

# Philosophical Values in Ho Chi Minh's Thought on Building the People's Armed Forces of Vietnam Today

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## Abstract

This study analyzes the philosophical values embedded in Ho Chi Minh's thought on building the Vietnamese people's armed forces. From a philosophical perspective, Ho Chi Minh's ideas transcend the scope of political or military doctrines; they represent a profound dialectical reflection on the relationships between human beings and community, politics and ethics, national independence and humanistic ideals. Grounded in Marxist–Leninist philosophy, Ho Chi Minh creatively developed a distinctive ideological model in which the strength of the armed forces originates from the people and ultimately serves the people. The core philosophical value in Ho Chi Minh's thought is reflected through his humanistic worldview, moral rationality, and the unity between theory and practice affirming the ontological role of the people as the foundation of national strength. In today's context, this research seeks to elucidate the enduring significance and contemporary relevance of Ho Chi Minh's philosophical thought in developing a “revolutionary, regular, elite, and gradually modernized” armed force aimed at safeguarding the Socialist Republic of Vietnam.

**Keywords:** Ho Chi Minh's thought, philosophical values, people's armed forces, dialectical humanism, revolutionary ethics, Vietnam.

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## I. INTRODUCTION

Ho Chi Minh's philosophical thought stands as one of the most distinctive intellectual heritages of the twentieth century in Vietnam. His conception of building the people's armed forces was not merely the outcome of political imperatives or military strategy, but rather a profound manifestation of dialectical philosophical reasoning reflecting the interrelations between the individual and society, politics and ethics, national independence and universal peace. Rooted in Marxist–Leninist philosophy, while inheriting and creatively developing the moral and cultural traditions of the Vietnamese nation, Ho Chi Minh established a comprehensive system of thought in which the essence of national defense was grounded in the moral will and spiritual strength of the people.

From a philosophical standpoint, Ho Chi Minh's thought on the people's armed forces transcends the boundaries of conventional military theory. It expresses an integrated worldview, combining ontology, epistemology, and axiology where the being of the revolutionary soldier is defined by ethical commitment to the people; their cognition is guided by dialectical

reason; and their value is embodied in the spirit of sacrifice for independence, freedom, and social justice. In this sense, Ho Chi Minh transformed the abstract categories of Marxist dialectics into the living principles of revolutionary praxis.

The significance of this study lies in considering Ho Chi Minh's thought not only as a political ideology but also as a coherent philosophical system that expresses the moral foundation of human action in the struggle for freedom and justice. By examining the philosophical dimensions of his ideas on the people's armed forces, this research seeks to clarify the enduring relevance and universal significance of Ho Chi Minh's philosophical worldview within contemporary Vietnam where the ideal of building a “revolutionary, regular, elite, and gradually modernized” armed force continues to embody his moral and humanistic vision.

## II. CONTERN

### 1. Philosophical Foundations in Ho Chi Minh's Thought on Building the People's Armed Forces

Ho Chi Minh's thought on building the people's armed forces was formed on the philosophical foundation of Marxism–Leninism, yet was profoundly Vietnamized, humanized, and moralized in a creative manner. Essentially, it represents a dialectical unity among three interrelated philosophical dimensions: the ontology of human beings and history, the epistemology of revolutionary praxis, and the axiology of socialist humanism. Together, these constitute the structural pillars of Ho Chi Minh's philosophical system.

**First, Ontology:** *The conception of human beings as the essence of history and the source of people's power.* In Ho Chi Minh's philosophy, the "being" of revolutionary strength does not reside in weapons or technology, but in the human being specifically in the "will and patriotism of the people." Humans are viewed as social–historical entities capable of self-consciousness, self-liberation, and the shaping of their national destiny. He affirmed: "Nothing is difficult if the people's will is strong; without the people, even easy things become impossible." (Ho Chi Minh Complete Works, Vol. 6, p. 232).

Thus, Ho Chi Minh's ontological conception of the armed forces does not regard the army as an isolated entity, but as a distinctive historical expression of the people's collective power. The armed forces are the concentrated embodiment of national will, patriotism, moral virtue, and faith in justice. Ho Chi Minh emphasized: "The strength of the people is immense. If mass mobilization is poor, everything fails; if it is skillful, everything succeeds." (Complete Works, Vol. 5, p. 698). Similarly, the principle of "people before weapons," affirmed in the Directive on the founding of the Vietnam Propaganda Liberation Army Team - "Men first, weapons later" (Vol. 3, p. 1) - became a hallmark of his ontological thinking. From these premises, it can be affirmed that Ho Chi Minh viewed human beings with their moral integrity and revolutionary faith - as the root of all power. This forms the ontological foundation of his philosophy of action.

**Second, Epistemology:** *The dialectical relationship between theory and practice.* From the epistemological standpoint, Ho Chi Minh inherited the spirit of Marxist–Leninist dialectical materialism, while creatively developing it in the context of Vietnam's revolutionary practice. He stated: "Theory without practice is meaningless; practice without theory is blind." (Vol. 8, p. 496). Revolutionary knowledge, in Ho Chi Minh's view, is inseparable from action. He consistently regarded study, thought, and practice as three unified phases of cognition. "Study to work, to be a person, to be a cadre; to serve the organization, the class, the people, the Fatherland, and humanity." (Vol. 8, p. 196). Therefore, Ho Chi Minh's epistemology concerning the

building of the people's armed forces embodies an epistemology of praxis where knowledge is not merely contemplative but transformative. His well-known metaphor, "The army and the people are as fish and water" (Vol. 5, p. 330), expresses a living dialectic between cognition and existence, between theory and historical practice. In this way, Ho Chi Minh elevated revolutionary epistemology into a philosophical methodology an inseparable unity between thought and action.

**Third, Axiology:** *Revolutionary ethics and dialectical humanism.* In its axiological dimension, Ho Chi Minh's thought on the people's armed forces is grounded in revolutionary ethics and socialist humanism. He emphasized: "To fight for the people and to sacrifice for the people." (Vol. 9, p. 140). Accordingly, the value of a soldier lies not merely in combat strength, but primarily in moral virtue, loyalty, and dedication to the people. In his "Letter to General Vo Nguyen Giap on the establishment of the Vietnam Propaganda Liberation Army Team," Ho Chi Minh asserted: "Politics must be the root." (Vol. 3, p. 508). This reflects his dialectical humanism, which places spirit, politics, and ethics above material power. "Politics," for him, was not simply will or struggle, but an ethical will the inner strength of the revolutionary person. The culmination of this value system is found in his famous statement: "Our army is loyal to the Party and filial to the people; it is ever ready to fight and sacrifice for the independence and freedom of the Fatherland, for socialism." (Vol. 11, p. 350). This is not only a moral code for soldiers but also a philosophical declaration affirming the unity of truth, ethics, and humanism in revolutionary action.

Taken as a whole, Ho Chi Minh's thought on building the people's armed forces represents the synthesis of three philosophical dimensions: the ontology of humanity and history, the dialectical epistemology of theory and practice, and the axiological humanism of revolutionary ethics. This integrated philosophical framework not only clarifies the origin and nature of Vietnam's defense strength but also reaffirms a central philosophical principle of Ho Chi Minh's thought the philosophy of action, in which the human being is the center and morality is the foundation of revolutionary power.

### 2. Philosophical Contents in Ho Chi Minh's Thought on Building the People's Armed Forces

Rooted in the patriotic traditions and enduring moral values of the Vietnamese nation, Ho Chi Minh's thought on building the people's armed forces represents the synthesis of Marxist–Leninist revolutionary theory with the lived historical experience of the Vietnamese people. Having absorbed the intellectual heritage of Marxism–Leninism on revolutionary violence, the arming of the proletariat, and Lenin's concept of a "new-type army" founded on the arming of the people, Ho Chi Minh creatively integrated these theories with the

practical conditions of Vietnam's anti-colonial struggle. In doing so, he developed a philosophical-political doctrine in which the people are both the origin and the goal of revolutionary armed forces.

From this perspective, Ho Chi Minh's approach to building the armed forces embodies a dialectical process of theoretical reflection and practical formation. In the Political Thesis of the Communist Party of Vietnam (1930), drafted by Ho Chi Minh himself, the idea of establishing a "Workers' and Peasants' Army" was already emphasized as a strategic necessity for the liberation of the nation (Complete Works, Vol. 3, p. 1). According to Ho Chi Minh, national liberation and the building of socialism must proceed in tandem with the formation of both political and military forces. The principle of "people before weapons" (men before guns) thus encapsulates his conviction that political mobilization and ideological consciousness must precede the use of arms; a strong revolutionary spirit among the masses is the indispensable foundation for the creation of an armed revolutionary force.

Historically, the evolution of Vietnam's revolutionary armed forces from the Red Self-Defense Units of the Nghe Tinh Soviet Movement to the guerrilla forces in Cao Bang, Bac Son, and Ba To demonstrates the practical realization of Ho Chi Minh's dialectical conception. Under his direction, the Vietnam Propaganda Liberation Army Team was founded on December 22, 1944, marking the philosophical and historical turning point in the construction of a people's army. Despite its modest beginnings with only thirty-four soldiers and rudimentary weapons this force embodied a new type of revolutionary ontology, where the being of the army was grounded not in material power but in moral consciousness, unity, and the will of the people. Ho Chi Minh foresaw: "The future of this army is bright; it will go from South to North, across the whole country." (Vol. 3, p. 508).

Following the August Revolution of 1945, Ho Chi Minh's philosophy of people-centered defense was tested in practice. Facing renewed aggression from colonial powers, he issued the Call for National Resistance on December 19, 1946, proclaiming that "we would rather sacrifice everything than lose our country, than live as slaves." This moral-political appeal epitomized the unity between ethics and politics, between individual sacrifice and collective freedom a recurring motif in Ho Chi Minh's thought. Under his guidance, the revolutionary armed forces evolved from small, localized units into a disciplined, ideologically conscious army capable of both strategic and moral leadership. The victory at Dien Bien Phu in 1954 "resounding across five continents and shaking the world" was not only a military triumph but also a philosophical vindication of the power of spirit over material strength.

In the subsequent period, during the struggle against U.S. intervention, Ho Chi Minh's philosophy of total people's war found its fullest expression. His dictum, "Arm the entire people while building a revolutionary army," emphasized the unity between political consciousness and armed struggle. The people's armed forces comprising regular, regional, and militia components formed an organic system, embodying the dialectic of unity and diversity, centralization and mass participation. In his later writings, Ho Chi Minh reminded the army that "it must grow stronger and always be ready to fight to safeguard peace, defend the country, protect socialism in the North, and support the struggle for national reunification." (Vol. 9, p. 140).

From the practical and philosophical experience of the revolution, Ho Chi Minh's thought on building the people's armed forces crystallized into several key principles:

*First, politics as the foundation.* At the Eighth Plenum of the Party Central Committee, Ho Chi Minh first formulated the concept of a three-tiered structure of revolutionary armed forces: main forces, local troops, and militia. His directive to General Vo Nguyen Giap on the establishment of the Vietnam Propaganda Liberation Army Team highlighted the primacy of politics over military technique: "Politics must be the root," and "propaganda must come before combat." For Ho Chi Minh, political enlightenment and moral education of the masses constituted the ontological basis for building an army. The revolutionary army, therefore, must be born from political awakening "a political army before a military one" because "only when the people are conscious can they voluntarily bear arms."

*Second, the people as the foundation the army of and for the people.* The principle of popular origin is a hallmark of Ho Chi Minh's thought. He taught that the people's armed forces originate from the people, are nurtured by the people, and must serve the people wholeheartedly. He emphasized: "From the people we come, for the people we fight," and likened the relationship between the army and the people to that between "fish and water" (Vol. 5, p. 330). The moral essence of the soldier is thus inseparable from the ethical essence of humanity itself. Revolutionary loyalty, in this sense, is not abstract obedience but moral devotion to the people as the supreme value.

*Third, the Party's leadership the dialectic of political consciousness and organization.* In Ho Chi Minh's philosophy, the people's armed forces must embody the Party's will and revolutionary spirit. He reminded every soldier that "the determination to fight for the Party and the revolution throughout one's life is the most fundamental thing" (Vol. 9, p. 285). The revolutionary soldier is not only a warrior but also a moral exemplar a person of courage, integrity, and continuous self-improvement. "To become a new-type soldier," he wrote, "every fighter, at every level, must

study diligently and strive for constant progress.” (Vol. 5, p. 417).

*Fourth, the dialectic between the army and the rear building revolutionary bases and secure support zones.* For Ho Chi Minh, the revolutionary base (can cu dia) and the rear (hau phuong) were both the material and moral foundation of the people’s war. The most solid base, he argued, is “the people’s heart.” A stable base requires political, economic, cultural, and moral consolidation, relying primarily on domestic revolutionary strength but also on the progressive solidarity of the times. The dialectical relationship between the front and the rear embodies Ho Chi Minh’s holistic vision of defense where physical geography and spiritual geography converge.

*Fifth, self-reliance and creative adaptation.* Throughout both the anti-French and anti-American wars, Ho Chi Minh emphasized independence and creativity as essential ethical–philosophical principles. “While our resistance is certain to triumph,” he reminded, “it must be protracted and arduous.” Soldiers must therefore develop not only courage but also self-discipline, intellect, and flexibility combining military prowess with political and moral education. This synthesis of material and moral strength culminated in the twin victories of Dien Bien Phu (1954) and the Ho Chi Minh Campaign (1975), demonstrating the unity of philosophy and praxis in Vietnam’s revolutionary struggle.

*Sixth, modernization based on human factors.* Ho Chi Minh consistently stressed that modernization of the army must proceed gradually, in harmony with the nation’s economic and cultural conditions. “Men come before weapons,” he declared, asserting that the human factor determines all. In the contemporary era of technological transformation and global integration, this human-centered approach remains a cornerstone of Vietnam’s defense philosophy: modernization must serve humanity, not the reverse.

In summary, Ho Chi Minh’s thought on building the people’s armed forces represents a profound synthesis of philosophy and practice a revolutionary humanism where politics, morality, and action are united in the service of national liberation and social progress. The enduring strength of Vietnam’s armed forces lies not in material might but in the moral and spiritual power of the people an embodiment of Ho Chi Minh’s belief that “the people are the roots of all power.”

### 3. Dialectical and Ethical Dimensions in Ho Chi Minh’s Thought on Building the People’s Armed Forces

Within Ho Chi Minh’s philosophical system, the question of building the people’s armed forces transcends the conventional scope of politics and military science. It carries a profound philosophical

dimension, expressing the dialectical unity between ethics and action, the individual and the community, the ideal and the historical reality. At the center of this dialectic lies Ho Chi Minh’s principle that “politics must be the root” a synthesis of ontology, axiology, and praxis that defines his conception of the revolutionary army.

*First, the dialectic between politics and ethics: Politics as the manifestation of moral action.* For Ho Chi Minh, politics and ethics are inseparable dimensions of revolutionary praxis. Authentic politics must embody moral content, while revolutionary ethics finds its purpose only in the service of a just political ideal. He declared: “Politics must be the root.” (Complete Works, Vol. 3, p. 508). In this statement, “politics” signifies not the struggle for power but the ethical will the total devotion of the self to the cause of human liberation. The revolutionary soldier’s essence is moral rather than merely functional: without moral integrity, the soldier loses the very basis of revolutionary identity. Ho Chi Minh emphasized: “A revolutionary must have revolutionary ethics as his foundation; only then can he accomplish the glorious mission of the revolution.” (Vol. 11, p. 605). Thus, in Ho Chi Minh’s dialectics, politics is ethics embodied in action, and ethics is the soul of politics together forming a dynamic unity between ideal and praxis, substance and form.

*Second, the dialectic between the individual and the community: The human being as a microcosm of society.* Ho Chi Minh regarded human beings as the central subject of history, but always within the horizon of community. For him, individuality has meaning only in its relationship with the collective. He often reminded that the strength of revolution lies in the unity of the people: “Nothing is difficult if the people’s will is strong; without the people, even easy things become impossible.” (Vol. 6, p. 232).

Philosophically, this expresses the dialectic between the particular and the universal, between personal freedom and social responsibility. The people’s armed forces, in this sense, represent the highest synthesis of this relationship a community in which the individual transcends the ego to serve the collective, embodying a unity of personality, morality, and ideal. Ho Chi Minh’s maxim, “Our army is loyal to the Party and filial to the people” (Vol. 11, p. 350), encapsulates this moral ontology: the soldier’s loyalty and filial piety are not mere virtues but expressions of a deeper philosophical truth the harmony between the self and the community, between human dignity and social belonging.

*Third, the dialectic between ideal and reality: Ethics as revolutionary praxis.* For Ho Chi Minh, moral values must be realized through action. He asserted: “One must act as one speaks, and must carry out what one has promised.” (Vol. 5, p. 297). This principle establishes a form of practical ethics an ethics of

realization in which truth is verified through concrete transformation. In this framework, moral value is measured not by words or intentions but by the tangible contributions one makes to society.

Ho Chi Minh consistently emphasized the virtues of diligence, frugality, integrity, righteousness, and selflessness (Vol. 9, pp. 292–295), presenting them as the moral infrastructure of the socialist personality and the revolutionary soldier alike. In his view, the unity of ideal and practice defines the truth of ethics: ideals without action are illusions, while action without ideals is blind. Therefore, he urged: “Words must go hand in hand with deeds; one must set an example in all things.” (Vol. 10, p. 155). Here, Ho Chi Minh transforms moral philosophy into a dialectical ethics of praxis a living interplay among cognition, value, and action that gives revolutionary life its moral coherence.

*Fourth, the dialectical unity of politics, ethics, and humanism.* Synthesizing these dimensions, Ho Chi Minh articulated a comprehensive philosophy of moral humanism. In his view, politics is the instrument of ethics, ethics is the spirit of politics, and both converge in the humanistic goal of liberation and happiness for all. He affirmed: “The aim of the revolution is to bring freedom and happiness to the people.” (Vol. 7, p. 415). This statement reveals the humanistic essence of his dialectics: the reconciliation of reason and compassion, of political necessity and moral purpose. The unity of politics, ethics, and humanism thus defines the distinctiveness of Ho Chi Minh’s thought in the global history of philosophy a philosophy of action that is simultaneously realist and compassionate, revolutionary and deeply human.

In this sense, the dialectical and ethical dimensions of Ho Chi Minh’s thought form a comprehensive philosophy of humane praxis a system in which politics, morality, and humanism interpenetrate to generate the spiritual strength of the Vietnamese revolution. These are not merely abstract doctrines but guiding principles for the ongoing development of a “revolutionary, regular, elite, and modern” people’s armed force in Vietnam today.

#### **4. Philosophical Values and Contemporary Significance in Ho Chi Minh’s Thought on Building the People’s Armed Forces**

From the philosophical and ethical foundations previously discussed, it becomes evident that Ho Chi Minh’s thought on building the people’s armed forces possesses not only historical and theoretical value but also enduring contemporary significance. His principles concerning humanity, ethics, and revolutionary praxis continue to illuminate Vietnam’s strategy of all-people national defense and its pursuit of sustainable development in the twenty-first century. These values manifest in several key dimensions:

*First, the continuity of Ho Chi Minh’s thought in the contemporary construction of the People’s Army.* Ho Chi Minh’s conception of the people’s armed forces serves as a lasting ideological and philosophical guide for Vietnam’s modern defense policy. The Documents of the 13th National Congress of the Communist Party of Vietnam (2021) reaffirm this legacy: “Build a revolutionary, regular, elite, and gradually modernized People’s Army and People’s Public Security; some forces will advance straight to modernization; by 2030, both institutions must be revolutionary, regular, elite, and modern.” (Documents of the 13th National Congress, Vol. 1, p. 160).

This policy directly inherits the philosophical vision of Ho Chi Minh, who asserted: “Our army is the people’s army; it originates from the people and fights for the people.” (Complete Works, Vol. 11, p. 345). The philosophical roots of Vietnam’s current defense strategy thus remain grounded in the ontology of the people, the moral autonomy of the nation, and the humanistic ideal of peace and cooperation. In the context of globalization and complex security challenges, these principles continue to constitute the ethical philosophical foundation of Vietnam’s defense identity.

*Second, the philosophical value of human-centered development.* One of the most profound contemporary dimensions of Ho Chi Minh’s philosophy is his human-centered vision of social progress. He emphasized: “To build socialism, we must first build socialist human beings.” (Vol. 10, p. 603). This is more than a political maxim it is an ontological and axiological statement. Humanity is simultaneously the goal and the driving force of history.

In the sphere of national defense, this translates into a strategy that prioritizes moral, intellectual, and civic development alongside technological and organizational modernization. The 13th Party Congress continues this vision: “Promote the human factor, build the Vietnamese people of the new era with ideals, intellect, ethics, and competence.” (Vol. 1, p. 41).

Thus, Ho Chi Minh’s thought transcends its time, offering a comprehensive philosophy of human development an integration of rationality, morality, and action that remains relevant to the global discourse on sustainable security and ethical modernization.

*Third, the ethical and humanistic meaning of national defense.* Ho Chi Minh’s philosophy of defense is deeply moral and humanistic. He did not regard war as an end in itself but as a necessary means to defend peace, independence, and the well-being of the people. “We love peace,” he affirmed, “but if we must fight for independence and freedom, we will fight to the end.” (Vol. 7, p. 56). This reflects a dialectical moral philosophy in which military power is always subordinated to humanitarian purpose. The moral victory

lies not in destruction but in preservation - of life, of dignity, of peace. In this respect, Ho Chi Minh inherited and renewed the Vietnamese ethical maxim: "Use humanity to defeat cruelty; use benevolence to overcome violence." This enduring principle underpins Vietnam's contemporary defense doctrine - "for peace, for humanity, and for development." It affirms that national strength is inseparable from moral legitimacy.

*Fourth, the universal and epochal value of Ho Chi Minh's thought.* Ho Chi Minh's conception of the people's armed forces, while rooted in the Vietnamese context, carries universal philosophical significance. It articulates four humanistic values of global relevance: (1) The human being as the creative subject of history; (2) The unity of ethics and action in the pursuit of liberation; (3) The primacy of spiritual and moral strength over material force; (4) The orientation toward peace, compassion, and social justice. These values resonate with the major currents of contemporary thought from existential humanism to critical social philosophy and align with the global shift toward non-traditional security paradigms emphasizing cooperation, dialogue, and sustainable peace.

Ho Chi Minh's thought, therefore, not only enriches Vietnamese philosophical identity but also contributes an original Eastern perspective to the universal discourse on human freedom and moral responsibility.

In summary, the philosophical and contemporary significance of Ho Chi Minh's thought on building the people's armed forces can be comprehended across three interrelated dimensions:

1. Political-philosophical orientation: providing the theoretical foundation for Vietnam's all-people defense strategy.
2. Ethical-humanistic value: shaping the moral formation of revolutionary citizens and soldiers.
3. Universal relevance: offering a global vision of peace, justice, and human dignity.

Ho Chi Minh's philosophy, therefore, transcends national boundaries. It is not merely a doctrine of revolution but a living philosophy of humanity, illuminating the path toward a world where freedom, ethics, and solidarity converge. In this sense, his thought continues to serve as both the moral compass and philosophical cornerstone for Vietnam's development and defense strategy in the twenty-first century.

### III. CONCLUSION

Ho Chi Minh's thought on building the people's armed forces constitutes a coherent philosophical system in which ontology, epistemology, and axiology are harmoniously integrated within a philosophy of revolutionary praxis.

At the ontological level, Ho Chi Minh affirmed that human beings the people are the roots of all historical power. He declared: "Nothing is difficult if the people's will is strong; without the people, even easy things become impossible." (Complete Works, Vol. 6, p. 232). The essence of revolutionary strength, therefore, lies not in weapons or material conditions but in human moral will, consciousness, and unity.

At the epistemological level, Ho Chi Minh emphasized the dialectical unity between theory and practice as the foundation of revolutionary cognition and transformation. "Theory without practice is meaningless; practice without theory is blind." (Vol. 8, p. 496). This principle elevates knowledge from contemplation to creative praxis, transforming philosophy into a living guide for action and historical change.

At the axiological level, Ho Chi Minh regarded ethics as the spiritual foundation of all revolutionary strength. "To fight for the people and to sacrifice for the people." (Vol. 9, p. 140). Here, morality is not abstract idealism but a tangible force shaping human action and collective destiny.

Together, these three pillars form an integrated philosophical framework an action-oriented humanism that defines Ho Chi Minh's distinctive contribution to modern thought. His philosophy unites being, knowing, and valuing into a single ethical praxis grounded in the lived experience of the people.

*First,* Ho Chi Minh's philosophy of action bridges theory and practice, transforming abstract dialectics into living principles of social transformation. It is a philosophy of the people, for the people, and by the people a moral and political synthesis of freedom and responsibility.

*Second,* his philosophy of ethics provides the spiritual foundation of political and national strength. "A revolutionary must have revolutionary ethics as his foundation; only then can he accomplish the glorious mission of the revolution." (Vol. 11, p. 605). Here, ethics becomes the ontological root of political legitimacy and the moral energy that sustains national defense.

*Third,* his philosophy of humanism remains a cornerstone of Vietnam's modern development. In the era of globalization and technological acceleration, Ho Chi Minh's emphasis on the human being as the center, subject, and goal of development continues to guide Vietnam's vision of sustainable progress. The 13th National Congress of the Communist Party of Vietnam (2021) reaffirms this principle: "Promote the human factor, considering human beings as the center, subject, goal, and driving force of development." (Vol. 1, p. 41).

*Fourth,* Ho Chi Minh's philosophy possesses global significance. It articulates a synthesis between

dialectics and humanism, politics and morality, individual freedom and collective well-being. His thought represents an Eastern philosophy of humane praxis a worldview in which ethics constitutes the essence of action, benevolence the source of power, and the people the creators of history.

Hence, Ho Chi Minh's thought on building the people's armed forces is not merely a political legacy but a philosophical system of enduring relevance to humanity. Its lasting value lies in three universal affirmations:

1. Human beings are the roots of all power.
2. Ethics is the foundation of all action.
3. Peace, compassion, and justice are the ultimate aims of history.

In the twenty-first century, these principles continue to illuminate Vietnam's path toward building a "revolutionary, regular, elite, and modern" people's armed force, while also contributing to the universal discourse on human freedom, dignity, and peace.

Ho Chi Minh's philosophy rooted in humanity and morality thus stands as both a reflection of the Vietnamese spirit and a dialogue with global thought on liberation, virtue, and the destiny of humankind.

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