

**How to Cite:**

Hoan, T. Q. (2026). The ideas in Ho Chi Minh's work "Dan Van": Content and contemporary significance. *Tennessee Research International of Social Sciences*, 8(2), 1–12. Retrieved from <https://triss.org/index.php/journal/article/view/158>

## The ideas in Ho Chi Minh's work “Dan Van”: Content and contemporary significance

**Tran Quoc Hoan**

Ho Chi Minh City University of Economics and Finance, Vietnam

Corresponding Email: [hoantq@uef.edu.vn](mailto:hoantq@uef.edu.vn)

**Abstract**---Ho Chi Minh's work *Dan Van (Mass Mobilization)* is one of the most significant theoretical writings on the role of the people and mass mobilization in Vietnam's revolutionary movement. More than a practical guideline for revolutionary activities, the work presents a comprehensive system of viewpoints on the position of the people as the subject of history, the objectives, principles, methods, and organizational mechanisms of mass mobilization, as well as the responsibilities and ethical standards of cadres engaged in public affairs. This article analyzes the core contents of *Mass Mobilization* from the perspective of political philosophy and Marxist-Leninist theory, while clarifying its enduring theoretical and practical significance. The study argues that the values of the work extend beyond its original historical context and continue to provide important guidance for strengthening the relationship between the Party and the people, promoting socialist democracy, enhancing state governance, improving public administration, and mobilizing social consensus in the context of globalization, digital transformation, and international integration. Employing qualitative research methods, including historical analysis, textual interpretation, and logical analysis, the article demonstrates that *Mass Mobilization* remains an important theoretical foundation for understanding people-centered governance and participatory development in contemporary Vietnam.

**Keywords**---*Mass Mobilization*, Ho Chi Minh, mass mobilization, people-centered governance, socialist democracy.

**Introduction**

Mass mobilization has long been recognized as one of the decisive factors in the success of revolutionary movements and national development. Within the Marxist-Leninist tradition, the people are regarded as the creators of history,



while revolutionary leadership can only succeed when it is firmly rooted in the interests, aspirations, and active participation of the masses. Building upon this theoretical foundation and drawing from Vietnam's revolutionary practice, Ho Chi Minh's developed a comprehensive conception of mass mobilization that emphasizes the central role of the people in both national liberation and socialist construction.

Among Ho Chi Minh's writings, *Mass Mobilization*, published in 1949, occupies a particularly important position. Although concise in length, the work systematically explains the nature, objectives, principles, methods, and organizational requirements of mass mobilization while highlighting the responsibilities, ethical standards, and working style of cadres in serving the people. The famous proposition that "all forces belong to the people" encapsulates Ho Chi Minh's people-centered philosophy, affirming that every revolutionary task can only be accomplished through the active participation and support of the people.

Over the decades, *Mass Mobilization* has attracted considerable scholarly attention from researchers in political science, philosophy, public administration, and Ho Chi Minh studies. Existing studies have primarily examined the historical background of the work, its ideological foundations, or its application in specific fields such as Party building, public administration, and grassroots democracy. While these contributions have enhanced understanding of Ho Chi Minh's thought on mass mobilization, relatively limited attention has been devoted to providing a systematic analysis of the work itself by integrating its theoretical content with its enduring significance for contemporary governance and social development. This gap becomes increasingly important as Vietnam advances administrative reform, digital transformation, and the development of a socialist rule-of-law state that emphasizes people-centered governance and public participation.

Against this background, the present article aims to clarify the core contents of Ho Chi Minh's *Mass Mobilization* and to analyze its theoretical and practical significance in contemporary Vietnam. By examining the work through qualitative textual analysis grounded in Marxist-Leninist philosophy and Ho Chi Minh's thought, the study demonstrates that the principles articulated in *Mass Mobilization* continue to provide valuable guidance for strengthening the relationship between the Party and the people, promoting socialist democracy, enhancing governance effectiveness, fostering social consensus, and supporting sustainable national development in the new era.

### **Historical Context of Ho Chi Minh's Mass Mobilization**

By 1949, the Vietnamese people's resistance war against the French colonialists had entered its early stage of strategic stalemate while preparing for large-scale counteroffensives. The Democratic Republic of Vietnam faced a situation in which it was effectively "encircled on all sides," and the country was confronted with severe socioeconomic difficulties. Nevertheless, it remained steadfast in pursuing the strategy of a people's war, one that was comprehensive, protracted, and based on self-reliance. At the same time, it continued to strengthen and consolidate the

revolutionary government while promoting the principle of "relying on our own strength to achieve our own liberation." Vietnamese armed forces and the people concentrated on consolidating their military capabilities, expanding guerrilla warfare, repelling French military offensives, attacking French-controlled areas, inflicting significant losses on enemy forces, and creating favorable conditions for subsequent major campaigns.

To prepare for a prolonged, nationwide, and comprehensive resistance war, particular emphasis was placed on building a strong revolutionary rear base in terms of economic, political, and cultural development. This strategy was regarded as an essential prerequisite for launching successful large-scale counteroffensives and ultimately achieving national victory.

Internationally, the rapid advance of the Chinese Communist Revolution and the victories of the People's Liberation Army created favorable conditions for Vietnam by opening an important strategic supply route and fundamentally altering the balance of the resistance war. At the same time, however, the increasing intervention of the United States in the French war in Indochina beginning in 1949 through economic and military assistance to France posed a major challenge to Vietnam's struggle for national liberation. This intervention aimed to contain the spread of communism and gradually replace France as the dominant external power in Indochina, thereby creating significant obstacles for the Vietnamese people's resistance against French colonial aggression.

On 13 May 1949, with the approval of the United States, the French government adopted the Revers Plan (Plan Revers), proposed by General Georges Revers, Chief of the French General Staff. The implementation of this plan marked a significant escalation of U.S. involvement in the First Indochina War, representing the beginning of America's direct engagement in the conflict in Indochina through expanded economic and military assistance to France.

The Revers Plan aimed to bring the war to a rapid conclusion through a large-scale military campaign designed to defeat the Viet Minh. Its principal measures included strengthening the defensive system along Route Coloniale No. 4 (RC4) and other strategic positions to reinforce the northeastern frontier and seal the Vietnam–China border; establishing a strategic corridor linking Haiphong, Hanoi, Hoa Binh, and Son La to isolate the Viet Bac revolutionary base; expanding French occupation of the northern midlands and the Red River Delta; and preparing a second large-scale offensive against the Viet Bac base to destroy the leadership of the Vietnamese resistance and bring the war to a swift conclusion.

For the Vietnamese resistance, this was a critical period requiring thorough preparation in both material and spiritual terms to transition from the phase of strategic stalemate to strategic counteroffensive through major military campaigns in the Northwest. Defeating the Reverse Plan and countering growing U.S. intervention demanded not only military readiness but also the broad mobilization of the entire population. Consequently, the Communist Party attached particular importance to mass mobilization, emphasizing comprehensive, practical, and effective efforts to rally the maximum human and

material resources for the resistance and to lead the struggle "to its final destination" (Ho Chi Minh, 2011, Vol. 6, p. 15), that is, to ultimate victory.

Against this backdrop, President Ho Chi Minh published numerous articles in newspapers such as *Su That (Truth)*, *Cuu Quoc (National Salvation)*, and *Quan Du Kich (Guerrilla Army)* to inspire patriotism, strengthen national unity, and mobilize the people for the resistance against French colonialism. Among these writings, *Mass Mobilization* occupies a particularly significant place.

Although written in the form of a newspaper article, ***Mass Mobilization*** consists of only 612 words. It was published in *Su That (Truth)* newspaper on 15 October 1949 under the pseudonym "X.Y.Z." Despite its brevity, the work profoundly reflected the characteristics and strategic requirements of the anti-French resistance. Drawing upon the Vietnamese cultural tradition that "the people are the foundation of the nation" and grounded in the Marxist-Leninist conception of the decisive role of the masses in history, Ho Chi Minh presented a comprehensive and systematic exposition of the fundamental principles of mass mobilization. The work has therefore been widely regarded as the Party's foundational charter on mass mobilization, possessing enduring theoretical and practical value throughout the Vietnamese revolution. It vividly embodies Ho Chi Minh's philosophy of respecting, trusting, and relying on the people, as well as his distinctive mass-oriented leadership style.

### **The basic content of Ho Chi Minh's work "Dan Van"**

In Section I, *Mass Mobilization*, entitled "Our Country Is a Democratic Country," President Ho Chi Minh affirms: "OUR COUNTRY IS A DEMOCRATIC COUNTRY. All benefits belong to the people. All powers belong to the people. The work of reform and national construction is the responsibility of the people. The cause of resistance and nation-building is the work of the people. The government, from the commune level to the central government, is elected by the people. Mass organizations, from the central level to the grassroots, are established by the people. In short, all power and all strength reside in the people" (Ho Chi Minh, 2011, Vol. 6, p. 232).

In this brief passage, the word "people" is repeated seven times, with each clause reinforcing the central idea that the Democratic Republic of Vietnam is fundamentally a democratic state. Through this deliberate rhetorical structure, Ho Chi Minh emphasizes the decisive role of the people in the revolutionary cause, affirming that all benefits, authority, responsibilities, and social power originate from and belong to the people. This reflects the enduring Vietnamese political philosophy that "the people are the foundation of the nation". Ho Chi Minh consistently regarded the people as the greatest source of national strength. In his address to the second political studies course at the Vietnam People's University on 8 December 1956, he declared: "Nothing in the sky is more precious than the people. Nothing in the world is more powerful than the united strength of the people" (Ho Chi Minh, 2011, Vol. 6, p. 450).

According to Ho Chi Minh, the people occupy the central position in all political and social activities. They are not merely the beneficiaries of governmental

policies but the very purpose of the activities of the Party and the State, as well as the decisive force behind every revolutionary victory. Without the people, neither revolution nor its achievements could exist. The ultimate objective of the revolution is to safeguard and advance the legitimate interests of the people. Accordingly, all state power belongs to the people: governments at every administrative level are elected by the people, while political and mass organizations are either elected or established by the people to represent their sovereign authority. These institutions are entrusted with organizing national reconstruction, resistance, and development, yet these tasks fundamentally remain the responsibility of the people themselves, whose active participation constitutes the indispensable driving force of the revolutionary process.

The principle that "the people are the foundation of the nation" has long been a defining value of Vietnamese political thought. This tradition is reflected in Edict on the Transfer of the Capital by Ly Thai To, which advocates governing by "respecting the Mandate of Heaven while following the will of the people" (Institute of Literature, 1977, p. 229–230). It is further expressed in Tran Quoc Tuan's famous proposition that "to ease the burdens of the people to strengthen the nation's foundations is the supreme strategy for safeguarding the country" (Institute of Literature, 1977, p. 397), and in Nguyen Trai's observation that "the people can both carry the boat and overturn it" (Institute of History, 1976, p. 203). Ho Chi Minh inherited and further developed this enduring political tradition into his conception of democracy, in which the people constitute both the source of state legitimacy and the decisive force of national development. In this sense, the ideas that "the people are the foundation of the nation" and "our country is a democratic country" form the philosophical foundation of Ho Chi Minh's theory of mass mobilization.

In Section II of *Mass Mobilization*, entitled "What Is Mass Mobilization?", Ho Chi Minh provides a comprehensive definition of the concept: "Mass mobilization means mobilizing the strength of every citizen, leaving no one behind, to unite into the strength of the whole people in carrying out the tasks assigned by the Government and mass organizations" (Ho Chi Minh, 2011, Vol. 6, p. 232). This definition emphasizes that mass mobilization is the process of organizing and harnessing the collective strength of the entire population every individual, every household, and every social group to participate actively in revolutionary and national development tasks.

Ho Chi Minh's conception of mass mobilization is inseparable from his broader thought on great national unity. National solidarity, deeply rooted in Vietnamese history and culture, became the decisive factor behind every victory of the Vietnamese revolution under the leadership of the Communist Party. Accordingly, the principle of great national unity must permeate all mass mobilization efforts through diverse forms of communication, persuasion, organization, and public participation that encourage broad-based engagement across society.

At the same time, Ho Chi Minh stressed that effective mass mobilization cannot rely solely on propaganda or administrative directives. As he explained: "It is not enough merely to rely on newspapers, books, meetings, slogans, leaflets, or directives. First of all, every possible effort must be made to explain clearly to

every citizen that the work serves their own interests and is also their responsibility, so that they will enthusiastically carry it through" (Ho Chi Minh, 2011, Vol. 6, p. 233).

This statement reveals a fundamental principle of Ho Chi Minh's mass mobilization philosophy: genuine public participation must be built upon understanding, voluntary commitment, and shared interests, rather than coercion or formalistic propaganda. The effectiveness of mass mobilization therefore depends on awakening people's awareness, aligning individual interests with collective goals, and inspiring their active and self-conscious participation in national development.

The process of mass mobilization work consists of five steps:

**Inform the people:** According to Ho Chi Minh, mass mobilization, first and foremost, must inform the people of their right to self-governance, clearly understand the Party and State's guidelines and policies; be aware of current events and policies; and know their leaders and managers.

**Explain to the people:** Along with informing the people, according to Ho Chi Minh, mass mobilization must explain to them: "First and foremost, we must find every way to explain clearly to each citizen: That matter is in their best interest and their duty, and they must enthusiastically do it to achieve it" (Ho Chi Minh, 2011, Vol. 6, p. 233).

**Instructions for the people to do:** "Anything must be discussed with the people, their opinions and experiences must be sought, plans must be made together with the people to be practical and suitable to the local circumstances, then the entire people must be mobilized and organized to implement it" (Ho Chi Minh, 2011, Vol. 6, p. 233). And "During implementation, the people must be monitored, assisted, encouraged, and motivated" (Ho Chi Minh, 2011, Vol. 6, p. 233).

**Conduct inspection and control:** "After implementation, the work must be reviewed together with the people, lessons learned, criticisms, and rewards" (Ho Chi Minh, 2011, Vol. 6, p. 233). According to Ho Chi Minh, the goal is to have unity of purpose, then unity of heart, and once hearts are united, one must know how to do it, then the work will be done quickly. This is the slogan "the people know, the people discuss, the people do, the people inspect" that we often refer to today.

In Part III of the work "Mass Mobilization," specifically the section "Who is in charge of mass mobilization?", President Ho Chi Minh clearly stated that the responsibility for mass mobilization does not belong to any single individual or organization, but to the entire political system, primarily the government. This means that all government officials must engage in mass mobilization. This is a prominent characteristic of mass mobilization work when the Party holds power. Our government is the primary instrument of the people. The government not only has to engage in mass mobilization but also has many favorable conditions for doing so. Ho Chi Minh wrote: "All government officials, all Party officials, and all members of people's organizations (Viet Lien, Viet Minh, etc.) must be responsible for mass mobilization" (Ho Chi Minh, 2011, Vol. 6, p. 233). He emphasized the role of government officials first because government officials have the function of making decisions on policies, human resources, and

implementing those policies. The government also has the responsibility to create conditions and coordinate with political and social organizations to do a good job of mass mobilization.

Along with that, officials of political and social organizations must all be responsible for mass mobilization. Officials must be close to and connected with the people, must be exemplary before the people, and help the people develop production.

Ho Chi Minh wrote: "Local government officials and Party officials must carefully discuss together, clearly divide the work, and then together explain to the people, encourage the people, and help the people achieve the plan, organize - Cadres should organize labor, arrange jobs, encourage, supervise, monitor, and help people solve difficulties... Agricultural cadres should cooperate closely with local cadres, stay close to the people, and practically teach them how to cultivate crops, raise livestock, select seeds, compost, weed, etc... Members of mass organizations must volunteer to compete in doing the work, to set an example for the people, and help the people do the work" (Ho Chi Minh, 2011, Vol. 6, p. 233).

In the fourth major section of the work "Mass Mobilization," with the title "How should mass mobilization be done?", this is the issue that Ho Chi Minh raised about the method of mass mobilization with very specific requirements for mass mobilization cadres.

He summarized the method of mass mobilization in 12 words to set requirements for the cadres in charge of mass mobilization: they must "think with their minds, see with their eyes, listen with their ears, walk with their feet, speak with their mouths, and work with their hands" (Ho Chi Minh, 2011, Vol. 6, p. 233-234). The six criteria set forth by Ho Chi Minh serve both as standards for cadres in charge of mass mobilization and as effective methods for conducting mass mobilization work.

Especially in the practice of mass mobilization, Ho Chi Minh paid particular attention to reminding cadres responsible for mass mobilization that they "must not merely engage in empty talk or sit writing orders" (Ho Chi Minh, 2011, Vol. 6, p. 234), but instead must "truly get their hands into the work" (Ho Chi Minh, 2011, Vol. 6, p. 234). This means that mass mobilization cadres must remain closely connected with reality and with the daily lives of the people, overcome bureaucracy, excessive paperwork, and detachment from the people, and pay close attention to addressing the legitimate proposals and aspirations of the people.

All of these criteria for cadres engaged in mass mobilization are closely interconnected and mutually reinforcing. Together, they are intended to enhance both the intellectual capacity and practical competence of mass mobilization cadres so that the Party's guidelines and policies, as well as the State's laws and regulations, can effectively reach the people, gain their understanding and support, inspire their trust, and ultimately encourage their active and voluntary participation.

To achieve this objective, Ho Chi Minh identified “thinking” as the foremost criterion of cognition. He placed “thinking” first because, in his view, correct action must be grounded in correct understanding: “To act without theory is no different from groping in the dark both slow and prone to stumbling” (Ho Chi Minh, 2011, Vol. 6, p. 375). Likewise, “Theory is like a compass; it provides direction for our practical work. Without theory, we are as confused as if walking with our eyes closed” (Ho Chi Minh, 2011, Vol. 5, pp. 273–274). This criterion requires mass mobilization cadres to possess sound knowledge, broad understanding, a solid theoretical foundation, firm political convictions, and professional competence. They must continuously reflect, learn, and improve their capabilities to effectively mobilize, unite, and harness the strength of the people. The second criterion, “observing”, emphasizes practical competence and the ability to accurately grasp actual conditions to formulate appropriate and effective solutions. It also requires cadres to avoid bureaucratic practices and detachment from the masses.

The subsequent criteria require mass mobilization cadres to “listen,” “go among the people,” maintaining regular and proactive contact with the people and grassroots communities in order to understand their legitimate concerns and aspirations. Finally, the criteria “speak” and “act” require cadres not only to “think,” “observe,” “listen,” and “go among the people,” but also to consistently combine “speaking” with “doing,” integrating theory with practice and principles with action. These criteria embody the exemplary working style advocated by Ho Chi Minh and guard against the tendencies of “empty talk” and “sitting and writing orders” (Ho Chi Minh, 2011, Vol. 6, p. 234).

Throughout his leadership of the Vietnamese revolution, Ho Chi Minh attached great importance to revolutionary cadres and consistently emphasized the cultivation of revolutionary ethics among Party members and cadres, including those engaged in mass mobilization. As he stated: “Just as a river must have its source to have water; without a source, the river dries up. A tree must have roots; without roots, it withers. A revolutionary must possess morality; without morality, no matter how talented one may be, one cannot lead the people” (Ho Chi Minh, 2011, Vol. 5, p. 292). He further emphasized that “The success or failure of every task depends primarily on whether cadres have thoroughly imbued themselves with revolutionary morality” (Ho Chi Minh, 2011, Vol. 9, p. 354).

Ho Chi Minh developed a comprehensive system of principles concerning the moral standards of revolutionary cadres, including those responsible for mass mobilization. He maintained that revolutionary cadres must “remain determined throughout their lives to struggle for the Party and for the revolution” (Ho Chi Minh, 2011, Vol. 11, p. 605) and must be “absolutely loyal to the Party and to the people” (Ho Chi Minh, 2011, Vol. 11, pp. 603–604). They must also “place the interests of the Party and the people above their own personal interests; wholeheartedly serve the people; selflessly devote themselves to the cause of the Party and the people; and set an example in every aspect of their work” (Ho Chi Minh, 2011, Vol. 9, p. 603).

Moreover, cadres should “integrate themselves with the masses as one unified whole, trust the people, and listen to their opinions. Through both words and

deeds, Party members, Youth Union members, and cadres should earn the people's trust, respect, and affection, unite the masses closely around the Party, and organize and inspire them to enthusiastically implement the Party's policies and resolutions” (Ho Chi Minh, 2011, Vol. 11, p. 603). At the same time, revolutionary cadres must continuously cultivate and uphold the moral virtues of diligence, thrift, integrity, righteousness, impartiality, and selflessness (can, kiem, liem, chinh, chi cong vo tu) (Ho Chi Minh, 2011, Vol. 15, p. 611–612).

In summary, cadres engaged in mass mobilization must embody revolutionary morality and serve as exemplary role models who earn the people's trust, respect, and affection, thereby strengthening the unity of the people around the Party. As Ho Chi Minh famously observed, “A living example is worth more than a hundred propaganda speeches” (Ho Chi Minh, 2011, Vol. 1, p. 284).

Drawing upon his extensive practical experience, Ho Chi Minh also clearly identified the shortcomings and weaknesses in mass mobilization work. He pointed out three common deficiencies and criticized them candidly: first, underestimating the importance of mass mobilization; second, shifting responsibility for mass mobilization to others; and third, displaying irresponsibility toward mass mobilization work. He wrote: “A major shortcoming in many places is the tendency to underestimate mass mobilization. A committee or a few individuals often the least capable cadres are assigned to the task and then left on their own. If they succeed, all is well; if they fail, no one cares. Other cadres neither supervise nor assist them, believing that mass mobilization is not their responsibility ” (Ho Chi Minh, 2011, Vol. 6, p. 234).

Based on his rich practical experience in both the international communist movement and the Vietnamese revolutionary movement, while inheriting the nation's cultural traditions and applying the Marxist–Leninist worldview and methodology, Ho Chi Minh arrived at a profound conclusion regarding the decisive role of the people and the significance of mass mobilization in the revolutionary cause: “The strength of the people is immense. Mass mobilization is of utmost importance. If mass mobilization is poor, every task will be poorly accomplished. If mass mobilization is done well, every task will succeed.” (Ho Chi Minh, 2011, Vol. 6, p. 234). This statement encapsulates the essence of Ho Chi Minh's thought on mass mobilization. Rooted in his conception of democracy, it affirms that the people are the foundation of the nation, that all activities must be for the people, of the people, and by the people, and that all power and strength ultimately reside in the people.

### **The significance of Ho Chi Minh's work “Dan Van”**

Although consisting of only three pages and presented in a concise question-and-answer format, *Mass Mobilization* offers a remarkably comprehensive, systematic, and profound exposition of the fundamental principles of the Communist Party of Vietnam's mass mobilization work throughout the Vietnamese revolutionary process. Owing to its enduring theoretical depth and practical relevance, the work possesses significant historical value and continues to serve as an important guide for Party-building and governance. Its major contributions and significance can be summarized as follows.

First, *Mass Mobilization* clarifies the essential nature of the Vietnamese State by affirming that it is a democratic state "of the people, by the people, and for the people," in which "all power and strength belong to the people" (Ho Chi Minh, 2011, Vol. 6, p. 232). The work demonstrates that mass mobilization is grounded in a democratic political system while simultaneously serving as the indispensable means of building and consolidating that democratic system.

Second, the work vividly reflects Ho Chi Minh's people-centered ideology and mass-oriented leadership style. It embodies his principles of "taking the people as the root," respecting the people, trusting the people, listening to the people, maintaining close ties with the people, improving their living conditions, and mobilizing the strength of the entire nation in the revolutionary cause. At the same time, it highlights the decisive role of the people, the close relationship between the Party, the State, and the people, and the strategic importance of mass mobilization in national development.

Third, *Mass Mobilization* serves as the fundamental guiding document and theoretical foundation for the Communist Party of Vietnam's mass mobilization work. Its principles have maintained both theoretical significance and practical value throughout every stage of the Vietnamese revolution.

Fourth, the work functions as a practical handbook for organizations and individuals throughout the political system, guiding for studying, implementing, and improving mass mobilization in response to the requirements of national construction and defense in the contemporary period.

Fifth, *Mass Mobilization* provides a theoretical foundation for strengthening national unity under the leadership of the Party, inspiring the entire Party and people to work together toward the common objective of building an independent, free, democratic, and prosperous Vietnam in accordance with Ho Chi Minh's aspirations.

Based on these enduring values, several important lessons can be drawn from Ho Chi Minh's thought on mass mobilization as presented in *Mass Mobilization*. Promoting democracy, recognizing the people as the foundation of the nation, and fully embracing the principles of government for the people, of the people, and by the people, in which all power ultimately belongs to the people, constitute the fundamental ideological basis of mass mobilization.

Mass mobilization is the responsibility of the entire political system. Every cadre, agency, and organization must integrate mass mobilization into its daily functions and responsibilities through the performance of its professional duties. Effective mass mobilization requires close coordination among government agencies, mass organizations, professional officials, and local authorities. Their cooperation, careful consultation, and clear division of responsibilities enable each actor to contribute according to its respective strengths and functions, thereby creating a unified and effective system of mass mobilization.

Ho Chi Minh defined mass mobilization as "mobilizing the strength of every citizen, leaving no one behind, to unite the entire people in carrying out the tasks

that should be accomplished and those assigned by the Government and mass organizations" (Ho Chi Minh, 2011, Vol. 6, p. 232). However, mass mobilization is neither coercion nor administrative command. Nor can it rely solely on newspapers, books, rallies, slogans, leaflets, or directives. Rather, it requires educating and persuading the people so that they understand, remember, support, and voluntarily participate. Every undertaking must be discussed with the people, drawing upon their opinions and practical experience, jointly developing plans suited to local conditions, organizing the people to implement those plans, and continuously providing guidance, supervision, assistance, and encouragement. Upon completion, the work should be reviewed together with the people to draw lessons, conduct criticism and self-criticism, recognize achievements, and improve future performance (Ho Chi Minh, 2011, Vol. 6, p. 233–234).

Cadres engaged in mass mobilization must lead by personal example in both word and deed so that the people understand, trust, respect, and willingly follow them. Only then can they effectively mobilize, unite, and harness the collective strength of the people in service of the Party's revolutionary cause. Such cadres must possess exemplary revolutionary morality.

Accordingly, Ho Chi Minh established exceptionally high and comprehensive standards for mass mobilization cadres. They must "think, observe, listen, go among the people, speak, and act, not merely engage in empty talk or sit writing orders" (Ho Chi Minh, 2011, Vol. 6, p. 233–234). In other words, they must combine sound theoretical knowledge with practical competence, overcome bureaucracy, paperwork, and detachment from the people, and remain honest, approachable, closely connected with the people, and genuinely concerned with their lives and legitimate aspirations.

In conclusion, the fundamental ideas presented in *Mass Mobilization* constitute the core principles of the Communist Party of Vietnam's theory and practice of mass mobilization. These principles retain profound theoretical significance and practical relevance, demonstrating the enduring vitality of Ho Chi Minh Thought. They continue to serve as a guiding framework for mass mobilization and remain an indispensable source of inspiration for the Vietnamese revolutionary cause in the contemporary era.

## **Conclusion**

*Mass Mobilization*, written by Ho Chi Minh in 1949, is not merely a journalistic work responding to the urgent requirements of the Vietnamese resistance against French colonialism but also a concise theoretical treatise that systematically presents the Party's fundamental principles of mass mobilization. Rooted in the Marxist–Leninist conception of the decisive role of the people in history and inheriting the Vietnamese tradition of "the people as the foundation of the nation," the work develops a comprehensive and coherent system of ideas on democracy, the relationship between the Party, the State, and the people, the objectives, principles, methods, and responsibilities of mass mobilization, as well as the moral and professional standards required of cadres engaged in this work. Although comprising only a few pages, *Mass Mobilization* has become a

foundational document of the Communist Party of Vietnam's theory and practice of mass mobilization.

More than seven decades after its publication, the theoretical and practical values of *Mass Mobilization* remain highly relevant. In the context of accelerating industrialization, modernization, digital transformation, international integration, and the development of a socialist rule-of-law state, Ho Chi Minh's principles of respecting the people, trusting the people, relying on the people, listening to the people, and serving the people's legitimate interests continue to provide fundamental guidance for strengthening the relationship between the Party, the State, and the people. At the same time, the work offers enduring methodological guidance for renewing mass mobilization in a manner that is democratic, scientific, practical, and responsive to contemporary social conditions. Studying and applying the values of *Mass Mobilization* therefore extends beyond preserving Ho Chi Minh's intellectual legacy. It is also an essential requirement for enhancing the quality and effectiveness of Party building, improving state governance, promoting socialist democracy, strengthening national unity, and mobilizing the people's creativity and aspirations for national development. In this sense, the work continues to serve as a lasting theoretical foundation and practical guide for realizing the goal of building a prosperous, democratic, equitable, and civilized Vietnam.

## References

- Ho Chi Minh. (2011). *Complete works* (Vol. 1). National Political Publishing House – Su That.
- Ho Chi Minh. (2011). *Complete works* (Vol. 5). National Political Publishing House – Su That.
- Ho Chi Minh. (2011). *Complete works* (Vol. 6). National Political Publishing House – Su That.
- Ho Chi Minh. (2011). *Complete works* (Vol. 9). National Political Publishing House – Su That.
- Ho Chi Minh. (2011). *Complete works* (Vol. 10). National Political Publishing House – Su That.
- Ho Chi Minh. (2011). *Complete works* (Vol. 11). National Political Publishing House – Su That.
- Ho Chi Minh. (2011).: *Complete works* (Vol. 15). National Political Publishing House – Su That.
- Pham, V. D. (1998). *Fundamental understandings of Ho Chi Minh Thought*. National Political Publishing House.
- Tran, V. G. (1997). *The fundamental formation of Ho Chi Minh Thought*. National Political Publishing House.
- Institute of Literature. (1977). *Poetry and prose of the Ly and Tran dynasties* (Vol. 1). Social Sciences Publishing House.
- Institute of History. (1976). *The complete works of Nguyen Trai*. Social Sciences Publishing House.