

Tạp chí Lý Luận Chính Trị Và Truyền Thông

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Half a century has passed since the publication of President Ho Chi Minh's Will, but it is still a special historical document, a priceless work of art that crystallizes the quintessence of thought, morality and spirit of the noble soul of a great man who had devoted his life to the Fatherland and humanity. His life has brought pride and has awaken the desire for self-improvement in every Vietnamese person. The Will is an action plan to fight for national liberation, improvement, construction, reestablishment and renovation of the country after reunification. The Will contains and embraces the spirit of innovation and development as the core of the dialectical methodology and also a prominent feature of his mindset. Theoretically, the doi moi in Vietnam initiated and led by the Communist Party is not accidental, but well-prepared and derived from previous ideological premise. In other words, it is a logical continuation of Ho Chi Minh's thought - the thought for a complete renovation process. President Ho Chi Minh's Will is a comprehensive theoretical work which summarizes unique, creative and highly generalized ideas. The ideas in the Will have reached the depth of cultural creations.

First, creative idea in assessing the Vietnamese people's possibility to win against the US, the world's most powerful and richest empire:

When the war became fierce, and the enemy continued to carry out many cruel and cunning tricks aiming to bomb the North of Vietnam "back to the stone age", and some people, for fearing the American weapons and dollar, advised us to negotiate for peace, Ho Chi Minh affirmed his determination by saying, "The resistance war against America for national salvation might go through more hardship and sacrifice, but we

are bound to win a complete victory. That is a certainty".(1) His strong belief resulted from the optimistic spirit inherited from the national cultural tradition of "don't give up the row when come the high waves", and also the product of dialectical thinking, the way of problem assessment and recognition by "knowing others, knowing oneself", grasping the laws of movement and development of things and phenomena. His brief statement exuded the optimistic spirit in victory from a person with great talent, great mind, and great bravery. He believed in people's strength, the nation's heroic tradition, the brilliant and wise leadership of the Communist Party, the support and assistance of the international community. Above all, he had strong belief in the inevitable victory of goodness, justice, and truth. In the human development history, evil and bad forces may temporarily prevail, but finally, victory will inevitably belong to the goodness, justice and the conscience. It is the law of history that no one can stop it. Ho Chi Minh brought into play a civilization to replace the barbarism. He fully understood the strength and motivational role of morality, the spiritual factors, the will and the determination of an entire nation in the historical movement.

Ho Chi Minh had a typical and concise expression of his belief in the inevitable victory of the Vietnam's resistant war against the US imperialists. No one could write in such a comprehensive and brief way like him. He wrote, "No matter what difficulty and hardship may lie ahead, our people are certain of complete victory. The U.S. imperialists will certainly have to withdraw out of our country. Our Homeland will certainly be reunified. Our fellow people in the South and in the North will certainly be re-united under the same roof".(2) These were no longer mere words but have become the belief, burning desire, sacred sentiments and striving aspiration of the whole nation. Ho Chi Minh conveyed the wills and sentiments in his words. He spoke to his compatriots with the language of mind and heart, and the compatriots also received those words with human affection and conscience. Therefore, his words became summons that pushed people to take action, inspired and united hearts into one beat. He used the words "certainly" four times, with his own implication. The words "have to" and "will" demonstrated the future tense of two objects, but both towards a single end: the final victory, belonging to our people.

Second, creative idea in the viewpoint about the ruling Party and the building of a clean and strong Party:

The Will is the only works in which Ho Chi Minh officially used the concept of the ruling Party with very specific criteria that are vital qualities of the Party, such as solidarity and unity; for the people, wholeheartedly serving the people, the class, the Fatherland; implementing democracy widely; self-criticism and serious criticism; revolutionary ethics of industriousness, thrift, integrity, righteousness, justice and impartiality. These qualities make up the Party's preeminence, strength, power and prestige among the people, ensuring that the Party improves its fighting strength, leadership capacity, and maintains its ruling role in our entire revolution.

Regarding the eligibility of a ruling party, Ho Chi Minh repeated the word "truly" to contrast two sides of thought and action between true and false, accurate and fake, doing and not doing. He wrote, "Our party is a ruling party. Each Party member and cadre must be truly imbued with revolutionary morality, and truly show industriousness, thrift, integrity, uprightness, total dedication to the public interest and complete selflessness. Our party should preserve absolute purity and prove worthy of its role as the leader and the truly loyal servant of the people".(3) He emphasized this word to remind us of a common law: the Party must do this work regularly and continuously; otherwise, it will hardly maintain its ruling power and the revolutionary leadership.

These qualities were not randomly formed but gradually consolidated through the copious realities of our Party's hard-but-glorious revolutionary activities and the Party's self-building and rectification that made those qualities become the content of Party culture. Building and rectifying the Party to make it clean and strong is our Party's law of existence and development. In his Will, Ho Chi Minh was concerned about the nation's future, the alienation, and metamorphosis of a part of cadres and Party members who had positions and power. He wrote, "The first thing to do is to reorganize the Party, so that each member of the Party cell will make every effort to

fulfill the assigned tasks, wholeheartedly serve the people. If we can do that, then however big or difficult the work is, we will definitely win".(4) Building the ruling Communist Party of Vietnam must be carried out synchronously and comprehensively on all four dimensions: ideology, politics, human resources, and ethics. This was a very creative point in Ho Chi Minh's Will. The Communist Party of Vietnam inherited it by confirming for the first time the ethical issue in Party building at the 12th National Congress: "Building a clean and strong Party in terms of politics, ideology, organization and ethics".(5) It can be said that this is a salient feature and considered new thinking in the Party building work at the 12th Party Congress, but in fact, it refers to Ho Chi Minh's thought.

Currently, among the four significant dangers of the country, there is one related to the Party: the deterioration of moral qualities, lifestyle, degeneration, and metamorphosis of a part of cadres and Party members, especially those who have position and power. This danger, according to General Secretary and State President Nguyen Phu Trong, is a severe disease that is squeezing the living body of the Party, weakening the Party internally, and reducing the public trust, and if it is not promptly remedied, it will affect the survival of the Party and the regime.

Before dealing with the "peaceful evolution" plot of the hostile forces, we must deal with the "self-evolution" and "self-transformation" within the Party, in each cadre and Party member - the "inner enemy" warned by Ho Chi Minh in the middle of the previous century. "Individualism" in the context of the market economy is morphing with more subtle and cunning manifestations: corruption, wastefulness, and seek for power, position, age, degree, project approval, group interests, and nepotism, etc. This requires the struggle against individualism to be more drastic and substantive. Ho Chi Minh's desire of "the Party is morality and civilization" depends greatly on the work of building and rectifying the Party, especially on the moral issues.

Third, creative idea in defining and promoting the role of the human factor, the people in the country's construction and revival:

Inheriting the views of our forefather in the history of nation-building and defense, "the people are the root," "the people are precious," and the views of Marxism-Leninism - the revolution is the cause of the mass, Ho Chi Minh always appreciated the role of people and the mass in history. However, Ho Chi Minh's thought and his Will defined the role of the human factor and the people in a creative way:

Firstly, Ho Chi Minh's view of the people: Marxist-Leninist classic thinkers highly appreciated the role of the people, considering it the subject and driving force of the revolution. However, the concept of "people" mainly included two classes: workers and peasants. In Vietnam, in "Hai ngoai huyet thu" (The letter written in blood overseas), Phan Boi Chau mentioned ten classes of people of the same mind, including rich men, noble mandarins, apprentice soldiers, thugs, impious children, ladies, cooks, etc. However, the two most important forces, the workers and peasants, have not been mentioned. According to Ho Chi Minh's view, people had a broader sense of meaning, including all classes, ages, ethnicities, religions, and political parties, regardless of "old, young, male, female, rich, poor, noble, ordinary". Besides, people included Vietnamese people living in the country and the overseas Vietnamese community with the spirit of "patriotism," vowing to strive for a common goal, i.e., national independence, freedom, prosperity, and happiness for the people. In his Will, he also mentioned such people as cadres, Party members, union members, youth, women, soldiers, farmers, martyrs, etc. This reflected the progressive, revolutionary, and cultural depth of Ho Chi Minh's thought.

Secondly, by considering people as the goal and motivation of the revolutionary course, Ho Chi Minh paid special attention to the nurturing of people's strength, setting up feasible and practical plans to improve and upgrade the quality of people's life. This reflects that Ho Chi Minh thought is humane and action-oriented. The Vietnamese feudalism attached great importance to the idea of "attachment to the

people," "people are the root." However, people were seen as subordinate, low-ranking people instead of the national citizens, the new regime's masters. After the August Revolution in 1945, the Vietnamese people rose from slavery status to the country's master and had the right to vote for the first time. With strategic vision, Ho Chi Minh affirmed that to ensure the people were truly the masters and had the right to mastery, the Party and the Government must develop the economy and culture to improve people's lives unceasingly.(6) He said, "First priority should be given to people." (7) He wanted to remind us to prioritize the human factor, by paying attention to social policies for people when the war ended. Ho Chi Minh launched a series of policies on different social groups to improve and enhance their lives: For those who valiantly shed their blood in the wars, including cadres, soldiers, militiamen, guerrillas, youth volunteers, etc., "The Party, Government, and compatriots must seek all ways and means to provide them with stable living conditions and, at the same time, organize vocational courses suited to each person, so that they can gradually become self-supporting;(8) for the fallen soldiers, "each locality (city, village) needs to build a flower garden and erect memorial stele to commemorate their heroic sacrifices, thereby educating future generations in patriotism.";(9) For parents, wives and children of war invalids and fallen soldiers whose families are short-handed and impecunious, "the local governments (the communal authorities and farming cooperatives in rural areas) must help them find suitable employment and do not let them suffer from hunger and poverty";(10) For young soldiers in the people's armed forces and young volunteers, "The Party and Government need to select some of the most elite soldiers and volunteers, then send them to study professional knowledge, to train them to become good soldiers, cadres and workers with good techniques, profound ideology and firm revolutionary stance. They are the main force to build socialism in our country successfully";(11) For women, "it is necessary to set a practical plan to foster, promote women so that more and more women are in charge of all jobs, including leadership position";(12) For victims of the old regime, such as theft, prostitutes, gamblers, and smugglers, "The State, using both educational and legal means, rehabilitates them to become honest working people";(13) For farmers, "agricultural tax should be exempted for one year for agricultural cooperatives to encourage farmers' production".(14)

Ho Chi Minh mentioned seven social policies above with specific details. It demonstrated the superior nature of the new regime because it not only promoted people's role but also created mechanisms, institutions, and conditions for people to develop comprehensively and bring into full play all their capacities. Beside policies on specific social groups, Ho Chi Minh also reminded and assigned political tasks to the Party and State on the restoration and expansion of economic sectors, sanitation, health care, amendment of the educational system in the new circumstances, consolidation of national defense, etc. To do this well, it is imperative to know how to mobilize all the resources inherent in the people, in all walks of society, to make the country strong, ensure people's well-being, and keep pace with the times. Ho Chi Minh set out a strategic and overall line, then proposed feasible solutions, practical plans and paid attention to each specific human condition. This demonstrated the talented wisdom of leader Ho Chi Minh based on his great compassionate heart.

Fourth, creative idea in the desire to form a new culture that ensures a sustainable natural basis for human life - the ecological culture:

Living close to nature, Ho Chi Minh was deeply concerned about protecting the ecological environment and forestation. In whatever position as the State President, the Party's Chairman, or just an ordinary citizen, he chose for himself a lifestyle in harmony with nature: "I would like to build a small house, where there are green mountain and blue water to go fishing, plant flowers, make friends with the old people collecting firewood and the buffalo boys".(15)

The close-to-nature culture was initiated by Ho Chi Minh in the late 1950s and early 1960s through the movement "planting Tet trees" with the very practical aim: "planting trees provides us with fruit, flowers, and wood to build houses. And in the next 10 years, our country's landscape will become more and more beautiful, the climate will be more moderate, and the woods will be more abundant. That will make an important contribution to improving the lives of our people".(16) In his Will, he

mentioned this again, and it became a trend of thinking of the times. It is profound and moving to read the passionate lines written from the bottom of Ho Chi Minh's heart: "I request that my remains be incinerated, or in other words "cremated." I hope that the "cremation" will gradually become common practice. Not only it is good for the living from the point of view of hygiene, it also saves land... On the site, there should be a simply-designed, spacious, airy and solid- built house, where visitors could have a rest. There should be a plan for growing more trees on the hill. Visitors will plant memorial trees. These should be well cared for".(17) Even though he is no longer in this world, he still thinks about the people and benefits for those who live: "They will multiply with the passage of time and form forests which will benefit the landscape and agriculture".(18) For Ho Chi Minh, death is an incarnation, not a loss in vain but a new beginning and an act of regenerating life for future generations. Perhaps that's why Ho Chi Minh was praised by Dr. Ammet - former Director of UNESCO for Asia and the Pacific region as a person who "became a legend since he was alive" and "belongs to a special class of people whose death sows the seed of life"(19) in the words of Cuban late President Fidel Castro.

Each sentence and each word of the Will are filled with love and deep attachment to nature, people, and life. In the current era, the relationship between man and nature is getting worse and worse due to human acts of natural destruction, the human's living environment is being seriously polluted. Besides, global warming, greenhouse effect, plastic waste, climate change, sea-level surges are becoming global concerns. Furthermore, the human-to-human relationship is also being degraded (war, ethnic conflicts, religion, weapons of destruction). Therefore, it is notable to see that Ho Chi Minh's teachings in his Will are not outdated. On the contrary, it retains its values, topicality, modernity, and orientation for humankind to build a peaceful and civilized world.

In brief, President Ho Chi Minh's Will is the testament of a genius leader, a brilliant revolutionary with a far-sighted vision, a communist soldier who loved and cherished people all his life and strived to sacrifice for human freedom and happiness. The instructions and wishes of President Ho Chi Minh expressed in the Will are simple but

highly profound and humane. Therefore, his Will has become an immortal work, and he has become the great thinker of the time. The great ideas, pure moral qualities, and communist humanism shining in the Will are forever a source of spiritual strength to guide the entire Party, army, and people on the path of building a prosperous, strong, democratic, equitable, and civilized Vietnam.

Tài liệu tham khảo

(1), (2), (3), (4), (6), (7), (8), (9), (10), (11), (12), (13), (14), (17), (18) Ho Chi Minh, Complete Works (2011), Vol.15, National Political Publishing House, H., p.618, 612, 623, 616, 622, 616, 616, 616, 616, 616-617, 617, 617, 617, 613, 613.

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(15) Ho Chi Minh, Complete Works (2011) *ibid*, Vol.4, p.187.

(16) Ho Chi Minh, Complete Works (2011) *ibid*, Vol.12, p.337-338.

(19) The world praises and mourns Ho Chi Minh (1970), Vol.1, Truth Publishing House, H., p.27.