

Issues of Ethnic Benefits in Ho Chi Minh



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ABSTRACT: Ho Chi Minh is the eminent political leader of the nation and the Communist Party of Vietnam, one of the major politicians in the world. Ho Chi Minh's ideology on national interests is the viewpoints expressed deeply in Party building, formation and state construction of the people, by the people, for the people. From a historical point of view, the article uses historical methods and qualitative analysis to clarify the issue of national interests - Ho Chi Minh's core political ideology expressed through the work of Duong Kach Menh. The article argues that the national interest in Ho Chi Minh's thought is a creative philosophy, philosophy, thought of action, meeting the aspiration of independence and freedom of the entire nation, in accordance with the context. Specific aspects of the Vietnamese revolution and inherited and applied by the Communist Party of Vietnam in the current country development policy.

KEYWORDS: Ethnic interests, Ho Chi Minh, Duong cach menh

INTRODUCTION

Ho Chi Minh was a prominent political activist who traveled the world, surveying revolutionary practices in many different countries, on the basis of inheriting the national cultural tradition, the quintessence of human culture, In the work "Duong Kach Menh" of his, it is possible to show the views on ethnic interests, which are very valuable in theory and practice.

Ho Chi Minh's thought on national interests is the viewpoints expressed deeply in Party building, formation and state construction of the people, by the people, for the people; and in each specific activity in the process of organizing and controlling the state apparatus, in the organization and operation of the unions; national solidarity, international solidarity. His view of the national interest is both a science and an art.

Ho Chi Minh's thought on national interests has been studied by a number of scholars, such as Le Minh Quan, with his works on Political Thought by Karl Marx, Friedrich Engels, VILenin and Ho Chi Minh (Publisher. National Politics, 2009) reflects an overview of the political ideology of Karl Marx, Friedrich Engels, VILenin, Ho Chi Minh and introduces some works of Karl Marx, Friedrich Engels, VILenin and HỒ Ho Chi Minh on politics and the fight to defend and develop Marxism, authors Nguyen Van The, Phan Hai Cuong, Nguyen Van Chinh in Ho Chi Minh Thought FAQs on ethnicity and religion (Publisher. People's Team, 2008), author Do Quang Hung in Ho Chi Minh Thought about nation, religion and great solidarity in the Vietnamese revolution (Social Science Publishing House, 2013), author Nguyen Van Nguyen in Solving the issue of ethnic interests according to Ho Chi Minh ideology and current innovation practices (Communist Review, No. 117, 2016), author Vu Quang Hien in Ho Chi Minh's Thought on ethnic issues - issues discussed, researcher Ngu yễn Danh Tiên in The theoretical creations of Ho Chi Minh on the national liberation revolution and era values (Journal of Political Theory, No. 5, 2020)...

The studies all say that Ho Chi Minh's thought on the national issue did not follow a dogmatic pattern, but was formed and developed in association with the national liberation struggle movement, including the struggle movement. of the Vietnamese people, in order to eliminate the yoke of colonialism, gain national independence and unify the country, form an independent national state and continue to develop according to the choice of each country. nation, reflecting the greatest truth of the era is "nothing is more precious than independence and freedom" (Vu, 2011). During his revolutionary activities, President Ho Chi Minh always studied and resolved interests between the nation and the world on the principle of ensuring national interests. This is his consistent viewpoint and has been used creatively by the Communist Party in all national development decisions (Nguyen, 2016).

Besides, when researching and introducing the Paradox, some authors also mentioned issues of public interests in Ho Chi Minh's thought, but so far there has not been an in-depth study on the issue of the interests of the people. clan - the core ideology of Ho Chi Minh.

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RESEARCH RESULTS AND DISCUSSION

Ho Chi Minh's perspective on national interests was formed from practice

Through conducting surveys and acquiring progressive consulting firms, Ho Chi Minh formed political points about the national liberation revolution and the process of propagation into Vietnam. The contents of such political ideas can be deeply expressed through the work of "Duong Kach Menh" - this is a political preparation, ideology for the birth of a marxist mark in Vietnam.

In June 1925, in Guangzhou (China), he founded a large mass organization to gather young patriotic youths at home and abroad, taking the name of the Vietnam Youth Revolution Association. The purpose of the association is: "Sacrifice revolution, rights and ideology to make the national revolution (smash the French and regain independence for the country) and then revolutionized the world (overthrowing imperialism and implementing communism)" (Central Party History Research Committee, 1977: 83). The establishment of the Vietnam Youth Revolution Association was a political creation of Ho Chi Minh. Here, he opened a political training class to prepare to build a core team. At the same time he selected the qualified Vietnamese youth, sent to the Communist College of the Eastern Workers in Moscow (Eastern University) and the Huangpu Military School in Guangzhou.

The book "Duong Kach Menh" includes lectures from him at political training classes for the Vietnamese Youth Revolutionary Association in Guangzhou (China) in the years 1925-1927 was gathered and completed. The book was published by the Ministry of Propaganda of the Union of Oppressed Peoples in Asia in early 1927 for study and propaganda materials; Later, they were brought to Ho Chi Minh as a whole (Ho, 2000, episode 2: 246 - 305).

The booklet mentions many contents, clearly stating the moral standards of the revolutionary soldiers; introducing the nature and content of typical revolutions in the world, such as: the American Revolution 1776, the French Revolution of 1789, the Russian Revolution of 1917; Introduction to International I, International II, International III, ... Thought throughout the work is the national interest; everything from moral standards to the goal of a revolutionary soldier is taking the national interest as the goal and standard. At the same time, on the basis of national interests, they can absorb and apply the progressive values of the Russian, American and French revolutions. This is one of the important works, marking a turning point in his revolutionary life, reflecting Ho Chi Minh's progressive political views, and also one of the first theoretical documents. of the Communist Party of Vietnam, laying the ideological basis for the path of the Vietnamese revolution later.

National interests are revolution (cach menh)

Putting the national interests first is the dominant and consistent ideology during the revolutionary activities of Ho Chi Minh. National interest at that time was national liberation. Although this phrase is very little mentioned in the work of Duong Kach Menh, but almost any problem in the work also aims at this goal. The writer: "For more than sixty years now, French imperialism has stepped on its head; more than twenty million fellow citizens died in the circle of death. Have to shout, work quickly to save the race, in no time to be free to draw elaborate!

This book just wished that the people watched and then thought about it, thinking about it, then waking up, then standing up to unite together and do revolution.

Literature and hope this book is only in two words: Cach menh!! Cach menh !! Cach menh !!!" (Ho, 2000b: 251). It is clear and easy to understand, when he generalized the issue of national liberation - the ultimate goal and benefits of the nation at that time - with "two words: Cach menh !! Cach menh !! Cach menh !!!". Since then, he has both identified, called, and educated and encouraged the young people in the organization of the Vietnam Youth Revolution Association in particular, the Vietnamese people in general, on being a destined person must "The private public. Not curious list, not arrogant. You have to do it. Keeping a secularism" (Ho, 2000b: 249). Making the revolution to bring independence for the country, freedom and happiness for the people is to be sacrificed, with little material greed, to put the national interests first. For over sixty years now, French imperialism has stepped on its head; more than twenty million fellow citizens died in the circle of death. Must shout, work quickly to save the race.

Ho Chi Minh's political ideology in the work of Duong Kach Menh expresses identity in the following points: What is the way of revolution? Who are my friends? Who is my enemy? Who are the destined ones? Revolution must first have something? After that, he explained the political points quite abstractly - compared to the perception at that time - in a simple, easy to understand way. "The revolution is to destroy the old for the new, to change the bad for the good" (Ho, 2000b: 252).

Or explain the point Who are my friends? He pointed out: "All plows, workers in the world of any country and race" (Ho, 2000b: 254) are also oppressed and exploited badly, they are friends, must "join together. to be like brothers and sisters, to destroy all capital in the world, to make every country and people happy, to make the world great - it is the world of revolution" (Ho, 2000b: 254).

Who is my enemy? that is the imperialist countries, the capitalist class, oppressive feudalism, "it takes religion and culture to make the people stupid, forced the people by law, made the people afraid, by the law. for people to take part. It makes people shiver when hearing the word "shorthand" (Ho, 2000b: 255). Making people "lose their freedom of independence, and if they can make a lot, they will be drowned by the power." It has taken all the goods and interests of the people. When the enemy fought, he took the people and died in his place" (Ho, 2000b: 253).

Who are the destined ones?

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The person who defines the peasants is the master of revolution. Since this is the object of more oppression, "is the most numerous and therefore the most powerful. Because the peasants are bare hands, if they lose, it will only take a miserable life, if possible, the whole world, so they are brave. Because of these reasons, the peasantry is the root of revolution; while students, small traders, small landowners were also oppressed by capitalists, but they did not suffer as much as peasants; Those three classes are just the companionship of the peasantry's revolution "(Ho, 2000b: 255).

Revolution must first have something?

This is a great question reflecting a fundamental argument in Ho Chi Minh's thought. And he affirmed: "First of all, there must be a fateful party, in order to mobilize and organize the people, outside, to communicate with the oppressed people and the proletariat everywhere. The Party has a strong new revolution to succeed, just as the driver has a firm new boat to run. If the party wants to be stable, it must have coreism. In the party, everyone must understand, everyone must follow thatism. The party without an ideology as well as a person without wisdom, ships have no guidance table. Now the doctrine is plentiful, the pluralism, but the most trueism, most certain, the most revolution is Leninism" (Ho, 2000b: 182).

Thus, in order to bring the national liberation revolution to victory, according to Ho Chi Minh, the prerequisite condition is to have a revolutionary party. In other words, to solve the problem of the ultimate interests of the nation at that time - when capitalism evolved into imperialism, dominated on a worldwide scale - it was necessary to have a party. fate. Party revolution serves the revolution, serves the goal of national liberation. This argument also shows that the Communist Party of Vietnam was born, existed and developed for the benefit of the nation and the country. Therefore, when the revolution was successful, the Communist Party of Vietnam established the Government. He continued to affirm: "What is the Democratic Republic of Government? A common servant of the people, from the President of the country to the village. If democracy is democracy, the Government exiles me. " (Ho, 2000c: 60). After that, the sender of the letter to the National Judicial Conference reminded us to put national interests first: "You are the people in charge of law enforcement. Of course, you need to uphold the example of "devotion, craftsmanship, and fairness of justice" for the people to follow" (Ho, 2000c: 382).

Therefore, from the perspective of Ho Chi Minh's methodology, national interests are the decisive, dominant, adjusting... determining the birth, existence and development of the Revolutionary Party. Therefore, when the revolutionary party disregards or disregards the interests of the nation, the revolution will face many losses.

Fight to protect national interests

In Ho Chi Minh's mindset, national interests are a vital issue and an unchanging principle. According to Ho Chi Minh, independence and freedom are the ultimate national interests of Vietnam. That is also his greatest aspiration: "Freedom for my people, independence for my country, that's all I want; that's all I understand "(Tran, 1975, p.4). So in the process of finding a way to save the country is to solve the problem of national interests, bring independence and freedom for the country and the nation.

Therefore, he has inherited Marxism-Leninism in a selective, creative and critical manner to fight to protect the interests of the nation. "In the present world, only the Russian revolution is successful, and success has come, meaning that the people enjoy the happiness of true freedom, equality, not freedom and equality," he said. lying like the French imperialism boasting about An Nam. The Russian revolution has chased away the king, capitalist, landlord, and worked hard for the peasants and the peasants of the countries and oppressed colonies to destroy all the imperialists and capitalists in the world.

The Russian revolution teaches us that if we want the revolution to be successful, we must be the people (peasants), there must be a stable party, have to persevere, must sacrifice, and be united. In short, it must follow the Marxism - Leninism" (Ho, 2000b: 268).

For Ho Chi Minh, the Russian October socialist revolution was successful, opening a new era in the development of mankind, but many Vietnamese people are not aware of this new phenomenon. Therefore, with the absorption of the thesis on ethnic issues and colonial issues by Lenin, Ho Chi Minh was aware of the development direction of Vietnamese society. Ho Chi Minh always instructed the revolutionaries in the leadership or executive positions, in the people's democratic revolution as well as the socialist revolution that all stemmed from the Vietnamese practice, must master the regulations. the development law of the revolution, must carefully calculate specific conditions and specific measures. Stemming from the practice of Vietnam, a semi-feudal colonial country in which during the national liberation revolution, Ho Chi Minh persisted in the national thought above all else, the Fatherland first. Ho Chi Minh's appreciation of true nationalism at times has not been accepted by the Communist International and some party comrades in the Party, but in fact proves his correctness and creativity (Nguyen, 2020).

With the French revolution, he also summarized many very profound issues:

"What is the way the Dharma revolution sets an example for us?

The way the Dhamma teaches us:

1. The peasant population is the original revolution, capital is the first act. When it cannot take advantage of the people, it is against the revolution.
2. The fate must have a very stable organization to succeed.
3. Children and young women also help to do revolution a lot.

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4. If the people are strong, they will not be against any soldiers and guns.

5. The Dharma revolution sacrifices many people without fear; If we want to act against our revolution, we should not be afraid to sacrifice" (Ho, 2000b: 262).

In order to have condensed conclusions about the French revolution, Ho Chi Minh spent a long time researching and reading progressive publications reflecting on the French bourgeois democratic revolution (1789); about the century of light ... just as he had cherished from the country, before going to the West: "I really want to get acquainted with French civilization, want to find out what is hidden behind those words" ... With the "Declaration of Human Rights and Civil Rights" of the French Revolution whose basic idea is to bring freedom - equality - charity to people is an "obsession" throughout the childhood years in Vietnam, while sitting under the roof of a Vietnamese-French primary school. When coming to France, Ho Chi Minh's perception changed, "looking for something hidden behind" those beautiful words? What is the value of the Declaration? Where does it come from? The Greatness of the French Revolution of 1789? From that he came to the conclusion: "The peasantry is the root of the revolution", "The revolution must have a very stable organization to succeed", "The French Revolution sacrifices many people without fear; If we want to do our revolution, we shouldn't be afraid to sacrifice".

For the American Revolution, according to him, the cause of the revolution was because "The whites wanted to take the Indians into slavery, but they refused to do so, they would kill the Indians, then arrest the Indians. Blackened the African to make them up" (Ho, 2000b: 275); "Again, heavy taxes were added, making the US economy very miserable. Since 1770, Americans have been angry" to boycott "England. And the British "boycott" movement lasted for five years "until July 4, 1776, when revolution was won and the United States declared independence" (Ho, 2000b: 258).

Although there are only a few short lines in the work of Duong Kach Menh, but Ho Chi Minh almost outlines the whole history of the American revolution. To do that, Ho Chi Minh used to come to America and devoted a lot of his research to the American Revolution.)

Before coming to America in 1912, the American revolution attracted Ho Chi Minh by the values of bourgeois democracy of a progressive civilized America. At the same time, he soon realized the true face of the American imperialism. Behind the slogan "democratic republic" of the American bourgeoisie are tricks to exploit the people working very brutally. He deeply sympathized with the lives of the working black people and was very angry with the racists, brutally executing the blacks. The writer in a famous work "Lins of Execution" (Ho, 2000a: 306-312) (1924), denounced the landlords, the American bourgeois brutal execution of black people. The final stage of the execution, he wrote, was to burn, leaving "on the ground covered with fat and smoke, a black skull, crushed, burned, out of shape, grimaced. In a terrifying way and seems to want to ask the setting sun, "Is that civilization?" (Ho, 2000a: 306-312). Hồ Chí Minh affirmed: "the expansion of capitalism and the discovery of the New World had a direct result of the revival of slavery, which, over the centuries, was a real calamity for the black people and a bloody misfortune for mankind" (Ho, 2000b: 306-312).

At the end of 1912, he came to America and spent much of his time studying the American people's struggle for independence with the famous Declaration of Independence (1776) in history. Therefore, in the work of Duong Kach Menh, the writer: "In the statement of the United States, there is a saying: "Everyone who is born has the right to freedom, the right to keep his revolution, the right to do business for happiness ... Any government that harms the people, the people must overthrow that Government, and inflict upon another government ..." (Ho, 2000b: 258).

Ho Chi Minh's summaries of the American and French revolution and the drawing of valuable experiences for Vietnam in the work of the Revolutionary Road show that Ho Chi Minh has a profound realistic vision of the national situation. and the true values of these two revolutions. He absorbed the values of Western civilization in general, American revolutionary values, and French values in particular. Through the work of "Duong Kach Menh" shows that Ho Chi Minh's way of saving the country went through an important environment, the "school" of democracy, the achievement of modern times, making the content of loveism. His country was expanded, thus making his approach to Mac Lenin more unique, unlike many Vietnamese and Asian communists of his time, including students close to him.

CONCLUSION

National interest - Ho Chi Minh's core ideology has shown very concisely, but also very concise, profound and rich in philosophy. That thought of Ho Chi Minh, although at times not consistent with the views of the Communist International, but he persistently put national interests first: "the class must be put under the mortal and survival of the nation, of the nation ", because" if the problem of national liberation cannot be resolved, independence and freedom for the entire nation cannot be claimed, then not only will the whole nation endure forever. Buffalo, but the interests of the part and the class cannot reclaim it "(Communist Party of Vietnam, 2000: 115).

National interest in Ho Chi Minh's thought is a creative philosophy, philosophy, thought of action that meets the aspiration of independence and freedom of the whole nation, in accordance with the specific context of the Vietnamese network. According to William J. Duiker: "Whether the success of Duong Kach Menh comes from the message or from the messenger, there is one thing

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that cannot be doubted that it is a landmark event in modern history of Vietnam. Today it has become fashionable to judge the 1920s period in Indochina not only as a hallway of the coming bitter struggle, but on its own terms, as an exploratory phase. cultural intelligence when Vietnamese intellectuals in a vast diversity of political and philosophical tendencies ... For many, the message contained in the Duong Kach Menh has ended that search. Under the leadership of Ho Chi Minh, his students reached their final victory in the spring of 1975” (William, 1995).

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