

Section 3. Political culture and ideology

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HO CHI MINH'S PHILOSOPHY ON THE WAY TO BEHAVE WITH HUMAN

Abstract. Ho Chi Minh's philosophy on behaving with humans is especially content in Ho Chi Minh's thoughts because Ho Chi Minh's life and career always care for humans. In this article, the author only mentions four main contents in the philosophy of Ho Chi Minh's behavior towards people: Love, trust in people, respect for human life, tolerance of humans, and liberation for humans.

Keywords: Philosophy of life, Ho Chi Minh, the way to behave with the human.

1. Introduction

Ho Chi Minh's philosophical thought is a comprehensive, profound, and logical system expressed in many speeches and articles. Ho Chi Minh's philosophical thought is considered from many different angles. During the study, we find in that a profoundness of Eastern philosophy, first of all, Vietnamese ideas and philosophies, along with the rationality, conciseness, and modernity of Western philosophy. Ho Chi Minh's philosophical thought reflected on many issues in which the philosophy of the way to behave with humans has great value that needs to be studied and applied in the current period.

2. Research content

In Ho Chi Minh's viewpoint about humans, He fully expressed the issues about nature, position, role, the way to behave with humans, and strategy of building and developing people. In particular, the way to behave with the human is considered a philosophy of life that shows the unique features of Ho Chi Minh's views on people. That philosophy has created profound human values in Ho Chi Minh's thought. It is possible to generalize Ho Chi Minh's

human philosophy on the way to behave with the human through the following contents:

2.1. Love, trust in humans, and believe in the cause of human liberation

Ho Chi Minh loved all people of all ages, all genders, and the poor, the oppressed, the exploited, the imprisoned, the destitute, the enslaved class, and the nation. Even the soldiers in the army went to invade.

In New Year's greetings to compatriots in the area temporarily occupied by the enemy, Ho Chi Minh wrote: "It is also a good day, South sky Vietnamese land, but compatriots have to suffer the manner cold, the disgrace, the destitution, the sadness under the iron heel of brutal colonial demons... I feel very sorry for my compatriots who are temporarily in that situation" [1, p. 130]. Ho Chi Minh has never been indifferent to human suffering and humiliation, and with Ho Chi Minh, including the personal suffering of each person, each family becomes his suffering. Ho Chi Minh's love for humans is not only in words but also expressed in actions, which is his determination to liberate humans. He always sympathizes with the difficulties and losses of people. Therefore, he used his

savings to send to the air defence – air force soldier to buy drinking water. He distributes children’s gifts on the occasion of Tet. Ho Chi Minh reminds children and the elderly against the cold when there is a North-east monsoon. Ho Chi Minh regularly visits people from all walks of life. On New Year’s Eve, Ho Chi Minh came to wish the New Year and encourage the poor... these actions showed Ho Chi Minh’s love for people and always believe in the strength of people in struggle and nation-building. Ho Chi Minh’s love for people has been raised to a new height and is deeply humane. Ho Chi Minh searched for the cause of human suffering and unhappiness. Ho Chi Minh said: that the cause of human suffering and unhappiness was the “Vietnamese crooks, selling the country”, the “fascists and colonialists”... And Ho Chi Minh called for a fight to the end to bring people out of poverty and misery and gradually develop comprehensively. Ho Chi Minh’s whole life is an epic about the struggle against oppression, exploitation, and unjust war so that humanity can live in peace and happiness.

Ho Chi Minh’s love for people is not general or abstract, and it builds on the revolutionary stance of the working class. According to Ho Chi Minh, the revolution was the cause of the masses, had people everything, and without relying on the people, we could not do anything. The strength of the Party and the State is based on the strength and support of the people. Ho Chi Minh’s faith in people, not only in seeing the decisive role of humans in the revolution but also in seeing the hidden abilities in humans, from the desire to be enlightened, guide, and share with each person to rise to improve themselves. Therefore, the abbot Onishi of “Thanh Thuy Temple” in Kyoto (Japan) explained that Ho Chi Minh’s name is written in the Japanese transliteration to coincide with the word Tri Dan Bodhisattva. Show admiration for Ho Chi Minh as Buddha, closeness, understand human’s hearts [9, p. 69–70].

2.2. Respect the life of human

For Ho Chi Minh, forcing war and violence was unwilling. Ho Chi Minh always bowed to the sac-

rifices of soldiers who sacrificed for the fatherland, and when every comrade lost him, he lost a part of his body. Therefore, in carrying out the revolution, he does not risk and jokes with insurrection because he is risky, and joking with insurrection is an act of suicide, irresponsible that drains the blood of the people.

During the resistance wars against the French, and the US, to save the country of the nation, Ho Chi Minh, with all his humanitarian and revolutionary spirit, had by all means “raised a hand of peace” to be able to avoid war because war is barbaric and cruel. However, if it is forced to wage war, he also raised the determination: “die for the fatherland to life”, “rather sacrifice everything rather than lose the country and refuse to be slaves”, and “no there is nothing more precious than independence and freedom”. In an appeal to the French Government and people on January 10, 1947, Ho Chi Minh wrote: “We want peace now so that the blood of the French and Vietnamese stops flowing. Those bloodlines we all value equally. We expect from the Government and people of France that a gesture brings peace. Otherwise, we must fight to the end to completely liberate the country” [4, p. 24]. In reply to President Rishot M. Nixon published in the People’s Daily, No. 5684, November 7, 1969, Ho Chi Minh wrote: “I am also very moved to see more and more young Americans die in vain in Vietnam because of the policies of the US government. We, the Vietnamese, love peace very much, peace in true independence and freedom. The Vietnamese are determined to fight to the end, unafraid of sacrifices and hardships, to defend their fatherland and sacred national rights” [7, p. 602]. With the spirit of humanity, Vietnam once paved the way for the US to withdraw its troops, end the war, return all Americans taken prisoner, create conditions to close the past, and pave the way for the future in the relationship between the two countries. This is the humanist thought towards social progress, the integration of nations, development, and mutual benefit.

2.3. *Tolerance with humans*

In life, many people, due to their limited awareness, make many mistakes or go astray but causing crimes. Tolerance is the way to pave the way for such people to return to the cause with the spirit of Vietnam: "One should not hit a man when he is down". Ho Chi Minh inherited and creatively applied the traditions of the nation, Buddhism, and the Marxist-Leninist humanitarian thought on tolerance in the new era. On that basis, Ho Chi Minh developed tolerantly into an art.

Ho Chi Minh's tolerantly is very noble and comprehensive, and firstly of all, Ho Chi Minh was concerned about those people who were lured, bribed, threatened, or forced by the enemy into the path of harming the country or the people; followed by those who have shortcomings, including cadres members who are not firm in their ideological and ethical stance, they have not studied hard in theory and practice in their work.

Ho Chi Minh always believed in the good direction of people. According to Ho Chi Minh: humans, whether they are wrong, good, civilized, or barbaric, have human love. However, there are times when they are covered by dirt, so it is essential to awaken their conscience. Awakening to conscience and winning humans' hearts to create the unity bloc's invincible strength. That is the noble goal of Ho Chi Minh. He made it clear: "... we must be generous... only then will we become great solidarity. The future will be glorious with great unity" [3, p. 280].

Evaluating Ho Chi Minh's tolerance and generosity, Tran Van Giau quoted a foreign scholar: "Uncle Ho was a builder of conscience, building it when it was lacking, regenerating it when it has gone; He awakened the bewitched, graciously lifted the fallen, and turned millions of ordinary humans into heroes in labor, on the battlefield, in the dungeon, in front of the guillotine" [8, p. 290]. With what Ho Chi Minh has done, Ho Chi Minh deserves the distinction: of "The one who awakens the soul".

2.4. *Freedom and human happiness are the highest goals*

Ho Chi Minh devoted his life to freedom and human happiness, and it was also because of it that he fought for national independence and socialism. According to Ho Chi Minh, an independent nation is only valuable when it brings freedom and happiness to humans. According to him, if the country is independent, but the people do not enjoy freedom and happiness, independence has no meaning. National independence must move forward to socialism because that is the inevitable development of the Vietnamese revolution. Ho Chi Minh affirmed that "only communism can save humanity and bring people regardless of race and origin freedom, equality, charity, solidarity, prosperity on earth, jobs for all and all, joy, peace, happiness. In short, a true world republic" [1, p. 496].

This perception stems from Ho Chi Minh's contact with V. I. Lenin's thesis on national and colonial issues. Through these, Ho Chi Minh affirmed that the path of the Vietnamese revolution was the path of "proletarian revolution". That path is the link between the cause of national and class liberation and human liberation. That awareness of Ho Chi Minh overcame the limitations of his predecessors and aroused a strong impetus for the Vietnamese revolution. Therefore, he mobilized the maximum strength of the nation for the struggle for national liberation and national construction. At the same time, it is also the basis for solving the relationship between human interests, class interests, and national interests. Therefore, the Vietnamese fought together under the banner of unity of Ho Chi Minh, bringing into play all social strata's material and spiritual potentials to overcome all hardships to win.

Ho Chi Minh also stated that the Party and Government's responsibility to the people is: "To take great care of the people's lives. If the people are hungry, the Party and Government are at fault; if the people are cold, it is the Party and Government's fault; if the people are ignorant, the Party and Government are at fault; If people are sick, the Party and Government

are at fault. Therefore, Party and government cadres from center to local must pay great attention to the people's lives" [6, p. 518]. Before he died, Ho Chi Minh still did not forget to warn our Party to have a good plan for economic and cultural development and to constantly improve the people's life with practical social policies for people. With each object: For those who have bravely sacrificed a part of their blood in the cause of fighting for independence and freedom for the nation, we must find ways to make them a place to live. We needed to open suitable vocational training classes so people can have baggage to work and become self-reliant... The person proposed a one-year agricultural tax exemption for farmers so that the compatriots would have more cheerful in production after years of war. He not only cares about people's lives but also takes care of educating and training them, making them the core force to build socialism in our country successfully. Ho Chi Minh asked us to amend the education system to suit the new circumstances, especially taking care of revolutionary moral education and patriotism education for union members and

young people, training them to become heirs to the cause of socialist construction is virtuous and talented enough. The four problems presented above certainly cannot fully generalize Ho Chi Minh's profound human philosophy on the way to behave with humans, but that research also contributed to clarifying his viewpoint so that each of us can appreciate him more appreciatively, learn and follow.

3. Conclusion

Ho Chi Minh's philosophy on the way to behave with the human is a development philosophy because only love, tolerance, generosity, and good treatment of humans can promote multi-human resources well, take advantage of all potentials and opportunities to overcome challenges, and obstacles to achieving the goal of "Rich people, strong countries, democracy, justice, and civilization". Ho Chi Minh's human philosophy on treating people is valuable for the development of the Vietnamese nation and for the progress of humanity when wars and epidemics are hot issues in the world. Only loving and dealing correctly with humans can bring a peaceful and prosperous world.

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