

Distinctive Discourse Features of Ho Chi Minh's Political Speeches

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Abstract—As a politician, Ho Chi Minh wrote a substantial amount of political discourse to serve the revolutionary cause of the Vietnamese nation. However, many of his political speeches go beyond their fundamental social function, attaining the aesthetic qualities of literary and artistic works. In the anthology *On Revolutionary Ethics* published by Su That Publishing House in 1976, Ho Chi Minh skillfully integrated the distinctive features of political discourse with those of literary memoirs, a recognized artistic genre, to create a discourse that embodies profound cultural value.

Index Terms—culture, political discourse, memoirs, revolutionary ethics, discourse analysis

I. INTRODUCTION

Political discourse has been recognized as a vital interdisciplinary research domain at the intersection of linguistics, communication studies, political science, and sociology (Fairclough, 2016; Wodak & Meyer, 2015). Recent studies have extended beyond analyzing linguistic structures and forms to include media mediation, legitimation strategies, gender, and cultural hybridity in political communication (Cap, 2008; Koller & Kristof, 2022; Obenza et al., 2024; Obenza & Deluao, 2025; Roe-Crines, 2025). A systematic review conducted by Buehlmann et al. (2021) based on 164 studies indexed in the Scopus database, revealed that political discourse research has primarily been concentrated in Western countries over the past two decades. These studies often employ Critical Discourse Analysis (CDA) to explore themes such as electoral language, public policy, power relations, and political communication.

However, a noticeable lack of intercultural research and theoretical innovation in analyzing political discourse in non-Western contexts remains. In Vietnam, scholarly attention to this field has only gained momentum in recent years. A significant contribution is the work of Nguyen (2012), who proposed a theoretical and methodological framework for analyzing Vietnamese political discourse as a form of power practice. In his subsequent doctoral dissertation, Nguyen (2015) explored conceptual metaphors such as "war," "journey," and "home" in the speeches of both Vietnamese and American leaders, shedding light on cultural characteristics and cognitive strategies in political communication.

From an interdisciplinary perspective, Nguyen (2020) applied Foucault's discourse theory to examine how Southern urban novels (1945–1954) reflected and constructed socio-political imaginaries. Additionally, Nguyen (2021) contributed to the field by studying "indefinite determiners" in English and Vietnamese political discourse, clarifying the strategic role of syntactic elements in positioning political stances and constructing implied meanings.

These studies reflect a growing interest in political discourse among international and Vietnamese scholars. However, most research focuses on Western political contexts or contemporary media phenomena. Meanwhile, the political discourses of revolutionary leaders, especially in post-revolutionary states, have yet to be systematically examined for their cultural-discursive identities.

President Ho Chi Minh, respectfully called Uncle Ho, was a world-renowned politician. He was the great master of the Vietnamese revolution, the beloved leader of the Vietnamese working class and the entire nation, an eminent soldier, a brilliant activist of the international communist and national liberation movements. He stands out as a prominent figure whose discourse not only conveyed revolutionary ideologies but also served as a profound expression of modern Vietnamese political-cultural identity. Analyzing the culture of political discourse in a selected anthology of Ho Chi Minh's works through the lens of discourse and cultural studies contributes to understanding the linguistic structures, expressive strategies, and ideological operations of a political leader, as well as the embedded cultural values transmitted through language. This study also presents an opportunity to enrich the global scholarship on political discourse with a Southeast Asian case rooted in a postcolonial, revolutionary, and Eastern cultural context - an area largely overlooked in previous meta-analyses.

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This article focuses on the anthology *On Revolutionary Ethics* (Hồ Chí Minh, 1976), which includes 30 speeches and writings by Ho Chi Minh. Through this corpus, the study identifies the manifestations of political-cultural thinking in language use, the configuration of power–people relationships, and legitimation strategies that intertwine revolutionary ideals with the core values of Vietnamese national culture.

II. THEORETICAL BACKGROUND

A. Concept of Culture

There are numerous definitions of culture. According to Levine and Adelman (1993), culture is a shared background resulting from a common language and communication style, customs, beliefs, attitudes, and values. Seelyr (1997) defines it as the systemic, rather than arbitrary, more or less coherent, group-invented, and group-shared creed from the past that defines the shape of “reality”, and assigns the sense and worth of things; it is modified by each generation and in response to adaptive pressures; it provides the code that tells people how to behave predictably and acceptably, the cipher that allows them to derive meaning from language and other symbols, the map that supplies the behavioral options for satisfying human needs. In the scope of this study, culture is understood as the foundational system of values that shapes human consciousness and evaluation across all spheres of social life. Culture, therefore, is our awareness of the value inherent in all human activities and products, including those of politics and ideology. It serves as the spiritual foundation for individuals and communities, forming the normative basis for assessing all human activities and domains. Hence, we can speak of political culture, ethical culture, ideological and consciousness culture, cultural patterns in lifestyle, work ethic, literature, journalism, and beyond.

The evaluation of human life through a cultural lens always entails a historical dimension. Some cultural values are enduring and universal, while others exist only within a particular historical period, undergoing transformation or being discarded in societal evolution. Often, even when cultural terminology is not explicitly used, our judgments about social phenomena are, in essence, expressions of the perceived cultural value of the object in question. Thus, evaluating social activities based on cultural standards reflects historical consciousness and the capacity to construct identity.

From this perspective, analyzing the political discourse culture of Ho Chi Minh necessitates a unified approach - one that integrates dimensions of ideology, ethics, language, and style - within the broader framework of culture. Such an approach aims to explain his discourse's far-reaching influence and social impact.

B. Political Discourse

Political discourse is a form of institutional discourse produced within political communication, executed by political actors, and oriented toward pursuing power (Van Dijk, 1997; Chilton, 2004). More than a vehicle for information transmission, political discourse is a strategic tool for shaping ideology, regulating social behaviour, and legitimizing power through language. From the perspective of Critical Discourse Analysis (Fairclough, 2012), political discourse represents an intersection of language, power, and ideology within a specific sociocultural context. Analyzing political discourse is examining linguistic means through which political actors perform their political actions. To put it another way, the purpose of political discourse analysis is to reveal which strategic functions are enacted by choice of language. Schaffner (1996) suggests that a linguistic analysis of political speeches can be beneficial if it relates the details of linguistic behavior to political actions. Practically, analysis of political texts may involve pragmatics which views language as action, semantics which is concerned with metaphor, words and their references to entities in real worlds, and syntax which deals with agency, action process and theme (Chilton & Schaffner; as cited in van Dijk, 1997).

There are various approaches to political discourse analysis. One can begin from the linguistic micro level and examine which strategic functions are fulfilled by certain language means, or start from the macro level, i.e., proceeding from the communicative situation and the function of a text, and asking which linguistic means have been chosen to fulfill these goals (Schaffner, 1996).

In Vietnam, the study of political discourse intersects with linguistics, cultural studies, and media studies. Research works by Nguyen (2014), Nguyen and Hoang (2014), and Nguyen (2017) demonstrate that political discourse in the Vietnamese context consistently embeds elements of ethics, national solidarity, and collective consciousness. These features give rise to a deep cultural mode of political expression.

Within the scope of this paper, political discourse is approached as a highly strategic linguistic phenomenon. Language is not merely a reflection of reality; it is deliberately selected as a performative act that establishes authority, reinforces the politico-cultural value system within the community, and contributes to the construction of national identity.

III. METHODOLOGY

This study employs combined research methods to ensure systematicity, objectivity, and analytical depth in exploring the cultural dimensions of Ho Chi Minh's political discourse. First, linguistic statistical methods and classification techniques identify and categorize prominent linguistic units within Ho Chi Minh's speeches, such as reference sources, personal pronouns, idioms, and proverbs. Second, the linguistic analysis and synthesis method is applied to examine specific linguistic phenomena in depth, thereby generalizing systematic characteristics of his discourse. Third, the discourse analysis method serves as the central approach of the study. It enables an interpretation of texts concerning their

historical–social contexts, communicative purposes, and the speaker's positionality. This approach highlights linguistic strategies and political discourse's embedded cultural–ideological values. Finally, a qualitative content analysis method is employed to explore the deeper meanings of linguistic expressions, decode the messages conveyed through genre deployment, and interpret the ideological values and political-cultural characteristics reflected in each utterance. Integrating these methods ensures the scientific rigour of the research while capturing the multidimensional and rich nature of Ho Chi Minh's political discourse.

IV. RESULTS AND DISCUSSION

Ho Chi Minh's political writings encompass various genres, including political essays, speeches, letters, reports, short stories, memoirs, poems, and plays. In his works, as in literature generally, genre is not merely a formal tool; once it becomes an integral component of a work, genre represents the author's particular worldview and conceptualization of the reality being portrayed. A given text may belong to a specific genre while simultaneously resonating with other genres, creating what modern literature scholars call *genre symbiosis* (Vu, 2002). Essentially, this phenomenon reflects the dynamic artistic nature of modern literature - a defining cultural feature of the genre itself.

This cultural trait is particularly evident in the anthology *On Revolutionary Ethics* (HỒ Chí Minh, 1976). Although it does not include all of Ho Chi Minh's writings and speeches, the collection synthesizes the core principles of revolutionary ethics, centred on the ideology of "loyalty to the nation, filial piety to the people." Drawing from his revolutionary experience, Marxist-Leninist philosophical insights, and real-world understanding of Asian and European societies, Ho Chi Minh's language and content in this work manifest a distinct cultural value. The power of the 30 political discourses in the work *On Revolutionary Ethics* lies not only in their tightly reasoned logic and persuasive, sharp arguments but also in their authenticity, emotive language, and empathetic connection between author and audience - hallmarks of the *memoir genre*. These elements collectively contribute to his political discourse's rhetorical and cultural impact.

A. The Sources of Linguistic Materials Employed in Ho Chi Minh's Political Discourse

First and foremost, the linguistic materials cited in Ho Chi Minh's political discourse were carefully selected from the reality of the Vietnamese revolutionary movement and daily life. His method of selecting and presenting typical examples from a vast pool of real-life materials closely resembles the technique of choosing representative details used by literary prose writers. The events, circumstances, and characters mentioned in the texts are always associated with specific names, figures, and concrete information. Readers are easily persuaded by the credibility and authenticity of the events when encountering personal names, administrative locations, and a quantitative system of compiled and statistical data.

TABLE 1
STATISTICS OF LINGUISTIC SOURCES USED IN HO CHI MINH'S POLITICAL DISCOURSE

No.	Sources	Quantity	Rate (%)
1	Real names of real characters	24	22,6
2	Administrative place names	37	34,9
3	Quantitative statistics	45	42,5
Total		106	100%

The statistical analysis of linguistic materials used in Ho Chi Minh's political discourse reveals a deliberate and strategic selection of materials to enhance political communication. Among a total of 106 source references, quantitative statistical data account for the highest proportion (42.5%), reflecting a tendency to employ rational and objective elements to strengthen the credibility and persuasive power of the discourse. Specific data allows the discourse beyond mere expression, providing concrete evidence to persuade the audience. Administrative place names, which constitute 34.9% of the sources, spatially locate the communication context and demonstrate a wide geographical distribution. This reinforces the representative nature of the discourse and promotes a sense of community connection. Meanwhile, although the smallest proportion (22.6%), the group of personal names convey a significant symbolic value and set good examples for the public. These names are typically associated with historical or revolutionary figures and are intended to evoke emotion, inspire, and create spreading effects on the public. Ho Chi Minh's selection and combination of materials represent a flexible and effective language strategy, showcasing a harmonious blend between political discourse and literary memoir genre characteristics.

Examples:

- "In our Party, comrades Tran Phu, Ngo Gia Tu, Le Hong Phong, Nguyen Van Cu, Hoang Van Thu, Nguyen Thi Minh Khai, and many others have heroically sacrificed for the people and the Party. They have set a shining example of revolutionary ethics and selflessness for us all to learn from." (Ho Chi Minh, 1976, p. 79)

- "During the anti-American resistance movement in the South, there were many heroic women, such as Ut Tich, Ta Thi Kieu, Tran Thi Van, among many others. In the North, ten women from the sectors of workers, farmers, and soldiers were recognized as heroes. A total of 723 women across various sectors achieved remarkable accomplishments and were praised by Ho Chi Minh." (Ho Chi Minh, 1976, p. 14)

Writing about real events and respecting the authenticity of the subject, Ho Chi Minh directly conveyed the truth of individual values to readers. This unique content characteristic of political commentary inherently transforms "factual information" into "aesthetic information." Rather than simply narrating reality, Ho Chi Minh's political discourse also

analyzes and generalizes the significance of the life phenomena being addressed.

Example:

- "Last year, Ha Tay province admitted 6,200 new Party members. However, after admitting them, were they provided with any education? (...) It is good to have "enlightenment" classes prior to admission, but short-term training classes are also necessary once someone becomes a Party member. New members do not fully understand the Party, its duties, and its operations..." (Ho Chi Minh, 1976)
- "Doing revolution is also a profession. Whatever profession one undertakes, learning is essential; thus, engaging in revolutionary work also requires study. Without proper education, party members cannot fulfil their revolutionary responsibilities" (Ho Chi Minh, 1976, pp. 151–152)

The linguistic materials quoted in the aforementioned remarks demonstrate the prominent presence of key features of the memoir genre within Ho Chi Minh's political discourse. These include timely and realistic information that adheres to the highest degree of factuality, while simultaneously serving as a means of artistic intervention in social life (Hoang, 2002, p. 50). The *Dictionary of Literary Terms* notes that memoirs focus on reflecting "a certain state of human existence or urgent social issues" (Le et al., 2007, p. 111). Ha (1999) states, "literary memoirs are a flexible, dynamic genre that vividly and freshly captures reality in its most direct form" (p. 210). Building on prior conceptualizations, Dinh (2020) asserts that, "regardless of perspective, researchers agree on the defining characteristics of the memoir genre as a narrative form that aims to present 'real people and real events' with strict adherence to 'factual information'" (p. 11).

Ho Chi Minh's political discourse, grounded in verifiable, real-life sources, reflects a deep respect for truth. Respecting the truth is tantamount to respecting the people and their right to receive accurate and objective information. This integrity gives political discourse its persuasive power, appealing to reason and emotion.

B. The Use of Expressive Language Means

In addition to incorporating characters, details, events, and statistical data that appeal to readers' rational understanding, Ho Chi Minh also employed a rich system of expressive language devices. Proverbs, idiomatic expressions, metaphors, and similes rooted in folk tradition were used extensively among these.

TABLE 2
STATISTICS OF EXPRESSIVE LANGUAGE MEANS

No.	Type of expressive language	Quantity	Examples
1	Idioms, proverbs	75	- " <i>Chỉ tay năm ngón</i> " ("pointing fingers in all directions", denoting irresponsibility or avoiding manual labor) - " <i>Đến nơi đến chốn</i> " ("thorough and proper") - " <i>Ăn ngon mặc đẹp</i> " ("eating well and dressing nicely") - " <i>Trống đánh xuôi, kèn thổi ngược</i> " ("the drum beats one way, the trumpet sounds another", indicating lack of coordination) - " <i>Quang minh chính đại</i> " ("righteous and transparent") - " <i>Tự cao tự đại</i> " ("arrogant and conceited") - " <i>Mồ hôi nước mắt</i> " ("sweat and tears") - " <i>Ăn no mặc ấm</i> " ("having enough to eat and wear"), - " <i>Măng mọc quá pheo</i> " ("bamboo shoots surpassing the old stalks" – symbolizing younger generations exceeding their predecessors) - " <i>Con hơn cha là nhà có phúc</i> " ("a son better than his father is a family's blessing")
2	Figurative speech, comparison	59	- The Party is like a power generator; the various tasks are like electric light bulbs. When the generator is strong, the lights shine brightly. - Criticism and self-criticism are like walking on two legs. Only when both are strong can one move quickly; if one leg is shorter than the other, progress is slow. - In another metaphor, he asserted, "As the owner of the State, one must care for national affairs just as one cares for family matters."
Total		134	

In the selected anthology, Ho Chi Minh used 75 instances of folk idioms and proverbs, clearly reflecting a trend of popularization within his political discourse. Expressions such as "*chí công vô tư*" ("impartial and selfless"), "*ăn ngon mặc đẹp*" ("eating well and dressing nicely"), "*tự cao tự đại*" ("arrogant and conceited"), and "*mồ hôi nước mắt*" ("sweat and tears") are repeated frequently to emphasize revolutionary ethics and the central role of the people, in contrast to the limitations of revolutionary cadres. The use of vivid, emotionally charged, and folk-rich language contributed significantly to the accessibility and depth of Ho Chi Minh's linguistic style, reinforcing its persuasive power and cultural resonance.

Examples:

- *Nếu một người sơ suất, một việc sơ suất là có thể hỏng việc to; sai một ly đi một dặm* (Hồ Chí Minh, 1976, p. 24) (If one person is careless, one task is neglected, it could ruin a major undertaking; If you make a **one-inch miscalculation, you may go a mile further**).

Ho Chi Minh sometimes added or omitted certain elements from proverbs or folk sayings to enhance the expressiveness and flexibility of idiomatic language. As a result, the language used in political discourse became rhythmically emphatic, rich in imagery, and more engaging and impactful for readers.

Examples:

- **Miệng nói tay phải làm mới được** (Hồ Chí Minh, 1976, p. 22) (**Only when mouth and hands synchronously act** can it be effective).

- **Cơm chúng ta ăn, áo chúng ta mặc, vật liệu chúng ta dùng, đều do mồ hôi nước mắt của nhân dân mà ra** (Hồ Chí Minh, 1976, p. 27) (**The food we eat, the clothes we wear, the materials we use - all come from the sweat and tears of the people**).

Such expressions make the discourse more vivid and concrete and lend it a rhythmic and harmonious cadence through the symmetrical structure typical of idioms and proverbs. The use of parallel imagery enhances cognitive engagement and universal associations for readers, thereby increasing the persuasiveness of the argument. The combination of logical and emotional appeal makes the political content more memorable, readable, and effective in reaching a broad audience.

Particularly in political discourse, where abstract concepts must be conveyed to audiences of diverse educational and social backgrounds, simplification and clarity are essential yet challenging. Rather than relying on theoretical or academic explanations filled with dry and abstract terminology, Ho Chi Minh consistently employed simple, relatable, and vivid comparisons that stimulated imagination and understanding.

Examples:

- **Tư tưởng cộng sản với tư tưởng cá nhân ví như lúa với cỏ dại. Lúa phải chăm bón rất khó nhọc thì mới tốt được. Cỏ dại không cần chăm sóc cũng mọc lu bù. Tư tưởng cộng sản phải rèn luyện gian khổ mới có được. Cỏ tư tưởng cá nhân thì cũng như cỏ dại, sinh sôi nảy nở rất dễ** (Hồ Chí Minh, 1976, p. 93) (Communist ideology and individualistic ideology are like rice and weeds. Rice requires meticulous care and cultivation, whereas weeds grow wildly without attention. In the same way, communist ideology requires rigorous training and self-discipline, while individualistic ideology, like weeds, proliferates easily). (Ho Chi Minh, 1976, p. 93)

- **Phê bình và tự phê bình cũng ví như người đi hai chân. Hai chân cùng khỏe thì tiến mau, nếu một chân dài, một chân ngắn thì tiến chậm** (Hồ Chí Minh, 1976, p. 69) (Criticism and self-criticism are like two legs for walking. If both legs are strong, we move quickly; if one leg is long and the other short, progress is slow). (Ho Chi Minh, 1976, p. 69)

Using familiar folk elements such as idioms, proverbs, and simple analogies gave Ho Chi Minh's political discourse an effective means to reach the masses. Political and social issues, ideological arguments, and philosophical viewpoints were no longer abstract theories or distant concepts. Instead, they became tangible and relatable aspects of everyday life for ordinary people. In his political discourse, metaphorical comparisons were employed as a particularly effective rhetorical strategy to convey revolutionary ideas through vivid and emotionally resonant expressions. Unlike abstract comparisons that alienated the masses, common in early twentieth-century political discourse, Ho Chi Minh advocated for the "popularisation" of political language, bringing it closer to the people's daily lives. Therefore, the elements used in comparisons were often familiar symbols to the Vietnamese, such as rivers, mountains, trees, families, farming, or carpentry. This approach made political messages easier to understand and shaped a discourse imbued with the cultural identity of a rice-farming nation.

One of the most striking features of such comparisons is the symbolic embodiment of revolutionary values through concrete images. For instance, the relationship between the people and the revolution is illustrated as: "The people are like water; the government is like fish," a metaphor that vividly highlights the symbiotic and inseparable bond between the ruling power and the people. Similarly, the image "Protect the unity of the Party as we protect the pupils of your eyes" serves as a rhetorical device and a significant discourse, emphasizing the existential importance of unity within the Party.

Moreover, Ho Chi Minh frequently employed comparisons to create value-based contrasts, drawing clear boundaries between "right and wrong" or "good and bad" ideologies.

Examples:

- **Học cái tốt thì khó, ví như người ta leo núi phải vất vả, khó nhọc mới lên đến đỉnh. Học cái xấu thì dễ, như ở trên đỉnh núi chỉ trượt chân một cái là nhào xuống vực sâu.** (Hồ Chí Minh, 1976, p. 51) (Learning good things is difficult, like climbing a mountain - it takes hard work and effort to reach the summit. Learning bad things is easy, like slipping from the top and falling straight into a deep abyss) (Ho Chi Minh, 1976, p. 51).

The contrasting imagery between "climbing a mountain" and "slipping into an abyss" emphasizes the moral message and creates a strong psychological effect, as a warning and behavioural guidance. Another example "*Having talent without virtue is like being good at finance but embezzling from the treasury. Having virtue without talent is like the Buddha who does no harm but also cannot help anyone*" (Ho Chi Minh, 1976, p. 74), showcases the artful combination of comparison and folk imagery (e.g., the Buddha) to convey a revolutionary philosophy of life.

From a discourse perspective, Ho Chi Minh's comparisons reflect a strategy of democratizing political discourse, transforming it into a "common language" shared between the Party and the people. Instead of imposing rigid and authoritative expressions, Ho Chi Minh established a sincere, dialogical relationship through relatable images: "*Workers must love machines as they love their children*" (Ho Chi Minh, 1976, p. 98); "*Everyone must care for national affairs as they care for their household affairs*" (Ho Chi Minh, 1976, p. 98). These comparisons reflect dialectical thinking between the particular and the general, the individual and the collective, and a profoundly humanistic revolutionary worldview.

Additionally, comparison is key in reinforcing revolutionary values, especially in criticizing individualism. Ho Chi Minh described individualism as a "dangerous enemy," the "mother of all bad habits and vices," even comparing it to

"weeds" in opposition to "communist ideology as good rice." Such comparative images carry strong warnings and position the socialist values the speaker aims to propagate and guide.

From a rhetorical perspective, comparisons in Ho Chi Minh's political discourse reflect a flexible blend of folk elements (such as proverbs and familiar analogies) and political reasoning (explaining revolutionary ideals), creating both logically rigorous and emotionally persuasive statements. From a discourse analysis standpoint, these comparisons are concrete expressions of politically oriented discourse aimed at building trust, shaping ideology, motivating action, and awakening revolutionary spirit among the masses. Ho Chi Minh's political discourse maximized the strengths of symbolic language, thereby naturally conveying ideological messages and forming a distinctive style of working and living close to, and for, the people - one of the most essential qualities a revolutionary must possess.

C. Use of Address Terms

In literary reportage, the expression of subjectivity (the author's "self") and the need for dialogue (with readers) often coexist. Reportage is not merely a genre that records real events and phenomena, but also an art form with high dialogic characteristics. Drawing from this trait of reportage, the use of pronouns and terms of address in Ho Chi Minh's political discourse is remarkably diverse, rich, and strategically selected, as shown in Table 3.

TABLE 3
ADDRESSING TERMS IN HO CHI MINH'S POLITICAL DISCOURSE

No.	Addressing terms	Examples
1	First person singular pronoun	Uncle, I
2	Terms of address indicating occupation and social position	soldiers, army, people, cadres, workers, traders, teachers, youth, intellectuals, cooks, street sweepers, teachers, engineers, commune members, secretaries...
3	First person plural pronouns	we, us, our youth, our young workers and peasants, our comrades, our Party, our cadres, our uncles and nephews, our soldiers, our government, our state, our regime, our army, our people, our Fatherland, our country, our farmers, our workers, our countryside, our party members, union members and cadres, the North of our country, our entire Party, our entire people, our society, our compatriots in the North, our compatriots in the South, our women...
4	Terms of address have kinship origins	Uncles, aunts, brothers and sisters, workers, nieces and nephews, employees, parents of female students, beloved grandchildren, excellent children of the Party and the Revolution, children, elders, people of socialist brother countries, young people, tens of thousands of boys and girls, mothers of soldiers, heroic sisters, heroic grandmothers, mothers and sisters, many teenage girls and children, nieces and nephews, ...

Despite holding the position of head of government and state, in many political discourses, Ho Chi Minh frequently employed inclusive and unifying pronouns such as *chúng mình* (we), *ta* (we/I), *Tổ quốc ta* (our Fatherland), *đất nước ta* (our country), *nhân dân ta* (our people), *miền Nam ta* (our South), *Đảng ta* (our Party), *chúng ta* (we), *cách mạng vĩ đại của chúng ta* (our great revolution), *thanh niên ta* (our youth), *đồng bào miền Nam ta* (our compatriots in the South), *thanh niên cả nước ta* (our youth nationwide), *phụ nữ ta* (our women), etc. The "inclusive" meaning embedded in these expressions helps foster a sense of unity and narrows the social distance between the speaker and the audience. This explains why Ho Chi Minh's political discourse often makes listeners feel that there is no divide in status, interests, positions, or ideals, and instead highlights the unity between the leader and the masses. Using the pronoun *ta* (we/I) instead of *tôi* (I) or *chúng tôi* (we) erases the boundary between the speaker and the audience, reinforcing a sense of collective identity, shared responsibility, and emotional connection within the discourse space. This system of pronouns and address terms is used most frequently. It reflects a flexible, emotionally expressive, and persuasive linguistic strategy, playing an essential role in community building and evoking national solidarity.

In addition, Ho Chi Minh often used kinship-based forms of address such as *anh chị em nhân viên* (brothers and sisters staff), *các cháu* (children), *nhiều cháu thanh niên gái* (many young female youths), *nhiều cháu thiếu niên và nhi đồng gái* (many young girls and children), *các bà, các mẹ, các chị anh hùng* (heroic aunts, mothers, and sisters), *cha mẹ các nữ học sinh* (parents of female students), and others. These expressions helped build warm, intimate, and affectionate relationships between the leader and the people. This style of address evokes a family-like atmosphere and shows deep care and respect toward different societal groups - from cadres, soldiers, and women to students, farmers, and workers. These kinship terms also reinforce traditional Vietnamese values such as emotional attachment, the importance of family culture, and village-community bonds. While aiming to promote revolutionary ethics, these forms of address avoid a cold, didactic, or commanding tone. Instead, they make Ho Chi Minh's discourse feel like heartfelt advice or sincere conversations, making the messages more emotionally resonant and easier to accept. This dialogic element contributes significantly to Ho Chi Minh's political discourse's persuasive power, influence, and enduring impact.

V. CONCLUSION

Ho Chi Minh's artistic political discursive practice not only made his messages easily understandable and accessible to the general public but also, through his language use in the anthology *On Revolutionary Ethics*, gave voice to the people and drew directly from real-life experience. From this, the values of a lifestyle and working style centred on the people and for the people were affirmed with great persuasive power, emphasizing his sincere desire to learn from the masses. Rather than theorizing abstract moral concepts, Ho Chi Minh aimed to help the audience understand them through life experiences, metaphors, examples of influential individuals, and real-life situations. His thought, ethics, and style are not separated or isolated dimensions but a unified whole, mutually dependent, complementary, and enriching one another. These three aspects together fully and authentically reflect the moral character of revolutionaries: a new and great morality, not for personal fame or benefit, but for the collective interest of the Party, the nation, and humanity. The political discourses in this collection address essential and present moral issues in political-social life through a language rich in artistic value. This core characteristic highlights the unique cultural values created by the seamless and harmonious combination of political and literary genres. From such cultural foundations, Ho Chi Minh's political discourse consistently maintains powerful political authority, with profound and lasting influence.

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