

THE PROCESS OF RESEARCHING, PROPAGATING, AND EDUCATING HO CHI MINH'S THOUGHT

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Abstract:

This article presents the process of researching, propagating, and educating Ho Chi Minh's thought in Vietnam. Ho Chi Minh's thought, since its formation and development, has played a crucial role in the revolutionary cause of the Party and the Vietnamese people. The Communist Party of Vietnam recognized early on and implemented the study and research of Ho Chi Minh's thought through various stages, from the 1950s to the present. The Party's resolutions and directives consistently affirm the significant role of Ho Chi Minh's thought in building and defending the Fatherland, while also considering the study and application of Ho Chi Minh's thought as a central task for the entire Party and people.

Keywords: *Ho Chi Minh's thought; Research and education; Communist Party of Vietnam*

Since the 1920s, alongside Marxism-Leninism, Ho Chi Minh's thought has become part of the workers' movement and the Vietnamese patriotic movement. Ho Chi Minh and his thought played a decisive role in unifying communist organizations into the Communist Party of Vietnam. The establishment of the Communist Party of Vietnam on February 3, 1930, and the unification conference that approved the first Platform of the Party drafted by Ho Chi Minh, proved that Ho Chi Minh brought to our revolution theoretical, political, strategic, and tactical principles, as well as a revolutionary and scientific organization. Since then, Ho Chi Minh's thought has been continuously supplemented and developed, guiding the Vietnamese revolution from one victory to another. Therefore, alongside Marxism-Leninism, the Communist Party of Vietnam has always considered the study and creative

application of Ho Chi Minh's thought to be a vital task for Party members, cadres, and the entire nation.

1. The research, propaganda, and education of Ho Chi Minh's thought were carried out by the Communist Party of Vietnam from very early on, in many forms during each revolutionary period.

The first person to propose the idea of the necessity of establishing a scientific field of study on Ho Chi Minh was Comrade Pham Van Dong. In April 1948, Comrade Pham Van Dong published a 24-page book titled *“President Ho, the Image of the Nation”*. The book was divided into three parts, with the third part being 10 pages long, entitled *“What do we learn from studying President Ho?”* In response to this question, Comrade Pham Van Dong wrote: Study loyalty to the country, filial piety to the people, study national unity, strive for progress, study theory and scientific methods, practice thrift, integrity, and honesty.

At the 2nd National Congress (1951), the Communist Party of Vietnam first affirmed: “... The whole Party must strive to study the political line, style, and ethics of President Ho; This study is the prerequisite for strengthening the Party and ensuring that the revolution advances quickly towards complete victory”¹.

In 1960, on the occasion of the 70th anniversary of President Ho Chi Minh's birth, Comrade Truong Chinh further emphasized the importance of Ho Chi Minh's thought, morality, and style for the cause of serving the people: “On this occasion, let us review President Ho's biography and career, learn and study his thought, morality, and style to better serve the people”². This was the first time the Communist Party of Vietnam mentioned studying not only his morality and style but also his thought.

¹ Communist Party of Vietnam, *Complete Party Documents*, National Political Publishing House, Hanoi, 2001, vol. 12, p. 9.

² Truong Chinh, *President Ho Chi Minh and the Vietnamese Revolution*, Theoretical Information Publishing House, Hanoi, 1991, p. 20.

In the eulogy at the memorial service for President Ho Chi Minh on September 9, 1969, it was stated: “President Ho was the first Vietnamese to creatively apply Marxism-Leninism to the circumstances of our country, showing the way for the Vietnamese revolution to advance, step by step, from one victory to the next...”

Resolution 195-NQ/TW of the Politburo, Term III (March 6, 1970) launched the Campaign to improve the quality of party members and to admit new members into the Ho Chi Minh class. The Resolution required: “All party members must attend classes to study the works of President Ho Chi Minh”³. This was the first time the Communist Party of Vietnam required all party members to study the works of Ho Chi Minh and considered this a decisive measure to enhance their cognitive abilities, critical thinking, and moral qualities.

In the Resolution of the 4th Congress, the Communist Party of Vietnam continued to supplement and develop its understanding of studying and educating Ho Chi Minh's viewpoints, guidelines, style, and ethics, and affirmed: “President Ho Chi Minh... left us and future generations an immortal legacy”⁴.

At the 5th National Congress (March 1982), the Communist Party of Vietnam took a step forward in assessing the significance of the role of Ho Chi Minh's thought. The Congress identified the major task ahead as: “Our Party must pay special attention to systematically organizing the study of President Ho Chi Minh's thought, morality, and style throughout the Party”⁵. This can be considered the earliest Party document addressing the “systematic study of Ho Chi Minh's thought”.

The political report of the Party Central Committee, presented by General Secretary Truong Chinh at the 6th National Congress of the Party

³ Communist Party of Vietnam, *Complete Party Documents*, National Political Publishing House, Hanoi, 2001, vol. 31, pp. 136-137.

⁴ Communist Party of Vietnam, *Political Report of the Party Central Committee at the 4th National Congress*, Truth Publishing House, Hanoi, 1977, pp. 9-10.

⁵ Communist Party of Vietnam, *Documents of the 4th National Congress*, Truth Publishing House, Hanoi, 1982, vol. 3, p. 61.

(1986), emphasized: “To renew thinking, our Party must firmly grasp the revolutionary and scientific nature of Marxism-Leninism, inheriting the precious legacy of the revolutionary thought and theory of President Ho Chi Minh”⁶.

Thus, from the 2nd Congress (1951) to before the 7th Congress (1991), the Communist Party of Vietnam did not directly mention the study and education of Ho Chi Minh's thought, but the Party did pay attention to this issue and emphasized “studying” and “learning” from Ho Chi Minh about: thought, revolutionary ethics, style, political line, the example of loyalty to the country, devotion to the people, combining patriotism with internationalism, words with deeds, and theory with practice; Party members must participate in classes studying Ho Chi Minh's works.

At the 7th National Congress, in the Platform and Political Report, the Communist Party of Vietnam affirmed: The Party takes Marxism-Leninism and Ho Chi Minh Thought as the ideological foundation and compass for action. Also, at this Congress, for the first time, the Communist Party of Vietnam defined Ho Chi Minh Thought: “Ho Chi Minh Thought is the result of the creative application of Marxism-Leninism in the specific conditions of our country, and in reality, Ho Chi Minh Thought has become a valuable spiritual asset of the Party and the whole nation”⁷.

After the 7th Congress, the Communist Party of Vietnam continued to issue resolutions directly or indirectly mentioning the study of Ho Chi Minh Thought. Notably, Resolution 09-NQ/TW (February 1995) of the Politburo, “On some major orientations in current ideological work.” In this Resolution, the Communist Party of Vietnam affirmed for the first time: President Ho Chi Minh not only creatively applied Marxism-Leninism but also contributed to the development of Marxism-Leninism in many important fields, especially the

⁶ Communist Party of Vietnam, *Documents of the 6th National Congress*, Truth Publishing House, Hanoi, 1987, pp. 125-126.

⁷ Communist Party of Vietnam, *Documents of the 7th National Congress*, Truth Publishing House, Hanoi, 1991, p. 127.

theory of the national liberation revolution and the advancement to socialism in colonial and dependent countries.

At the 8th National Congress (1996), the Communist Party of Vietnam drew several key lessons, including the need to persevere in Marxism-Leninism and Ho Chi Minh Thought. During the 8th Congress, the Party also issued relatively specific directions for researching, training, and educating Ho Chi Minh Thought, such as Resolution 2 of the Central Committee (8th term), continuing the viewpoint of “bringing the teaching of Ho Chi Minh Thought into schools in accordance with age and each level of education.”

The 9th National Congress of the Party (April 2001) presented a relatively complete concept of Ho Chi Minh's thought and emphasized: “Ho Chi Minh's thought is a comprehensive and profound system of viewpoints on fundamental issues of the Vietnamese revolution; it is the result of the creative application and development of Marxism-Leninism in the specific conditions of our country, inheriting and developing the fine traditional values of the nation, absorbing the cultural quintessence of humanity... Ho Chi Minh's thought guides the struggle of our people to victory, and is a great spiritual asset of our Party and nation”⁸.

In order to successfully carry out the tasks of the Vietnamese revolution in the new development period, the Party has pointed out that it is necessary to deeply absorb and creatively apply the principles and methodologies of Marxism-Leninism and Ho Chi Minh's thought to solve the urgent issues posed by reality; researching, propagating, and educating Ho Chi Minh's thought must become a central task of the Party's ideological work, which needs to be carried out rigorously, qualitatively, and effectively by the entire Party. With this spirit and intention, on March 27, 2003, the Secretariat issued Directive No. 23-CT/TW “on promoting the research, propaganda, and education of Ho Chi Minh's thought in the new period”, and on the occasion of the 113th anniversary

⁸ Communist Party of Vietnam, *Documents of the 9th National Congress*, National Political Publishing House, Hanoi, 2001, pp. 83-84.

of President Ho Chi Minh's birth, the Communist Party of Vietnam launched a campaign to widely propagate and educate Ho Chi Minh's thought.

During the 10th Congress, the Communist Party of Vietnam continued to affirm the great value of Ho Chi Minh's thought. On February 3, 2007, the Politburo issued Directive No. 06-CT/TW on organizing the campaign “Studying and following the moral example of Ho Chi Minh” throughout the Party and the entire population. This is a major policy that is both urgent and has long-term significance for the cause of building and defending the Fatherland. (In 2011, after 4 years of implementing the Movement, the Politburo of the 11th Party Central Committee issued Directive No. 03-CT/TW on May 14, 2011, “continuing to promote studying and following the moral example of Ho Chi Minh.”) Currently, in order to build on the results achieved and overcome the limitations in implementing Directive No. 03-CT/TW, on May 15, 2016, the Politburo issued Directive No. 05-CT/TW on “Promoting the study and application of Ho Chi Minh's thought, morality, and lifestyle.”

Based on the previous achievements in studying Ho Chi Minh's thought, the 11th National Congress of the Party (January 2011) identified, in a comprehensive and systematic way, the core issues within the connotation of Ho Chi Minh's thought: “Ho Chi Minh's thought is a comprehensive and profound system of viewpoints on the fundamental issues of the Vietnamese revolution; it is the result of the creative application and development of Marxism-Leninism in the specific conditions of our country, inheriting and developing the fine traditional values of the nation, absorbing the quintessence of human culture; it is an extremely valuable and great spiritual asset of our Party and people, forever illuminating the path for the revolutionary cause of our people to achieve victory.”

Thus, the awareness, research, and propagation of Ho Chi Minh's thought by the Communist Party of Vietnam is a long-term process, evolving from the specific to the general. Currently, we base our studies and learning on

the contents of Ho Chi Minh's thought as presented by the Communist Party of Vietnam at the 11th National Congress.

2. Main content of the concept of Ho Chi Minh's thought

The concept of Ho Chi Minh's thought, as presented by the Communist Party of Vietnam at the 11th National Congress, highlights the following key points:

First, in terms of content: Ho Chi Minh's thought is “a comprehensive and profound system of viewpoints on the fundamental issues of the Vietnamese revolution.” This means that not every issue or every field of theory and practice (whether in Vietnam or globally) is presented by Ho Chi Minh in a fully systematic, comprehensive, and profound manner. According to the Communist Party of Vietnam, Ho Chi Minh's thought ⁹ only addresses “the fundamental issues of the Vietnamese revolution”: This includes a “system of viewpoints” on the revolutionary path: national independence linked with socialism; revolutionary goals: national independence and socialism; revolutionary objectives: national liberation, class liberation, and human liberation; revolutionary forces, which include the leadership force—the Communist Party of Vietnam—and the implementation force, which is the entire nation, with the working class, peasants, and intellectuals as the foundation, while fostering international solidarity; revolutionary methods: mobilizing and organizing the entire population; theoretical foundation: Marxism-Leninism; revolutionary organization: the Party leads, the State manages, and the National United Front; building a new society progressing towards socialism: with political, economic, cultural, and social characteristics, focused on developing a comprehensive socialist human being, as well as military, national security, and defense; Ho Chi Minh’s method and style: considered in a dialectical relationship with his thought.

⁹“Thought” in the term “Ho Chi Minh's thought” should be understood as “a system of viewpoints”. That is, “thought” is broader than “viewpoints” because it encompasses a “system of viewpoints”. Furthermore, since it is a “system of viewpoints”, these viewpoints are not separate, but are closely interrelated in a logical manner, clearly demonstrating continuity, consistency, and mutual interaction, forming a unified whole.

Second, about the origin: Ho Chi Minh's thought is “the result of the creative application and development of Marxism-Leninism, inheriting and developing the fine traditional values of the nation, and absorbing the essence of human culture.” Here, the Communist Party of Vietnam focuses on the theoretical origins (while acknowledging there are also practical and subjective origins of Ho Chi Minh’s thought), arranged in order of their significance and role in the formation and development of his thought. According to the Party, of the three theoretical origins of Ho Chi Minh’s thought, Marxism-Leninism plays the most important and decisive role, followed by the fine traditional values of the nation, and lastly, the essence of human culture. Therefore, Ho Chi Minh's thought belongs to the ideology of the working class, namely Marxism-Leninism, with a deeply revolutionary, scientific, and humanistic nature.

Third, in terms of value and vitality: Ho Chi Minh's thought “is an immensely great and precious spiritual asset of our Party and people, forever illuminating the path for our people's revolutionary cause to victory.” Along with the assertion that Ho Chi Minh's thought primarily addresses the “fundamental issues of our revolution”, the Communist Party of Vietnam, when assessing the value and vitality of his thought, affirmed: first and foremost, it is a “spiritual asset” (not a material asset), with an “immensely great and precious” value for “our Party and people.” Moreover, Ho Chi Minh's thought also possesses “everlasting” vitality and holds the value of “illuminating the path” for “our people's revolutionary cause” to succeed. This indicates that Ho Chi Minh's thought holds both theoretical and practical value for the Party, the nation, and our people in the revolutionary cause, past, present, and future. Therefore, studying, learning, and applying Ho Chi Minh's thought in both theoretical and practical activities for the Party, the nation, and our people is crucial for successfully completing the task of building and defending the Socialist Vietnamese Fatherland.

Conclusion

Ho Chi Minh's thought is not only an immensely valuable spiritual asset of the Party and the nation, but also a guiding compass for the revolutionary cause of the Vietnamese people. Through various stages, the Communist Party of Vietnam has consistently regarded the study and education of Ho Chi Minh's thought as an important task, helping to improve the awareness, qualities, and capacity of cadres and party members, as well as creating motivation for the sustainable development of the country. Ho Chi Minh's thought will continue to be a powerful spiritual resource, guiding future generations in the cause of building and defending the Socialist Vietnamese Fatherland.

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