

**HO CHI MINH NATIONAL ACADEMY OF POLITICS**

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**CAO PHAN GIANG**

**PRO-PEOPLE IDEOLOGY IN THE HISTORY  
OF VIETNAMESE POLITICAL IDEOLOGIES**

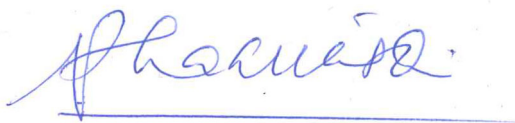
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## INTRODUCTION

### 1. Rationale of the study

In practice, the people are the creators of history, the force with the power to decide the development and survival of all political regimes. political background. Therefore, the role of the people is recognized and affirmed at different levels. The general trend of the process of human political history is that this role is increasingly emphasized and affirmed more fully, recorded in the basic relationship of politics, which is the relationship between the political regime in general, the state, the king and the mandarins in particular, and the people.

In every country, in every political system, the relationship between the state and the people is a pillar relationship. Over thousands of years of Vietnamese history, in order to exist and develop, this relationship has been built, nurtured, and promoted in a good way, creating valuable sediments with unique characteristics, contributing to the formation of the strength of national politics. Reflecting the relationship between the state and the people throughout the course of Vietnamese political history, it is expressed and generalized in the form of ideology, including many concepts and categories. There are expressions that are purely indigenous, there are expressions that are imported or influenced by foreign ideologies: For example, "compatriots", "citizens", "subjects", "people in the state", "people", "democracy"...

The question is: during thousands of years of building and defending the country, what has been the mainstay relationship of Vietnamese society, the relationship between the state and the people? Which term, concept, category, proposition, or ideology can best comprehensively express that relationship? Through preliminary research, it shows that the category of "pro-people", the ideology of "pro-people" can most fully reflect the relationship between the state and the people in Vietnam's political history. In addition, this category has a very unique connotation, expressing the endogenous political ideology of the nation, filtering and absorbing the quintessence of human thought, developing

over the long term, containing good political content, contributing to creating the fundamental and sustainable values of the nation, shining the cause of building and defending the country of our ancestors. That is also an invaluable ideological and spiritual asset of the Vietnamese people.

Vietnam is a poor country, built on the foundation of agricultural production of wet rice, continuously devastated by wars. Looking at those socio-economic conditions, many researchers have asked the question: How could such a country defeat so many formidable and powerful enemies in the region and the world, such as northern feudalism, French colonialism, and American imperialism? How, after many years of occupation, did the nation not perish, but still stand up to protect its independence and today is on the path to building a "powerful nation"?

There are many different explanations for that question, but all acknowledge the traditional value that creates great strength built on the basis of a sustainable, good relationship between the state and the people, the rulers, leaders, and the people. This helps political goals always to have the support and unity of the whole community, gathering and promoting the combined strength of the whole nation. This relationship is reflected in political history as the ideology of being pro-people.

Vietnam's political history shows that only when the government cares for and looks after the people, wins the hearts of the people, and has the support of the people will the country develop and the political regime flourish. On the contrary, when the government is far from the people, oppresses the people, and is hated by the people, it will inevitably lead to decline and failure. Therefore, it can be said that the ideology of being pro-people is one of the signs and measures of the development and survival of politics.

Currently, in Vietnam, the renovation initiated and led by the Party has entered a profound stage, preparing to move into the "era of national rise". Along with that, the democratization process is taking place strongly, increasingly affirming the position and power of the people. The pro-people

ideology continues to be promoted, contributing to the creation of outstanding achievements of important significance. The strength and resources of the people "are awakened, used quite successfully for the renovation cause", contributing to "many important and quite comprehensive achievements, creating many outstanding marks". In addition to great achievements, the innovation process also has limitations, in which "at present, the role of people, especially civil rights, has not been promoted to the full potential of this value". Manifestations of being distant from the people, disregarding the people, and losing democracy still exist: "Some degradation in political ideology, ethics, and lifestyle; there is still a situation where words do not match actions; failure to comply with the Party's principles; bureaucracy, corruption, waste, individualism, opportunism, pragmatism, factionalism, causing internal disunity; not yet raising the sense of responsibility before organizations, agencies, units, localities, and people". This will lead to the risk of losing people's trust in the Party, in the political regime, eroding the good traditional relationship between the state and the people. Faced with the need to continue to innovate the Party's leadership methods; build and perfect socialist democracy; take people as the center of national development when moving to a new era; concentrate huge resources to realize development goals, we can only rely on ourselves, promote the endless endogenous strength from the people, strengthen and develop the relationship between the state and the people.

Due to the demands of political activities, there have been many studies on the Vietnamese pro-people ideology, from different aspects and approaches. However, most of these studies take the pro-people ideology as a theoretical premise to analyze different ideologies; or approach the pro-people ideology as an expression of recognition of the position and role of the rulers with the people; but have not yet systematically studied the pro-people ideology, as an ideology reflecting the dialectical fundamental relationship of political activities, which is the relationship between the state and the people in Vietnamese history.

Today in the world, many countries in the process of development tend to become aware themselves, find, inherit, and develop core values, bearing their own national identity. From there, build a model, a development path that is suitable and characteristic of their country, on the basis of maximizing the exploitation of traditional values. This is a very interesting trend in the process of innovation and development in Vietnam.

Faced with the need to research, inherit and promote core political and ideological values in tradition, which used to be the "soft power" of the nation; on the basis of the need to consolidate and develop the relationship between the state and the people to create consensus and concentrate resources for political innovation and national development; along with the general development trend of many countries in the world returning to exploit the typical values and identities of the nation, it is extremely necessary to continue to raise and research the pro-people ideology in the history of Vietnamese political ideology.

With the above foundations, the doctoral student has chosen the issue: "*Pro-people ideology in the history of Vietnamese political ideologies*" as the research topic for his PhD thesis in political science.

## **2. Research objectives and tasks**

### ***2.1. Research objectives***

From the discussion of theoretical and practical issues to form the pro-people ideology, the thesis focuses on clarifying the content, expression form, nature and development of the pro-people ideology (not just the concept of pro-people ideology) in the history of Vietnamese political ideologies; on that basis, propose viewpoints and orientations for solutions to promote the value of pro-people ideology in the current national construction and development.

### ***2.2. Research tasks***

- + Overview of research results related to the topic;
- + Discussing theoretical issues of Vietnamese pro-people ideology;
- + Clarifying pro-people ideology through periods of Vietnamese political history;

+ Propose some viewpoints and orientations to promote the value of pro-people political ideology in building and developing the country today.

### **3. Research subjects and scope**

#### ***3.1. Research subjects***

Pro-people ideology and the development process of pro-people ideology in Vietnam

#### ***3.2. Research scope***

+ Time: from the 10th century to the present (since the beginning of written historical documents).

+ Space: in Vietnam

+ Research content: People-friendly ideology from the 10th century to the present

### **4. Theoretical basis and research methods**

#### ***4.1. Theoretical basis and methodology***

- *Theoretical basis*: The thesis is based on the theoretical basis of Marxism-Leninism, Ho Chi Minh thought, the viewpoints of the Communist Party of Vietnam, and modern political science on the formation and development of ideology in general and political ideology in particular.

- *Methodology*: Dialectical materialism and historical materialism.

#### ***4.2. Research methods***

The thesis uses interdisciplinary political science and research methods; some specific methods such as: history; logic; combination of logic and history; analysis; synthesis; comparison; combination of history and logic; system analysis; standardization method; case study method.

### **New contributions of the study**

- Building a new, modern approach based on a comprehensive, historical and development perspective, from the concept of "people-friendly", to the issue of "people-friendly", "people-friendly ideology", ideology reflecting the fundamental relationship, a core value in the relationship between the State and

the People. In other words, the thesis contributes to clarifying the development process of "people-friendly ideology" in the history of Vietnamese political ideology, not just stopping at the concept of "people-friendly".

- The thesis approaches the pro-people ideology as an ideology that reflects the core relationship of politics: the relationship between the state, the rulers (kings, mandarins; today leaders, civil servants, and public employees) and the people throughout the history of Vietnamese political ideology.

The thesis systematically studies the pro-people ideology in the history of Vietnamese political ideology, thus clarifying the relationship between the state and the people in history, expressed in the form of content, movement, and development of the pro-people ideology; thus increasing knowledge about traditional political ideology, as well as seeing the value of core political ideologies of the nation that need to be promoted in the process of democratization and national development today.

## **6. Theoretical and practical significance of the study**

- *Theoretical significance*: The thesis contributes to clarifying the theoretical basis of pro-people ideology; generalizing and systematizing Vietnamese pro-people ideology, pointing out the values of this ideology in the history of political ideology in particular and Vietnamese ideology in general.

- *Practical significance*: The thesis contributes to the research and teaching of Vietnamese history of thought, Vietnamese political history and related interdisciplinary sciences. The results of the thesis will provide scientific arguments and foundations for leaders and managers in particular and the Vietnamese people in general, in policy making, in building leadership style, in political culture education, etc. in Vietnam today.

## **7. Structure of the thesis**

In addition to the introduction, conclusion and references, the thesis is divided into 4 chapters and 11 sections.



## Chapter 1

### LITERATURE REVIEW

#### 1.1. Overview of research related to the thesis topic

##### *1.1.1. Research related to theoretical and practical issues of Vietnamese pro-people ideology*

Researches related to theoretical and practical issues of Vietnam pro-people ideology were expressed in the following contents.

*(1) Research on Western and Eastern political thoughts related to people and pro-people thoughts.*

*Research on Western political thought related to the relationship between the state and the people.* Works related to this topic include: Authors Marcel Pré lot and George S Lescuyer with the work *History of political ideas*; On the basis of those concepts of democracy and theories of bourgeois democracy, many theories about forms of democracy were born: pluralistic democracy, consensus democracy, majority democracy... with many great thinkers such as Pen, Hamilton, Madison, Lincoln, Tocqueville... Author Robert Alan Dahl with the work *On Democracy* (On Democracy); *Models of democracy* by David Held; research *The third wave - democratization in the late twentieth century* by Samuel P. Huntington; ...

In the West, the approach to people and the relationship between the state and the people are different in Bourgeois *democracy* and *socialist democracy*. *In addition to* the approach to democracy according to the Bourgeois democratic, as mentioned above, the concept of the relationship between the state and the people is also studied according to the perspective of Socialism, typically the concept of Marxism - Leninism. Marxism - Leninism affirms that the people are the creators of history; affirms that democracy has a class nature, aiming at democracy for the majority of the working people: socialist democracy.

- *Research on Eastern political thought related to the people and close to the people*: typical studies on Chinese political thought, including: *History of Chinese political thought* by Lu Zhenwu; *Lectures on Eastern thought* by Tran Dinh Huou; Hanoi National University published the book: *Tran Dinh Huong and the study of modern Vietnamese Confucianism*. Quan Thuan with *Political Thought in Confucian Philosophy*; Nguyen Minh Tuan: *Confucianism's pro-people ideology: content, value and limitations*.

It can be seen that through the authors' studies on people and pro-people in Eastern and Western political thought, we see both similarities and differences. The similarity is that Eastern and Western thoughts affirm the important role of people in political activities. However, people in Western thought are individuals and promote individual values, while people in Eastern thought are always attached to the community to have meaning. The studies of Western authors focus on finding models, institutions, and technocracy. People for them are tools to achieve political goals. Meanwhile, the East focuses on studying attitudes, feelings, expressions and actions to carry out political activities, developing these values in many aspects of political activities, from building the apparatus, to the attitudes of those in power and political activities.

(3) *Research related to the socio-economic and historical context and ideology of Vietnam*: Typical works include: Cao Xuan Huy: *Eastern ideology suggests reference points*; c book *Vietnam historical process* by Nguyen Quang Ngoc (editor-in-chief); Le Van Quan with a book series on the history of Vietnamese political and social thought consisting of 3 volumes: *History of Vietnamese political and social thought (from prehistory to the period of nation building)*; *History of Vietnamese political and social thought, volume 2, from Chinese domination to the Ly - Tran period*; *History of Vietnamese political and social thought during the Le - Nguyen period*; most recently, the book: *The psychology of the Annamese people* by Paul Giran...

(4) *Research related to the history of Vietnamese political thought*: Typical works include: Nguyen Tai Thu (editor-in-chief): *History of Vietnamese*

*thought, volume 1*; author Tran Van Giau with the book series *The Development of Thought in Vietnam from the 19th Century to the August Revolution*, including 3 volumes; author Nguyen Dang Thuc, *History of Vietnamese Thought*; author Nguyen Hung Hau (editor-in-chief): *General outline of the history of Vietnamese philosophical thought...* Studies on the history of Vietnamese political thought also include other books, magazines and seminars such as: Edited by Truong Van Huyen *Textbook of History of Political Thought*; Academy of Journalism and Propaganda, Faculty of Political Science with the book *History of political thought ...*

### ***1.1.2. Research related to the content, expression and development of Vietnamese pro-people ideology***

In this topic, the following works are typical: authors Le Van Thang and Nguyen Van Tuan with the book *Political ideology "people are the root" in Vietnamese history*; *The spirit of people in Eastern and traditional Vietnamese political culture* by Lam Quoc Tuan; *People as the Roots (of the State): Democratic Elements in the Politics of Traditional Vietnamese Confucianism* by Nguyen Tai Dong and Ho Manh Tung; researcher Ho Si Quy contributed research: *On the national value system*; Author Dang Canh Khanh with the article: *Searching for the "Genes" of the Vietnamese value system...* In addition, the content and form of expression of the pro-people ideology are also shown through a number of studies in books, magazines, and theses such as: *The transformation of Vietnamese political ideology in the late 19th and early 20th centuries: historical values and lessons* by Pham Dao Thinh; Nguyen Thu Nghia with the research: *Patriotism, love for the people, taking the people as the root, the foundation of Vietnamese political culture*; author Phan Manh Toan with the research: *From Confucianism's "Democracy" to Ho Chi Minh's thought...*

The content and expression of pro-people ideology are also shown through research works on pro-people ideology of specific thinkers: *On the way to learn about Nguyen Trai's literary career*; *Timeless perspective in the thought of*

*"governing the country and bringing peace to the people" of Le Thanh Tong ...* In addition, there are studies: *Nguyen Trai's pro-people ideology; King Minh Mang's pro-people ideology]; Phan Boi Chau's views on civil rights; Phan Boi Chau's democratic ideology and the democratization process of social life in Vietnam today; Phan Chau Trinh's historical thought and historical lessons for our country today; Phan Chu Trinh and progressive democratic and civil rights thought in the early 20th century,...* Attracting the most research attention are works related to Ho Chi Minh's ideology. Typical examples are: *Ho Chi Minh's democratic method; Ho Chi Minh's thoughts on democratic culture in political activities and its application in Vietnam today; Pro-people - a unique feature of Ho Chi Minh's thought; Ho Chi Minh - Symbol of Vietnamese pro-people cultural values; Ho Chi Minh's thought on "taking people as the root"; "Confucianism's thought of "taking people as the root" - the basis for forming Ho Chi Minh's "respecting people" culture "; People's philosophy in history and Ho Chi Minh's thought ...*

### ***1.1.3. Research related to viewpoints and solutions to promote pro-people ideology***

With this topic, typical works include: author Hoang Chi Bao with the book: *Democracy and democracy at the rural innovation level in the process; On the current process of socialist democratization in Vietnam* by Le Minh Quan, Pham Ngoc Anh: *Promoting people's resources to benefit people according to Ho Chi Minh's ideology; Phan Xuan Son, Core values of Vietnamese political culture and national value system; Some issues on democracy, dictatorship and development* by Ho Si Quy; Phan Trung Ly, Dang Xuan Phuong: *Building and perfecting the mechanism for people to exercise state power through direct democracy - theoretical and practical basis; Nguyen Hung Hau with views on people in the documents of the 13th National Party Congress; Building a close relationship between the Party and the people, "taking the people as the root" - from theoretical to practical awareness* of Do Xuan Tuat, Pham Hanh; author Hong The Vinh with: *President Ho Chi Minh's*

*ideology of "respecting the people" and the lesson of building a government that serves the people today; The role of the subject and the central position of the People in the country's development strategy and the process of building and protecting the Fatherland in the spirit of the 13th National Party Congress by Nguyen Ngoc Ha; Nguyen Viet Thong with research: Promoting the role of people and relying on the people to build the party; Nguyen Thi Tam with her thesis: Democracy at the grassroots level and the issue of implementing democracy in rural areas of our country today...*

## **1.2. Evaluation of the reviewed studies and the issues that need further research**

### ***1.2.1. Evaluation of reviewed studies***

The above research overview has shown that the research works are elaborate scientific products, full of enthusiasm, have reliable scientific and historical values, and demonstrate consistency with issues related to the topic.

However, most studies mostly mention the pro-people ideology as a manifestation and premise for studying other ideologies. The studies are still fragmented, lacking in-depth, systematic and general research on the pro-people ideology, as well as promoting the values of this ideology in the development process in Vietnam today.

In addition, studies approaching the Vietnam pro-people ideology are formed on the basis of absorbing the Chinese Confucian pro-people ideology but have not seen this as a political ideological value of Vietnam, reflecting the fundamental relationship of politics is the relationship between the state and the people throughout the history of the nation.

### ***1.2.2. Issues that need to be studied***

(1) The thesis needs to systematically, generally, and deeply study the theoretical and practical foundations of Vietnamese pro-people ideology; the content, form of expression, nature, and development process of pro-people ideology in Vietnam.

(2) Although borrowing the concept of "people-friendly" from Confucianism, the connotation of the concept of people-friendly ideology is a reflection of the fundamental relationship of politics, which is the relationship between the state and the people throughout the history of the nation, with its own identity and the consistent systematic nature of this ideology in the political history of Vietnam. This is an approach that has not been mentioned much and systematically in studies, or has only been mentioned in a certain aspect of the studies, on which further research is needed.

(3) From the approach of some authors who consider pro-people ideology as the core value of national culture, the thesis needs to continue to conduct more in-depth research in this direction, supplementing the content and interpretation of the current domestic and international context that requires the development and promotion of the values of traditional pro-people ideology, especially in the new development stage, entering the era of national growth

## **Chapter 2**

### **THEORETICAL ISSUES**

#### **OF THE VIETNAMESE PRO-PEOPLE IDEOLOGY**

The pro-people ideology is formed and developed from certain theoretical and the practical premises, and Vietnam pro-people ideology is no exception to that rule.

#### **2.1. The concept of "Pro-people-ideology" and its manifestations**

*The pro-people ideology is a system of political views, reflecting the relationship between the state, the ruling entity, and the people in the process of realizing political goals, expressed through the attitude towards the people, such as being close to the people, trusting the people, loving the people, respecting the people, pacifying the people, learning from the people, serving the people, taking the people as the root, protecting the interests of the people, promoting the strength of the people... ensuring the power of the people.*

Vietnam pro-people ideology has rich and diverse manifestations, but is basically expressed in three aspects: (1) cognitive values; (2) political institutions and policies; (3) actions and behaviors of political subjects.

From the study of theoretical and practical issues of Vietnamese pro-people ideology, it helps to determine the theoretical basis and framework for studying the content, expression and development of pro-people ideology in the political history of the nation, thereby drawing out development orientations to promote this ideology in the development cause in Vietnam today.

## **2.2. Socio-economic conditions**

Pro-people ideology is an indigenous ideology, formed and developed on the basis of the country's socio-economic conditions: the following three characteristics:

(1) The economy is based on the main agricultural production of wet rice, the village organization is the dominant structure, constantly fighting against foreign invaders, affecting the awareness, thinking and culture of the Vietnamese people. This condition brings Vietnamese people together, love peace, promotes the community, the village becomes a prominent, closed social organization, a space for forming and preserving sustainable national cultural values, maintaining close community relationships, affecting the formation of good relationships between the state (in the form of a super village) and the close-knit people.

(2) The formation of the state in Vietnam has its own characteristics: it is not the result of class division and conflict, it was born on the basis of a cohesive community alliance with the aim of conquering nature, expanding territory, maintaining the race, controlling water, fighting foreign invaders and organizing agricultural production; the history of state development did not go through the slave-owning regime. This characteristic helps the relationship between the state and the people not have a large gap, the class distinction is not too heavy, making this relationship flexible, supportive and interdependent.

(3) History has often had to fight against the invasion of powerful foreign countries, forcing the state to constantly rely on the people, mobilize the people's strength, and coordinate between the state and the people in the fight against powerful foreign invaders. Since then, this relationship has become strong, a good two-way relationship throughout the history of building and defending the country.

### **2.3. Ideological and theoretical premises**

The formation of pro-people ideology, besides being influenced by the country's socio-economic conditions, is also inherited and influenced by theoretical premises. Vietnam pro-people ideology is the inheritance and selective absorption of the nation's patriotic, benevolent and communal solidarity ideology, which has a positive influence on the relationship between the state and the people in the process of building, defending and opening the country; the human values of regional and world ideology (Confucianism, Buddhism, Taoism); on the basis of absorbing and developing on the ideological foundation of Marxism in today's modern period... This is considered the theoretical basis for the formation and development of Vietnamese pro-people ideology.

## **Chapter 3**

### **PRO-PEOPLE'S IDEOLOGY THROUGH HISTORICAL PERIODS OF VIETNAMESE POLITICS**

The ideology of pro-peopleness has been continuously developed along with the history of the development of the state in Vietnam, reflecting the good relationship between the state and the people in the history of the nation. Therefore, this ideology has rich content, with many prominent representatives, such as: Ly Cong Uan, Ly Thuong Kiet, Tran Hung Dao, Tran Thanh Tong, Nguyen Trai, Le Thanh Tong, Nguyen Binh Khiem, Minh Mang, Phan Boi Chau, Phan Chau Trinh... and President Ho Chi Minh. In the early days of the



country's founding, the ideology of pro-peopleness was expressed in the close, friendly, and loving attitude of the king and his mandarins toward the people to work, produce, conquer nature, and fight against natural enemies to protect life. After that, the role of the people was increasingly raised, the relationship between the state and the people increasingly developed, progressing in the direction of recognizing and affirming the increasingly high status and rights of the people: people from status children, subjects, up to citizens; from passive to active, from being ruled to becoming the master and master of the country. Each stage has inheritance, addition, creativity, even historical regression, but the general process is a continuous development, reflecting the journey of a good relationship between the state and the people, becoming sustainable values to this day.

The development process of Vietnam pro-people ideology is closely linked to the history of nation building and defense, in which each period has inheritance, development, supplementation and creation, showing its own characteristics, typically including the development periods of pro-people ideology:

**3.1. The period from the 10th to the 14th century:** was the initial period of building and developing the pro-people ideology on the foundation of a young feudal state, which led to its completion and brilliant development, recognized by the heroic spirit of Dong A, famous in the region and the world. Under the influence of the compassionate, benevolent, and egalitarian ideology of Buddhism, the contents and forms of expression of the pro-people ideology in this period were expressed as the ideology of being close to the people, caring for the people's lives, taking the people as the foundation of the country, "leniently relaxing the people's strength to make a plan that is deeply rooted and durable"... along with a number of policies of concern, listening, creating conditions for production development and unanimously fighting the enemy... This period had continuous development through the pro-people ideology of the Ngo, Dinh, Tien Le, Ly, and Tran dynasties.

**3. 2. The period from the 15th to the 18th century:** was the period when the pro-people ideology developed strongly on the basis of the feudal state perfected with the foundation of Confucian ideology. The pro-people ideology of Confucianism strongly influenced our country's thinkers during this period. However, the Vietnam pro-people ideology had different content and connotation, using the form of "pro-people" of Confucianism, but the content was to express the ideology on the relationship between the state and the people in the process of fighting and building the country. The pro-people ideology during this period developed remarkably with the recognition of the decisive role of the people in social development, in wars against foreign invaders and the survival and development of a dynasty. From there, the ideology of loving the people, caring for the people, respecting the people, pacifying the people, being benevolent to the people... was expressed in a rich way.

**3. 3. The period from the 19th century to the 20th:** is the development of the pro-people ideology in the transition period from the monarchy to the democratic republic, from the feudal ideology to the ideology of the working class. The traditional pro-people ideological values of the nation were inherited and developed along with the absorption of the quintessence of democratic culture and the rule of law of the world in Ho Chi Minh's thought. In the relationship with the state, the people from the position of "subjects" subject to education and rule, have changed to the position of "citizens" as the owners of the country. Accordingly, Ho Chi Minh advocated building a political regime, with the state serving the people. The people are the original subject of power, the subject of the country. The pro-people ideology is expressed in the ideology of building a political system of the people, by the people, for the people, the power of the people is guaranteed in all fields from economics, politics, culture - society. The content and form of expression of the pro-people ideology are fully demonstrated in three aspects: cognitive values, political institutions and actions and behaviors of political subjects. That is the remarkable development and qualitative change of the pro-people ideology in Vietnam's political history.

The development process of the pro-people ideology in the history of Vietnamese political ideology is the process of rising to become the subject of political power, state power of the working people. As an ideology of indigenous origin, the pro-people ideology has been nurtured and inherited from regional and world ideologies through each stage of development. The pro-people ideology has become a consistent and dominant political ideology in political activities, expressing the process of consolidating and developing the relationship between the state and the people throughout the history of nation building and defense.

## **Chapter 4**

### **VIEWPOINTS AND SOLUTIONS TO PROMOTE THE VALUES OF PRO-PEOPLE POLITICAL IDEOLOGY IN THE CURRENT NATIONAL CONSTRUCTION AND DEVELOPMENT**

#### **4.1. The new context requires promotion of the the value of Vietnam pro-people ideology**

##### *(1) International and domestic context*

*International context:* The fourth industrial revolution and achievements in science and technology in the world open up new opportunities and challenges for each country and political system; The trend of globalization and international integration is taking place strongly, multilateralism is becoming popular in all countries; World economic growth is slower than the previous period. Due to the consequences of the Covid 19 pandemic, along with war conflicts in some countries, high public debt are pressures that cause the world economic situation to show signs of slowing down. Although the main trend is peace and cooperation, conflicts and wars in some places, inequality between countries, or within each country and the handling of global issues are still worrying realities that affect countries. The development of science and technology and population growth are making the gap between rich and poor

wider and wider. In addition, climate change, environmental problems and natural disasters are also major issues in the world today, affecting all countries.

*Domestic context:* Domestically, the fundamental advantage is the country's foundation, position, prestige and potential after more than 35 years of national renovation, first of all, the vision and political determination of the Party and State of Vietnam in the process of leading and directing the implementation of the renovation and development process is very large. Renovation is increasingly comprehensive, strong and in-depth, aiming at sustainable development, in which the people are the center of the renovation cause. In the context of many fluctuations in the world, Vietnam still maintains political stability, creating a good environment for development. Vietnam is building a market economy, oriented towards Socialism, although there are many achievements, economic growth in Vietnam is under pressure and facing difficulties and challenges. Our country is implementing political renovation, streamlining the apparatus and improving efficiency, along with the process of building a rule-of-law state of the people, by the people, for the people.

In addition to the socio-economic achievements gained over 35 years of renovation, there are still many difficulties, such as population aging, natural disasters and epidemics, environmental pollution, the gap between rich and poor, "peaceful evolution", bureaucracy, corruption, group interests... which are great pressures on the country's development process. In the process of renovation and development, up to now, some issues related to the people and the people's right to mastery still have limitations.

In the international and domestic context mentioned above, to adapt to the world situation and the requirements and demands of the innovation and development process in Vietnam, we need to properly resolve issues related to people, especially the implementation and application of pro-people ideological values in political activities.

*(2) Requirements to promote the Vietnam pro-people ideology in the current national development:* Requirements for taking advantage of the achievements of the Fourth Industrial Revolution in the world, to "take shortcuts and take the lead" in the process of national development; the goal of national innovation and development, creating a consensual environment and promoting resources among the people; promoting the strength of the people as the main driving force for development; expanding diplomacy, raising Vietnam's position in the international arena, integrating without "dissolving"; strong economic growth; the process of democratization of the country; building a streamlined, effective, efficient, and pro-people political system and state apparatus; overcoming the negative aspects of the current process of national innovation and development.

#### **4.2. Orientation to apply and promoting pro-people ideology in Vietnam today**

The Party's viewpoint on applying the people's ideology is based on Marxism-Leninism on the role of the masses as the creators of history and Ho Chi Minh's people's ideology. The Party's viewpoint is expressed through the following points: (1) Thoroughly grasp the viewpoint that "people are the root", considering this a leading lesson in innovation and development. All decisions of innovation and development must come from the requirements, aspirations and interests of the people. (2) Setting the goal of democracy as a key value in the system of values and goals of Socialism in Vietnam; (3) The pro-people viewpoint is the consistent and unified viewpoint of the Party in the process of leading the country; (4) Pro-people viewpoint is an endless resource, a great endogenous driving force for the current national development process.

Thus, our Party's pro-people viewpoint is consistent in leading the cause of innovation in Vietnam. That viewpoint is comprehensively expressed in the goals, processes and beneficiaries of the innovation cause. At the same time, it

also demonstrates the dialectic on both the rights and obligations of the people towards the development of the country.

From the study of the pro-people ideology in the history of Vietnamese political ideology, the thesis proposes a number of viewpoints: (1) Over thousands of years of history, the pro-people ideology has become an ideological heritage reflecting the fundamental relationship of the nation, which is the relationship between the state and the people, so this heritage must be considered a very important premise and condition, which needs to be promoted and applied when renewing Vietnamese politics in the current context. (2) The pro-people ideology contributes to affirming the vitality, strength and identity of our nation, so that the nation can survive through many ups and downs of history until today, so the pro-people ideology must be considered a core value of the nation that needs to be inherited and promoted. (3) The pro-people ideology reflects the relationship between the people and the state, which is the source of endogenous strength for the development process. (4) Besides inheriting the tradition of being pro-people, it is necessary to ensure humanity and absorb the world's best practices on democracy and the rule of law. (5) Linking the nation's pro-people values with gaining support and results in world trends and struggles. (6) The traditional pro-people ideology is a strength of Vietnam in the current democratization process. (7) Promoting pro-people ideology, promoting the good relationship between the state and the people, must be associated with the process of building a rule-of-law state of the people, by the people, for the people. (8) It is necessary to pay attention to the cultural characteristics of people in the process of applying and promoting pro-people ideology in the current situation. (9) The pro-people ideology has been developed and promoted very effectively in the process of carrying out resistance wars against foreign invaders. Today, applying pro-people ideology in conditions of peace, integration, innovation, and national development requires more research, creativity, and flexibility, based on the country's political goals.

### **4.3. Some solutions to promote the value of pro-people ideology in the current development of Vietnam**

(1) *Cognitive disarmament group*: implementing the innovation of the Party and State's thinking in the process of leading and directing the cause of national innovation and development in accordance with the inheritance, promotion and development of the ideological values of the Vietnamese people. Accordingly, raising people's awareness in consolidating and developing the relationship between people and the State.

(2) *Group of solutions on institutions and policies*: Innovating and perfecting political institutions to ensure that power belongs to the people on the basis of consolidating and developing the relationship between the state and the people that has been well built in the national historical tradition. Synchronizing policies, creating corridors and legal bases for people to exercise their mastery, strengthening the connection between the people and the state.

(3) *Group of solutions on action, setting examples, propaganda, and education of political subjects*: All political ideas, including pro-people ideas, that want to be promoted in practice must not only be expressed through awareness and institutions, but ultimately must be transformed into actions of political subjects. Therefore, setting examples, propagating, and educating subjects are practical solutions to implement, spread, and inspire the community and the general society, turning pro-people ideological values and political institutions from desires, perceptions, and models into reality, contributing to promoting the combined strength to realize political goals in our country. This group of solutions needs to focus on the following contents: Practicing exemplary behavior among cadres and party members, especially leaders, to create trust and inspiration for the whole society; Education and propaganda of regulations and awareness of a state serving the people, both in the attitudes, actions and work of the state staff, contributing to building a state and an administrative system that operates effectively and serves the people; seriously implementing practical activities, reaching the grassroots of cadres, especially

leaders and managers, so that they have the conditions to be close to the people, understand the people, listen to the people's opinions, etc. Strengthening activities of receiving people, resolving complaints and denunciations of the people; activities of soliciting people's opinions, expanding forms of democracy, and participation of people in criticism and supervision of the activities of state agencies must be carried out more effectively; paying attention to mass mobilization activities towards efficiency and practicality; propaganda, education, training to help people change, adjust standards, habits, lifestyles, thinking, behaviors, help people understand and exercise their rights of ownership in a new political environment, forming a culture of pro-people and accompanying within the framework of the rule of law culture; To meet current development requirements, cadres need to be trained and retrained regularly to improve their qualities, capacity, and work efficiency. In the process of applying and promoting the ideology of pro-people, it is necessary to promote the role of social institutions: family, school, society.

## **CONCLUSION**

The ideology of pro-people thinking in the history of Vietnamese political thought is one of the basic and important values reflecting the relationship between the state and the people, the pillar of the nation. It shows a fine tradition of this relationship that our ancestors have built throughout the thousands of years of building and defending the country, reflecting the beauty of humanity, the source of strength, and the strong vitality of the Vietnamese people in the face of many historical ups and downs. The ideology of pro-people thinking has become a precious spiritual heritage, a strong driving force for the construction and development of today's powerful country.

The Vietnamese people's ideology was formed and developed on the basis of the socio-economic and theoretical characteristics of the nation. Ideologies are always born and developed on certain socio-economic conditions, affected



by and reacting to those conditions. The socio-economic conditions of Vietnam in each period have their own characteristics. However, the impact on the birth and development of the people's ideology in our country is shown in three characteristics: (1) the economy is based on agricultural production as the main, the village organization is the dominant structure, affecting the perception, thinking, and culture of the Vietnamese people; (2) The formation of the state in Vietnam with its own characteristics: not the result of class division and conflict, not going through the slave regime; (3) History often has to fight against the invasion of powerful foreign powers. These socio-economic characteristics help the relationship between the state and the people to have less class distinction, a natural, organic bond that is vital throughout the existence and development of the nation. In addition, the Vietnam pro-people ideology is also influenced by theoretical premises, which is the absorption of regional and world ideologies such as Buddhism, Confucianism, Taoism, Marxist-Leninist democratic ideology, along with national ideological premises such as patriotism, humanity and community solidarity of the nation. The Vietnam pro-people ideology is a reflection of the relationship between the state and the people, expressed in three aspects: cognitive values; political policy institutions; and the behavior of political subjects.

As a political ideology of endogenous origin, the Vietnam pro-people ideology was formed and developed from the 10th century to the early 20th century with rich content, through prominent thinkers of the Ngo, Dinh, Tien Le, Ly, Tran, Hau Le, Trinh, Nguyen dynasties... and the Ho Chi Minh era. With prominent thinkers such as Ly Thai To, Ly Thuong Kiet, Tran Hung Dao, Tran Thanh Tong, Nguyen Trai, Le Thanh Tong, Nguyen Binh Khiem, Minh Mang, Phan Boi Chau, Phan Chau Trinh... and surpassed in the pro-people ideology of Ho Chi Minh. Each period has inheritance, supplementation, creativity, and even certain regression, but the general process is a continuous development, reflecting the journey of the good relationship between the state and the people, becoming sustainable values to this day.

Currently, Vietnam is on the path of innovation and development, entering a turning point period: "the era of national growth" with many opportunities and challenges in the world and domestic circumstances. We cannot develop, or even avoid the risk of falling behind, by relying solely on resources or aid and support from abroad. In the context of the need to consolidate and promote people-friendly relations, in the process of innovation, our Party has had a consistent viewpoint and determination to implement the people-friendly ideology, to implement the lesson "people are the root". To apply and promote this ideology, it is necessary to implement a synthesis of solutions on awareness; policy institutions and propaganda, education, and setting examples for political subjects.

Vietnam can only achieve its development goals by uniting and promoting the endless internal resources of the people, on the basis of promoting the value of the good traditional relationship between the state and the people: the relationship between the people. This is the core value, the "soft power" that has been tested over time, affirming the vitality and identity of the nation. It can be said that the ideology of being close to the people deserves to become one of the core values of the Vietnamese people.

## **LIST OF AUTHOR'S PUBLICATIONS RELATED TO THESIS TOPIC**

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2. Cao Phan Giang (2024), The value of pro-people ideology in the history of Vietnamese political ideology and the cause of nation building, Journal of State Management, at <https://www.quanlynhanuoc.vn/2024/05/09/gia-tri-cua-tu-tuong-than-dan-trong-lich-su-tu-tuong-chinh-tri-viet-nam-voi-cong-cuoc-xay-dung-dat-nuoc-hien-nay/> [date of publication: May 9, 2024].
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