

IMPLICATION OF HO CHI MINH'S HUMANE IDEOLOGY TO VIETNAM'S REVOLUTION IN THE CURRENT PERIOD

Pham Thi Cam Ly

Thai Nguyen University of Technology, Viet Nam

E-mail: ptcamly80@tnut.edu.vn

ABSTRACT

Ho Chi Minh's humane ideology is an important content in his ideological system. Mentioning about Ho Chi Minh's humane ideology refers to all thoughts and feelings that have dominated his whole life - a life of restless struggle for national independence, freedom and happiness of the people, for the liberation of mankind for every human. The study of Ho Chi Minh's humane ideology as an important content in his ideological system contributes to reinforcing people's belief in the ideological foundation that has been asserted by our Party. At the same time, it clarifies the policy of our Party to the comprehensive development of the people. Since then, we can clearly see Ho Chi Minh's humane ideology's significance to Vietnam's revolution in the current period.

Keywords: *humanity, ethics, humanism, patriotism, benevolence and righteousness, solidarity, sentiment, independence, freedom, happiness.*

1. HO CHI MINH'S HUMANE IDEOLOGY

1.1 Basis for Ho Chi Minh's humane ideology formation

1.1.1 Ideological and theoretical basis

Ho Chi Minh inherited the development of a good humane tradition of the Vietnamese nation

Born and raised in a family, hometown, and a Vietnamese country rich in humane tradition, Ho Chi Minh soon absorbed those good traditional values. The good humane tradition of our nation is a source of prerequisite significance for Ho Chi Minh's humane ideology formation. The nation's humane tradition is showed very clearly and diversely in human life and social relations. These are compassion, a sense of appreciation for benevolence and righteousness, human affection, roots-oriented ideology, a sense of goodness, love of peace,

hatred of aggressors, and willingness to devote themselves to the country for the people.

Vietnamese people have a tradition of solidarity with the family, community, village, no matter how difficult the circumstances are, Vietnamese people always consciously protect and preserve the community's cultural values, which are the persistence and durability in labor and fighting.

In the fight against the invasion to protect national independence, every time the invading enemy failed, our people always showed a benevolent attitude, gave humane treatment to prisoners of war, wrote letters to point out their inhumane wars, and worked out many peaceful means to help the enemies to retreat honorably to end the war, etc. All these goods traditional humane values were inherited and developed by Ho Chi Minh in the new era.

Ho Chi Minh studied and absorbed progressive values in the humane ideology of the mankind.

Right from the late nineteenth century, Ho Chi Minh formed a direction to find a way to liberate the people from the oppression and exploitation of the feudal colonial government. With the Vietnamese humane tradition's luggage, He contacted and studied East-West cultures, filtered and absorbed progressive values in the humane ideology in the continents.

Studying Eastern culture, Ho Chi Minh found that in those ideologies, there were some progressive aspects to learn, for example, in Confucian's ideology, the delegate was Confucian's ideology. He saw that the teaching had limitations, but that ideology exuded progressive human values consistent with Vietnam's reality, especially *the benevolence and righteousness ideology and respect for morality*. In addition to acquiring Confucian's ideology, Ho Chi Minh also studied and absorbed human values in Buddhist's ideology. According to Buddhist's teachings, He emphasized compassion, charity, salvation and

sympathy for human's sufferings. Buddhism advises people living together to be kind, love each other, do good things and avoid evil things. During the revolutionary activities, Ho Chi Minh also studied and absorbed humane values in the *Three People's Principles* of Sun Yat-sen, national unity ideology and international solidarity struggles for the following goals: Independent people, free and happy people.

Western culture is also the factor affecting the formation of Ho Chi Minh's humane ideology. The years when He participated in Western countries, such as England, France, Germany, etc., through reading historical works, literature, art, and surveying the bourgeois revolutions taking place in European countries, Ho Chi Minh found that those cultures contain progressive human values. He acquired the value of "kindness" in the literary works of Shakespeare, Voltaire, Rousseau, Montesquieu; the ideology of "independence, freedom, equality" in the Declaration of Human Rights and Civil Rights of the French Republic of 1789. He also absorbed the idea of "charity" in the Christian religion of Jesus, etc.

In Ho Chi Minh's perception, although Eastern and Western cultures still have limitations due to historical circumstances and class ideology, there are still necessary progressive, humane values that need to be acquired, supplemented and developed thanks to the approach of "drive out evil and usher in good", He caught these advanced aspects, so His humane ideology has powerfully showed nation's humane tradition, but it is also imbued with the progressive humane ideology of mankind.

Ho Chi Minh acquired Marxist-Leninist humane ideology

Marxist-Leninist humanism is the humanism of Communism. It is scientific, revolutionary and theoretic. It discusses the role of human and the working mass in social development and shows the way of human liberation and comprehensive and radical human development. When He has not yet encountered Marxism-Leninism, Ho Chi Minh's humane ideology only reflects the national human values. Since the contact, the research on Marxist-Leninist humanism has made Ho Chi Minh's humane ideology have a qualitative transformation: from national humane ideology to communist humane ideology, associating the cause of human liberation with the cause of class liberation and national liberation. Marxist-Leninist humanism is the basic theory that determines Ho Chi Minh's humane ideology's content and nature.

1.1.2 Practical basis

The direct practical basis for forming Ho Chi Minh's

humane ideology is His study and practical surveys and leadership activities.

The years when Ho Chi Minh lived and worked in many countries around the world, actively participated in the communist movement and international workers, especially when he returned to Vietnam to directly lead and direct the Vietnamese revolution, helping Him better understand the suffering of the people working under the inhuman rule of the colonial government. The practice of revolutionary activities helped Ho Chi Minh to properly realize the evil atrocious nature of colonialism, saw the revolutionary spirit of the working people in colonial countries, and their role in the cause of the national liberation struggle, and the method of gathering and promoting the people's strength in the proletarian revolution in colonial countries. Mostly, He learned the experience from the Russian October 1917's revolution and initial experience in building Socialism in Russia and many other socialist countries. The precious capital in theory and the experiences that he accumulated during his life of revolutionary activities at home and abroad in the cause of the struggle for liberation and human development was an important basis of Ho Chi Minh's humane formation ideology.

1.2 Basic contents of Ho Chi Minh's humane ideology

1.2.1 Ho Chi Minh's infinite love for human and people.

In Ho Chi Minh's luggage to find the way to save the country, patriotism and love of the people are the two strongest motivations. From the first years of the twentieth century, the burning ambition in him was to find a way to go to France and other Western countries to see how they were going and then to help His people.

During the revolutionary activities, Ho Chi Minh gradually completed the theory of people.

In 1924, He wrote: "Although skin colors are different, in this world, there are only 2 types of human: the exploiter and the exploited. And there is only one real friendship: proletarian friendship."

In 1949, in his work "need, economical, integrity, righteousness", Ho Chi Minh wrote: "On earth, there are tens of millions of people. However, such number of people can be divided into 2 classes of good and evil".

And when explaining the relationship "To the people", Ho Chi Minh clarified: The word human means narrowly family, siblings, and relatives. In the broader sense, the nation's people are broader than human beings, etc. for all

others, we must love, respect and help.”

The theory of people in Ho Chi Minh showed: Those who work together in a plant, agency or cooperative must all unite and love each other like brothers. More broadly, people throughout the country love each other like brothers in a family.

Ho Chi Minh's love for people is the empathy of people in the same situation, the people who lost the country and became slaves. He said that my love for people would never change.

1.2.2 Ho Chi Minh always believes in the strength and creativity of the people.

In Ho Chi Minh, love brings new, profound content, contains a genuinely revolutionary meaning, and always believes in human power and creativity.

In 1921, he wrote: “No: Indochinese people are not dead, Indochinese people still live, live forever, etc. Behind negative obedience, Indochina people are hiding something boiling and screaming and will explode extraordinarily when the time comes.”

Ho Chi Minh generalized: “in this sky, there is nothing as precious as the people, in the world, nothing is as strong as the united force of the people.”

He figured out: If being a communist, you must trust the people and trust the masses, creating the strength of the communist and the revolutionary cause of the Party. Ho Chi Minh is a leader who has always had unchanged beliefs: The people are excellent, very wise, very smart, very heroic, etc. He considers it to be the truth and demands, “The officer must inscribe that truth in the head”.

From his belief in revolutionary strength and ability, the creativity of the masses, Ho Chi Minh's constant thinking was: “See the talent and the strength of the people to benefit the people”.

1.2.3 Ho Chi Minh always values people and respects people.

In a talk at the political research class of the second class of the People's University, He gave the definition of the word: Human means people. In the sky, nothing is as precious as the people.

According to Ho Chi Minh, first of all, officers and Party members must trust and respect the people to gain respect from the people. Summarizing staff work experience, He noted, “ must respect the people”. Respect has many ways, rather than just greeting respectfully and not squandering human resources. When mobilized, it should

not be too much, wastefulness, and helping the people also means respecting the people”.

1.2.4 Ho Chi Minh always pays attention to fostering the strength of the people.

According to a consistent conception, “because many people are grouped together into one village. If everyone is good, then it becomes a good village, the country is strong. He is a native of the village”, so Ho Chi Minh cared very much about and fostering the people's strength. From the struggle for independence and freedom to build Socialism. People are interested in education, mass enlightenment, and mass organization “use spirit to win power material victory”. For Ho Chi Minh to foster wisdom, the people's personality was the most important issue throughout the revolution.

Tolerance and generosity: In the work Duong Cach Menh (1927), Ho Chi Minh wrote: “or each person, please forgive” Ho Chi Minh's tolerance stems from the tradition of “people in a country must love each other”. All of them are Vietnamese people and children of Lac Long Quan and Au Co. Each of us has goodness and evil in our hearts to know how to make this good part bloom like spring flowers: our people is a people rich in charity: The policy of the owner is to unite. All combined with Marxist humanism to create a tolerance, generosity that not all leaders have and behave.

For Ho Chi Minh, people are both the driving force and the liberation goal of the revolution

Being loyal to the traditional patriotic ideology of the human role in the cause of national salvation and to Marxist-Leninist view and role of the masses and individuals in history while asserting the goal of the revolution is to liberate people and bringing freedom and happiness to people, Ho Chi Minh also asserted that human did the liberation cause.

2. CHI MINH'S HUMANE IDEOLOGY WITH THE REVOLUTION CAREER OF VIETNAM AT PRESENT

2.1 Country renewal career and Ho Chi Minh's humane ideology lesson.

Ho Chi Minh's working life was a series of hardships that challenged perseverance and patience and trusted in the nation and himself, Ho Chi Minh overcame the hardships to achieve the victory.

“Keeping calm is to cope with multi-unexpected changes”, is the motto that Ho Chi Minh has set out for the entire Party and for himself. Such “calm” is the goal of independence - freedom and Socialism. The Marxist-

Leninist doctrine is the belief in the infinite power of the mass and people.

With those mentioned above “calm”, our Party has drawn the country's way: economic development, political and social stability. In the context of the dissolution crisis of the socialist regime in many countries, our Party has inherited in Ho Chi Minh a dialectical and comprehensive view when dealing with all problems of the country: attaching politics to economics, material and spirit, tradition and modernity, the people and the world. The Party has brought into play the endless potential of people in the new phase.

With Ho Chi Minh's ideological heritage, after 20 years of national renewal, we have obtained great achievements with historical significance, initially fulfilling Ho Chi Minh's lifelong desire to bring to give people a life of prosperity, freedom and happiness.

Nowadays, our Party is building the country with the following goals: “Rich people, strong country, a democratic, fair, civilized society” is the generalization and implementation of Ho Chi Minh's advice on building new Socialism and new people. A rich people and a strong country is a goal that our Party and State are currently striving to achieve. However, that goal is not enough, “rich people and strong countries”, but we still have to strive for a society to reach equality, civilization and democracy. To achieve these goals more than ever, the Party and State must be imbued with Ho Chi Minh's humane ideology. The renovation of the country that our Party is leading is also the purpose of building a good new society, how to improve the material and spiritual life of the people. To achieve this career success, we must promote the entire nation's strength, all share one mind and effort, only then will we achieve complete victory. Ho Chi Minh used to teach: “Solidarity, solidarity and great solidarity Success, success and great success.”

2.2 Strive for human happiness in a fair society.

Social equality is the human aspiration, a factor that greatly impacts all aspects of social life. Ho Chi Minh once said: No fear of lack, just fear of inequality. His whole life of revolution struggles for the following goals: national independence and Socialism. This goal is how to make the nation independent, the people feel full, happy, enjoy fairness and progress.

At present, our country is in economic integration in the region and the world and implementing a socialist-oriented market economy. Then, the issue of fairness for each person is also urgent. Since operating the market economy, we have accepted both the pros and cons. The

problem is that we try to limit the limitations that affect the social institutions and each person, promote the advantages for socio-economic development and enhance the country status. In a market economy, social equality is acceptable to guarantee both the interests of workers and investors. Accepting the equality of all economic sectors while still affirming the leading position of the State's economy, social policy's task is to unify that factor in the economic development goal and limit the negative aspects of the market economy that adversely affects people's lives. The legal system has institutionalized social policy to ensure fairness and equality with all people, strata, and economic sectors following Ho Chi Minh's ideology.

2.3 Training new people of a civilized society

Ho Chi Minh said: "For ten years' sake, we must plant trees, and for hundred years' sake, we must cultivate people." The “cultivating people” cause that Ho Chi Minh and our Party have been implemented diligently and brought great victories to the Vietnamese revolution and as all the steadfastness of the Party and people of our nation before all challenges are of vital significance on the national level as well as on the international level.

According to Ho Chi Minh's ideology, education is the most important measure in the career of “cultivating people”. In “cultivating people”, Ho Chi Minh started from building a moral foundation: He often builds up that foundation of man, morality is the root and the foundation of human. He asked all the people to cultivate revolutionary morality. On the other hand, he requires a comprehensive education regarding the educational method: professional, ethical, professional education, political stance education, etc. He thought: Party is morality and civilization. Therefore, to be worthy of being “ethical and civilized”, the Party must build for itself a contingent of cadres and party members who deserve to be the faithful leaders and servants of the people.

First of all, a civilized society must have civilized people. Such civilized people must be shown in terms of wisdom, pure morality, and know-how to acquire positive factors following the trend of the era. This is a great lesson for our Party and State today. Since we are now in the process of international integration, asserting a country's position, human resources are significant and decisive to the success or failure. Therefore, the Party and State have to train themselves a contingent of “mindful and capable” cadres

2.4 of Ho Chi Minh's humane ideology with comprehensive human development.

Marxism considers man the highest goal of people. People are not only the driving force, but always the target.

People are only the driving force when that motivation is associated with the goal. It contributes to the achievement of the goal. People hope to live happily and be developed in all aspects to deserve to people in capital letters.

To serve the cause of human liberation and strive for the most beautiful person, Ho Chi Minh criticized the one-sided view about humans. Regarding the staff standards, He criticizes the way of seeing only focus on virtue and underestimate talents. Only focus on the talent, but underestimate the virtue. Regarding the training, people focus on evenly developing emotional awareness and will, there must be the 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 urgent time of the country. He was in harmony with all classes of people, close to friends worldwide, and was friendly with spiritual practitioners of all religions.

In imitation of Him, we strive to build for today and for tomorrow as comprehensive Ho Chi Minh-style people. Nowadays, in the cause of national construction reform, it is required to have “socialist” people who are both “moral” and “talent”. These people must meet the needs of a good society in terms of their professional ability to stand firm in their ideological stance, have a healthy lifestyle, and are sensitive to the world and the era. If the Party and State do not have a strategy for comprehensive human development, the human resources serving the country's future will be difficult to answer. The application of Ho Chi Minh's humane ideology about caring for comprehensive human development has brought about important achievements of the Vietnamese revolution, from the democratic national revolution to the socialist revolution.

3. CONCLUSION

Ho Chi Minh's Humanism is a humanism that brings independence, freedom and happiness to the people. His whole life is imbued with the love of compatriots, comrades, love of the five continents and four oceans, and

heavy sense of scarifying oneself always to benefit the people.

Ho Chi Minh's humanism is communist, but not quite like all other communists. It is humanism combined with heroism and morality.

Studying and learning Ho Chi Minh's humane ideology today affirms the great, everlasting and eternal value of Ho Chi Minh's ideology, especially his benevolent doctrine. At the same time, it also has a great effect in educating people towards the lofty human values that he has raised and cultivated with great efforts to successfully promote the industrialization and modernization of the country for the purpose: “Rich people, strong country, fair, democratic and civilized society.”

4. ACKNOWLEDGMENTS

The author gratefully acknowledges the Thai Nguyen University of Technology for supporting this work.

5. REFERENCES

- [1]. *Ho Chi Minh Ideology Textbook*, Truth National Political Publishing House, Hanoi, 2018.
- [2]. *Ho Chi Minh's ideology on humanity and morality in His revolutionary cause*, Labor Publishing House, Hanoi, 2019.
- [3]. Ho Chi Minh, *Testament*, Truth National Political Publishing House, Hanoi, 2007.
- [4]. Ho Chi Minh, *Complete Works*, Truth National Political Publishing House, Hanoi, 2011.