

THE DEVELOPMENT OF THE VIETNAM REVOLUTION IN THE CURRENT PERIOD UNDER THE INFLUENCE OF THE HUMANISTIC THOUGHT OF HO CHI MINH.

Pham Thi Cam Ly¹, Nguyen Thi Van Anh^{2,*}

^{1,2} Division of Political Theory, Thai Nguyen University of Technology, Vietnam

ABSTRACT

Ho Chi Minh Thought is political science, based on Marxism-Leninism and became the torch that lit the Vietnamese revolution. National independence socialist with socialism is one of the focuses of Ho Chi Minh Thought. His thoughts on ethnicity, national class relations, and the national liberation revolution express such content. About socialism, and the path to building socialism. From there, we can see the meaning of Ho Chi Minh's humanistic thought for the Vietnamese revolution in the current period. In this paper, the author will analyze the influence of Ho Chi Minh's humanistic thought in the development of the Vietnamese revolution.

Keyword: *humanity, ethics, solidarity, independence, freedom, happiness.*

1. INTRODUCTION

As early as the late 19th century, Ho Chi Minh formed a way to liberate the people from the oppression and exploitation of the feudal colonial government. With the baggage of the Vietnamese humanistic tradition, he has exposed and studied East-West cultures, screening and absorbing progressive values in humanistic thought in continents. He has grasped these advanced aspects, so his humanistic thought has strongly embodied the humanistic tradition of the nation. Still, it is also imbued with humanity's progressive, humanistic ideology. Since contact, the study of Marxism - Leninism has caused Ho Chi Minh's humanistic thought to change in a substance: from national humanistic thought to communist humanistic thought, linking the cause of human liberation with the cause of class liberation and national liberation. Marxist-Leninist humanism is the fundamental theory that determines the content and nature of Ho Chi Minh's humanistic ideology.

2. THE INFLUENCE OF CHI MINH'S HUMAN THOUGHT ON THE DEVELOPMENT OF THE VIETNAMESE REVOLUTION

Our Party has charted the country's path: economic development, political and social stability. In the context of the crisis of socialist regime dissolution in many countries, our Party has inherited in Ho Chi Minh a dialectical, comprehensive view when solving all the problems of the country: politically, materially and spiritually, traditional and modern, People and the world. The Party has reached the endless potential of the people in the new period. With Ho Chi Minh's ideological heritage, after 20 years of national renewal, we have achieved great achievements of historical significance, initially realizing Ho Chi Minh's desire to live is to bring the people a prosperous, free and happy life.

Today, our Party is building the country with the objectives: "Rich people, strong country, democratic society, justice, civilization" is to generalize and implement Ho Chi Minh's advice on building new socialism and new people. A rich people, a strong country, our Party and State are currently striving to achieve a goal. However, that goal is not enough, "rich people, strong country," but we still have to strive for a society to achieve equality,

civilization, and democracy. To achieve these goals more than ever, the Party and State must imbue Ho Chi Minh's humanistic thought. The renovation of the country that our Party is leading is also the purpose of building an excellent new society and improving the material and spiritual life of the people. To achieve success in this cause, we must exert the strength of the whole nation, all of whom share the same mind and effort. Only then will we achieve complete victory. Ho Chi Minh once taught: "Solidarity, solidarity and great solidarity Success, success and great success."

Social equality is the aspiration of the human person, which has a significant impact on all aspects of social life. Ho Chi Minh once said: Not afraid of lack, only fear of inequality. His entire revolutionary life fought for the following goals: national independence and socialism. This goal is how to make the country independent. The people feel complete, happy, enjoy justice and progress. Currently, our country is integrating the economy in the region and the world and implementing a socialist-oriented market economy. After that, the issue of fairness for each person is also very urgent. Since the operation of the market economy, that economy has both pros and cons. We try to limit the restrictions affecting social institutions and each person, promoting the advantages for socio-economic development and enhancing the country's position. In a market economy, social equality is acceptable to ensure both the interests of workers and investors. Accepting the equality of all economic sectors while affirming the leading position of the State economy, the task of social policy is to unify that factor in the goal of economic development and limit the negative aspects of the market economy that adversely affect people's lives. According to Ho Chi Minh's ideology, the legal system has institutionalized social policies to ensure fairness and equality with all people, people's classes, and economic sectors.

According to Ho Chi Minh's ideology, education is the most critical measure in developing a country. Ho Chi Minh begins with building the foundation of morality: The ordinary man makes that human foundation, morality is the root and foundation of the human person. He called on the whole people to cultivate revolutionary ethics. On the other hand, he requires a comprehensive education of educational methods: professional, ethical, vocational education, political stance education, etc. He thought: The Party is moral and civilized. Therefore, to be worthy of being "ethical and civilized," the Party must build for itself a team of cadres and party members excellent of being the leader and faithful servant of the people. A civilized society must have civilized people. Such civilized people must be expressed intellectually, morally purely, and know-how to acquire positive elements according to the trend of the times. This is an excellent lesson for our Party and the state today. Because we are in the process of international integration, affirming the position of a country, human resources are meaningful and determine success or failure. Therefore, the Party and the State must train a team of "consistent, competent" cadres.

People are not only motivated but always goals. People are only motivated when that motivation is tied to the plan. People hope to live happily. In terms of training, people focus on developing equal awareness and emotional will. There must be unity between humanity, meaning, intelligence, courage, and integrity. In this regard, Ho Chi Minh is the model of a well-developed person. He calmly and leisurely solved all the problems in the most crucial moment of the country. He is in harmony with all classes of people, close to friends worldwide and friendly with spiritual practitioners of all religions.

3. CONCLUSIONS

From the struggle for independence, freedom to the construction of socialism. For Ho Chi Minh, fostering the human mind and personality was the most critical issue in the revolution. Ho Chi Minh's tolerance stems from the tradition that "people in a country must love each other." For Ho Chi Minh, man is both the driving force and the goal of liberation of the revolution. Faithful to the traditional patriotic thought of the role of people in the cause of saving the country, the Marxist-Leninist view, of the masses in history, and affirmed that the goal of the revolution is to liberate the people, bring freedom and happiness to the people. In the next study, the author will analyze the influence of Ho Chi Minh's humanistic thought in the development of the Vietnamese revolution.

4. ACKNOWLEDGEMENT

This work is supported by Thai Nguyen University of Technology, Vietnam.

5. REFERENCES

- [1]. Ho Chi Minh (2001), *Full, Volume 1*, National Political Publishing House, Hanoi.
- [2]. Ho Chi Minh (2001), *Full, Volume 2*, National Political Publishing House, Hanoi.
- [3]. Ho Chi Minh (2001), *Full, Volume 3*, National Political Publishing House, Hanoi.
- [4]. Ho Chi Minh (2001), *Full, Volume 4*, National Political Publishing House, Hanoi.
- [5]. Ho Chi Minh (2001), *Full, Volume 5*, National Political Publishing House, Hanoi.

- [6]. Ho Chi Minh (2001), *Full, Volume 6*, National Political Publishing House, Hanoi.
- [7]. Ho Chi Minh (2001), *Full, Volume 7*, National Political Publishing House, Hanoi.
- [8]. Ho Chi Minh (2001), *Full, Volume 8*, National Political Publishing House, Hanoi.
- [9]. Ho Chi Minh (2001), *Full, Volume 9*, National Political Publishing House, Hanoi.
- [10]. Ho Chi Minh (2001), *Full, Volume 10*, National Political Publishing House, Hanoi.
- [11]. Ho Chi Minh (2001), *Full, Volume 11*, National Political Publishing House, Hanoi.
- [12]. Ho Chi Minh (2001), *Full, Volume 12*, National Political Publishing House, Hanoi.
- [13]. Ho Chi Minh (2001), *Full, Volume 13*, National Political Publishing House, Hanoi.
- [14]. Ho Chi Minh (2001), *Full, Volume 14*, National Political Publishing House, Hanoi.
- [15]. Ho Chi Minh (2001), *Full, Volume 15*, National Political Publishing House, Hanoi.

