault if people were not educated. He constantly affirmed that education must serve the Party and Government's guidelines. Only when the people's intellectual level is improved and their understanding is expanded can the activities of the Party and State be understood and implemented well by the people.

Ho Chi Minh took the People as his goal and ideal and the Vietnamese revolutionary cause, but to maintain independence and make the people strong and the country prosperous, all Vietnamese must understand their rights. As our duty, we must have new knowledge to participate in building the country... That is why raising people's knowledge has become one of the essential contents in the goals and ideals of the People of Ho Chi Minh.

The most significant characteristic of progressive thinkers and politicians is that their thoughts and actions promote the people's democratic rights. Ho Chi Minh was a great thinker and practitioner of democracy in the twentieth century. As a democratic thinker, Ho Chi Minh proposed a system of arguments about democracy, from their conception to their expression in politics, economics, culture, and society.. ., as well as how to realize them in practice. This system of arguments has become a part of the culture of the Vietnamese people. Ho Chi Minh's democratic ideology has designed the institution and operating structure of modern socialist democracy on the foundation of democracy in all statutes. The greater the ideological legacy, the more it highlights democracy as a

goal. According to statistics, the phrase democracy appears more than 1,400 times in Ho Chi Minh's speeches and articles. Whenever mentioning democracy, Ho Chi Minh's consistent ideology adheres to two propositions: the people are the masters, and the people are the masters. Democracy as a goal in Ho Chi Minh's thought does not stop at the words the people are masters but must move forward to practice the people are masters. Practical democracy is the destination of Ho Chi Minh's thought.

Ho Chi Minh's thoughts on the role of the people in Vietnam's revolutionary cause have broad, profound content and are always new and creative. That thought helps us find strength in our work, no matter what field; if we know how to rely on the people, promote the people's right to mastery, and truly respect and learn from the people, we will be successful.

Conclusion

The role of the People in the Vietnamese revolutionary cause is shown in that the People are the great driving force that pushes the revolution forward, determining all its victories. With all their spirit and force, the people have directly or indirectly influenced the factors without which the revolutionary cause could not arise, be maintained, and develop.

REFERENCES

- Hill, R. J., & Frank, P. (2024). *The Soviet communist party*. Taylor & Francis.
- Ho Chi Minh. (2011a). *Complete Works* (Vol. 6). National Political Publishing House.
- Ho Chi Minh. (2011b). *Complete Works* (Vol. 4). National Political Publishing House.
- Ho Chi Minh. (2011c). *Complete Works* (Vol. 4). National Political Publishing House.
- Ho Chi Minh. (2011d). *Complete Works* (Vol. 15). National Political Publishing House.
- Ho Chi Minh. (2011e). *Complete Works* (Vol. 2). National Political Publishing House.
- Ho Chi Minh. (2011f). *Complete Works* (Vol. 1). National Political Publishing House.
- Lenin, V. I. (2012). *Essential works of Lenin: "What is to be done?" and other writings*. Courier Corporation.
- Lenin, V. I., & Fineberg, A. (1947). *Marx, Engels, Marxism* (p. 465). Moscow: Foreign languages publishing house.
- Pateman, J. (2024). The Contemporary Vitality of VI Lenin's Theory of Ideology. *International Critical Thought*, 1-21.
- Pegoraro, L. (2024). Domenico Losurdo on Stalin: A Dialectical and Comparative

Perspective on a Controversial Legacy. *Fudan Journal of the Humanities and Social Sciences*, 1-18.

McCarthy, G. E. (2015). Last of the Schoolmen: Natural Law and Social Justice in Karl Marx. In *Constructing Marxist Ethics* (pp. 192-232). Brill.