

FROM PHILOSOPHY TO HO CHI MINH'S IDEOLOGY

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Abstract: The article points out that Ho Chi Minh is a typical philosopher whose core is political philosophy, thereby clarifying Ho Chi Minh's ideology and practicing Ho Chi Minh's ideology in Vietnam.

Keywords: Philosophy, ideology, Ho Chi Minh.

1. INTRODUCTION

President Ho Chi Minh has entered the legend of the history of the nation and mankind, in the most worthy and most glorious way. He is the typical expression of the quintessence and mettle of the Vietnamese nation. From the national cultural tradition, from the quintessence of human culture, Ho Chi Minh found a way to save the country and at the same time formed a philosophy suitable to the characteristics of Vietnamese society and people - a unique philosophy associated with the proletarian revolutionary cause, leading the Vietnamese people to independence, freedom, and happiness.

2. CONTENT

2.1. Ho Chi Minh - a typical thinker, philosopher

2.1.1. Philosopher Ho Chi Minh

During his active life, Ho Chi Minh did not use the language of philosophy and did not acknowledge himself as a scientist, but in his thought he was always consistent with a worldview, a human outlook, a philosophical thinking.

He defended and developed philosophical thinking on the basis of Marxist-Leninist philosophy. Ho Chi Minh's philosophical thought stands firmly on the stance of dialectical materialism, historical materialism, has entered the reality of Vietnamese society, taking the core of liberating people from the yoke of oppression, exploitation, and injustice, bringing a life of peace, freedom, prosperity and happiness to the compatriots as a goal.

Ho Chi Minh's thought is a comprehensive and profound system of views on basic issues of the Vietnamese revolution, belonging to the Marxist-Leninist ideology, covering many broad and rich fields, its foundation is philosophical thought. Ho Chi Minh's philosophical thought is not only the acquisition and creative application of Marxist-Leninist philosophy but also the development of Marxist-Leninist philosophy, especially some issues of historical materialism; thereby, Ho Chi Minh has contributed to enriching and enriching the treasure of Marxist-Leninist theory in general and Marxist-Leninist philosophy in particular.

Ho Chi Minh's philosophical thought is the basis of the worldview, the revolutionary scientific methodology, the soul and the victory banner of the Vietnamese revolution. Along with Marxism-Leninism, Ho Chi Minh's thought is the ideological foundation and guideline for the actions of the Party and people of Vietnam.

2.1.2. Ho Chi Minh's ideology - political philosophy

Firstly, Ho Chi Minh focused on national independence and socialism: Independence for the country, freedom for the compatriots is a burning desire and spends life to fulfill that wish. And until reading the first draft of Lenin's thesis on national and colonial issues, he found the path to independence for the nation, freedom for the people - the path of national independence is closely associated with the socialism. Bringing to the Vietnamese people a true independence, the Vietnamese people enjoy freedom, have enough food and warm clothes according to his wishes.

Secondly, attaching importance to the ideology of national, class and social liberation, towards human liberation. He focused on building the Party, building a state ruled by law and promoting the people's right to mastery. To lead the people is to be a student of the people and a faithful servant of the people. Therefore, practical action to practice Ho Chi Minh's politics is to fight bureaucracy and corruption, to make the Party clean and strong. The Party is a civilized virtuous man.

Thirdly, Ho Chi Minh's ideology is also social philosophy. He attaches great importance to social policies for people. He launched 10 days of fasting for one meal, the policy of increasing production, eradicating hunger and ignorance. He focused on managing the society in a democratic way, and attaching importance to the grassroots. Especially in social management, he focused on the benefits associated with the rights of citizens, making the proposition: when the people have the right to master, the people must also have the obligations of the owner (active). In social philosophy, Ho Chi Minh focused on equality, justice, freedom and democracy. Political equality, equity is not equal sharing, equity is division according to ability, according to dedication, "Not afraid of lack, just afraid of unfairness, not afraid of poverty, just afraid of people's unease".[1]

Fourthly, Ho Chi Minh's ideology is also a philosophy of people and culture, a philosophy of humanity. Ho Chi Minh attaches great importance to people. He pays special attention to education on morality and human personality. At the same time, he also mentioned the construction of a national culture that is both traditional and modern. A new life must be built to turn the Vietnamese people into a wise nation and a highly cultural society.

2.2. Ho Chi Minh's ideology

Ho Chi Minh's ideology is a specific form of Ho Chi Minh's ideology, the expression form of Ho Chi Minh's ideology.

2.2.1 Ho Chi Minh's ideology talks a lot about human perspective, the concept of the most important of which is morality and lifestyle.

Ho Chi Minh's ideology is to deeply inherit the values of the traditions of the past, especially from language, literature, and folklore. Ho Chi Minh understood the people's love, the people's livelihood (live, life), the people's will (the will of the people) to take care of the people's rights and care for democracy.

In terms of form, it is expressed into maxims that are drawn from life experiences. In particular, Ho Chi Minh's ideology shows very prominently the harmony that goes into human behavior, the harmony between reason and love, love and sentimental attachment. Understanding love and sentimental attachment,

2.2.2. Ho Chi Minh built his philosophy into a philosophy of life and philosophy of action.

Ho Chi Minh's ideology of life and development philosophy was written: Everything, big and small, boils down to two words: in life and as a human being. In life, one must be close to the people, to be a human being must be righteous. This is the inheritance of Eastern thought, especially Confucius, but the new thing of Ho Chi Minh is that he raised the people to democracy. The sages and kings all had the idea of being close to the people, but they were giving and giving grace. But in Ho Chi Minh, being close to the people at the democratic level means respecting the people, therefore respecting the law, respecting the law.

Right mind is the feudal morality, he developed into a revolutionary morality, thrift, integrity, public, impartiality, loyalty to the country, filial piety to the people. He is a modern Communist who excellently practices the Buddhist principle of selflessness and altruism.

2.3. Practicing Ho Chi Minh's ideology in the Vietnamese revolution

2.3.1. Ho Chi Minh practiced philosophy

Firstly: Ho Chi Minh has always been consistent with his purpose, with his motives for action, expressed in his thoughts, he raised those ideas and practiced them all his life.

Secondly: Lifelong training in revolutionary morality. Because this is the greatest spiritual strength to help people overcome difficulties and challenges. Through lifelong training in revolutionary ethics, one can realize his philosophy of life.

Thirdly: Practicing democracy, Ho Chi Minh is not only a theoretical designer but also an example of democratic practice, it is the most direct thing to practice the philosophy of being close to the people, close to the people, and taking care of the people's lives, from the status of a farmer to the owner. The practice of democracy in Ho Chi Minh is very comprehensive, from economic, then to political and cultural.

Fourthly: Ho Chi Minh's culture is political culture, moral culture, and behavioral culture.

Ho Chi Minh's lifelong culture cultivation is both cultivating moral culture, behaving in a way that is pleasing to each other, criticizing must be the right person, must be right and must be skillful, must do so not to touch the pride of others. Truthfulness is science, and cleverness is art.

Fifthly: Must associate the practice of philosophy of life, action in practical life with other practices. Your life is an example with many great practices, including five great practices along with this philosophical practice, that is, practice of theory with practice, practice of democracy, practice of mass mobilization, practice of solidarity and great solidarity, and practice revolutionary ethics. Ho Chi Minh's life is a shining example of self-practice.

2.3.2 Ho Chi Minh practiced the philosophy of life

Ho Chi Minh's ideology of life contains creative ideas about human liberation. It is a philosophy of life that acts on the basis of noble humanitarianism and humanity, both inheriting the nation's good tradition of kindness and tolerance, and embodying real communist humanitarianism. Ho Chi Minh's ideology of life is the philosophy of life for people, striving for human freedom and happiness. Ho Chi Minh's ideology of life takes reality as the starting point, liberates and develops people as a goal, always considers people as the first strength and the ultimate goal of the revolution and is the most precious capital, considering peace in independence and freedom as the most sacred aspiration of man.

In Ho Chi Minh, the point of view of people's livelihood and philosophy of life is the connection between noble humanitarianism and profound humanistic thought. The source of that humanism and humanistic thought is the tradition of compassion, "loving people as if you love yourself" of the Vietnamese nation combined with the benevolent tradition in Eastern and Western civilizations. The core content of humanism and humanistic thought is the love and respect for people associated with patriotism and passionate love for the people. The highest goal of that humanitarianism and humanistic thought is national liberation, class liberation, social liberation, human liberation and comprehensive human development. The way to realize that humanitarianism and humanist thought is revolutionary practical action and activity.

Ho Chi Minh went to find a way to save the country and liberate the nation from the pain of life, love people, do not endure oppression and injustice, from humanitarian and humanistic thoughts that consider that everyone is born with the right to life, equality, liberty and the pursuit of happiness. His unchanging goal is to liberate the nation, liberate the people, give the nation freedom, equality in development, and make our compatriots all have food, clothing, study, and live in joy and happiness. He repeatedly affirmed that in him, there is only one purpose, which is to establish the country and freedom for the people.

From the profound awareness of humanistic thought in East-West cultures, from the traditional morality of the Vietnamese people, plus a wise mind, foresight, patriotism, love, and compassion. Ho Chi Minh came to Marxism-Leninism and found here the "miracle handbook" for the path of national liberation, human liberation and building a new social system - the social system for the sake of the people, for human security and social security. The person who absorbed in Marxism - Leninism the most humane thought about HUMANS with capital letters - thought for the real life of man, a life in which human security is guaranteed and therefore, the social security of the whole social community is implemented sustainably; ideology for real freedom, democracy, happiness and progress for each person and for all.

Ho Chi Minh received in Marxism-Leninism the deepest human thought, the highest humanitarianism, not in the way of "paraphrasing", applying original principles, and following dogma. He took there the most essential content in the worldview of materialism, dialectical methodology, science, and communist view of life and considered it a miraculous light, "a torch to illuminate the way for the nation", for his own thoughts and actions in order to realize the viewpoint of

the people, the philosophy of life that he has formed, and to implement humanitarianism and humanistic thought to bring human well-being to humanity, social security for their country, and their homeland. With that realistic thought, the viewpoint of people's livelihood and philosophy of life in Ho Chi Minh has become the point of view and philosophy for a more and more beautiful life for each person and for the whole social community to act, for human security, for social security, to act. According to him, people cannot pursue happiness by sitting still and waiting for a gift from somewhere outside, but must take action and carry out practical activities to gain happiness for themselves for everyone. Only through practical actions and activities can people improve the world, renovate and realize social progress, renovate, develop and perfect themselves, realize their goals, their dreams and ideals. For him, humanitarianism and humanistic thought must be expressed into practical actions and revolutionary practical activities from the point of view of people's livelihood and philosophy of action. According to Him, Practice is the foundation of theory and theory serves practice. Only practice is the criterion of truth "only practice is the best measure of one's understanding of the world. It is only through the process of practice (material production, class struggle, experimental science) that one achieves the results intended in thought, and only then can understanding be verified" [4, p.122].

Turning people's views on people's lives, philosophy of life into action, into revolutionary practice, during his life of revolutionary struggle, Ho Chi Minh waged a tireless struggle, devoting himself to the cause of national independence, and for the happiness of the people. Even when he had to leave this world according to the law of survival, he still regretted not being able to serve the people longer and more. Throughout his life, he served and sought happiness for the people, but with himself, he never asked for anything for himself. Moreover, with the viewpoint of people's livelihood, the philosophy of life has become the motto of "living in the world and being a human" in the sense of patriotism, love for the people, and humanity suffering, oppression, before death, he still did not forget to instruct the Party and Government to take "work for *the people*" as the leading task, consider it the "first" job that needs to be done, must be done, and try to do it.

For Ho Chi Minh, the most precious thing is not only people "in the sky, nothing is more precious than the people", but also independence and freedom "there is nothing more precious than independence and freedom". For him, independence and freedom are not only the most precious thing, but also the truth - the truth towards which all mankind is aiming. Independence for the nation, freedom and happiness for the people are his lifelong aspirations. He said: "I have only one desire, the ultimate desire, to make our country completely independent, our people completely free, all compatriots have food to eat, clothes to wear, everyone can study." [1, p. 187]. It is this thought of independence for the nation, freedom and happiness for the people that has constituted his views on people's livelihood and philosophy of life, creating the noble nature of his humanitarianism and humanistic thought; became a flag of struggle, a lifelong goal of sacrifice, dedication, and ideal of his lifelong struggle. And, with him, for the nation to be independent, all people to be free and happy, there is no other way but the path of national liberation and building socialism, because that is the prerequisite to bring to a prosperous, happy, democratic and progressive life for the nation and people of Vietnam. Stemming from that concept, he said that the number one goal when the country was engulfed in slavery was to liberate the nation; when the country was independent and the people were free, the first and central goal was to build socialism.

Building socialism, with Ho Chi Minh, is not only associated with national independence, is the way and method to maintain national independence, but also the way and method to realize the people's livelihood and social security. Because socialism, in his opinion, is the social system that first enables the working people to have stable jobs, "If you work for the poor, you will have enough to eat. People who have enough to eat are quite rich. People who are quite rich get richer." [3, p81] This means that everyone can live a full and happy life. And, it is a new, just, humane and good society, with specific goals of rich people, strong country, civilized society, and happy people. That humane goal was stated simply and easily by him as constantly improving the material and spiritual life of the people, first of all for the working masses. With such a concept of socialism, he affirmed: The most important thing in our economic plan right now is *to improve people's lives* and the Party needs to have a good *plan* for economic and cultural development, in order to constantly *improve people's lives*".

That affirmation clearly shows that, in Ho Chi Minh's concept, socialism must first of all be a society for people, giving people the true human nature; and there, not only people's livelihood, but also social security are implemented and guaranteed sustainably. Only with a perspective on people's livelihood, a philosophy of human life and action, imbued with lofty humanitarianism and profound humanistic thought, did he have such a conception of socialism, human goals, socialism, morality and humanity of socialism. And, it is that point of view of people's livelihood and philosophy of life

that has created in him the inevitable belief in the final victory of the construction of socialism in our country Vietnam. With that point of view of the people and that philosophy of life, before returning to eternity, he still believes that as long as he is young, there is still water, and for him, the construction of a new society - a "giant battle" against "the old, damaged things" to create "new, good things", though "very large, heavy, and complex", but victory is certain.

That firm belief in Ho Chi Minh was certainly formed from the point of view of the people, the philosophy of life imbued with humanitarianism and humanistic thought that he had painstakingly cultivated during his active revolutionary movement and struggle - the people's point of view, the philosophy of life in action: mobilize, organize and educate the whole people to act, act based on the people and act for the people.

Ho Chi Minh's ideology of life is based on the heart "always towards the people of all nations, the working classes are oppressed and full of suffering. He fervently longs for world peace, freedom and equality for all nations, and people to live happily and well. Ho Chi Minh's ideology of life is the philosophy that unites noble humanitarianism with profound humanism, the philosophy of linking national independence with socialism. It is a philosophy that takes practice as a starting point, takes human liberation and development as a goal, always acts for people, and acts based on people. That philosophy of life further clarifies Ho Chi Minh's thought - the victory banner of the Vietnamese revolution and an invaluable spiritual asset of our Party and our people.

2.3.3 Ho Chi Minh practiced the philosophy of action

Ho Chi Minh's ideology of action not only inherits the quintessence of ancient East-West philosophy but also inherits the quintessence of Marxist-Leninist philosophy and brings the philosophy of action to a new height in which philosophy and action, saying and doing, theory and practice are inseparable, forming a unified whole. This is evident when he thinks that theory must be related to reality, learning must go hand in hand with practice. Practice without guiding theory becomes blind practice because then reality does not know which direction to go, does not know where to go, like a ship in the middle of the sea but without a compass. And theory that is not related to practice is mere reasoning, that is, reasoning so that reasoning and reasoning becomes a game of rationality and reason. People who don't have reason are as confused as closing their eyes, reasoning and experience are like two human eyes, having experience without reason is like having one bright eye and one blind eye.

Ho Chi Minh's ideology is the philosophy of action, the philosophy of action is most clearly expressed in the thought: "Keeping calm is to cope with multi-unexpected changes". As we all know, the relationship between the immutable and the multivariable, between the unchanging and the variable, between the substance and the phenomenon, between the one and the many is the central issue of philosophy throughout the world from the Ancient to the Modern, from East to West. The philosophy "Keeping calm is to cope with multi-unexpected changes" means to take the immutable (the unchanging) to deal with the variable, to deal with the variable but not to separate, to throw away, to lose the immutable. Circumstances are always changing, life and revolutionary career are always developing, so strategies in each specific field must also be flexible.

The philosophy of "Keeping calm is to cope with multi-unexpected changes" is also a philosophy of action. Each philosophy of action is also a philosophy of life, stipulating a corresponding lifestyle. The philosophy of action "Keeping calm is to cope with multi-unexpected changes" is also the philosophy of life "Think of everyone's heart" (Take everyone's mind as your heart). To delve into this philosophy of life, let's see what was the mind and desire of the Vietnamese people at that time? It is an independent country, the people are free, everyone is happy. Uncle Ho made people's hearts his heart with practical activities, such as going to find a way to save the country and when he found the "handbook", he returned to the country to awaken the people and organizations to unite, train them, and send them out to fight for freedom and independence. To the point of maturity, he established the Party, laid out revolutionary strategies and tactics for each period, called on the whole people to unite, and promoted the patriotic emulation movement from there he led the nation to go from victory to victory.

In Ho Chi Minh, not only philosophy is associated with action, associated with action, but conversely, action also represents philosophy. According to Prof. Tran Van Giau, practical activities and actions express thoughts more faithfully than many times more faithfully written texts. The evaluation of right and wrong of thought lies not in thought but in practical activity. It is practice that alone checks the correctness of thought, the criterion of truth. Practice is summarized into theory and thought. Thus, practical activities speak for ideas.

3. CONCLUSION

Ho Chi Minh's philosophical thought is a valuable asset in his revolutionary legacy. It contains great values both in terms of theory and practice for the Vietnamese revolution. Ho Chi Minh inherited, applied and creatively developed the ideological quintessence of mankind on the basis of the requirements of Vietnam's revolutionary practice and from there built his own philosophies with unique features.

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